
Seerah Perspectives to Overcome the Increasing Trends of Crimes in Youth

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ABSTRACT

It is dilemma of the developing countries like Pakistan especially after the technological and industrial evolution that their youth is becoming criminal due to many reasons. This involvement of youth in criminal activities has different complex kinds. Especially in modern era of information technology crimes are becoming very easy, rapid and scientific in nature. Criminal activities in youth of Pakistan are not only seen in the un-educated or low-educated youngsters even very high rate has been seen in the highly educated and IT equipped youth. The causes and reasons of this criminal attitude among the youth must be identified and determined to solve the problem for the future national advancement and prosperity of our beloved homeland. This article will present the kinds and causes of the crimes in the youth of Pakistan and then concrete remedial proposals will be produced in the light of Seerah of Holy Prophet Muhammad ﷺ to overcome the increasing trends of crimes in youth.

Key Words: *Poverty, violence, crime, murder, teenagers, Youth, Homicide, teenage decision making.*

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Literally crime is an illegal act for which someone can be punished by the government, or it is any activity that is against law. Figuratively crime is an act or the commission of an act that is forbidden or the omission of a duty that is commanded by a public law and that makes the offender liable to punishment by that law. Sometimes it refers to a grave offense especially against morality. ⁽¹⁾ As the nature of crime and its boundaries change with the passage of time and also differs from society to society, it is difficult for the modern crime investigators to arrive at an agreed definition. There is also difference between definition of Islamic Jurists and modern jurists. In Arabic, the origin of Jarima (جريمة) is Jarim (جارم) that means aggression, attack, guiltiness, offence, culpability, misdeed, etc. ^{(2) (3) (4)}

From Islamic perspective, these are such acts that are forbidden to commit by Sharia and are liable to penalty (*Had*) or rebuke (*Ta'zeer*) when someone is accused by such act, he has to exculpate himself otherwise he is liable to be punished from Islamic courts. ⁽⁵⁾ According to famous jurist Abdul Qadir Aoda Saheed, أنها فعل أو ترك نصت الشريعة على تحريمه والعقاب عليه. ⁽⁶⁾ "It is committing or abandoning an act that is declared forbidden by Islamic Law and is liable to penalty or rebuke." It means it is process of committing an act that is forbidden by Allah, or abandoning an act that is ordered by Allah ⁽⁷⁾. For this purpose another word is also used, that is عصيان (*Isyan*), and this word is more general in nature that covers both crimes liable to be punished by the judiciary and to be punished at the day of resurrection of the dead or religious punishment in the form of penance for sins ⁽⁸⁾. These definitions are limited to commit such crimes that are liable to *Had* or *Tazir*, and ignore crimes liable to Qisas or Diyyat. Consequently modern Islamic jurists define it, "It is process of breaching

(1) "Crime." *Merriam-Webster.com*. Merriam-Webster, n.d. Web. 19 Mar. 2016.

(2) Abu al-Fadl Jamal al-Din Muhammad bin Makram Ibn Manzur al-Afriq al-Misri – Lisan al-Arab - published literature of the Hawza Iran 1405 vol21, p 91.

(3) Arabic to English Dictionary ,Al- Jareemah ,Verbace Pro 2, 2013.

(4) Moheb al-Din Abi Al-Faid, Sayyid Muhammad Murtada al-Husseini al-Wasiti al-Zubaidi al-Hanafi, Taj-Al Arus Min Jawahir Al-Qamus, Al-Hayat Library, Beirut, Lebanon, vol 9, 341, Boutros Al-Bustani, previous reference, p. 104 Al-Qamus Al –Muheet, Feroz Abadi, vol. 4, p. 88.

(5) Abi Al-Hassan Ali Bin Muhammad Bin Habib Al-Basri Al-Baghdadi Al-Mawardi - Al-Ahkam Al-Sultaniya - Dar Al-Kutub, Beirut, p ٢٧٣

(6) Abdul Qadir odeh, Al-Tashrei Al-Jinai Al- Islami Makarana bil Qanoon Al- Wadhei- the Arab writer's house in Beirut - part 1, p. 66

(7) Abdel Fattah Khidr - Al- Jareemah Ahkamoha Al-Aamah Fil etjahat Al- Moasrah wal Fiqh Al Islami, Institute of Public Administration Riyadh, 1985 - p. 12

(8) Imam Muhammad Abu Zahra ,Al-Jareemah wa al-uqubah fil fiqh Al- Islami - Dar Al-Fikr Al-Arabi, p. 22

principles of society, and such acts that harm the unity of society, and produces difference between civilizations and values are called crimes”⁽¹⁾. According to this definition, it includes only such crimes that are liable punishment according to law. *Dr. Ahmad Nasha't* defines crime as, “*It is apparent behaviour of a person that deviates the predefined rules of society; the rules that society has derived to protect its assets and taboos*”⁽²⁾. This definition shows that crime is a deviated behaviour of a person that opposes the rights and advantages defined by the Sharia or Law. Some Islamic Jurists declare it as opposing the orders of Allah, some declare it as opposing apparent criminal law that is derived from the orders of Allah to clarify boundaries of crimes. Some jurists see crime as an action that harms society. All these definitions demand that odious, abhorrent, inadvisable and inexpedient should not be included in the definition of crime and such acts should be included in sin⁽³⁾ as its punishment is let to the doomsday. All the criminal acts that a law enforcing authority can punish should be included in the definition of crime⁽⁴⁾.

Here question arises that why it became necessary to study situation of crimes in youth? Firstly it became necessary because youth constitute majority in Islamic countries because of high birth rate, thus to keep youth on right path means to keep whole society on right path. Secondly youth possess high level of action power and risk factor that if not controlled and led to right path may detract them easily. If youth is directed to the right path, no doubt youth can lead the whole society to the right path using their action power.

Youth play vital role in a society and Islam not only recognizes it but also provides guidance to utilize their power of action to benefit the society. He ﷺ said that Allah is pleased with young who doesn't commit bloom of youth⁽⁵⁾, and also gave the good news of shade to the youth who

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- (1) Abdullah bin Sheikh Muhammad Al-Amin bin Muhammad Mukhtar Al-Shanqeeti, *Ilaj-ul-Quran Al-Kareem lil Jaremah*, Amin Muhammad Salem Press in Madinah - First Edition 1413 AH - p.17.
- (2) Abdullah bin Sheikh Muhammad Al-Amin bin Muhammad Mukhtar Al-Shanqeeti - *Treating the Noble Qur'an for crime* - Amin Muhammad Salem Press in Madinah - First Edition 1413 AH - Pg 17
- (3) Imam Muhammad Abu Zahra, *Al-Jaremah wa al-uqubah fil fiqh Al- Islami*, Dar Al-Fikr Al-Arabi, p.21
- (4) Yousry Awad Abdullah, *What is crime ?*, Al-Fawzan Group of Companies Legal Department,
- (5) Ahmad ibn Hanbal, *Abu Abdullah Ahmad ibn Muhammad ibn Hanbal ibn Hilal ibn Asad al-Shaibani (died: 241 AH)*, *Musnad of Imam Ahmad ibn Hanbal*, Investigator: Ahmad Muhammad Shakir, Dar al-Hadith - Cairo, First, 1416 AH - 1995 AD, c 28, P. 600, Hadith No. 17370

grows up worshipping Allah and the man who refuses the approach of a noble, beautiful woman, saying

“I fear Allah”; shade on the day on which there will be no shade except His shade⁽¹⁾.

