

PSYCHOSOCIAL CHALLENGES IN PAKISTAN AND THEIR RESOLUTION THROUGH ISLAMIC GUIDANCE

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Abstract

A social problem is a situation or issue that has societal roots and impacts a large portion of society. These issues have links and have development restraints. These societal issues, such as unemployment, dowry, illegality, and poverty, have an enormous effect on us. Nevertheless, these issues with society may take a number of shapes. These critical issues, ranging from economic concerns to issues with public health and social disorder, are not easy to solve. Unfortunately, in developing countries like Pakistan, such social issues are still widespread and largely ignored. In the past, mainstream psychology tended to portray religion negatively. But in recent years, there has been a growing understanding that religion can significantly enhance both physical and mental health. One of the religious viewpoints that recognizes it is Islamic psychology. Western psychologists have also shown interest in this viewpoint. The Islamic strainer goes towards, the comparative method, and the Islamic psychology approach are the three trends that have been discovered in this field. However, there has been very little advancement in the development of this paradigm after more than 40 years of labor. The disclosure and difficulties in the growing of this new point of view were examined in the current paper. Furthermore, we argue that Islamic psychology can benefit from Western social and behavioral sciences' research methodologies. The majority of the world's major faiths teach that there are numerous ways to protect ourselves from physical and mental sickness. The connection between physical and spiritual health caused by a dedicated person's involvement in religion is well acknowledged and enjoys strong support among academics. The renowned Muslim thinker and practitioners Avicenna acknowledged and supported the link between physical and mental health. Through the prophets and the Holy writings, Allah has occasionally provided divine laws to regulate human conduct and behavior. Holy texts were revealed primarily to properly lead human thought and to foster in them the capacity to create a morally and socially good society. The purpose of this study was to learn more about the normative standards and enduring value system contained in the Holy Quran. Additionally, the research tries to understand how the teachings of Islam and the Holy Quran assist humanity in a variety of contexts, including social, psychological, behavioral, economic, legal, and political. The Holy Quran's verses were consulted and researched for this reason as part of a secondary research approach.

Key Words: Global, Social Problem, Islamic Psychology, Holy Quran, Humanity.

INTRODUCTION:

A social problem is a concern that has a significant effect on a huge number of people. People are worried regarding this part of society and want to see it substitute. An issue in society may be of either objective or intuitive concern. Because people have different perspectives on what is morally correct, a societal problem results. In contrast to a problem that needs to be solved, a social issue can also refer to an area for discussion. Social issues can vary for various people, civilizations, nations, and regions of the world (Mooney *et al.*, 2021).

Social problems are the primary factors that prevent a nation from developing. The social issues that each civilization faces have an effect on the country as a whole. Social problems are primarily caused by humans, who also bear the brunt of their adverse impacts. A social issue is a legitimate concern that affects a certain population. Social issues are not the cause of them; rather, they are the product of various circumstances that are uncontrollable. This article will walk us through a few societal concerns that are now causing a lot of concern (Chakraborty & Maity, 2020).

Based on utterance given to the Prophet Muhammad 1400 years ago and preserved in the holy Quran (Koran), Islam is a monotheistic religion. Islam's Arabic name, which means "submission," reflects the religion's primary principle, which is surrender to God's will. Islam will overtake Christianity as the second-largest religion in the world by 2030, with 2.2 billion Muslims expected to exist, according to data from the seminar on Religion and Public Life of the Pew Research Center. Currently, there are 1.65 billion Muslims worldwide (Sabry & Vohra).

Gender Bias:

Another social problem that is prevalent in most emerging nations is gender discrimination. Only men are given importance, and even in households, women's voices are not given as much weight (Croll, E., 2002).

Social problems are those that affect a large part of the masses and need a quick solution. There are many social concerns in society that have a substantial population impact and need to be resolved right away, from the most basic subject of poverty, which assassinate people physically, to the basic of social media, which adversely youngsters intellectually (Moser & McIlwaine 2001).

