Chapter 1

Theoretical aspect of Peace and Justice in Islam

In the Islamic worldview, peace and justice are so interrelated that one cannot be realized without the fulfillment of the other; justice cannot thrive in an atmosphere bereft of peace and peace can never be imagined about in a society where justice is a distant dream. It is, therefore, not possible, in the Islamic paradigm, to classify peace and justice into water-tight compartments and discuss them separately. The Qur’ānic Āyāt and Sunnah of Rasūl ﷺ extended to the sayings and practice of the Khulafā’ al-Rāshidūn dealing with one of the two subjects through light on the other at the same time.
Peace—definition and meaning

The meaning of peace in Islam is denoted by the four Qur'ānic terms of Amn, Silm, Salām and Šulh. While the first three terms hold the same meaning of peace, the fourth refers to the means through which peace can be achieved.¹

Amn

It is defined as safety and security, absence of fear. From it is derived Amānah which means trust and is opposite to Khiyānah meaning betrayal; Āmin: safe and secure, holy; Amin: trustworthy, honest; Amān: amnesty; Ma'man: place of peace, shelter. Amn ‘Āmm: means general security; Mu'amman means insured; Ma'mūn means safe; Ta'mīn al-Maṣāliḥ means safeguarding of interests. Mu'taman means trustworthy and reliable; Īmān means firm belief² and Mu'min means one who believes in Islam as the final revealed truth and thus becomes safe and secure from miseries of this world and the world hereafter.

¹ See Abu Sufyān Islāhī, Tasawwuri Amān: A comparative study. Delhi, Qur'ān wa Sunnat Academy, 2002, P.147 and 151.
This implies the meaning of *amn* to be absence of turmoil and terror wherein there is no security of life and property etc. A *mu'min* must always be *amīn* i.e; he must be not only harmless for others but also helpful to them.

Allāh says in the holy Qur’ān:

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\text{Allah says in the holy Qur’ān: (Al-Nisā’ 4:58)}
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“Verily! Allāh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice.” (4:58)

It then means that *amānah* (trust) and *‘adl* (justice) are interrelated with each other; when there is no *amānah*, there is no *‘adl*.

Betrayal of the *amānah* amounts to the betrayal of Allāh ﷺ and His Messenger ﷺ:

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\text{(Al-Qur’ān, Al-Anfāl 8:27)}
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“O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your *Amānah* (things entrusted to you, and all the duties which Allāh has ordained for you).” (8:27)

And it is narrated by Abū Hudhayfah that Allāh’s Messenger ﷺ said to us:

“Certainly *Al-Amānah* (the trust or the moral responsibility or honesty and all the duties which Allāh has ordained) descened from the heavens and settled in the roots of the hearts of men (faithful believers) and then the Qur’ān was revealed and the people read
the Qur'an (and learnt Al-Amānah from it) and also learnt it from the Sunnah [both the Qur'an and As-Sunnah strengthened their (the faithful believers) Amānah].

Thus amn is possible only when people are honest to both themselves and to others at the same time. That in turn is possible when they possess Īmān and treat others according to the demands of Īmān i.e; when they submit their will before the Supreme Will of Allāh. This will pave way for the establishment of Just Order in society and thus an atmosphere of peace will prevail.

Al-amn is a divine attribute. Allāh being Al-Mu'mīn, the Giver of security (Al-Qur'an, Al-Hashr 59:23) does not like mischief (Al-Qur'an, Al-Baqarah 2:205)

Amn, thus, refers to a situation wherein every body lives a peaceful life while having no fear of being attacked, robbed, exploited, persecuted, oppressed, victimised, discriminated against or subjected to any other kind of injustice. From here it follows that in a peaceful society every mischief

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3 Sahih al-Bukhari, Tr. by Taqi al-Din al-Hilali and Muhsin Khan, Delhi, Kitab Bhavan, 1984, Vol.9, H. No.381.
4 Further discussion on how peace can be achieved through submission to the Will of God can be found below under silm on P.
mongercr is under a continuous fear of being arrested and punished accordingly.5

It is, therefore, a condition of peace both mental and physical where there is no threat to the upholders of the message of peace and justice.

From the very beginning, Islām bore the stamp of peace and justice. Its utmost concern for peace can be gauged by considering the very words the holy Qur’ān uses to describe those things that seemingly would not warrant a mention of peace:

The first city of Islām is called the city of amn:

وَأَذَّنَّلِي إِبْرَاهِيمٍ رَبِّ أَجْعَلْ هَذَا بَنَادُ أَمْنًا
(Al-Qurān, Al-Baqarah 2:26)

“And remember Abraham said: “My Lord, make this a City of Peace.” (2:126)

Hence, whoever enters Makkah (the City of Islām) attains amn:

وَمَرَّ بِذَلِكَ كَانَ امْنًا
(Al-Qurān, Al-’Imrān 3:97)

“And whoever enters it attains Peace.” (3:97)

Paradise, the place of Allāh’s Blessings and bounties, is termed as the place of peace and security:

5 Discussion on Islāmic punishment and their importance in maintaining peace and justice can be found below on P. 265.
Verily the Muttaqūn (the pious) will be in place of security (paradise)." (44:51)

Their Lord will welcome them with the words of peace and security. Says the Qur’ān thus:

(Al-Qur‘ān, Al-Hijr 15:46)

“(It will be said to them): ‘Enter therein (Paradise) in peace and security. (15:46)

Amn has so great an importance in the Islamic world view that those people who believe and work righteous deeds are promised to be granted power, their Religion (Islām) be established in the land and they are also promised that Allāh will surely change their state of fear to that of security and peace:

(Al-Qur‘ān, Al-Nūr 24:55)

“Allah has promised to those among you who believe and work righteous deeds, that He will, of surety, grant them to the land, inheritance (of Power), as He granted it to those before them: that He will establish in authority their religion—the one which He has choses for them and that he will change (their state), after the fear in which they (lived) to one of security and peace.” (24:55)
And the hallmark of that state of peace and security will be that they will enjoy complete religious freedom and will worship Allāh alone. The above quoted Ayāh follows further:

"They will worship Me (alone) and not associate aught with Me." (24:55)

It, therefore, follows that there is a direct relation between Tawhīd (Oneness of Allāh) and peace.⁶

Thus in the Āyah (24:55) the holy Qur’ān puts forth the factors on the basis of which peace and security can be established. These are: (i) Faith and (ii) Righteous deeds. And these again are the factors responsible for the perpetuation of peace: having faith and belief in Allāh, obeying His True Religion on one hand and establishing harmonious relationship with His creation through righteous deeds on the other guarantees prevalence of peace in all spheres of human life. Not only this, but the true worship of Allāh alone and good relationship with all His creation will surely lead man to eternal peace.⁷

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⁶ Detailed discussion on the relation of peace with Tawhīd will be found below under the relation of peace and justice see P. 124.
⁷ See also discussion under silm below.
Silm

Islām is an Arabic world. Its root is *slm*. Derivatives of this root word, *silm* and *salm*, have been used in the holy Qurʾān in the following way:

*Silm*

(Al-Qurān, Al-Baqarah 2:208)

"O you who believe! Enter perfectly in Islām (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaitan (Satan)." (2:208)

*Salm*

(8:61)

(2:208) *silm* denotes complete surrender and submission to the rules and regulations of Islām while in (8:61) *salm* stands for peace. Literally, *silm* and *salm* (as derived from the same root) stand for two meanings: Ṣulh (reconciliation) and Islām. In (2:208) *silm* means Islām.8

From the same root we get:

*Salima Salāmatan*: to be secure from both outer and inner miseries; *salima min ‘ayb*: to be holy; *salamahu musalamatan*: to reconcile; *Aslama amrahu ilā Allāh*: to leave one’s matters to Allāh; to trust in Him; *Aslama lahu*: to

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submit to somebody’s commandments; and Aslama: to accept Islām as one’s religion⁹.

Again Aslama *imra‘un ilā Allāh* means to resign one’s self to the Will of Allāh ⁴, to submit¹⁰.

Thus when one submits and surrenders his will before the Will of Allāh, and follows all the rules and regulations of Islām he attains peace of body and mind, reconciliation, concord, safety, security and becomes well without any blemish¹¹. To elaborate, Allāh, the Creator, has created the universe on the pattern of justice and is always maintaining His creation in Justice¹². He has ordained for the whole universe the law of submission (the law of nature) which all the objects of this universe, the sun, the moon, the planets, the oceans, the trees and all things have to follow willingly or unwillingly: and this law of nature which is governing all phenomena of the universe has been termed “Islām”. See how the word Aslama has been used at one place in the holy Qur’ān:

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⁹ Kirānwī, op. cit., P.429.
¹¹ Wortabet, loc. cit. where the meaning of Islām is given as peace of body and mind, reconciliation, concord, well without blemish, safe, secure.
“Do they seek other than the religion of Allāh (the true Islamic Monotheism-worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.” (3:83)

Submission of the whole universe to Allāh’s Will has also been described as:

(Al-Qur’ān, Al-Rūm 30:26)

“To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.” (30:26)

‘Ībādah (Worshipping Allāh) also means complete submission to Allāh:

(Maryam 19:93-95)

“There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a slave. Verily He knows each one of them, and has counted them a full coming. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).” (19:93-95)

Whatever exists in the universe bows before Allāh and rests with peace:

(Al-Qur’ān, Al-Rahmān 55:5-6)
"The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). And the herbs (or stars) and the trees both prostrate themselves (to Allāh.)" (55:5-6)

The sun brings peace to life in the world through its submission to Allāh’s commandments: According to a hadith the sun (every evening) prostrates before the ‘Arsh (Allah’s Throne) and seeks permission for the next day. A day will come when it will be asked to return back where it had come from (i.e., the last day when this world will come to its end and the sun will never rise again)।

Thus from above it follows that all things in the heavens and on the earth but “all nature in Creation not only obeys Allāh, but devoutly obeys Him i.e., glories in its privilege of service and obedience."।

13 Narrated by Bukhārī and Muslim in Tafsir Ibn Kathir (Urdu), Delhi, I’tiqād Pub. House, n.d., vol. 3, Part. 17, P.50. Narrated by Abū Dhar: It goes till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west:

Hence through submission and by surrendering to Allāh’s command (Law of nature) the universe is at peace with itself (having no flaw in it) (Al-Qur’ān, Al-Mulk 67:3) and with its Creator at the same time.

Man, being the Supreme Creation of Allāh follows the same natural law in his involuntary capacity. But in his voluntary capacity he has been given divine commandment to follow and surrender his will before it. Unlike the rest of the creation, (except the Jinns who are also accountable before Allāh) man has been given free will. It is upto him to either surrender this free will before the Will of Allāh or transgress:

(Al-Qur’ān,Al-Dahr 76:3)

"We showed him the Way: whether he be grateful or ungrateful." (76:3)

Man has been shown the Way by means of Revelation, the holy Qur’ān. If he accepts this Guidance, he too, like the rest of the creation in the universe, will attain peace. In other words by accepting Islām man will attain inner peace and at the same time will go at peace with his Creator and with the
whole creation including his society. Islam is essentially in the nature in which Allah has made mankind.