Before youth children are Impeccable by nature and their good nature leads them to a good and virtuous life. Adults make teach them wrongdoings by their actions and words and thus they start misconducting on small level and it progresses to the large scale later on. On initial stage children start minor criminal activities like cheating in papers, stealing toys and stationary of peers, telling lie etc. To keep youth on right way we have to present a good model before them, we should provide them with religious education. To have firm faith in Allah and to follow the noble example of Holy Prophet ﷺ will polish their nature in positive direction. It is obligatory duty of parents and teachers to provide them proper guidance for their tutelage. To save youth from such crimes they should be kept busy in positive activities so that their extra energy may be exhausted properly in society building. For this purpose Islam urges youth for Jihad, archery, swimming, running etc. as narrated by *Hdhrat Salma Bin Al-Akwa' R.A* Prophet of Allah said *اِزْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ آبَاءَكُمْ كَانَ زَامِيًا اِزْمُوا وَأَنَا مَعَ بَنِي* " *اِزْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ آبَاءَكُمْ كَانَ زَامِيًا اِزْمُوا وَأَنَا مَعَ بَنِي* ⁽²⁾ " *O Bani Isma`il ! Practice archery as your father Isma`il was a great archer.*”

The history of crime can be only a few years less than the history of human beings on earth. According to religious literature first crime was killing of Abel by Cain, who were direct children of Adam and Eve⁽³⁾. Unluckily this first crime was a juvenile crime. The efforts to control the crimes started with the commencement of first crime. The teachings of prophets of Allah not only contained ethics but also divine punishments to control crimes. Holy Prophet Muhammad ﷺ also arrived to a society where crimes were not only common but they also felt pride on them and boasted on committing these crimes. Satan had ornamented sins and crimes in the eyes of ignorant people of Arabia. If a disease damages too much to the body that its senses to feel damage diminish, such situation is extremely dangerous because in such cases diseased person does not know about the

(1)Malik bin Anas bin Malik bin Amer Al-Asbahi Al-Madani (died: 179 AH), Al-Muwatta, investigator: Muhammad Mustafa Al-Adhami, Zayed bin Sultan Al Nahyan Foundation for Charity and Humanitarian Work - Abu Dhabi - Emirates, First, 1425 AH - 2004 AD, C5, p. 1389 , Hadith No. 3505

(2)Al-Bukhari, Muhammad bin Ismail Abu Abdullah Al-Jaafi, Sahih Al-Bukhari, Investigator: Muhammad Zuhair bin Nasser, Dar Touq Al-Najat, Edition: First, 1422 AH, Part 4, p. 38, Hadith No. 2899

(3) . The Holy Bible, English Standard Version Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Genesis, 4:08.

intensity of his disease. Prophet Muhammad ﷺ fought on both fronts (1) provoked the hideousness of crimes (2) preached them to refrain from crimes in such an effective way that the whole society became a masterpiece of peace, God fearing, virtuous and piousness until Prophet Muhammad ﷺ declared His own era as best era, and then the era next to it, and then the era next to it. ⁽¹⁾ While the era before the advent of Islam was known as the days of ignorance.

Prophet Muhammad ﷺ, after migration of Medina, also launched the system of Divine punishment (Hudood) for severe crimes. This was done for those who didn't care the ethical preaching of Islam and didn't care for reward and rebuke told by Prophet Muhammad ﷺ. After establishing a Muslim society it became necessary to chalk out a comprehensive scheme to save this sacred society from the evilness of such criminals. It was not only need of religion but also for the sake of society and government. The sayings of Prophet Muhammad ﷺ are present in all books of Hadith especially in the chapters of "Punishment" الجنائيات, "book of Divine Punishment" كتاب الحدود, "book of riots" كتاب الفتن, etc. The decisions of Prophet Muhammad ﷺ are also discussed in detail in all the books of *Seerah*.

In present era the criminals started using modern technologies and thus established their crime states and made crimes an industry, established their crimes on scientific bases. The governments of all countries also established research institutes and started research to find out causes of crimes and to control these causes. All these researches are reflection of materialistic approach towards crimes, although most of these suggestions are implementable in Muslim countries because natural laws never change and Islam is religion of nature as Allah says فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ⁽²⁾ " So, set your face to the Faith uprightly, this (faith) being the nature designed by Allah on which He has created the mankind. There is no change in Allah's creation. That is the straight faith, but most of the people do not know". Rather than we can say Islam, being religion of nature, already have similar suggestions in its sacred books. However some suggestions may conflict the revelation of Allah and thus are not applicable to an Islamic society. So it becomes necessary to restudy the life of Muhammad ﷺ from the perspective of juvenile guidance to reduce crime rate in youth. Finding suggestions from the life of Muhammad ﷺ will lead society spiritually and

(1) Muslim, Ibn al-Hajjaj Abu al-Hasan al-Qushairi al-Nisaburi (died: 261 AH), Sahih Muslim, investigator: Muhammad Fouad Abd al-Baqi, Arab Heritage Revival House - Beirut c 4, p. 1963, hadith number 2533-

(2) Al-Rum(30):30

materially and we can convey a positive message about our beloved Prophet ﷺ, the greatest Prophet of all times. In order to control the increasing crime rate in youth from the perspective of *Seerah*, a few organized and printed data is available, thus it becomes unavoidable to carry on research work on this topic. This article is a link of this golden chain.

According to Islamic Philosophy of ethics all the crimes are direct cause of four powers of human spirit, (1) the power of wisdom (2) the power of aggression (3) the power of libido (4) the power of fantasy. All these four powers are to serve humans and are blessed by Allah, but if these powers violate Allah's orders and become unbalanced they urge humans to commit crimes.⁽¹⁾ Later on these drives were limited to two by Sigmund Freud (1) Libido (2) Hunger⁽²⁾ but it was just an evolutionary approach to human psychology that resulted in materialism. In short we come to the conclusion that we have to keep balance between these motives or powers to truly represent the moderate *Ummah*. (امت وسط)

Shaikh Abdul Qadir Aoda Shaheed R.A divided crimes from Islamic perspective to the following categories. (1) According to the volume of punishment crimes may be liable to Hudood (Punishment by Allah), Qisas (Blood revenge), *Ta'ze'r* (legal punishment). (2) According to the intention of criminal it is divided into intentional (*A'mad*) and unintentional (*Gher A'mad*) crimes. (3) According to time committed the crime it is divided into linked with time (مؤقت) and not linked with time. (غير مؤقت). (4) According to procedure of crime they are divided into positive, negative, broad spectrum, street crimes, limited time crimes, non-limited time crimes. (5) According to the nature of crimes they can be distributed into anti-social crimes or political crimes.⁽³⁾ To enforce the legal punishments prescribed by Allah is better than rain for forty days⁽⁴⁾ because it also brings prosperity by providing safety to the lives and property of people and society.