Corruption:

Corruption is a social issue that includes the exploit of power in both public and private sectors for one's own benefit. All other social ills and social backwardness in society stem from it. On the one hand, India is becoming into a superpower, but on the other, corruption is tearing it down on many levels. Honesty and transparency in government would rule if the general populace refrained from offering bribes. It calls for both the corrupted and impacted individuals to change (Islam, 2021).

Currently, psychology has made amazing advancements in many human service industries and played a significant part in the appearances, personalities, and perspectives of human personalities. Unfortunately, they neglected the actual self and Soul/Ruh, which is what separates man from other creatures. Even the most sophisticated, affluent, and successful behave like animals when they are in a sexual rage, like the people of Lute; even the APA, who formerly classified it as aberrant during my study, now views it as a normal and natural process (Murchison *et al.*, 2006).

The rapid advancement of science and technology has driven people insane in the capitalist chase for financial gain. The moral and ethical system, child rearing, and marriage relationship as a family unit are all therefore slowly dying out. Human emotive ties have been so extensively marketed that those with wealth can indulge their passion without being held accountable to a wife or children in a family structure (Thoumi, 2003).

The extreme is dominating because of a psychological imbalance. Therefore, human values and the diversity of pure and sweet social ties have been abandoned as a result of the split between psychology and religion. Therefore, unless a natural balance between religion and material

success is discovered, no matter how much progress is made in psychology, the rate of abnormality will continue to rise as a result of ignoring the development of a self-centered life pattern and an overemphasis on material success (Bell0 , 2007).

The Ruh regulates all mental activity and behavior; otherwise, the body is useless and the beauty for which we toiled all our lives is buried in the grave. Fortunately, IT and artificial intelligence have made the value of the soul's significance clear. Therefore, it is necessary to resuscitate this most crucial feature that Greek philosophers disregarded. This will restore the broken relationship between human study and the world. Unfortunately, religious preachers have created self-made, exaggerated stories or restricted life principles rather than emphasizing the significance of the justification of life and revealing knowledge in its original forms, and the educated and new media-based generation has turned against religion as a result of their contradictory personalities. On the basis of tokens and food, some religious leaders have transformed religion into a business in order to collect alms from their followers and recommend them to approach the door of paradise (Holloway, 2003).

Muslims who follow Islam have a set of moral values, ethical norms, and social norms that assist them permit the variation of others and develop useful coping skills for dealing with challenging situations. Islam teaches its followers to live together in harmony. By using the resources God has given you, seek the life to come, but do not abandon your appropriate place in this world. As God has been nice to you, treat others well. God does not love people who attempt to sow corruption throughout the land” (Quran, 28:77).

The manner that Muslims should spend their life is called sharia, or "the path," in Islam. It lays out the rules and prerequisites for two different kinds of interactions: social transactions between people and interactions between people and God (worship). The Holy Quran and Sunna are the primary sources of Sharia.

The manner of worshiping Allah is outlined in the Quran. The Sunna is made up of all of Prophet Mohammed's known sayings, recommendations, and accomplishments as well as his decisions and answers to dilemmas in life as well as to moral and philosophical dilemmas, most of which were obtained from what is known as Hadith.

According to John Bowlby's attachment theory, having a secure connection has been linked to general wellness, coping, better mental health outcomes, increased self-esteem, and healthier relationship functioning. So, a "healthy attachment" to God would likewise be associated with higher psychological health: "... And whomever trusts in Allah, He will satisfy him..." (Quran, 65:3).

The social structure that Allah has revealed for humans to use to discipline their behavior in order to shine as valuable humans. This structure consists of numerous components like as rules, norms, mores, values, and social punishments. For those who read it, comprehend it, and put it into practice in their daily lives, this serves as comprehensive training in the spiritual, social, psychological, and legal realms. These value systems and normative standards are intended to foster a sense of responsibility for other people in addition to producing favorable results for the followers individually (Kluckhohn, 1951).