(Al-Qur'an, Al-Rûm 30:30)

"So set you (O Muhammad) your face towards the religion (of pure Islamic Monotheism) Hanîf (worship none but Allah Alone). Allah's Fitrah (i.e., Allah's Islamic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e., the religion of Allah—Islamic Monotheism): that is the straight religion, but most of men know not." 15 (30:30)

It is also in a hadith narrated by Abû Hurayrah that Allah's Messenger said:

"Every child is born on Al-Fitrâh [true faith of Islamic Monotheism (i.e. to worship none but Allah Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" 16

Thus, according to this hadith every new born child comes in this world free and with peace; his body and bone submits to his Creator. Then after attaining maturity, he generally does not try to know his Creator but blindly accepts what his parents and his atmosphere tells him. Had he been given opportunity to come across the Guidance of his Creator (the holy Qur'ân) he would have surely succeeded in recognizing his true Lord—Allah.

15 This interpretation is given by Hilâlî and Khân, op.cit., P. 544 quoting Tafsir Tabârî.
Hence submitting to the Will of Allāh is in accordance with man's own inborn nature. Then if he submits and accepts Islām consciously, which his own body and the whole creation have accepted (involuntarily), he will attain mental peace and will go on the Path of Peace not violating the scheme of things in the universe. Thus the three dimensional harmonious and peaceful relationship between God, man and universe will be established.
ALLĀH (The Creator)

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(The Islamic Monotheism: There is no God but Allāh)

ISLĀM

(The Ultimate Reality: Fitratullāh: Allāh's Nature)

Revealed Law (Allah's word)  No contradiction  Natural Law (Allah's work)

[The holy Qur‘ān: Ayātullāh (signs of Allāh)]

[Scientifically admitted laws operating in the Universal Phenomena (also called Ayātullah in the holy Qur‘ān)]

Peace diagram-1

Submission and surrender to Allah’s Will in man’s voluntary capacity

Submission and surrender to Allah’s Word and Work

Concord

Man

Universe (Allāh’s Work)

Peace
Man — Same nature — Universe

Involuntary submission (Muslim by nature)
flawless sound
unshattered
perfect peaceful
[Sālim]

Free Will

Transgression

Submission

against his own nature

mental restlessness,
violates the universe,
creates fasād.

at peace with his own
nature, his Creator
and the universe.

Physically Sound [Sālim]

Inborn nature (his physical body—heart, lungs, eyes, ears; function as directed by Allah)
Salām

Salām is one of the *Al-Asmāʾ al-Ḥusnāʾ* (divine Names) which means ‘Source of Peace’. Allah being Himself the Source of Peace guides His bondsmen to the ways of peace and safety:

اللهُمَّ أنتَ السَّلَامُ وَمَنْكَ السَّلَامُ

"O Allah You are Peace and from You we get Peace.” 17

(Al-Qur’an, Al-Mā’idah 5:16)

"Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety.”

(5:16)

The Muslims are directed to greet each other with salām whenever they meet each other:

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17 Mawlānā M. Idrīs, *Ḥiṣn Ḥaṣīn*, Delhi, Murid Book Depo, n.d., P. 143, see also (Al-Qur’an, Al-Ḥashr 59:23).

18 Ibn Qutaybah, *‘Uyūn al-Akābīr*, Berut, Dar al-Kitāb al-ʿArabī, V.1, P. 123, cited in Abū Sufyān Islāhi, op. cit., P. 154. A Muslim’s greeting with Assalamu ‘alaykum conveys peace and security and creates an atmosphere of peace by assuring the other person addresses that he should expect all good from him (the Muslim greeter). And the other Muslim’s reply with the same words (or better) as Assalamu ‘alaykum confirms the two way communication of peace and security thereby creating a society based upon love and sincerity. It is because of the importance of peace in Islamic framework that the Muslims’ faith is considered imperfect unless they love and show sincerity to each other which is possible only when they convey to each other the message of peace and security through the Islamic greeting of Assalamu ‘alaykum. See Wahīd al-Zamān Kirānwi, *Taysir al-Bukhārī*, Vol. I, chap. *Ifshā’ al-Salām min al-Īslām*. 

"Ali narrates that Allah’s Messenger said: There are six duties a Muslim has to perform towards another Muslim: (one of them is) when he meets him he should greet him with salām (Peace be on you)

The Muslims are directed when they intend to enter houses other than their own to seek permission and convey to them the message of peace:

(Al-Qur’an, Al-Nur 24:27)

“O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them.” (24:27)

And again when they enter the houses of their close relations they are commanded to say salām to one another:

(Al-Nūr 24:27)

“But when you enter the houses, great one another with a greeting from Allah (i.e., say —— peace be on you), blessed and good.” (24:61)

The paradise being Dār al-Salām (Al-An‘ām 6:27) (abode of peace), the righteous dwelling therein will greet one another with salām—peace:

(Al-Qur’an, Yūnus 10:10)

“And salām (peace, safety) will be their greetings therein” (10:10)

They will have nothing therein but salām:
(Al-Qur‘an, Al-waqi’ah 56:25-26)

“No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). But only the saying of: Salām! Salām! (greetings with peace).”

The Messenger of Allah has said that the people of the paradise will neither have difference nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allāh in the morning and in the afternoon.”

This hadith implies that people living at peace have no mutual enmity and hatred as if they have one heart.

Such people, when angels of death approach them, are given glad tidings through the word Salām:

(Al-Qur‘an, Al-Nahl 16:32)

“Those whose lives the angels take in a state of purity, saying (to them), ‘Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world).’” (16:32)

And when they will arrive the Garden of Paradise, its keepers will salute them in by using the same word Salām:

19 See Bukhārī, Vol.4, Hadith no. 468, in Hilālī and Khān, op. cit., P. 539.
And its will say: *Salamun 'Alaykum* (peace be upon you)." (30:73)

Peace is the result of patience and patience is one of the distinguishing qualities of righteous Muslims. Thus when, after death, they enter the Paradise, their patience will pay to them and in return they will get *salām* from the angels that will enter their gardens from every gate:

(Al-Qur’ān, Al-Zumar 30:73)

And angels shall enter unto them from every gate (with the salutation) “Peace unto you for that ye preserved in patience.” (13:23-24)

The men on the Heights will call them and will salute them with *salām*:

(Al-Qur’ān, Al-Ra’d 13:23-24)

(Al-Qur’ān, Al-A’raf 7:46)

“The will call out to the companions of the Garden, “Peace be upon you”.” (7:46)

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*Ashāb al-A’rāf* (the men on the Heights) have been described variously. Some say that they are angels, some say the great prophets possessing exalted spiritual dignity who, from their High exalted stations, will welcome the righteous with a salutation of peace. Others say that they are such souls as are not decidedly on the side of merit or decidedly on the side of sin, but evenly balance on a partition between heaven and hell. See Abdullah Yusuf ‘All, *English Translation of the meanings and commentary of the Holy Qur’ān*, Madīnah, The Presidency of Islamic Research, IFTA, Call and Evidence, 1413 H., Ex. n. 1025.
The true Muslims are humble and peaceful and when they happen to meet those foolish people who merely dispute, they, in order to avoid wrangling, and also for the sake of peace, say to them Salām:

وَعِبَادُ الرَّحْمَنِ الْخَيْبَرُ يُمَشَّيْنَ عَلَى الْأَرْضِ هُمْ نَاسٌ إِذَا أُخَاطَاهُمُ الْجَاهِلُوُنَّ قَالُواْ سَلَامَ

(Al-Qur’ān, Al-Furqān 25:63)

“And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words), they reply back with mild words of gentleness.”21 (25:63)

A true Muslim is one from who’s hand other Muslims (in particular and all the beings in general) are safe and secure.22 Islām does not waste even least chance to avoid confrontation. Even in the battle field if an enemy offers salām to the Muslims thereby expressing himself to have embraced Islām, the Muslim are in no way allowed to fight him suspecting his acceptance of faith and for the sake of worldly gains. The holy Qur’ān says:

يا أبلى الدُّنيا أمنوا إذ أفضركم فباتِنُ الله فتبت>* ولا تقولوا إِنْ لَمْ يَرْتِقِ الْقَرْئِ

اليكم السلم نست موصونا تبتكون عرض الحبوا الدنيا فعند الله مفاجأ كثيرة

(Al-Qur’ān, Al-Nisā’ 4:94)

“O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islām), ‘You are not a believer’; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh.” (4:94)

21 The word Salām has been translated here as ‘mild words of gentleness’ which always have high power to shut the doors of clash and violence. See Tr. Hilālī and Khān.

The Muslims are directed to be ever ready to fight the enemies of truth (who don’t want peace to be established on earth for their own selfish interests). But even in the midst of the fight, they must be equally ready for peace if the enemy from the other side shows least inclination towards peace. Allah says:

(Al-Qur’an, Al-An’am 8:61)

“But if the enemy incline towards peace, do thou (also) incline towards peace; and trust in Allāh: for He is the One that heareth and knoweth (all things).” (8:61)

But while showing interest for peace, the enemy may actually intend to deceive the Muslims. Even in that case the Muslims are advised to trust in Allāh and work forward for the sake of peace inspite of taking risk for it:

(Al-Qur’an, Al-Anfal 8:62)

“And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is who has supported you with His Help and with the believers.” (8:62)

But if the Muslims stand against the evil to root it out and have authority to do so, they should not lose heart fearing the enemy and should not cry for peace. They should instead remain firm:
(Al-Qur'an, Muhammah 47:35)

"So be not weak and ask not for peace (from the enemies of Islam) while you are having the upper hand." (47:35)

The message of Islam is the message of Salam. Laylah al-Qadr (the Night of Power or Honour) in which the first revelation came to Allah's Messenger, Muhammad while he was in Hira' cave is declared to be full of Peace and Security. The angels come down therein with the message of Salam:

(Al-Qur'an, Al-Qadr 97:4-5)

"Therein came down the angels and the Spirit (Gabriel) by Allah's permission, on enemy errand: Peace! ... This until the rise of Morn." (97:4-5)

For every human being who accepts Allah's Message (Islam), the reward will be Salam:

(Al-Qur'an, Taha 20:47)

"And Peace to all who follow guidance." (20:47)

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33 Which night was it in which the first revelation came to the Prophet ? For a detailed discussion see Mawlana Safi al-Rahman Mubarakpuri, Al-Rahiq al-Makhtum, Aligarh, Al-Majlis al-Ilmi, 1988, P. 103.
All Messengers have been given respect by Allah by conferring on them Salām:

(Al-Qur‘ān, Al-Saffat 37:181)
“And peace be on the Messenger.” (37:181)²⁴

Mentioning the Messengers like Nūh (Noah), Ibrāhīm (Abraham), Musā (Moses), Harūn (Aaron) and Ilyāsīn (Elias) in the holy Qur‘ān, Allah offers Salām to all of them individually²⁵.