Crimes liable to prescribed penalties by Allah (حدود) : Such crimes are

(1)Islamic Cultural Knowledge Association, Jihad Al-Nafs, pp. 8-9, Noun Center for Authorship and Translation, Edition: First, 2005 CE-1426AH-

(2) Sigmund Freud (1856–1939). Three Contributions to the Sexual Theory. 1910. <http://www.bartleby.com/278/1.html#note1.2> (Retrieved 29-06-2016)

(3)Oud, Abdul Qadir, in the Encyclopedia of Islamic Legislation, Types of Crime Between Islamic Law and Positive Law Posted on September 11, 2011

<https://goo.gl/7grBpl>

(4)Ibn Majah, Abu Abdullah Muhammad bin Yazid al-Qazwini, and Majah, the name of his father Yazid (died: 273 AH), Sunan Ibn Majah, investigation: Muhammad Fuad Abd al-Baqi, Arabic Books Revival House - Faisal Issa al-Babi al-Halabi, part 2, p. 848, Hadith No. 2537

liable to punishment prescribed by Allah, this punishment is right of Allah, no one can increase or decrease this punishment. If crime is proven then it cannot be forgiven neither by a person nor by a ruler. These punishments are to secure the rights of humans and are among the rights of Allah. These punishments are based on the social benefit and saving society from any type of corruption. Crimes liable to prescribed penalties by Allah are fixed: (1) fornication (2) malign/ defaming a woman, (3) consuming liquor, (4) theft (5) banditry (6) apostasy, (7) mutiny.

Crimes liable to Qisas (vengeance) and Diyyat (Blood money): Crimes resulting in the punishment of vengeance and blood money are related to human rights. The persons whose rights are secured by vengeance and blood money are allowed to take revenge or forgive the criminal. These are of five types: (1) Intentional killing (2) Quasi intentional killing (3) unintentional killing (4) intentional harming a person less than killing (5) unintentional harming a person less than killing.

Crimes liable to *ta'zeer* (rebuking punishment): Ta'zeer is the process of disciplining and the intensity of rebuking punishments may vary from minimum to maximum. All crimes, other than liable to prescribed penalties, vengeance and blood money, are included in this category. These punishments are administered by ruler, administration or judiciary. Its purpose is to save society from any kind of abnormalities. In these crimes punishment is not already prescribed and is let on the disposal of law enforcing authorities. Purpose of enforcing such penalties is to maintain law and order in society, secure rights of individuals and stability of system. Islamic law provides flexibility in this type of crimes so that ruler may amend or abrogate these penalties according to the changing situations. ⁽¹⁾ Bribery, deceit, lying, abusing, ill-treating etc. are kept in this type of crimes. ⁽²⁾

According to the consequences and nature of crimes we can't deal all the crimes in the same way. Moreover because of diversity we have to categorize them to study crimes and find similar solutions for resembling crimes. 1st type of crimes is personal crimes in which all such crimes are included that cause mental or physical harm to any other person i.e. assault, battery, false imprisonment, kidnapping, homicide, murder, and

(1). Oud, Abdul Qadir, in the Encyclopedia of Islamic Legislation, Types of Crime Between Islamic Law and Positive Law Posted on September 11, 2011

<https://goo.gl/7grBpl>

(2) Aodh Muhammad Aodh, Le Taqseem Al-Salasi lil Jaraime fil fiqh Al-Sharei: Maqasid's vision, Contemporary Muslim Magazine, Issue 130, Tuesday, 30 December 2008, summary.

http://bohoutmadrassia.blogspot.com/2014/03/blog-post_1618.html

vehicular homicide, rape, statutory rape, etc.⁽¹⁾ Unfortunately this type of crimes is common in youth⁽²⁾. Major causes of personal crimes are financial profit and sexual excitement. Although youth face less financial crises as compared to adolescence however sexual excitement, because of high concentration of testosterone, is not only referred to the youth but also has very high frequency⁽³⁾. While studying *seerat-ul-Nabi* ﷺ we find that before the advent of Islam personal crimes were at rise especially sex oriented crimes and the Prophet of Islam ﷺ revolutionized this situation.

Second type of crimes is property crimes in which the victim is not physically harmed but his/ her financial rights are violated such as larceny (theft), robbery (theft by force) burglary, arson, embezzlement, forgery and false pretences⁽⁴⁾. By nature human have a strong motive to save personal property and increase in property as indicated by Muhammad BPUH in a hadith narrated by Ibn-e-Abbas R.A **لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيُثَوِّبُ اللَّهُ عَلَى مَنْ تَابَ ."** (If the son of Adam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allah forgives him who repents to Him.)

Another type of crimes is statutory crimes, which is not a crime in its own nature however it may be a source of other crimes. To minimize crime ratio it becomes necessary to ban such crimes. In Islamic countries its example is liquor consumption. In secular countries although alcohol consumption is not legally banned, however driving or using machine in this situation is considered illegal. It is human psyche that he wants escape from the irony of facts, so seeks refuge in drugs and alcohol. By increasing financial and social pressure, failure in love, broken families and materialism drug and alcohol consumption is increasing day by day.⁽⁶⁾

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- (1). Nicole Shoener, What Are the Different Types of Crimes?, <http://www.legalmatch.com/law-library/article/what-are-the-different-types-of-crimes.html#sthash.bDNjnZbY.1goVz6pu.dpuf> (Retrieved 22-06-2016).
 - (2) Jeffery T. Ulmer, The age and crime relationship, social variations and social explanations, The Pennsylvania state university, pp380
 - (3) Tanya Basu, Study: 10 Percent of U.S. Youths Cause Sexual Violence, National Geographic, PUBLISHED OCTOBER 9, 2013, <http://news.nationalgeographic.com/news/2013/10/131007-sexual-violence-rape-teenagers-sociology/> (Retrieved at 29-06-2016)
 - (4). Nicole Shoener, What Are the Different Types of Crimes?, <http://www.legalmatch.com/law-library/article/what-are-the-different-types-of-crimes.html#sthash.bDNjnZbY.1goVz6pu.dpuf> (Retrieved 22-06-2016).
 - (5) Sahih Al-Bukhari, vol. 8, p. 92, Hadith No. 6436
 - (6) Laixuthai, A., & Chaloupka, F. J. (1993). YOUTH ALCOHOL USE AND PUBLIC POLICY. *Contemporary Economic Policy*, 11(4), 70-81. doi: 10.1111/j.1465-7287.1993.tb00402.x