Islam's fundamental tenet is to promote harmony, advancement, and development in both this life and the life to come. The commands given by Allah in the Holy Quran in this regard aim to obtain these necessary qualities for our existence, and as a result, the construction of this social

structure is coupled with a material reward. Unfortunately, because these admonitions are recited blindly without considering their practical significance, the intended effects of these admonitions have not been realized by Muslim adherents (Rahman *et al.*, 2020).

REVIEW OF LITERATURE

Sabry and Vohra (2013) suggested that Even if the Muslim population in western nations is expanding, most western practitioners don't seem to have had a lot of exposure to Islamic principles and teachings while they were in school.

DeAngelo & Franke (2016) stated that When psychology was developing as a scientific area, white males from middle-class backgrounds and college students made up the majority of the study participants. The results from these individual groups were generalized without considering the gender, race, culture, or other distinctions that were glaringly important. One explanation could be because the researchers believed the knowledge they had gathered to be impartial, scientific, and unaffected by these circumstances. Several Western psychologists questioned such presumptions of scientific or mainstream psychology, which eventually inspired them to grow replacement viewpoints. These opposing viewpoints, which are now referred to as minority perspectives, include analytical psychology, the social cognativist perspective, humanistic thoughts, endemic psychology, and others. In terms of ontology, epistemology, and methodology, they diverge from conventional psychology. There are four basic drawbacks of traditional psychology. First, the universal applicability of the majority of mainstream psychology ideas is in doubt since they are influenced by the norms and cultural milieu of Western Europe and North America.

Iqbal and Skinner (2021) explain that Islamic psychology is one of the religiously oriented viewpoints that truly tries to consider mystic aspects and emphasize the importance of religion in people's lives. Some Muslim psycho-thinkers prefer to refer to Islam and psychology rather than Islamic psychology due to the absence of a precise description for it. differentiated between Islam and psychology, which refers to a larger movement that links Islam to psychology generally, and Islamic psychology, which refers to psychology produced from Islamic sources, or Islam's sort of psychology.

Rahman (1982) suggested that Islamic psychology must begin with a belief in Allah, the mystic character of people, the coaching and direction of Islamic sources (such as the Quran, Hadith, and the writings of medieval Muslim philosophers), in order to comprehend human nature. The wider Psychology of Islam can be considered of as a subset of the Islamic psychology approach, which is distinct from it. The psychology of Islam is based on the Western paradigm and typically consistent to the psychology of religion. This more general Psychology of Islam frequently attempts to assess and evaluation Western psychological knowledge in the context of Islamic understanding (the "filter" method) or contrasts Western psychological ideas with what are presumably their Islamic equivalents (the "comparison" approach).

Kirkpatrick (1992) stated that Although many psychologists have a favorable opinion of religion, up until recently, mainstream psychology was opposed to religion. Psychologists were found to be among the least religious academicians in a 1984 poll of religious preferences in the United States, with up to 50% of psychologists replying that they had no present choice of religion, contrast to just around 10% of the overall masses. It was additionally discovered that of the main groups that provide psychotherapy, clinical psychologists were the least religious. Compared to

72% of the general population, only 33% of this group said their religious beliefs had the largest impact on their life.

Cartwright and Cooper (1997) suggested that We are informed that major life crises like acute or life-threatening illnesses, bereavement, or workplace crises brought on by impending layoff frequently result in mental health issues. Even if we have little to no control over such emergencies or crises, how we react to them or develop a pattern of doing so can influence how well we are mentally. Our level of resilience—or our capacity to deal with challenging situations—becomes especially important in this situation. Muslim children and adults who are more likely to experience psychological issues in these trying times are advised to increase rather of relying on secularism- or materialism-based psychological or psychiatric treatments provided by Western institutions or traditions, they should rely on their level of physical, moral, intellectual, emotional, social, and spiritual resilience. They should instead look to the revelations from God found in the Qur'an and the Hadith.

Hassan (2021) stated that in general, the Islamic spiritual approach and method takes a holistic approach to human emotional, psychological, social, or mental issues. In doing so, the material, social, and emotional issues that people face are understood or analyzed in relation to the inner dimensions of spirituality, specifically the effects of the state of the spiritual heart (qalb), as well as from external perspectives. There is no doubt that each aspect of a person's life or personality has its own unique means of preserving happiness, but the cornerstone of each is the religious and spiritual belief (mun) in Allah S.W.T., creator, ruler, and sustainer of all that is compassionately.