Īsā (Jesus) is honored through the same word Salām:

(Al-Qur‘ān, Maryam 19:15)
“So peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)” (19:15)

He glorifies himself by saying Salām on himself:

(Al-Qur‘ān: Maryam 19:33)
“So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again).” (19:33)

²⁴ See also (Al-Naml 27:59).
²⁵ See (Al-Saffat 37:79, 109, 120, 130).
When the Muslims mention any Prophet of Allah ﷺ, they say ﷺ (Peace be on him).

In the Salah (prayer) the high esteem and veneration paid to Allāh’s Messenger in Tashahhud (testimony of faith) and blessings for the worshipper himself and for the righteous slaves of Allāh ﷺ are expressed by using the word Salām:

السلام علیکم ورحبة الله وبرکاته السلام علیکم وعلی عبادت الله الصالحين

“May Allāh’s Peace, Mercy and Blessings be on thee O Prophet. And many peace be on us and the righteous slaves of Allāh.”

To complete the Salah the Musalli (the worshipper) completes it with Salām (taslīm) i.e; he turns his face to the right and then to the left saying Assalāmu ‘alaykum wa Rahmatullāh (Peace and Mercy of Allāh be on you). Thus from the above discussion, “Salām, translated “Peace” has a much wide signification. It includes (1) a sense of security and permanence, which is known in this life; (2) soundness, freedom from defects, perfection as in the word Salām; (3) preservation, salvation, deliverance, as in the word Sallama; (4) salvation, accord with those around us; (5) resignation, in the sense that we are satisfied and not discontented; besides (6) the ordinary meaning of
Peace, i.e; freedom from any jarring element. All these shades of meaning are implied in the word *Islam* 26

Keeping in view the above discussion and the various interpretations of *Salām* and *Silm*, the meaning of peace in terms of *Salām* and *Silm* comes out to be mercy, blessing, mutual love, unity, respect, non-violence, absence of war, acknowledgement, mental and physical well being and tranquility, justice and above all a state (physical as well as spiritual) in which one lives while enjoying Allāh’s pleasures by following His commandments enshrined in the teachings of the Way of Peace—*Al-Islām*. It follows, therefore, that mere calmness, absence of violence, mutual consensus and love without belief in Allāh ُهُ—the True Lord of the mankind, and actions according to His Will is not peace in the real sense of the word.

Since *Islam* stands for peace and peace-keeping is its basic purpose, *Salām* and *Silm*, therefore, signify the Islāmic mission of peace for the sake of which Islām provides numerous guidances from the individual level to the international level, encompassing all the other aspects of familial and societal life of man.

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Sulḥ

But if conflict takes place, peace-making becomes the foremost duty of the Islamic people. This aspect of the mission of peace is covered by the endeavours of Sulḥ. Thus Salām (peace-keeping) and Sulḥ (peace-making) are two aspects of the same process. Sulḥ means Amn, Salām and reconciliation. Its root is Ṣlh. In order to get clear understanding of this term, let us define its derivatives:

Ṣallāḥa wa Aṣlaha: to reform, to repair; Aṣlaha: to reconcile; Ṣalāḥa Ṣuṣūlahatān: to make peace (its opposite is Khāṣama which means to quarrel); Ṣulḥ taʿāqūdiyy: agreemental peace; Muslih: reformer Ṣāliḥ: pious, fit, suitable, beneficial, healthy; Al-taṣāḷūḥ maʿa al-ʿadūw: to meet with the enemy (to reconcile with him).

Sulḥ also means end of war and it is particularly used in the sense to end hatred between people. Importance of Sulḥ in  İslām has been exhaustively described in the holy Qurʾān and the hadith: Allāh ﷻ says:

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27 Al-Qāmūs, op. cit., word Sulḥ, P. 516.
28 Ibid, P.515-16.
29 Ibrahim Madkūr, Al-M'jam al-wasīt, Deoband, Makiṭahab Husayniyyah, 1960, word Sulḥ.
30 Rāghib Isfahānī, Al-Mufradāt fi Gharīb al Qurʾān, word Sulḥ.
"(You should not make Allāh's Name an excuse against) making peace among mankind." (2:224)

"So make peace and reconciliation between your two (contending) brothers." (49:10)

The following Āyah throws more light on the concept of Sulh:

"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men’s souls are swayed by greed. But if ye do good and practice self-restraint, Allah is well acquainted with all that ye do." (4:128)

Two important things have been mentioned here: (1) Reconciliation (Sulh) is always best (wa al-Sulh Khayr) (2) to reach an amicable solution good actions (which may keep the atmosphere of mutual understanding and hope alive) and self-restraint (which may not allow unhealthy situations prevail or

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31 Mufti Muhammad Shafi, Ma’ārif al Qur’ān, Delhi, Rabbānī Book Depo, 1991. Vol. II, P. 564, where he says that this Qur'anic teaching is general including all the fields of human life. It is also in hadīth that Sulh between the Muslims is always lawful except when they intend to make lawful things unlawful or vice versa (it is narrated by Al-Hākim from Kāthīr b. Abdullah. See Mufti Shafi, op. cit., P. 564 where he quotes it from Tafsīr Mazhari).
extend further) are among best ways. In the following Qur’ānic Āyah, the concept of *Sulh* is related with Justice:

> "Ye are never able to do justice between wives even if it is your ardent desire: But turn not away (from the woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practice self-restraint, Allah is Oft-forgiving, Most Merciful." (4:129)

Two things can be the principle causes of division between man and his wife, money and "the other man or woman". The problem of money has been dealt with in (4:128) by the guidance that even though man is swayed by greed, he/she should practice self-restraint to reach an amicable settlement. Another problem of "the other man or woman" is being dealt with here in (4:129) that man can not do justice with more than one wives. Since justice demands that instead of leaving his woman as if she were hanging, he should practice self-restraint so that he may reach reconciliation with her.\(^{32}\) In this way this Qur’ānic Āyah guides man and woman as to how to establish peace at family level.

\(^{32}\) See 'Abdullah Yūsuf 'Alī, op. cit., Ex. no 639 and 39.
Relation between *Sulh* and *'Aid* (Justice) is more clearly described in the following Qur'anic Āyah:

> And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it compels with the Command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verity Allāh loves those who are the equitable.” (49:9)  

Since peace is better than fighting, the Muslims are always expected to act justly and strive for peace-making. They are ever commanded to fight the party which acts unjustly, for the sake of peace and justice. But if people reconcile their matters on the basis of injustice, this reconciliation is condemnable before Allāh ﷺ.

It is repeated by Ā’ishah that Allāh’s Messenger ﷺ said:

> من احدث في امرنا هذا ماليس منه فهو رد“

33 More discussion on this will be found below under ‘Justice’ in the present work.
34 One of the grounds on which ‘Jihād’ in Islam gets legitimized is to crush all obstacles in the way to peace and justice. Thus Islam wages war for the sake of peace and justice. A detailed discussion will be found below under ‘Jihād’ in chap. 3 of this thesis.
“Whoever innovates (a deviational thing) in this religion of our (i.e; Islâm) which is not from it (i.e; which does not come within the essence of Islâm) then that (innovation) is rejected.”

It is also narrated by ‘Umar b. ‘Awf al-Muzanî that Rasûlullâh ﷺ said:

“Sulh between the Muslims is lawful only when it does not amount to make a lawful thing unlawful or vice versa.”

Bukhârî narrates that Allâh’s Messenger ﷺ was looking once at the people and once at Al-Ḥasan b. ‘Alî saying, ‘This son of mine is Sayyid (i.e. a noble) and may Allâh make peace between two big groups of Muslims through him.’

This prophecy came true when Al-Ḥasan bin ‘Alî made peace between the people of Irâq and Syria.

This hadith shows the Messenger’s great enthusiasm for peace. Calling Al-Ḥasan bin ‘Alî Sayyid (leader) and relating this with his peace making

35 This hadith has been written by Imâm Bukhârî in the Book of Sulh under the chapter (i.e., Sulh on injustice is rejectionable).
37 Bukhârî, kitab al-Sulh, chap. (The saying of the Prophet ﷺ to Al-Ḥasan b. ‘Alî ....
capabilities highlights the importance and value of *Sulh* in the life of a Muslim.

Whispering and secret talking is generally discouraged in Islam. But if it is for the sake of reconciliation among mankind it is commendable. The holy Qur’ān testifies:

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\text{لا يُجَفَّ فِي كَثِيرَ مِنِّ نَجَوُوهُمُ الآمِنَ امْرُ بِصَدْقَةٍ أَوْ مَعْرُوفٍ أَوْ إِسْلاَحٍ بِنَاسٍ}
\]
\[
\text{وَمَنْ يَفْعَلُ ذَلِكَ يَسْتَفْسَدُ اللَّهُ مَرَضَاتَ الْهَالِكِ فَسُوفَ نُؤْتِهِ إِجْرَاهُ أَجْرًا عَظِيمًا.}
\]
(Al-Nisā’ 4:114)

“There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allāh’s Cause), or *Ma‘rūf* (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward.” (4:114)

It is narrated by Umm Kulthūm bint ‘Uqbah b. Abū Mu‘īt that Allāh’s Messenger ﷺ said:

“He who makes peace between the people by inventing good information or saying good things, is not a liar.”

It is unlawful for the Muslims to make their oaths an excuse for not making peace. And at all times they are directed to break their oaths and do the right thing.

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³⁸ *Bukhārī*, kitāb al-Ṣulh.
"And make not Allāh’s (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind.” (2:224)

Ibn Kathīr has quoted a number of ahādīth which say that if a Muslim has taken oath not to do a good deed or make-peace among people, he must break his oath when he comes across any chance to do a good act.\(^{39}\)

The opposite of Sulh is Fasād (mischief) which is highly condemned by the holy Qur‘ān in the following Āyah wherein both the words have been used with opposite meanings:

“And follow not the command of Al-Musrifūn (i.e. their chiefs: leaders who were polytheists, criminals and sinners), “who make mischief in the land, and reform not.” (26:151,52)

According to this Āyah Isrāf and Fasād are related in a way that it is Isrāf that leads to fasād and thus disturbs peace in society. The Muslims are told not to follow al-Musrifīn who include the polytheist chiefs, criminals and

sinners; and they are also those “who put forward extravagant claims for men’s powers and material resources, or who lead lives of extravagance in luxury and self indulgence; that makes mischief.”

The hypocrites are introduced in the very beginning of the holy Qur’ān in these words:

(Al-Qur’ān, Al-Baqarah 2:11,12)

“And when it is said to them: ‘Make not mischief on the earth,’ they say: ‘We are only peace-makers.’ Verily! They are the ones who make mischief, but they perceive not.” (2:11,12)

Ibn Abbaas says that the hypocrites used to say that they were making peace between the Muslims and the People of the Book while in reality it was not so.

They were actually depressing the good and encouraging the evil. But since their blind arrogance would not allow them to see things in their right perspective, they would think that they had a mission of peace.