One more division of crimes is according to the severity of crimes. The most severe crimes such as murder, robbery, kidnapping etc. are kept in one category called felony and comparatively less severe crimes such as shoplifting etc. are kept in another category called misdemeanour. In the same way some countries further divide these crimes into violent and non-violent crimes. Keeping in view the state of mind of criminal crimes are also divided in intent crimes and non-intent crimes. In this category the mental thoughts of the culprit are discussed whether he was to harm a specific person intentionally or not? All these divisions are only to bring uniformity in the legal decisions. Crimes may be same apparently but not same by their nature and thus there may be difference in punishment.⁽¹⁾ If we see to the above distribution of crimes, we will find that most types of crimes are more common in youth as compared to elderly persons. They commit more violent crimes as they have excess energy that if not exhausted properly using healthy activities may lead to violent crimes. They are involved in sex oriented crimes because of excess of sexual hormones like testosterone and unluckily undue exposure to sexual issues by media and co-education institutes. Youth commit intent crimes as they lack of religious and ethical education, lack of experience, lack of self-control and patience. In the situation of organized crimes, elderly persons plan, organize and facilitate youth to commit crimes and youth is easily trapped into their skilfully fabricated crime web.

Another type of crimes are known as white collar crimes. If a person enjoying his job, harm any person or government or society it is called white-collar crime such as stealing money from one's employer, insider trading, tax evasion, bribery etc. If such crimes become common people don't think it a crime and the occurrence of such crimes is very high especially in countries where corruption is at its peak. Such crimes are neither properly investigated nor punished. Amongst the most modern crimes are crimes related to piracy, violation of copy rights and intellectual property. These crimes are also associated with property rights of others as mentioned above.

Now a days well organized groups have also gained control over large illegal business and thus harm society by running industries of illegal products, human trafficking, drug trafficking, gambling, prostitution, money laundering etc. These groups are run by elderly and experienced criminals but they could not succeed without inclusion of youth.⁽²⁾

(1) Nicole Shoener, What Are the Different Types of Crimes?, <http://www.legalmatch.com/law-library/article/what-are-the-different-types-of-crimes.html#sthash.bDNjnZbY.1goVz6pu.dpuf> (Retrieved 22-06-2016).

(2) Ashley Crossman, Types of Crimes, <http://sociology.about.com/od/Deviance/a/Types-Of-Crimes.htm> (Retrieved 23-06-2016)

Sometimes youth possess anti-social behaviour. If a society fails in providing spiritual, emotional and physical needs of youth they become angry with society. Youth is compelled to insubordinate such social norms that are of no use and are only a burden over persons and society. It's a positive attitude if remains controlled in its boundaries but if this rejection of norms reach to extreme, it is dangerous.

A conference about the crimes in youth was held in New Zealand under the Judgment of *Andrew Becroft* that aimed at reduction of imprisonment and recidivism rates in children and young people.⁽¹⁾ In this conference it was concluded that as youth offenders are different in type and the causes of offending are different so it is difficult to control all kinds of youth crimes with same remedy under the principle "one size does not fill all". The studies revealed that crime rate between 14-16 years old youth is very high⁽²⁾ and a significant increase was noted after 2004 in crimes of wounding or injuring with intent. An interesting fact was revealed that male assaults female increased with decrease in population number.⁽³⁾ Potentially it may decrease in female to male ratio that resulted in jealous competition between male youth. It may be a result of unbalancing gender ration as demographic data from New Zealand shows⁽⁴⁾. Such studies should also be conducted in Pakistan to reveal reasons of crimes against female.

Study have shown that 25% young men commit at least one offence, 80% of this 25% will commit only one of two offences and remaining 20% is responsible for rest 80% youth crimes. It means only a small group of 5% males committed most of the offences⁽⁵⁾. Finding reasons of such offenses brought forth risk and protective factors that are direct result of environmental, social or biological factors. Among these factors are

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- (1) NZ Bluelight Ventures Inc , What causes youth crime, and what can we do about it?, Conference & AGM
7 May 2009, Coronet Peak Hotel, Queenstown, New Zealand.
- (2) Police Crime Statistics for calendar year ending 31 December 2008. New Zealand. Source: <http://www.justice.govt.nz/courts/youth/publications-and-media/speeches/what-causes-youth-crime-and-what-can-we-do-about-it#1> (Retrieved 13-06-2015)
- (3) NZ Bluelight Ventures Inc , What causes youth crime, and what can we do about it?, Conference & AGM, 7 May 2009, Coronet Peak Hotel, Queenstown, New Zealand.
- (4) "National Population Estimates: At 30 June 2015". Statistics New Zealand. 14 August 2015. Retrieved 6 March 2016.
Source:
http://www.stats.govt.nz/browse_for_stats/population/estimates_and_projections/NationalPopulationEstimates_HOTPA30Jun15.aspx (Retrieved 13-06-2016)
- (5) McLaren, K. (2000) *Tough is not enough*. Published Ministry of Youth Affairs, page 16.

cognitive deficiencies, difficult temperament of hyperactivity. These cognitive factors, when compounded by adverse environmental factors such as inadequate parenting, exposure to violence, disrupted family bonds or poverty, the behaviour of such people are adversely impacted. Such situation is sometimes called “conduct disorder” that makes such persons aggressive, oppositional and violent. Such persons don’t think about consequences of their actions and are egocentric and seekers of immediate gratification. According to youth court data of New Zealand, 82% of this age group was male (this ratio may increase in Pakistan, as female are less active in society and social crimes), 75-80% had drug or alcohol problems and psychiatric problems were also common⁽¹⁾.

Second group of youth offenders don’t face any anti-social behaviour during childhood however during puberty behavioural issues begin to develop because of anti-social peers, inadequate parenting and exposure to drugs.⁽²⁾

Exposure of youth to risk factors elevates crime rate while exposure to protective factors reduces crime rate.⁽³⁾ A few common risk factors are poor relationship with parents, poverty, broken family, conflicts between parents and financial crisis⁽⁴⁾. Top most risk factors for the youth above 13 years of age are: contact with anti-social peers, prior offences, aggression, fighting, low self-control, impulsive, poor ability to stop and think before acting, hyperactive, poor ability to pay attention, poor supervision by parents/caregivers, low levels of warmth, affection and closeness between parent(s) and young person, tendency towards anxiety, stress, few friends and social/recreational activities. According to Jack Anderson top 10 causes of Youth violence are media, substance abuse, gangs, unemployment, weapons, poverty, peer pressure, broken homes, poor family environment, bad neighbourhoods, intolerance / ignorance⁽⁵⁾.

Islam wants to eliminate crimes using several measures. We can classify these measures into two main categories (1) Preventive aspect (2) curative aspect.

(1) Moffitt, T. *Life-Course-Persistent versus Adolescence-Limited Antisocial Behavior*. In *Developmental Psychopathology*. (2nd Ed) Vol. 3, Ed. Cicchetti & Cohen. Chapter 15, page 571.

(2) Ibid: page 572.