Examples include:

- a) What is the nature of the creator God if humans were created and how did they come to be?
- b) What is the nature identity and character of humans?
- c) What is the true meaning and purpose of a person's life, and what is their final fate?
- d) What kind of life exists beyond death, assuming there is one, and how do people get ready for life after death?
- e) What is the highest and most reliable source of instruction for people to obtain happiness in this life and happiness in the Hereafter?
- f) What does it mean to have inner harmony and peace? and what is the divinely authorized methodology or approach for the Believers to achieve inner peace and harmony?
- g) Who are the true internal and external foes or opponents of the Believers?
- h) What form of culture and way of life is ideal for Muslims and believers?

Although they are directly related to the human mind, psychological problems can also affect the body indirectly, leading to pain and malfunction. Without a doubt, mental disease presents just as much risk as physical illness. Despite the extensive solutions discovered by researchers, pain and mental disease are still seen as typical occurrences in human existence, necessitating the search for new approaches and solutions. One can easily discover references describing the relationship between faith and fitness in numerous religions and faiths.

OBJECTIVES OF THE STUDY

The social structure and enduring values of the Holy Quran have been the subject of several studies from a variety of angles. However, the goal of this study is to compile the ethical standards and value system that Allah revealed in the Holy Quran. Additionally, the study

intends to record these directives and categorize them under specific categories, such as the social, psychological, moral, legal, and ethical facets of human existence.

RESEARCH METHODOLOGY

In order to get results for this study, secondary sources were explored as part of the qualitative research methodology. The Holy Quran's mention of values and normative standards in several chapters was reviewed for this purpose, and passages addressing social values and behavioral norms were recorded.

Five themes, including social, psychological, political, moral, and legal issues, were ultimately taken from those verses after they had been carefully examined and their translations had been read numerous times. The Holy Quran's recorded verses were categorized according to their relevance.

RESULTS AND DISCUSSIONS:

Each researcher provides his or her own theory notions in human psychology study, and human beings collect laboratory data about people, making all statements appear to be subjective. The Originator, the lone, unique Creator of the entire universe, including all living things and humans, however, is far more knowledgeable than His own created deputy on Earth because they are dealing with and creating evil as Adam's immortal offspring.

Due to religious diversification and the helping professionals' deficiency of knowledge of Islamic values in their therapy's manner, researchers discovered that many Muslims are reluctant to seek help from mental health practitioners in Western nations. As a result, Muslims may be reluctant to seek psychiatric assistance in order to avoid violating their religious principles.

- The spiritual causes of psychological diseases and issues with mental health are corruption, an imbalance of nafs, qalb, 'aql, and r, as well as the detrimental effects of haw, waswasah al-shai'n, and ghurr al-ayt al-duny.

- It is essential to be aware of and guard against ghurr (deception, self-delusion, and illusion), according to the Qur'an. Ghurr is common in this world, and it affects both scholars and non-scholars alike. Those scholars who do not harbor the fear of Allah's anger and vengeance in their hearts are susceptible to these damaging diseases (muhlikt). Therefore, it is essential to make ongoing efforts to purify the soul or cleanse the spiritual heart in order to eliminate any poisonous qualities or toxic substances that are disguised from view by humans but not from the sight or awareness of Allah Most Gracious.

- Be aware that life in this world consists solely of play, idle chatter, ornamentation, boasting amongst one another, and competition over having more children and money. similar to how rain can produce plant that is pleasing to the tillers before drying up, turning yellow, and eventually becoming straw. And there will be a painful hereafter with Allah's pardon, as well as (His) good pleasure. And the life of this world is nothing more than a deceptive pleasure (Q. al-Ḥadīd 57:20).