40 HilalT and Khaan, op. cit., see the translations of the same Ayah above.
When Prophet Salih propagated Allah’s Message among his people (Thamūd), they rejected him. There were some mischief mongerers who plotted to kill him. The holy Qurʾān says about them:

وَكَانَ فِي الْمَدِينَةِ تِسْعَاءُ رَبَّتٌ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصَلِّونَ

(An-Naml 24:48)

“And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.” (24:48)

Allāh has provided man every means of sustenance. It demands that he should be grateful to Him, should live a peaceful life and should not make mischief:

كُنُوا وَاْشْرِبُوا أَهْرَمُهُمْ رَزْقَ اللَّهِ وَلَا تَعْثَرُوا فِي الْأَرْضِ مَفْسَدُونَ

(Al-Qurʾān, Al-Baqarah 2:60)

“Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth.” (2:60)

Killing of innocent people is highly condemnable. Taking life of one innocent being is as if whole mankind has been killed. But one who kills others loses his own security; everybody has a right to live but not for making mischief on the earth. Allāh says:

قَتلَ فِتْرَتَنَا وَقَتلَ نَفْسَنَا فِي الْأَرْضِ فَكَانَتْ مِنْهُ كَانَتْ النَّاسَ جَمِيعًا

(Al-Qurʾān, Al-Māʾidah 5:32)
“...if anyone killed a person not in retaliation or murder, or (and) to spread mischief in the lad—it would be as if he killed all mankind.” (5:32)

And some of the acts of mischief making, described in the Hadîth, that do not allow peace to sustain but disturb it at all levels, are described in this hadîth:

Narrated Anas b. Malika that Rasullulah ﷺ said:

"The biggest of Al-Kaba’ir (the great sins) are: (1) To join others as partners in worship with Allâh ﷻ, (2) to murder a human being, (3) to be undutiful to one’s parents, (4) and to make a false statement", or said, "to give a false witness."45

**Sakînâh**

It is another word used in the holy Qur’ân in the meaning of peace and tranquility:

وَقَالَ لَهُمْ نِيَالُمِ ابْنَ أَبِي مَلِكَةَ أَبُو يَلِيكَمُ التَّابِيِّنَاتِ فِي هِيَةِ سَكَانِيَّةٍ صَبِيحٍ رَبِّكُمَّ

(Al-Qur’ân, Al- Baqarah 2:248)

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43 Submitting before false deities is against the Islamic Tawhîd and when one does not submit to Allâh alone he ceases to live with peace and disturbs peace at all levels.

44 Parents lose peace of mind when their children become ungrateful and undutiful to them. Their children, in turn, go astray. This disturbs peace at both family level and societal level.

45 Tāvsîr al- Bukhârî, op. cit., Hadîth No. 10 see Hilâlî and Muhsin, op.cit., P. 148.
“And their Prophet (Samuel) said to them: Verily! The sign of His kingdom is that there shall come to you At-Tabut (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord.” (2:248)

In the hadith also Sakinah means peace:

It is narrated by Al-Bara’:

“A man was reciting Sūrah Al-Kahf and his horse was tied with two ropes besides him. A cloud came down and spread over that man and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet (ﷺ) and told him of that experience. The Prophet (ﷺ) said, “That was Al-Sakinah (tranquility or peace and reassurance along with angels), which descended because of (the recitation of) the Qur’an.”

(Al-Qur’an, Al-Fath 48:14)

“He is Who sent down Al-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith.” (48:4)

(Al-Qur’an, Al-Fath 48:18)

“Indeed, Allāh was pleased with the believers when they gave the Bai‘ah (pledge) to you (O Muhammad ﷺ) under the tree: He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory.” (48:18)

In the above mentioned Qur’ānic Ayāt and the hadith the meaning of Sakinah comes out to be reassurance, calmness, peace, tranquility, absence

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of fear; all these blessings are achieved through a faithful relationship with Allah by striving for His Cause—Al-Islām. Similarly in (48:26), (9:26,40) 
Sakīnah contains the meanings of tranquility, assurance, absence of fear etc. All these shades of meanings are contained in the concept of peace.

The ideals Islām puts forth for the establishment of a just and peaceful society are:

1) Ultimate sovereignty of Allah ﷻ

2) Unity of mankind

3) Unity of the system of life

4) Unity of purpose and goal

1. Ultimate Sovereignty of Allah ﷻ

Everything belongs to Allah:

وَلَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ

(Al-Qur’ān, Āl-‘Imrān 3:109)

“And to Allah belongs all that is in the heavens and all that is in the earth.” (3:109)

He is the Supreme Ruler:

47 See Syed Hamid Husayn, Ann Kis Tarah Qā’im hosak: t hay (Urdu), Delhi, MMI, 1998, P.33 where he has given ‘Unity of goal as fifth ideal.
"His is the Kingdom of the heavens and the earth." (57:2)

He is the Creator, the Supreme Commander and the Lord of the universe:

الله الخلق والأمر تبارك الله رب العالمين

(Al-Qur'an, Al-A'raf 7:54)

"His is the Creation and Commandment. Blessed is Allāh, the Lord of the ‘Ālamīn (mankind, jin and all that exists)!" (7:54)

His sovereignty over the universe is not shared by any authority and His writ alone runs throughout the realm:

ذَلِكَ اللهُ رَبُّكُمُ الْمَلَآئِمَ الْجَنَّةِ والْجَحِيمَ تَدْعُوْبُونَ مِنْ دُونَهُ مَا يَمْكُونُ مِنْ قَطْمٍ

(Al-Qur'an, Al-Fatir 35:13)

"Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone)." (35:13)

Thus Allāh being the Lord, Creator and sustainer of the things, cares for all. Therefore, submission to His Will brings peace and harmony to the whole world.
Unity of His sovereignty provides the very basic source of peace, for had there been more than one sovereigns, there would be conflict and mischief in the world; the universe would cease to exist for a single moment:

(Al-Qur'an, Al-Anbiya, 21:22)

"Had there been therein (in the heavens and the earth) ālihah (gods) besides Allāh, then verily both would have been ruined." (21:22)

His sovereignty demands that His Law—the Shari'ah—should apply to all humans on earth and should not go in accordance with the whims or interests of governments or nations.\(^{48}\)

Allāh being the Universal God and the Supreme Sovereign, His Shari'ah is, therefore, non-sectarian, non-racial, non-doctrinal.\(^{49}\)

This is also testified by the fact that the holy Qur‘ān is addressed not to a particular people but to the whole mankind. And that is evident from the fact that the holy Qur‘ān uses the phrase (O you who believe!) 88 times, (O man!) 2 times, (O mankind!) 14

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\(^{49}\) A. Y. ‘All, op. cit., Ex. n. 434.
times, (O my servants!) 2 times and the word (mankind) 2 times (whereas "mankind" in various terms has been mentioned 240 times)
(man) 65 times.⁵⁰ Thus the welfare of the whole mankind is the necessary outcome of Allāh’s Sovereignty paving way for justice and peace.

2. Unity of Mankind

One major hurdle in the way of peaceful co-existence is the false concept that one group or nation is superior to another group or nation. The Qur’ān demolishes all structures of social superiority by asserting common origin of all human beings. For the sake of universal peace and for the end of enmity and degerous frictions existing among mankind, Islām stands for universal brotherhood and unity of mankind.

In order to make all nations and all human beings on earth a single fraternity, Islām lays down eight principles. These are:

(i) Nationality

The holy Qur’ān, after mentioning various Messengers, says:

Verily this Ummah of yours is a Single Ummah and I am your Lord and Cherisher: therefore Serve Me (and no other).” (21:49)

This is the gist of Islam as the universal religion. “The word “Ummah” has far higher and wider meanings than “nation” or “race” or “community”. “This is best translated by Brotherhood here.”

In this way Islam does not believe in dividing mankind into different nations based upon caste, colour, race, language, birth; all human beings are but one nation and their Creator is One. Allah again says:

"O ye messengers! Enjoy (All) things good and pure, and work righteousness: For I am well-acquainted with (all) that ye do. And verily this Ummah of yours is a single Ummah and I am your Lord and Cherisher: therefore fear Me (and not other). But people have cut off their affair (of unity), between them, into sects; Each party rejoices in that which is with itself.” (23:51-52)

Yet again testifies the holy Qur’an thus:

(Al-Baqarah 2:213)

"Mankind was one single nation." (2:213)

Truth is one; the source of Truth is One—Allāh ﷻ. Therefore all Prophets form one Brotherhood: their message is one, their religion is one and they all worship and invite mankind to One True God—Allāh ﷻ. Then people began to trade on the names of the Prophets and cut off this unity and made sects instead of taking the universal teaching of unity from Allāh ﷻ. But, to a Muslim, this sectarian division is man made, the rays of Truth and Unity will finally dissipate it.⁵³

Thus nationality of man in Islām is not decided on the matters of land but it is decided on the basis of faith.

(ii) Race

Social discrimination is a big obstacle in the way of peace. The holy Qur’ān puts an end to everykind of such discrimination among mankind as based upon caste, colour, genealogy etc. It recognizes righteousness as the sole basis of nobility and superiority:

⁵³ See A.Y. ‘Ali, op. cit., Ex. n. 2909, 10. See also (Al-Baqarah 2:136) and Ex. n. 135,136.
(Al-Hujurat 49:13)

"O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allāh is (he who is) the most righteous of you." (49:13)

Thus human beings are all one before Allāh. Their tribes, races, and nations are convenient labels by which they recognize each other, and one who is most righteous and most pious is most honoured. This concept develops in man an optimistic attitude towards life by inspiring him to attain superiority through piety and good deeds. In this way arrogance caused due to artificial superiorities gets demolished and peaceful co-existence on the basis of harmonious mutual-relationship gets established in the society.

Once Rasūlullāh said Abū Dhar: Remember that you don’t have any superiority over a red or a black man. However, you are superior if you are more righteous.

54 Ibid, Ex. n. 4933.
55 Ibn Kathīr, op. cit., vol. 5, Part 26, P. 87 where it is quoted from Musnad of Imām Ahmad.
It is in Musnad of Ahmad that once a man asked Allah’s Messenger ﷺ: O Messenger of Allah! Who is the best (amongst us)? He replied: One who serves his guest the most, is the most righteous, invites to good the most and forbids from wrong the most, and fastenes relation the most.\(^{56}\) This hadith lays down basic principles responsible for peace in the society i.e. respect for guest, doing good deeds and always reconciling with nears and dears.