(3) Fergusson, D.M. & Lunskey, M.T. (1996) *Adolescent Resiliency to Family Adversity*. *Journal of Child Psychology and Psychiatry*, Vol 37, no. 3, pages 281-292

(4) *Risk and Protective Factors*. Published by the UK Youth Justice Board 2005, page 6.

(5) Jack Anderson. "Lucifer on the Loose" in *Meridian Magazine*, 2000. URL: <http://www.meridianmagazine.com/ideas/990430looselucifer.html> (Retrieved 07-06-2016)

Preventive aspect: Islam does not wait the commencement of crime but seeks procedures and measures to check its initiation.

Curative aspect: Islam believes that a person can be made pious, pure and virtuous by repentance (Taoba), firm faith in Allah and the teachings of His Apostle, prayers, worship and following divine ethics and thus these persons establish responsible society. Thus a believer (*Momin*) does not commit theft, does not tell lie, does not consume liquor because his faith demands it and checks him from committing such crimes. *Allah Ta'ala* says (1) *إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ* (Surely Salah restrains one from shameful and evil acts.) and says *يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَىٰ* ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَىٰ الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (2) (O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing,). Islam aims at instilling good moral values and deeds by rejecting and condemning all kinds of crimes. Islam has respected the right of ownership and made it sacred, so it has forbade theft, usury, fraud, cheating, curtailing measures and any kind of taking other person's property is declared *اكل المال بالباطل* (3) (eating up other's property by false means). Islam provides full opportunities of decent living and decent work and orders to take care of poor and needy before implementation of hudood (Islamic Penalties). In the same way Islam orders male to lower gaze, forbids being alone with extraneous lady, veil for ladies, proper dress code, ease of marriage to eradicate fornication and before implementation of penalty of fornication (*Had-e-Zina*).

The most important feature in preventive side is to rehabilitate the criminals. For this purpose Islam keeps open the door of repentance (*Tobah*) and does not let him loose hope of the Mercy of Allah. Islam urges him to take off the wrong deeds, remorse and checks him to be persistent in fallaciousness. Islam hates crimes and threatens the culprits the exemplary punishment in this world and the world hereafter. Allah says: (4) *إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ* (Surely, Allah does not like anyone who is a sinful betrayer. They feel shy before people, but do not feel shy before Allah.)

Islam provides continuous nurturing with wisdom and nicely preaching. It also tries to close all the doors that lead to crimes and if in spite of all these efforts and facilities provided by Islamic society one commits a crime, it becomes necessary to establish legitimate deterrent punishment to the offender to save the society from his dangerous acts and

(1) Al-Ankabut(29):45

(2) Al-Baqara (2):183

(3) Al-Baqara (2):188

(4) Al-Nisa (04):107

preachment for the others. All of these steps lead to the fight against crime and purify society from crimes by solving reasons of crimes and fighting against crimes in a legal way. In this way Islam provides two distinct rights (1) right of culprit to repent and make him pious in future (2) right of society to save the innocent inhabitants of society from such culprits. Islam takes care of both rights and keeps balance between the both. No religion other than Islam provides easier way of repentance to the wrong doers. According to the philosophy of Islam, if a dog becomes mad, leaving it independent will only harm the society, therefore it should be chained or killed.⁽¹⁾ Crimes limits the peace and stability of society, and the stability of society is one of the utmost objectives of Islamic Law (*Maqasid-ul-Sharia*), that is why Islam imposes rebuking penalties on such criminal acts. Islamic Penalties are preventive in its nature, so according to Islamic opinion punishment in public with announcement is better than imprisonment because it has strong effect on inhibiting social crimes. The purpose of penalties is not to take revenge or creating tight situation for the public or torturing them by cutting their body organs, rather its purpose is to prevail virtue, prevent crime, providing social stability so that people may live in peace. It was the reason that Caliph *Omar Bin Al-Khattab, R.A* forbade enforcing rebuking punishments in famine, fear and border clashes⁽²⁾. To provide ease for the people it is suggested to hide the crime in spite of carrying it to the law enforcing authorities, as narrated from Rasool Ullah S.A.W.S when He said to a person who witnessed an act of fornication, "لو سترته بثوبك كان خيرا لك"⁽³⁾ "If you had covered him with your garment, it would have been better for you."

The purpose of penalties in Islam is (1) to check people from committing crimes, (2) discourage them from violation (3) preventing them from corruption on earth (4) leading them to correct their behaviour. The purpose of penalties on crimes is not only inhibiting crimes but also an atonement from the criminal and he will not be punished in the world hereafter⁽⁴⁾.

To cure property crimes in youth Islam provokes love for humanity and hate for worldly possessions. Although Prophet of Islam ﷺ has

(1)Haza Din o Na, Muhammad al-Ghazali, the third edition, Dar al-Kitab al-Islamiyyah, Cairo 1395 AH / 1975 AD, p. 154

(2)Sunan al-Tirmidhi, vol. 3, p. 105, hadith number 1450

(3)Abu Dawud, Suleiman bin Al-Ash'ath bin Ishaq bin Bashir bin Shaddad bin Amr Al-Azdi Al-Sajestani (deceased: 275 AH), Sunan Abi Dawood, investigation: Shoaib Al-Arna'oot - Muhammad Kamel Qara Balali, Dar Al-Resalah Al-Alamiya, Al-Awalah, 1430 AH - 2009 CE, c6, P. 430 Hadith No. 4377-

(4)Ahmad Muhammad Arkaz, Karamat-ul-Insan wa Hoqq o ho fil Islam, The First, Dar Al-Wafa for the World of Printing and Publishing, Alexandria, 2007, p. 81.

appreciated earning livelihood by halal sources. ⁽¹⁾لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَأْتِيَ بِحُرْمَةٍ، فَإِنَّ الْخَطْبَ عَلَى ظَهْرِهِ، فَيَبِيعُهَا، فَيَكْفَى اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ
 “It is better for any of you to take a rope and cut some wood (from the forest) and carry it over his back and sell it, to preserve his dignity (as he is earning his own living), rather than ask a person for something and that person may give him or not.”

He ﷺ also used to condemn love for worldly articles as this lust will destroy human values، فَإِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ،
 (2) فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ (2) "The world is sweet and green (alluring); and verily, Allah is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women"

In the battle of Khyber when a companion of Holy Prophet ﷺ told Him that he has earned 300 *Uqiyahs* the Messenger of Allah (ﷺ) said: I tell you a man who gained better than you? He asked: What is that, Messenger of Allah? He replied! Two *rak'ahs* (of supererogatory prayer) after the (obligatory) prayer.⁽³⁾

In order to secure earned property of a person Islam has also introduced an effective judicial system to enforce Hudood, Qisas and Ta'zeer. Another type of crimes are inchoate crimes; the crimes that are started but not completed. As the motives of such crimes are same, therefore the solution should also be same. However there may be ambiguity while implementation of judicial punishments for such crimes, on one hand he had taken step to commit a crime on the other hand he had not completed the crime. If we don't punish such persons it may cause rise in crime rate, therefore it is necessary for a Muslim ruler to punish with legal punishment (تعزير) other than Allah's punishment.