Nevertheless, as Muslims should look godlike intervention or Islamic psychological or miraculous cures to accompaniment medical or counseling treatments, keeping in mind that traditional secular medical and psychological procedures have their own limitations and flaws, if not harmful side effects. One such restriction is the reliance on antidepressants like Prozac and Sarafem or the usage of medications like methadone to treat the manifestation of drug abuse. It

should be highlighted that while the Islamic perspectives is encompassing, it does not disallow appropriate medical or psychiatric care for specific manifestations/illnesses. The Islamic approach goes beyond the material, biological, emotional, and social causes of mental suffering; it is not restricted to its biology or social aspects. Knowing that people are fundamentally spiritual and moral beings created by God, in order to promote long-lasting and healthy psychological development in people, it seeks a thorough and encompassing treatment by understanding the underlying mystic reasons or diseases of psychological suffering or mental psych-disorders.

CONCLUSION:

The idea that humans are spiritual and moral beings endowed with purity of fitrah and from Allah SWT, and that it is necessary to purify the qalb, the 'aql, and the nafs with a focus on taming and controlling the haw (passion). The excellent life is guaranteed by Allah SWT when people develop sound mn, 'amal li, taqw, and isn. If not, Allah (S.W.T.) will punish you with khusrn (real loss and anguish) and 'adhb (punishment). The life we lead in this world is but a game and a hobby, and for those who strive to avoid ruin, the life we lead in the Hereafter is infinitely superior. Then, will you not comprehend? (Q. 6:32 of Al-An'am)

To be summarized, I would like to clarify that the focus of my article has been on the significance of the therapy of psycho-spiritual diseases by bolstering the moral and religious ideals that constitute human identity and behavior, reestablishing the connection with the Creator and Sustainer of all that exists, and ingraining the Qur'anic worldview into one's lives. We are not advocating that solely spiritual-ethical therapy or techniques should be used to treat or resolve all psychological diseases, including depression, anxiety, fear, schizophrenia, or substance misuse. We are aware that various psychological problems have biological, emotional, social, or interpersonal roots. In such circumstances, we advise anyone exhibiting such symptoms to first seek appropriate care from medical, psychiatric, or counseling professionals who can address the underlying causes and offer suitable treatment. Islamic teachings, like those of the other major global faiths, clearly present the mind-body relationship as it relates to humans. This viewpoint views man as being linked with earth and the soul, as well as with their unique wants and demands. To meet the demands of any of them, one must adhere to a specific set of guidelines and treat them with extreme caution. Similar to how any significant wrong or unmet physical need leads to physical disorder, the same is true for the soul. Meanwhile, psychological disorder is also brought on by a man's simple compliance with bodily needs. When this concept of the human being is used, faith and health can effectively relate to one another because of how the mind and body are connected.

SUGGESTIONS & RECOMMENDATIONS

When a Muslim meets a challenge, he must realize that he needs Allah's assistance to overcome it and that doing so can only be accomplished via acts of divine love and other noble deeds. The acts consist of:

A Muslim who is struggling has to build not only his or her faith but also their love and ties to Allah. A Muslim must always maintain their belief in Allah because it is the basis for all other deeds in Islam.

Unlike non-Muslims who typically attribute their problems to Allah's creations, Muslims must attribute their problems to Allah alone and not to any of His creations. They also must accept that

whatever has befallen them cannot have missed them and that it was planned before they were even born.

A Muslim should keep positive thoughts about his or her Lord, focusing solely on Him in worship and supplication, recalling His or her Lord's immense generosity, and anticipating His or her Lord's blessings and pardon. According to Jabir Bin Abdullah (RA), the Prophet (SAW) said: "None of you should die without having good expectations in Allah (SWT)."

Both fear (Khauf) and hope (Raja') must be displayed at the same time; one must be afraid of Allah's wrath for his transgression and hopeful of Allah's mercy. The real believers, according to Allah, "invoke their Lord with fear and hope, spending from what We have given them."(Q32:16).

Every member of society is required by the Holy Quran to speak, interact, and address other members of society in a very good and polite manner. decent communication and speaking. concerns and issues that we face every day.

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