(iii) Unity of Religion

Allah’s Religion has always been one. He, being the Source of Truth, will not reveal different ‘truths’ as there cannot be “more than one” truth. However, there can be different versions of the same Truth. So He sent His Messengers at different junctures of human history. These Messengers came to their respective people with Islam—the Religion of Submission to the Will of Allah. With the passage of time, the Message was corrupted. According to different peoples’ different perceptions, differences in communicating the true Message of Allah occurred and people got divided according to their own understandings and perceptions regarding Allah’s

\(^{56}\) Ibidem.
Religion. With the result more blood was shed in the name of religion than for any other cause. Thus concept of ‘religion’ became the opium of mankind. In order to overcome this peace-killing state of human mind, many reformers came on the fore with the concept that all religions are true and lead to the same goal. This concept of ‘unity of religions’, being inherently wrong, cannot, in any case, lead man to peace. How can all religions be true when they have fundamental differences with each other? If you consider a particular concept to be true, you cannot consider its opposite to be true at the same time. Islam says that truth has always been one. Allah sent his last Messenger, Muḥammad, with the final version of the divine Truth to show mankind the real way of peace, once for all. Allah says:

"Mankind were one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed..."
concerning it after clear proofs had come unto them through hatred, one to another. Then Allāh by His leave guided those who believed to the truth of that wherein the differed. And Allāh guides whom He wills to the Straight Path.” (2:213)

Ibn ‘Abbās  says that between the period of Ādam and Nūh (Nooh) there were ten periods. People of these periods were living on Truth and were following the Shari‘ah (the Divine code of conduct). Then they differed, and Allāh  sent His Messengers.  

Rasūlullāh  would supplicate in these words:

اللهُمَّ اشرح حقنا وارزقنا اتباعنا وارزقنا اجتاهنا ولا تجعلهما على فضل واحصلنا للمحقين آماما

“O Allāh! Show us the Truth and make us to follow it, and show us the Falsehood and save us from it, and make it not ambiguous (and obscure) for us that we go astray, and make us Imām (guide, leader) of the righteous.”

The holy Qur’ān also testifies:

اِنَّ الَّذِينَ اخْتَلَفُوا عِنْدَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَيْسَ لَهُمْ فَخْرٌ بِالْعَالَمِ وَلَيْسَ لَهُمْ ظُلُومَانُ فِي الْآخِرَةِ

(Āl-‘Imrān 3:19)

“Truly, the religion with Allāh is Islām. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy.” (3:19)

58 Ibid, P. 76.
Islam means to believe in all the Messengers of Allah who came before Muhammad who is Allah's last Messenger. All the previous Prophets have given testimony of his Prophethood. Allah says:

(Al-Qur'an, Al-'Imran 3:81)

"And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (3:81)

Thus, according to this Ayah, people of all faiths are bound by their own oaths. If they believe in their own Prophets, then it means they must believe in the Last Prophet in accordance with the covenant Allah has taken of all the Prophets, until then, they will not be considered as followers of the True Religion:

(Al-Qur'an, Al-'Imran 3:85)
“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (3:85)

Abdullāh Yūsuf ‘Alī, very beautifully, explains this Āyah in these words:

“The Muslim position is clear. The Muslim does not claim to have a religion peculiar to himself. Islām is not a sect or an ethnic religion. In its view all Religion is one, for the Truth is one. It was the religion preached by all the earlier Prophets. It was the truth inspired by all the inspired Books. In essence it amounts to a consciousness of the Will and Plan of Allāh and a joyful submission to that Will and Plan. If any one wants a religion other than that, he is false to his own nature, as he is false to Allāh’s Will and Plan. Such a one can not expect guidance, for he has deliberately renounced guidance.”

It is narrated by Abū Hurayrah that Allāh’s Messenger said:

“By Him (Allāh) in Whose Hand Muhammad’s soul is, ‘there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire.”

These Qur’ānic Ayāt and the Ahādīth clearly repudiate the convenient doctrine of the ‘unity of religions’. Contrarily, Islām holds that all religions, other than Islām are deviations from the Reality. Therefore, when mankind accepts this Reality, there will remain no ‘religious frictions’ and religious bigotry that leads man to fight wars on the name of religion. The only way for universal peace remains, therefore, the doctrine of ‘unity of religion’ or ‘unity of Truth’ as propounded by Islām.

59 A.Y. ‘Alt, op. cit., Ex. n. 418.
60 Sahīh Muslim, chap. Kitāb al-Imān, Hadith No. 240, cited in Hilalī, op. cit., P. 84.
But Islam at the same time does not believe in compulsion in the matters of faith. It does not allow the Muslims to use force and compel people to except this reality, for that will kill the very essence of faith and will disturb the friendly relations among mankind. It rather says that the Muslims should present the Truth in its pure and pristine form, without any distortion, so that everyone who accepts, or rejects it does so out of his own will and volition. Allah says:

(Al-Qur’an, Al-Baqarah 2:256)

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.” (2:256)

Thus it is Islam that gives man freedom of choice and thought which are among the basic prerequisites of peace. Even the holy Qur’an asks its followers to respect all Prophets who have been sent to other people so that communal disturbances and enmity between the followers of different religions may not take place:
(Al-Qur'ān, Al-Baqarah 2:136)

"Say (O Muslims), "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishaq (Isaac), Ya‘qūb (Jacob), and to Al-Asbāt [the offsprings of the twelve sons of Ya‘qūb (Jacob)], and that which has been given to Mūsā (Moses) and ‘Īsā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)." (2:136)

(iv) Legal Unity

Peace cannot prevail when there is one law for the ruler and another for the subjects. All human beings should be one before the law of Justice.

"Muslims believe that the Shari‘ah is the property of all humanity, that everyone is entitled to adjudicate his disputes with his peers under its provisions. Nobody may be stopped from taking recourse to it if he so wishes, whether male or female, rich or poor, kind or tramp, black or white, Muslim or non-Muslim, resident or transient, citizen or non-citizen. Equally, no Muslim is immune from being charged under its provisions."61

The holy Qur’ān says:

وَحَلَقَ اللَّهُ السَّمَاوَاتِ والأَرْضَ بِالْحَقِّ وَمَنْ عَزَّلْتَ نَحْزُرُ

وَكُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يَظْلَمُونَ

(Al-Jāthiyah 25:22)

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61 Ismā‘īl R. al-Faruqi, op. cit., P. 268. A detailed discussion on this will be found under ‘Justice’ in the present work.
“And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.” (25:22)

(v) Spiritual Unity

There is no difference among people of different colours, races, places etc as all are human beings. When they accept the Truth revealed by their Lord, they become all one. During congregational Prayer, they all stand in the same row; During the Ḥujj (pilgrimage to Ka‘bah) they all assemble at the same place in ‘Arafat wearing same clothes. They face the same Ka‘bah in Salāḥ. Spiritually all believers are brothers:

 وإنما المؤمنون أخوة

(Al-Qur‘ān, Al-Hujurat 49:10)

“The believers are but a single brotherhood.” (49:10)

Every human being, irrespective of his worldly status, enters this Universal Brotherhood when he accepts Allah’s Message:

فأِفْتَمِنوا وَإِقْامُوا الصُّلْوَاتِ وَاتَّقُوا الرَّزْقَةَ فَخَذِنَمْ فِي الْدُّنْيَا

(Al-Qur‘ān, Al-Tawbah 9:11)

“But if they repent, perform As-Salāt (Iqāmat as-Salāt) and give Zakāt, then they are your brethren in religion.” (9:11)

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62 A detailed discussion on this will be found under “Punishments” and “Justice” below in the present work. Also see Unity of Shari‘ah.
(v) Political Unity

Islam holds that all individuals, governments and states that come under the Islamic Common Wealth have same political rights; they are all one with respect to mutual help and integrity of the Common Wealth.63

(vi) Justice

Islam has never allowed any discrimination among human beings in legal and juridical matters. Justice being the soul of Islamic Monotheism and Allah$l being the Universal God, the Muslims are commanded to act justly towards every creature. The Messenger has been commanded that if the non-Muslims came to him seeking judgment, he must judge between them with justice:

قَانِ نَأَلِهُوَ كَفَّارَةً فَا حَكَمُوا فيهم أو أَغْرَضُ عَنْهُمْ وَأَرْبَّ عَفْرُ عَنْهُمْ فَأَسْتَرْ
يَضْرِروْهُا وَأَرْبَّ حَكَمَّهُا فَا حَكَمْنَ فيهم باْقَيْضَ أَرَابِ الله يُحَبَّ الحَقَّ السَّبِيطِينَ

(Al-Qur'an, Al-Ma'idah 5:42)

"If they do come to thee, either judge between them or decline to interfere. If thou decline they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allâh loveth those who judge in equity."64

63 Discussion on this will be found under Justice and Dhimmi below in this work.
64 Detailed discussion will be found under "justice" below.
(viii) Language

The Muslim scholars and ‘Ulamā’ hold that if all human beings come to speak same language, there will be a great opportunity for them to understand each other and ways for their mutual relations will become wide open. In the contemporary world English has attained the position of lingua franca; English speaking people feel at home while being anywhere, communicating with any people.

Allāh ﷺ has revealed the final version of His Message in Arabic. Therefore, in order to understand what Allāh ﷺ—the Lord, Creator and Sustainer of mankind, conveys to man, it is necessary for a seeker of Truth to know Arabic language. Earlier, when the Prophets used to come unto their respective people with their respective jurisdictions limited, they spoke the language of their own people to whom they were sent:

وَمَا أَرْسَلْنَاهُمْ رَسُولًا إِلَّا بِلِسَانِ قُوَّمِهِ لِيُبَيِّنَ لَهُمْ (Al-Qur‘ān, Ibrahim 14:4)

“We sent not a Messenger except (to teach) in the language of his (own) people in order to make things clear to them.” (14:4)

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65 Syed Rashīd Ridyā, Islām Din-i wahdat (Urdu), Pakistan, Da’wah Academy, International Islamic University Islamabad, 1990, P. 6.
And now, since Muhammad ﷺ has been sent unto the whole mankind, it is necessary for all to understand him.66

3) **Unity of Life System**

Islam is the only way of life; the complete code of conduct. It invites the whole mankind towards its system of life where they all live together as members of one family with Allah as their Lord. In the Islamic system of life worship is due only to the True God—Allah; good is always praised and glorified whereas wrong is always discouraged. The Islamic society is based on good wherein religion is not man’s private affair. Allah says:

\[ \text{(Al-Qur'an, Al-Hajj 22:41)} \]

"Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-

66 Notwithstanding this, the Qur'an does not differentiate between human things on the basis of their languages. Difference of languages is among the signs of Allah: “And among His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.” (Al-Qur'an, Al-Rum 30:22)

Thus whichever language a man speaks, he is equal to any Muslim so far as his rights are concerned; his superiority depends only upon how much righteous he is Allah’s Messenger has said:

\[ \text{إِنَّ الْحَقَّ لَعَلَّمَهُمْ فِي الْأَرْضِ أَقَامَوْا الصَّلَاةَ وَاتَّبَعُوا الْزَّكَاةَ وَأُولُو الْمَلْكِ بِالْمَوْلَمَةَ وَهُدُوَّاً عَزِيزٌ عَلِيمٌ} \]

\[ (\text{Al-Qur'an, Al-Hajj 22:41}) \]

"There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab; and a black is no superior than a white nor is a white superior to a black; superiority depends upon how much righteous one is. All people are the offsprings of Adam and Adam was escated of clay."
as-Salāt, pay the Zakat and they enjoin Al-Ma’rūf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar.” (22:11)

As already mentioned, the Islamic life-system is based upon the harmonious and peaceful relationship between God, Man and Universe. This relationship, which is established through complete surrender and submission to Allāh’s Will. That “Will” in the case of man is enshrined in the holy Qur’ān. No moral code, no ethics and no social reformation can bring the inquisitive mind of man peace and tranquility except the Revealed word of Allāh.67

4) Unity of Purpose and goal

When different people strive for their own set goals, then it is natural that their goals may differ from each other. At times they change one goal for another. For example, the concept of nationalism is against that of globalism. Similarly secularism contradicts religion. Two different purposes lead to collision. In order to solve this problem, Islām holds that mankind has been created with one central purpose which is the hallmark of its existence on Earth. If the whole mankind resolves to live for one cause, there will be no frictions and clashes between groups and countries. But who will

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67 See also discussion under “Silm”.

set that lone goal? To İslâm this question makes no problem as the purpose of man’s life has already been defined by Allāh. He says:

وَمَا خَلَقْتُ الْجَنِّ وَأَلْهَمْهُمْ الْإِلَيْهِ حْبًّا

(Al-Qur‘ān, Al-Dhāriyāt 51:56)

“And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).” (51:56)

Thus man’s (and jinn’s) creation is not for idle sport. It has a serious Purpose behind it.