In order to mend habits of consuming drugs in youth Islam tries to instil faith in Allah, faith in the world hereafter, hate for drugs, purifies soul, polishes character and implements rebuking punishment. Islam has a clear view about drugs and alcohol, as ordered by Allah، يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ
 (4) الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ
 “O you who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful.”
 Alcohol is declared (5) إِنَّهُ كَبِيرٌ “a great sin”. *Hadhrat Uthman R.A* declared it as أُمُّ الْخَبَائِثِ (6) “the mother of all evils”. For this reason a drunk was

(1) Sahih Al-Bukhari, Vol. 2, 123, Hadith No. 1471

(2) Sahih Muslim, vol. 4, p. 2098, Hadith No. 2742

(3) Sunan Abi Dawood, part 3, 92, Hadith No. 2785

(4) Al- Maida (5): 90

(5) Al-Baqrah (2): 219

(6) An-Nisai, Abu Abd al-Rahman Ahmad bin Shuaib bin Ali al-Khorasani, Sunnan Sughra investigation: Abd al-Fattah Abu Ghadah, Islamic Publications Office-Aleppo, 1406/1986, c 8, p. 315, Hadith No. 5666

punished by Rasool Ullah ﷺ and His righteous successors narrated by Anas R.A. ⁽¹⁾ “جَلَدَ النَّبِيُّ ﷺ فِي الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. R.A. “The Prophet (ﷺ) lashed a drunk with date leaf stalks and shoes. And Abu Bakr R.A gave a drunk forty lashes.” These punishments were not limited to alcohol but all intoxicants were included in this category as said by Rasool Ullah ﷺ “كُلُّ مُسْكِرٍ خَمْرٌ” ⁽²⁾ “Every intoxicant is *Khamr*.” The Holy Prophet ﷺ ordered about drunk to whip him for three times and if he is drunk for the fourth time kill him ⁽³⁾.

To save youth from sex oriented crimes early marriage is appreciated. Prophet of Allah ﷺ also urged youth for marriage as he said, “يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءَةِ فَإِنَّهُ أَعْضُ لِلْبَصْرِ وَأَحْسَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ” ⁽⁴⁾ “فَأِنَّهُ لَهُ وَجَاءٌ” ⁽⁴⁾ “O young men, you should get married, for it is more effective in lowering the gaze and protecting one's chastity. Whoever cannot afford it should fast, for it will be a restraint for him.” He ﷺ also advised Hadhrat Ali R.A “don't delay marriage of unmarried women if you find suitable kinship.” ⁽⁵⁾ Prophet of Allah ﷺ also related adultery with the loss of *Iman*, “إِذَا زَنَى الرَّجُلُ حَرَجَ مِنْهُ الْإِيمَانُ كَانَ عَلَيْهِ كَالظَّلَّةِ فَإِذَا انْقَطَعَ رَجَعَ إِلَيْهِ” ⁽⁶⁾ “The Prophet (ﷺ) said: When a man commits fornication, faith departs from him and there is something like a canvas roof over his head; and when he quits that action, faith returns to him.” The act of fornication is also extended to other organs of the body to make orders about it stricter; as narrated by *Hadhrat Ibn-e-Abbas R.A*، “فَرْنَا الْعَيْنِ النَّظْرُ، وَزْنَا اللِّسَانَ الْمُنْطِقُ، وَالنَّفْسُ تَمْنَى وَتَسْتَهْوِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ، وَيَكْذِبُهُ” ⁽⁷⁾ “The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the inner self wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation.”

The orders of lowering sight for men and the orders of veil for women are also very important to keep society away from any kind of obscenity. In spite of these orders if a person sees a woman who pleases him, he should come to his wife because “فَإِنَّ مَعَهَا مِثْلَ الَّذِي مَعَهَا” ⁽⁸⁾ “with her is that which is with her (the other)”. Holy Prophet ﷺ also ordered to turn away one's sight if sees suddenly a forbidden female. ⁽⁹⁾

(1) Sahih Al-Bukhari, Vol. 8, pp. 858, Hadith No. 6776

(2) Sunan Sughra of An-Nasa'i, vol. 8, p. 297, Hadith No. 5584

(3) Sunan Nesai, vol. 8, p. 313, Hadith No. 5662

(4) Sunan Nesai, Part 4, p. 69, Hadith No. 2239

(5) Musnad Ahmad, vol. 1, p. 526, Hadith No. 828-

(6) Sunan Abi Dawood, vol. 4, p. 222, hadith number 4690

(7) Sahih al-Bukhari, vol. 8, p. 54, hadith number 6243

(8) Sunan Tirmizhi, Part 2, p. 455, Hadith No. 1158

(9) Sahih Muslim, vol. 3, p. 1699, hadith number 2159

It is irony of time that our youth is using digital gadgets in an unchecked way, these gadgets have become a tool of satanic forces that aim on straying our youth. If mobiles continue to be used in an unchecked manner, they will exclude the fear of Allah from our isolation and exclude ourselves from our community. These digital resources have made access easy to porn movies that have given rise to the sexual abusing, sodomy, gang rape, masturbation etc. Moreover it has made easy male female relationship and thus is destroying our eastern values, night packages of mobile companies has added fuel to the fire.

Psychologically these crimes elevate the sense of guilt and sense of sin that sometimes causes his segregation from the society. Sometimes these sensations become so strong that he becomes frustrated and falsely thinks himself away from the Mercy of Allah and becomes ungrateful to Allah. On the other hand, he sometimes rebels the religious and social values to justify his actions and thus causes to generate rebellious thoughts in the society. To pacify this frustration, sometimes he starts using drugs to make him escape from the irony of realities of life. If he doesn't dare to violate religious and social ethics, he starts using slow killing drugs, like cigarette, quid, betel etc. But if he dares to violate religious and social values and ethics he starts consuming liquor, heroin, hemp, coca, cannabis, marijuana etc. Thus he not only destroys his health but also becomes a threat for his family and society because of destruction of wisdom. Making progress in this field he becomes a part of the machinery of drug trafficking and thus dug hole for others. By dint of night packages he lacks sleep that causes various biological and psychological problems.

For sexual luxuries he needs money, and thus he steps into ethical and social crimes like theft, robbery, snatching purse, marketing of secret pornographic images, gambling, speculation etc. If he is already in earning position, he indulges into bribery, dishonesty and white collar crimes. If he is jobless, he may start kidnapping, mulcting, that may lead him to sudden death. During sexual crimes, to keep it secret, sometimes he kills the kidnaped persons. Studies have shown that the areas where pornographic material is easily available and scurrility is common the crimes like gang rape, murder after rape and Sodomy are at peak.⁽¹⁾ In such areas a large number of women die during abortion. Sexual crimes create enmity in families and tribes which cause long term wars in tribal areas and large number of murders in the name of honour.