Allāh is the source and centre of all power and all good. Our progress depends upon how much we put ourselves into accord with His Will. Thus the object of our life on the whole is the worship of Allāh. Therefore, we must, necessarily, regard this life in its totality as one complex moral responsibility. In this way all the actions of man, if they are in accordance with Allāh’s universal plan, are the acts of worship.

This concept will ultimately put an end to chaos and conflict that has eaten into the vitals of the contemporary materialistic society. İslâm does not regard matter as the final goal of mankind, but to it God is our ultimate goal.

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It gives spiritual interpretation to life. Islam guides its followers towards such good acts that help peace prevail in society and that provide every possible opportunity for peaceful co-existence in the society.

**Forgiveness**

To meet wickedness with wickedness leaves little room for reconciliation:

The holy Prophet of Islam was praised and also advised thus:

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فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَّئِنْ تَعْفَ عِنْهُمْ وَلَوْ كَنْتَ فَظًا غَليظًا
الْقُلُوبِ لَا أَفْضَوَامِبٌ حَوَّلَ كَفَآءَ عِنْهُمْ وَأَسْتَغْفَرُ لَهُمْ

(Al-Qur’an, Al-‘Imran 3:159)
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"And by the Mercy of Allâh, you dealt with them juntly. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh’s) Forgiveness for them.” (3:159)

This Ayah shows that if the leader is harsh-hearted and very frequently punishes his people for their faults, there will be no peace and harmony in the organization.

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فَاعْفَ عِنْهُمْ وَاصْفَحْ

(Al-Qur’an, Al-Ma‘idah 5:13)
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"But forgive them and overlook (their misdeeds)” (5:13)

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70 Forgiveness is inseparable from and incomplete without punishment. The code of punishment in Islam will be discussed below.
Forgiveness is attributed to piety and is a quality of the most pious and ardent believers:

(Al-Qur'an, Fussilat 41:34-35)

"Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient—and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world." (41:35-35)

When the hypocrites slandered Hadhrat 'Ā'ishah (رضي الله عنها), a Sahabī, Misṭah, a cousin of Abū Bakr, was one them. Abū Bakr had been supporting him financially. Naturally he wished to stop the aid, but he was asked to forgive and forget. Allāh ﷺ says:

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71 For details refer to 24:11-20 and Ibn Kathîr, op. cit., vol. 3, part 18, P.40-46.
Patience and Perseverance

Patience along with Taqwā (piety) are among the Al-'Azm al-Umūr (the determining factors):

وَاتِّبَعُواْ وَتَنْفَعْوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأَمْوَرْ

(Al-Qur‘ān, Al-'Imrān 3:186)

“But if you persevere patiently, and become Al-Muttaqūn (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts)” (3:186)

ياَّ أَيُّهَا النَّبِيُّ اصْبِرْ وَصَابِرْ وَاٰصْبِرْواْ

(Al-Qur‘ān, Āl-'Imrān 3:200)

“O you who believe! Endure and be more patient (than your enemy).” (3:200)

Retribution, is in no way unlawful for that would amount to injustice against the harmed but patience is better:

72 On Forgiveness see also (15:85), (43:89), (42:43), (25:63), (3:136), (28:55) etc.
"And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sābirūn (the patient)." (16:126)

The pagans were very harsh towards the Messenger of Allāh ﷺ. But he, on the other hand was advised to keep patience and leave them in a good way:

"And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way." (73:10)

The holy Qur’ān allows those who have been wronged to take revenge of equal magnitude, for the recompense for an evil is an evil; but forgiveness and reconciliation is better. After all, even justified revenge, creates emity which then gives rise to injustice. That is why the holy Qur’ān, after legalizing recompense, says:

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh." (42:43)
It is in hadith that Allah makes him more and more respectable who forgives (and shows patience, but if he takes revenge by doing more than what has been done to him, he is Allah’s enemy.\textsuperscript{73}

Humility

Arrogance is one of the basic vices that lead to disrespect of others. It never lets an arrogant person to meet other with peace and warm behaviour. Contrary to this humble people never make any mischief; they don’t harm others; they live with peace and let others live with peace. The Qur’ān and hadith highly praise humble people and clearly state that humility is a quality of the most righteous and pious servants of Allah:\textsuperscript{74}

\begin{quote}
\textit{وَعَبْدُ الرَّحْمَنَ الَّذِي يَمْشُونُ عَلَى الْأَرْضِ هُمْنَا}\\
(Al-Qur’ān, Al-Furqān 25:63)
\end{quote}

“And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility.” (25:63)

Explaining the Qur’ānic term “ـ (in humility) Ḥasan Baṣrī says that when anybody inflicts injustice on them, they reconcile and show patience.\textsuperscript{74}

\begin{footnotes}
\textsuperscript{74} Ibn Kathīr, op. cit., vol. 4, part 19, P. 18.
\end{footnotes}
It is in Musnad of Ahmad that once a man reviled another man in front of Allâh’s Messenger ﷺ. He replied with Salâm. Rasûlullâh ﷺ said to the man who was reviled that there had been an angel present between both of them. When the first man was saying bad word to you the angel was saying to him that he himself was so and so (meaning as bad as he was calling the other) and when you were returning Salâm to him, the angel was saying to you that not he (the opposite man) but you deserve it more.75

“Insolence, or arrogance, or undue elation at our powers or capacities is the first step to many evils.”76 Therefore, for the sake of peace and harmony in the society, Allâh commands thus:

(Al-Qur’ân, Banû Isrâ’il 17:37)

“Nor walk on the earth with insolence: For thou canst not rend the earth asunder, nor reach the mountains in height.”

And it is narrated by Tirmidhî that Rasûlullâh ﷺ said:

“And behave well towards people.”77

75 Ibidem.
76 A.Y. ‘Ali, op. cit., Ex. n. 2223.
Anger, though a natural human trait, often gives rise to arrogance and therefore, breeds hatred and enmity and is thus disliked:

Bukhārī reports that Abu Hurayrah reports that a man said to Allāh’s Messenger ﷺ: counsel me. He said: Do not become angry. The man repeated (his request) several times, and he (the Prophet) said: Do not become angry.⁷⁸

The Hadīth literature is replete with the guidances that bring peace and tranquility to society and establish peaceful coexistence.

Muslim quotes a long Hadīth on the authority of Abū Hurayrah, who said: the Messenger of Allāh ﷺ said:

Do not envy one another;
and do not inflate price one to another;
and do not hate one another;
and do not turn away from one another;
and do not undercut one another:
but be you,

⁷⁸ Ibid, No. 16, P. 62. Imām Nawawīyy, in his commentary, points out that anger is a natural human trait and that the Hadīth is an exhortation not to act when in a state of anger. On humility see also (76:14), (13,15), (6:42:43), (7:161), (57:16).
O servants of Allah
Brothers
A Muslim is the brother of a Muslim
he neither oppresses him
not does he fail him,
he neither lies to him,
nor does he hold him in contempt.
Piety is right here—
and he pointed to his breast three times
It is evil enough for a man to told his brother Muslim in contemp
The whole of a Muslim for another Muslim is inviolable:
his blood, his property, and his honour.

Islam, while on one hand, orders its followers to be patient in the way of
their Lord striving against injustice and for the establishment of peace, it
commands them, on the other, to flee from afflictions when the society
becomes so full of mischief that it becomes very difficult for a Muslim to
save himself; he is so peace-loving that he leaves his place for any other
peaceful abode even if it be a lonely mountain top:

Rasūlullāh ﷺ has said:

"A time will come that the best property of a Muslim will be sheep which he will take on rainfall (valleys) so as to flee with his religion from affliction."^{80}

The peaceful nature of Islam is understood by the fact that it has been termed to be easy and tolerant. A hadith of the Prophet ﷺ goes thus:

"The most beloved religion to Allah is the tolerant Hanifia (i.e. to worship Him (Allah) alone and not to worship anything else along with Him."^81

To sum up the whole discussion in brief words, the concept of peace in Islam revolves round the basic Islamic principle of Rahmah which will be discussed in detail under the concept of justice in this work. Insha’Allah.

**Justice—definition and meaning**

The word *justice* means fairness, equity, quality of being just, the exercise of authority in the maintenance of right. *Do justice* to someone means treat someone fairly, or appropriately; show due appreciation of. *Do

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oneself justice means do to the best of one’s ability. Poetical Justice means nature’s retribution etc; as shown in a poem or other piece of writing.\(^{82}\)

In Arabic there are three synonyms for the word justice: al-'Adl, al-Qist and al-Inṣāf. All the three words, according to al-Mu’jam al-Wasit have the same meaning.\(^{83}\)

Al-Qist means al-'Adl\(^{84}\). It also means Al-Inṣāf, which in turn means giving somebody his due and taking away from him what does not belong to him.\(^{85}\)

Anṣaf al-Shay’a or Intaṣafa means ‘Adala i.e.,’he did justice’. Intaṣafa fulānan : ‘Amalahu bi al-'Adl means ‘he treated him with justice’. Anṣafā fulānan min fulānin: Istanfa lahū haqqahū minhu meaning to make somebody render to the other his due. Rajulun nasf, Imra’atun nasf, Rijālun nasf: min awsātin al-nās meaning moderate people.\(^{86}\) Literally it also means equity and in ethics, it amounts to impartiality, objectivity, integrity, in short a complete ethical code of the activity of the man of learning.\(^{87}\)

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\(^{84}\) Ibid, P.743.

\(^{85}\) Ibid, P. 588, \( دوءاواعطاء \) المرء ماله أخذ ما عليه.

\(^{86}\) Ibid, P. 926-27.