Secret friendship on mobiles and internet also cause rise in the ratio

(1) Kutchinsky B., *Pornography and rape: theory and practice? Evidence from crime data in four countries where pornography is easily available*, *International Journal of Law and Psychiatry*, Volume 14, Issues 1-2, 1991, Pages 47-64

of divorce. In our society a divorced woman is considered unlucky and infelicitous and thus no one marries her. In Pakistan gender ratio is already very alarming, only 42 men against 58 women, it means a large number of women are compelled to live without marriage, this situation is rapidly leading to the destruction of family system. These broken families cannot bring up their children in proper way and at last most of them also become criminals. Under pressure of secularism and global agencies, our government is also making such laws that are making second marriage very difficult. Thus these unbacked women don't find any kind of support from society. This has given rise to secret marriages like *Nikah-e-Misyar* in Arab countries. Such type of marriages is against Islamic purposes of marriages.

To prevent social crimes Islam prohibits small acts that may lead to major disputes, like “abusing, suspiciousness, backbiting, scoffing at others or calling others by bad nicknames”.⁽¹⁾ According to Islamic belief polytheism is grave transgression, besides all this Islam forbids to abuse false gods of pagans and says, “ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا ”⁽²⁾ “Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge”. The Holy Prophet of Allah ﷺ declared abusing one's own parents as major sin, when enquired by *Sahaba*, “How one can abuse one's parents?” the holy prophet replied if one abuses the father of other man, in turn he will abuse his father”.⁽³⁾ Such orders are kept under the basic Islamic principle of “Prohibition of what may lead to committing sins” (سد الذرائع). For this “Islam forbids to believe the report of a sinful person as it may lead to harm others because of ignorance”⁽⁴⁾. In spite of all this if two groups of believers fight each other, Allah orders the reconciliation between them and if one commits aggression against the other, He orders to fight the one that commits aggression until he comes back to Allah's command.⁽⁵⁾ Once companions of Holy Prophet ﷺ asked him about a person whose Islam is the best? He ﷺ replied “One who avoids harming the Muslims with his tongue and hands.”⁽⁶⁾ The act of emigration is very virtuous and He ﷺ declared that the real emigrant is he who abandons all what Allah has forbidden⁽⁷⁾. *Safwan Ibn Assal* RA asked about nine clear sins, He ﷺ said, “Do not associate anything with Allah, Do not steal, Do not kill anyone

(1) Al-Hujurat(49):11-12

(2)Al- An'am(٦):108

(3)Sahih Muslim, part 1, p. 92, Hadith No. 90-

(4)Al-Hujurat(49):6

(5)Ibid:5

(6)Sahih Al-Bukhari, Vol. 1, p. 11, Hadith No. 10

(7)Sahih Al-Bukhari, vol. 8, p. 102, Hadith No. 6484

whom Allah has made sacred except when that is rightful, Do not take an innocent man to the ruler that he may slay him. Do not practice magic. Do not devour interest. Do not accuse an innocent woman of indecency. Do not flee on the day of the battle. And particularly for you, O Jews do not transgress in the matter of *Sabath* (sabt).⁽¹⁾”

Social injustice is also a major cause of crimes in youth. If state fails to stop social injustice it will create frustration in oppressed groups of youth and ultimately they will indulge in criminal acts in the name of rights. Therefore Islam lays stress on social and judicial justice. The Prophet of Allah ﷺ has condemned boasting over social status by saying, “People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allah than the dung beetle who rolls dung with his nose. Indeed Allah removed *Jahiliyyah* from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Adam, and Adam was [created] from dust.”⁽²⁾ At the event of *Hajjatul Wida*, He ﷺ addressed, "O you people! Verily Allah has removed the slogans of *Jahiliyyah* from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has *Taqwa* and honourable before Allah, and a wicked man, who is miserable and insignificant to Allah. People are children of Adam and Allah created Adam from the dust. Allah said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is the one who has most *Taqwa*. Verily, Allah is All-Knowing, All-Aware.”⁽³⁾

The Prophet Muhammad ﷺ also said, “All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.”⁽⁴⁾

Islam emphasis on spending money on poor to create economic justice as Allah says: وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ⁽⁵⁾ "And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," in the time of need spending on needy is associated to the faith (*iman*) as narrated by Prophet of Allah, “لَيْسَ الْمُؤْمِنُ الَّذِي يَسْتَبِعُ وَجَارُهُ جَانِعٌ”⁽⁶⁾ 'A man is not a believer who fills his stomach while his neighbour is hungry.' The mercy and blessings of Allah are also linked to spending on needy, “ قَالَ اللَّهُ أَنْفَقْ يَا ”⁽⁷⁾ Allah said, 'O son of Adam! Spend, and I shall spend on

(1) Sunan Tirmizhi, vol. 4, p. 374, Hadith No. 2733

(2) Sunan al-Tirmizhi, vol. 6, p. 228, hadith number 3955

(3) Sunan Abi Dawood, vol. 4, p. 331, Hadith No. 5116

(4) Sahih Muslim, vol. 4, p. 1986, Hadith No. 2564

(5) Al-Baqarah(2):195

(6) Al-Bukhari, Muhammad bin Ismail, Al-Adab Al-Mufrad, Investigator: Muhammad Fouad Abdel-Baqi, Dar Al-Bashaer Al-Islamia - Beirut, Third, 1409/1989, p. 52, Hadith No. 152

(7) Sahih Al-Bukhari, vol. 7, p. 62, Hadith No. 5352

you."

After demolishing all types of biases Islam lays foundation of society on love and affection for Allah as narrated from Muhammad ﷺ, "مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ." (1) If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith. Laying stress on judicial justice He ﷺ says, "إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ الضَّعِيفُ قَطَّعُوهُ،" (2) "If a reputable man amongst the children of *Bani Israel* committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft."

In the same way if youth is not provided positive opportunities they can also become victim of hate crimes against religious or ethnic sects. To control hate against ethnic groups Islam emphasis over a universal brethren on the basis of faith in one Allah and condemned all other prejudices. Holy Prophet says, "مَنْ قُتِلَ تَحْتَ رَايَةٍ غُمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقَتَلَهُ جَاهِلِيَّةٌ،" (3) One who is killed under the banner of a man who is blind (to his just cause), who raises the slogan of family or supports his own tribe, dies the death of one belonging to the days of *Jahiliyya*." He ﷺ also said, "لَيْسَ مِنَّا" (4) "he who summons others to party-spirit does not belong to us; and he who dies upholding party spirit does not belong to us." When *Wathilah ibn al-Asqa' R.A* inquired about *Asabia* (Party spirit) He ﷺ replied that if one helps ones' own people in wrongdoing. (5)

To prevent youth from social crimes Islam has disliked innovation in religious matters because in the long run it will become an additional burden as said by Holy Prophet ﷺ, "أَبَى اللَّهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبِ بِدْعَةٍ حَتَّى يَدَعَ" (6) "Allah refuses to accept the good deeds of one who follows innovation (in religious affairs) until he gives up that innovation." If society fails to clean such useless norms youth may become disloyal to the whole society. This anti-social behaviour sometimes causes domestic violence especially on female of the house.

Crimes against morality are known as victimless crimes because commonly they are neither complained nor punished by authorities but Islam considers them to be punishable if they harm or near to harm anyone. Youth learn moral crimes from society and peers. To cure such immoral

(1) Sunan Abi Dawood, vol. 4, p. 220, hadith number 4681

(2) Sahih Bukhari, vol. 5, p. 23, Hadith No. 3732

(3) Sahih Muslim, vol. 3, p. 1478, Hadith No. 1850

(4) Sunan Abi Dawood, vol. 4, p. 332, Hadith No. 5121

(5) Abi Dawood, vol. 4, p. 331, Hadith No. 5119

(6) Sunan Ibn Majah, vol. 1, p. 19, Hadith No. 50

behaviour sitting with pious people is suggested as is narrated in *hadith-e-Qudsi*,

"قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: وَجِبْتُ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ. وَالْمُتَجَالِسِينَ فِيَّ. وَالْمُتَرَاوِرِينَ فِيَّ."⁽¹⁾ "Allah, the Blessed and Exalted, said, 'My love is obliged for those who love each other in Me, and those who sit with each other in Me, and those who visit each other in Me, and those who give to each other generously in Me.'

White collar crimes are not directly linked to the youth, however elderly persons who hold high posts in society and commit white collar crimes may become a wrong model for youth and they may try to copy them. While studying *seerat-ul-Nabi* ﷺ, we come to know that Prophet of Allah has never ignored white collar crimes. For example Holy Prophet ﷺ appointed *Ibn Lutbiyya Azdi* to charge Zakat, he came with collection of Zakat and said, "This wealth is for you and this is a gift presented to me. The Holy Prophet (ﷺ) said to him: Why didn't you remain in the house of your father and your mother to see whether gifts were presented to you or not."⁽²⁾

In the same way large scale crimes are not only crimes against persons but also against society and state and state should punish their chieftains with the punishment of *harabah* (spread disorder). The punishment of spreading disorder according to Quran is stated in these words, "Those who fight against Allah and His Messenger and run about trying to spread disorder on the earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs be cut off from different sides, or they be kept away from the land (they live in). That is a humiliation for them in this world, and for them there is a great punishment in the Hereafter".⁽³⁾

All the above discussion leads us to the conclusion that if we want to have a full control over crimes we have to control the power of aggression, the power of libido, the power of wisdom and the power of fantasy. These powers can be controlled only by getting guidance from the Life of Holy Prophet ﷺ. Whenever we deviate from His *seerah*, we fail to control crimes. West has also controlled crimes using the teachings of Holy Prophet and His companions, even in several western countries we find a set of laws with the name of Omar Laws, the second caliph of Islam. At which place Europe let the principles of *seerah* go, they cannot control

(1) Malik, bin Anas bin Malik bin Amer Al-Asbahi Al-Madani (died: 179 AH), Al-Muwatta, the investigator: Muhammad Mustafa Al-Adhami, Zayed bin Sultan Al Nahyan Foundation for Charitable and Humanitarian Work - Abu Dhabi - Emirates, First, 1425 AH - 2004 AD, volume 5, p. 1390, Hadith No. 3507

(2) Sahih Muslim, vol. 3, p. 1463, Hadith No. 1832

(3) Al- Maidah(٥) : 33

crimes like crimes because of consuming liquor and crimes that are direct result of obscenity. The orders of lowering gaze, hijab and co-education are ignored in Europe for their carnal desires and the crimes related to these orders are out of control in Europe. As Muslim we have to follow the teachings of Islam to control such crimes. Now this question that how we can overcome the increasing rate of crimes in Pakistani youth in the light of Sareeah Tayyabah or what will be the Preventing measures to avoid it. Its answer can be divided into three aspects i.e. individual, community and governmental level. Following steps should be preventing measures to overcome the increasing trends of crimes in Pakistani youth in Seerah perspectives on individual level:

1. The Islamic concept of Repentance (توبه) should propagated among the youth to come on right path.
2. Spread the message of Love of Allah with human as He says repeatedly in Qura'n, for Himself الرحمن الرحيم .
3. Power of Love with Muhammad of our youth may be converted into his obedience اطاعت رسول.
4. Study of Seerah of young Muhammad will help to provide peaceful and clean youth.
5. Study of Young Sahabah will be also the remedy of the problem.
6. Prevailing of the worry of the Day of Judgment فكر آخرت will enable the youth to avoid every type of crimes.
7. Transience of this World should be kept in mind.
8. Now days full time engagement into social media, entertainment and internet surfing crating crimes in youth therefore balanced time should be given to the modern era social media etc.
9. Remembrance of Enjoyments of Paradise also help to avoid crimes.
10. Recalling of Quranic verses and Ahadiths about the punishments and tortures of hell will be the great remedy of the problem.

Following are some practical measures on community level which may be suggested to overcome the crimes in youth:

1. The crimes relating to hormonal and sexual issues may be overcome to make easy and timely marriage (نكاح) of youth.
2. All the so called customs based difficulties towards timely marriages should be eradicated.
3. As the female ratio has been increased in Pakistan like other mostly muslim countries and women are competing in every field of life, their educational rate has been noticed very high especially in urban areas and they are getting jobs in every walk of life but the same time issue of suitable matches is increasing day by day which is also creating an atmosphere to involve in

sexual crimes in youth in abundance of cheapest means of communication and social media. To overcome this very dangerous phenomenon, it is need of the day to customized polygamy تعدد ازدواج and easy it like *misyar* مسيار.

Following measures on governmental level may be initiated to avoid the crimes in youth.

1. New Syllabus according to Seerah perspectives may be formulated.
2. Teachers should be trained according to Seerah perspectives that they become role model for their students.
3. Separate Men/Women educational institutes must be established according to Seerah perspectives and co-education immediately may be stopped.

Following are some general suggestions:

- i. To provide religious and ethical guidance and education from primary education to higher education level.
- ii. To establish effective judicial system to punish criminals in time and these crimes should be therapeutic for the criminal and warning for public.
- iii. To facilitate marriage of widows and divorced women.
- iv. To inform young generation about the consequences of extra marital friendship on mobile and internet.
- v. To draw effective policy to control cyber traffic and electronic media relating to obscene material and enforce it strictly and also control publicity of crimes.
- vi. Strictly ban consuming liquor and drugs and drug trafficking.
- vii. To draw policies to minimize social and economic differences between various segments of the society.
- viii. To ban importing movies that contain cultural material that conflict with our culture and strictly control media groups and cable operators who work intentionally or unintentionally for a foreigner agenda.
- ix. To provide opportunities of early employment or business to the youth by providing proper education and training for the jobs that society need.
- x. To conduct research studies to analyse our society and crimes in youth to find reasons and risk factors and find out solutions to control such crimes.
- xi. To include matter in curriculum to teach youth to prefer spiritualism on materialism and to prefer the world to come on this world.