One of the derivatives of al-'Adl is al-I'tidāl meaning moderation. 'Addal al-mikyāl wa al-mīzān means ‘he did justice in measuring and weighing’. I'tadala means ‘he brought about equilibrium (between two conditions)’

One more related word is Wasat which is defined: middle and as ‘justly balanced’, sober, free of all extravagances and intermediate. And in hadith it is related to 'Adl. It also means best thing. This implies that there is relation between ‘Adl and Iḥsān. In hadith Iḥsān has been used to include worshipping Allāh as though one is seeing Him, and while one sees Him not, yet truly He sees him.

Iḥsān has a great religious significance and it is inadequate to give it a single meaning. It has therefore, variously interpreted as: “right action”, “goodness”, “charity”, “sincerity”. Its root (ḥsn) also means “to master or to be proficient at.”

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88 Al-Mu‘jam, loc. Cit.
89 Al-Qamus, word wasat.
90 A.Y. Ali, ex. no. 143.
92 Ma‘ārif-al-Qurān, op.cit, vol. 1, P. 309.
94 Ibidem.
Thus 'Adl comes out to be a good and commendable action/quality based upon the sincerity to Allâh and to all His servants. When applied to governance, al-'Adl means the justice of ruler between people. Al-'Adl also means al-I'tidâl referring to moderate, between two extremes. It is because of this that some Mufassirûn say that 'Adl is when one's inner intention and outer actions are same.95 To Ibn 'Arabi al'Adl means equity.96 'Adl has then many aspects:

One, 'Adl between man's own self and his God which means man should always obey Allâh's commandments.

Two, that man should do justice with his own self by keeping away from all such actions and things that may destroy his life, spiritual and/or physical. Here al-'Adl and al-Sabr (patience) are related with each-other.

Three, 'Adl between man's own self and rest of the creation. In this he should not cause any harm to others and should behave towards the whole
creation with love and sincerity. Abu 'Abdullah Rāzī says that *al-'Adl* means *l'tidal* (moderation) of belief, action and morality.

Imām Qurtabī says that *al-'Adl* means doing of all *hasanah* (commendable and excellent) actions and refraining from all *Sayyi'ah* (bad) things.

In Mu’tazillī doctrine *al-'Adl* means the Justice of God and constitutes one of the five fundamental Mu’tazillī dogmas.

In public law *'Adl* is one of the principal conditions for carrying out public functions, and in private law, it is a principal condition of a witness for the bringing of evidence.

*'Adil* is one who is just. In law it is a person of good morals. In olden days the notaries in the judicial administration were called *'udil* (singular: *'adil*).

Opposite of *'Adl* is *Zulm* which means misplacing a thing. *Zalama*: *Zalman wa Zulman wa Mazlimatan* means ‘to misuse’, ‘to act wrongly’.

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97 Ibidem.
98 Ibid, P. 390.
100 Lent J. Van, op. cit., P.5.
101 Ibidem. However, in Islamic Shari'ah there is no such division of private law and public law. See details under Shari’ah below.
102 Ibidem.
103 (Wortabet, John and Harvey Porter, *Wortabet’s Pocket Dictionary*, Berut, Maktabah Lebanon, n.d., P. 247.)
Zalamahū: 'to wrong', 'to tiarin', 'to act tyrannically, towards somebody'. With other derivatives it becomes 'to misplace', 'to deprive somebody of his rights; Zālim means an oppressor, a tyrant, Zulmatun means obscurity, darkness.\(^\text{104}\) Thus all wrong doings are Zulm.

From the religious point of view justice means that God has given moral absolutes as a means of governing human relationships and structures and these are embodied in the concept of human rights, respect, equity, impartiality and advocacy. These five principles can be termed as the components of religions based social justice.\(^\text{105}\)

**Human Rights**

The fundamental human rights save mankind from oppression and suppression in any form, and ensure justice to all. The scope of human rights include:

a) Freedom of religion

b) Freedom of thought, expression and speech

c) Freedom of life


d) Freedom of ownership and use of blessings of life

e) Freedom from terror, torture and abuse

f) Freedom to develop human potential

g) Freedom of movement

h) Freedom to enjoy social services.\(^\text{106}\)

**Respect**

Respect means guarding the dignity of all people in our attitudes, works, actions and structures. At the heart of injustice is a lack of respect for people, property or environment.\(^\text{107}\)

**Equity**

Equity means equality of opportunity but cannot guarantee equality of outcome.\(^\text{108}\) Three things are opposite to equity and therefore, betray the standard of justice: Oppression, exploitation and tyranny. Oppression means an inequitable distribution of burden/suffering; exploitation means an


\(^{107}\) Brian, op. cit., P. 87.

\(^{108}\) Ibidem. Equity or equality of opportunity is different from similarity which is being used by modern feminists and orientalists as a slogan in their campaign to project Islam as perpetrator of injustice against women. Islam recognizes both man and woman as human beings and gives them freedom to enjoy equal opportunities to play their respective roles in this world and, more importantly to strive for approaching God for their salvation in the Hereafter.
inequitable distribution of resources and opportunity and tyranny means an inequitable distribution of power.109

**Impartiality**

Opposite of impartiality is favouritism which involves showing partiality towards a person, group or nation. It assumes discrimination against another person, group or nation.110

**Advocacy**

It involves protecting the most vulnerable elements of a society by moving from practising justice to actively promoting justice for them.111

In Islam 'Adl (justice) assumes central place. It is one of the fundamental principles of the Islamic thought and practice. The following principle held by the Muslims maninously testifies this:

وَتَحِبُّ اِبْنِ الْعَلِيّ الْعَلِيمَةِ وَتَبِغَضُ اِبْنِ الْجَوْرِ وَالْخَدَافِ

“And we love the people just and trustworthy and hate those who are unjust and betray their trust.”112

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110 Ibidem.
111 Ibidem.
The Islamic system of social justice is based upon three fundamental principles of freedom of conscience, equality of human beings and mutual sharing. These three elements can be respectively explained by the three basic principles of Tawhīd (Affirmation of the Oneness of God), Unity of mankind and Unity of Universe—the three-dimensional relationship between God, Man and Universe.

**Tawhīd**

God is One, the infinitely Merciful and absolutely Just. He is Justice in Himself. He is the source of all good; all blessings and bounties come from Him. He has power over all things. The Qurʾān testifies:

\[\text{Al-Qurʾān, Al-Hashr 59:23}\]

"(He is Allah, than whom there is no other God)—The Sovereign Lord, the Holy One, Peace, the Keeper, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. (59:23)"

\[\text{Al-Muʾminūn 23:88}\]

"He Protecteth, while against Him there is no protection." (23:88)

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114 *Al-ʿAdl* is one of the *al-Asmāʾ al-Husnāʾ* (the beautiful divine attributive names of Allah) see (7:180) and (17:110). See also *Tirmidhi* Where 99 such names have been mentioned.
“Blessed be He in whose hands is Dominion and He over all things hath Power.” (67:1)

“...We recognize and proclaim His beneficence to us; for all increase and happiness is through Him, “in His hands”, — in the hands of Him who also holds Dominion or Power. In our human affairs we sometimes see the separation of Dominion or Power from Goodness or Beneficence: in the divine nature we recognize that there is no separation or antithesis.\(^{115}\)

Allāh ﷺ is the Cherisher and Sustainer of the worlds.\(^{116}\) Therefore He cares for all the worlds He has created.\(^{117}\) He guides\(^{118}\) His creatures, protects them, preserves them and leads them to clear light and higher life.

Thus all Praise is due to Him.\(^{119}\) And it is the demand of justice that He alone must be praised. At the same time the quality of thanks giving is inborn in man to the highest degree as compared to other creatures. This implies ‘Adl (justice) is the foremost proof in favour of Tawḥīd.\(^{120}\) That is why shirk, which accepts anything other than the True God deserving man’s

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\(^{115}\) A. Y. Ali, op. cit., Ex. no. 5554.
\(^{116}\) Al-Qur’ān 1:2.
\(^{117}\) A. Y. Ali, op. cit., Ex. n. 20.
\(^{118}\) Al-Qur’ān, Al-Nur 24:35.
\(^{119}\) Al-Qur’ān, al-Fāṭihah 1:1.
\(^{120}\) Amin Ahsan, Haqiqati Tawḥīd, Delhi, MMI, 1990, Pp. 50-51.
gratitude and worship, has been termed in the Qur‘ān as Zulm ‘Azīm (greatest injustice):

(Al-Qur‘ān, Luqmān 31:13)

“False worship is indeed the highest wrongdoing.” (31:13)

The concept of Tawhīd is an axiomatic precognition in man and his latent faculties are enough to teach him the distinction between good and evil, between Tawhīd and Shirk. That is why Allāh ﷻ, in order to justify his ‘Adl, punishes those who are unmindful of Him and reminds us of the primordial covenant He has taken from all:

(Al-Qur‘ān, Al-A‘raf 7:172-73)

“When thy Lord drew forth from the children of Adam—from their loins—their descendants, and made them testify concerning themselves, (saying): “Am I not your Lord (Who cherishes and sustains you)?” They said: “Yea! We do testify!” (This), lest ye should say on the day of Judgment: “Of this we were never mindful”: Or lest ye should say: “Our fathers before us took false gods, but we are (their) descendents after them: wilt thou then destroy us because of the deeds of men who followed falsehood.”

(7:172-73)

In the light of this covenant “there is, therefore, no excuse for any individual to say, either (1) that he was unmindful, or (2) that he should not be punished for the sins of his fathers, because his punishment (if any) comes from his personal responsibility and is for his own rejection of faith and the higher spiritual influences.”

Bringing forth the difference between Tawhīd and Shirk, Allāh calls the polytheists towards Tawhīd on the basis of justice:

(Al-Qur‘ān, Al-Nahl 16:76)

“Allah sets forth (another) parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good. Is such a man equal with one who commands justice, and is on a straight way?”

(16:76)

The first man with all his weaknesses is really harmful instead of bringing any good; such is an idol (literal and metaphorical) when taken as a false god. The other man who is just and righteous; not only his commands but his deeds also are on the path of justice and righteous. Such are the qualities

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of Allah. The polytheists are unjust; they commit great Zulm by not recognizing any difference between their Creator and their artificial, helpless gods. "They are (also) guilty of gross ingratitude in forgetting that the source of goodness and power is Allah, to Whom alone they owe all the gifts they enjoy in life." 

Islām, therefore frees human conscience from feeling grateful to false gods. He is One and the True God, and so everybody must worship him. No one has therefore any authority on the other.

(Qur'ān, Al-Ra'd 13:16)

"Say: Allah is the Creator of all things, and He is the One, the Almighty." (13:16)

Even the Messengers of God claim no divinity; they are all human beings and, therefore not to be worshipped.

(Qur'ān, Al-İmran 3:79-80)

124 Ibid, Ex. n. 2109.
“It is not (possible) that a man, to whom is given the Book and Wisdom and the Prophetic Office, should say to people: “Be ye my worshippers rather than Allah’s.” On the contrary (he would say): “Be ye worshippers of Him (Who is truly the Cherisher of all) for ye have taught the Book and ye have studied it earnestly.” Nor would be instruct you to take angels and prophets for lords and patrons, what! Would be bid you to unbelief after ye have bowed your will (to Allah in Islam?)” (3:79-80)

Shirk is, therefore against man’s nature and conscience. It makes him slave of slaves and thus injustice takes place.  

Allāh ﷺ has no special relationship with any people. His ‘Adl demands that there should be no discrimination among people. Even His messengers cannot escape His wrath if (at all) they commit any injustice:

(Al-Qur’ān, Ālu-Imran 3:161)

“No, prophet could (ever) act dishonestly if any person acts dishonestly he shall, on the day of judgment restore what he misappropriated; then shall every soul receive its due whatever it earned, and none shall be dealt with unjustly.”  

(3:161)

Allāh’s Tawhīd demands that He is the Supreme Sovereign. Thus Allāh ﷺ is the Biggest Authority, in Him rests the authority of legislation:

126 Qutub, op.cit., P.97.
127 Justice includes that trusts must be restored to their owners. Thus the prophets as chosen by Allāh ﷺ, are the most trustworthy people among mankind. It is, therefore impossible for prophet of Allāh ﷺ to act dishonestly. But in order to explain the justice and impartiality of Allāh ﷺ, it is said that even if His prophets acted dishonestly, He would not spare them.
128 See “Supreme Sovereignty of Allāh ﷺ” above.
"The Command is for none but Allāh: He hath commanded that ye worship none but Him: that is the right religion." (12:40)

"Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him." (7:3)

"And whosoever does not judge by what Allāh has revealed, such are the Kāfirūn (i.e. disbelievers—of a lesser degree as they do not act on Allāh’s Laws)” (5:44)

Thus Allāh’s Tawhīd and His Sovereignty are inseparable. Belief in the Unity and Sovereignty of Allāh is the foundation of the social and moral systems of Islām. Thus He is the real Law-giver and His Law cares for all.

Allāh has laid down the absolute rules that govern the universe.

"He rules (all) affairs from the heavens to the earth.” (38:5)
The rules governing man's life constitute the *Sharī'ah*. He has also set up the Balance—the absolute standard of justice. The Qur'ān testifies:

> "And the firmament has He raised high, and He has set up the Balance (of Justice), in order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance." (55:7-9)

Abdullah Yusuf Ali, taking these *Ayāt* both literally and figuratively, writes:

> "A man should be honest and straight in every daily matter, such as weighing out things which he is selling: and he should be straight, just and honest, in all the highest dealings, not only with other people, but with himself and in his obedience to Allāh's Law. Not many do either the one or the other when they have an opportunity of deceit. Justice is the central virtue, and the avoidance of both excess and defect in conduct keeps the human world balanced just as the heavenly world is kept balanced by mathematical order." 129

The *Sharī'ah*, frequently called as the Balance 130 in the Qur'ān is, therefore the foundation on which the *Absolute Justice* of God is based.

Allāh's Oneness demands that the divine guidance must be for all; it must be the property of the whole mankind. And that is what Islām actually claims that the Truth is one just as God is one. All the Messenger's of Allāh proclaimed the same Truth. Hence after mentioning about many

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Messengers like Mūsā, Hārūn, Ibrāhīm, Lūt, Ishāq, Ya‘qūb, Nūḥ, Dāwūd, Sulaymān, Ayyūb, Ismā‘īl, Dhul Kifl, Dhunnūn, Zakariyyā and ‘Isā ,

He says:

(Al-Qur'an, Al-'Anbiya 21:92)

"Verily, this Ummah of yours is a single Ummah and I am your Lord and Cherisher. Therefore serve Me (and no other)." (21:92)

**Unity of mankind**

This clearly indicates that the mankind is one nation. Thus the whole discussion leads us to the inference that all human beings irrespective of caste, colour or race etc., are entitled to know the Truth; and no censorship or restriction may be imposed by anyone.\(^\text{131}\)

This fact is well unveiled by the Qur'an when Allah makes no distinction between man and man on the basis of nation and/or tribe:

(Al-Qur'an, Al-Hujurat :13)

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"O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that ye many know each other. Verity the most honoured of you in the sight of Allāh is (he who is) the most righteous of you." (21:92)

"In Islām the difference between man and man is not based on race, colour or sex but on merit, quality and righteousness"\(^{132}\)

Originally, every human being is honoured as one among the sons of Ādam\(^{אdam}\):

\(\text{وَلَقَدْ كَرَمَنَا بَنِي آدَمَ} \)

(Al-Qur’ān, Al-Isrā’ 17:70)

"And indeed We have honoured the Sons of Adam" (17:70)

Thus all human beings are same in the Sight of Allāh ﷻ and there is no discrimination against any person, group or nation; He being Just, has provided every human being with equal opportunity to attain salvation in this world and in the world hereafter:

\(\text{وَحَمَلْنَاهُم فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنْ} \)

\(\text{الْطَّلْبِ وَفَضْلٍ مَّنْ عَلَى كَثِيرٍ مِّنْ مَّعْمَنَ حَلَقَانَ تَفْضِيَلاً} \)

(Al-Qur’ān, Al-Isrā’ 17:70)

"And We have carried them on a land and sea, and have provided them with At-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment." (17:70)

قُلُ الحَقَّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلَيْسَ فِي مَبَابٍ عَارِضٍ (Al-Qur’an, Al-Kahf 18:29)

"And say" "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve." (18:29)

**Unity of the universe**

The creation points to the unity of purpose and design.\(^1\) Everything in the universe belongs to Allāh\(^2\) (3:109) and He alone has Power to command (7:54). He governs the universe and the whole creation is devoutly obedient to Him (30:26) He has laid down absolute rules (law) that govern the universe. This Law is termed *Fitratullāh* or *Qānūni fitrat* or Allāh’s *Sunnah* (Natural Law) and works on the principle of cause and effect. Therefore, there is no change or turning off in this Law:

فَلَنْ تَجَدَ نَسْتَيْنَِّ اللَّهِ تَبَيَّنًا وَلَنْ تَجَدَ نَسْتَيْنَِّ اللَّهِ تَحْوِيْلاً

(Al-Qur’an, Fātir 35:43)

"So no change will you find in Allāh’s Sunnah (way of dealing), and no turning off will you find in Allāh’s Sunnah (way of dealing)." (35:43)\(^3\)

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\(^1\) A.Y. Ali, op. cit., Ex. n. 167.
\(^2\) See also Dr. Jamāluddin 'Itiyyah, *Islāmī Shari‘at Kā ‘Umīmi Nizāriyyah* (Urdu), Islamic Fiqh Academy, Delhi, 1993, P. 18.
The whole system of the universe is in His Hands:

الله يمسك السماوات والأرض آتٌ تزولاً وآتٌ زالتا آتٌ أمسكهما من أحدِ مِنْ بعَالِمٍ

(Al-Qur'an, Fatir 35:41)

"Verily! Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him." (35:41)

It is also in the Hadith narrated by Abu Hurayrah that he heard Allah's Messenger saying:

"(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, "I and the Kind; where are the kings of the earth?""

Allah runs the affairs of the universe with justice and compassion.

In the vast diversity we find that the design of the universe is the same; its purpose is also one—it leads us to Allah which is the Purpose behind the creation. Thus man and the universe walk hand in glove on the same path so far as the design and purpose of their creation is concerned. The following Qur'anic Ayah very beautifully describes the unity of design and purpose behind the creation of the universe and its correlation with that of man:

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135 Bukhari, vol. 6, Hadith no. 336.
136 Discussion on it will be found below under "Shar'i'ah".
One who has created the heavens and the earth, and who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allāh? Nay, they are a people who swerve from justice. Or, who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two seas (can there by another) god besides Allāh? Nay, most of them know not. Or, who listens to the distressed when he calls on Him, and who relieves his suffering, and makes you (Mankind) inheritors of the earth? (Can there by another) god besides Allāh? Little it is that ye heed! Or, who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) god besides Allāh?—High is Allāh above what they associate with Him! Or, who originates Creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there by another) god besides Allāh? Say, “Bring forth your argument, if ye are telling the truth!” (27:60-64)

“The order, beauty and grandeur of the Universe are appealed to. They show unity of design and purpose. How can unjust, ignorant, foolish, heedless, false men think of a multiplicity of gods, or of any god, besides the One True God?”

These Ayāt clearly show that the whole universe is witness to Allāh’s Tawḥīd and Ḥākimiyah (Sovereignty), therefore, those who fail to

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137 A. Y. Alī, op.cit., Ex. n. 3293.
understand this universal reality and worship artificial gods are unjust. Also those who say that the universe has no purpose; and there is none who governs it commit grave injustice with the universe itself as every creation points to but one Reality—Oneness of the Creator, unity of creation and unity of man as supreme being in the whole creation.

Allāh ﷻ governs the whole universe on the pattern of justice. Since He is Most Gracious, Most Compassionate and Merciful, and He watches over all things in the universe, His Law is also the Law of Justice.

**Shari'ah is based upon the fundamental principle of Justice**

The peculiar characteristics of the Shari'ah intended to be discussed here are in accordance with the Islamic Concept of God, man and universe and the concept of divine justice manifest at all levels of the universe including man's own life.

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138 The Qur'ānic Āyah containing two Arabic words “Rahmān” and “Rahīm” are translated as “Most Gracious” and “Most Merciful” respectively. Therefore Mercy and compassion being divine attributes, should be soul of Allāh's Law.

139 (Al-Qur'ān, al-Mulk 67:19)

140 Allāh's Law is always the same but it has two aspects: one Shari'ah, which man has to follow out of his own volition and the other Natural Law which the rest of the creation (except the Jinn who are also accountable like man) follows involuntarily. Since man is Khalifah (vicegerent) on earth, and therefore, the whole universe has been made subservient to him, it is he who's actions are responsible for justice or injustice in the system of the universe. As such it seems adequate to discuss here only the Shari'ah Law which directly governs man's life and indirectly governs the whole creation.
Universality

The Shari‘ah is universal in nature. It is meant for all. It addresses the whole mankind as all human beings have same parents — Ādam and Hawwa (Eve). That is why it sanctions the true morals which are common to all and discusses about the moral prohibitions against lewdness and all unseemly acts. Allāh ﷻ says:

(Qur‘ān, Al-An‘ām 6:151-152)

“Allāh’s Messenger ﷺ has said:

“Avoid the seven great destructive sins.” The people enquired, “O Allāh’s Messenger! What are they?” He said, “(1) To join others in worship along with Allāh, (2) to practise sorcery, (3) to kill a person which Allāh has forbidden except for a just cause (according to Islamic Law), (4) to eat up Ribā (usury), (5) to eat up an orphan’s wealth, (6) to show one’s back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers.”

The universal character of the Shari'ah is clearly brought to light in this Āyah:

(Al-Qur’ān, Al-Nisā 4:58)

“Verily! Allāh commands you that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice.” (4:58)

In this Āyah the Muslims (especially the Muslim rulers) have been commanded to judge with justice when they judge between (not only the Muslims but) the whole mankind as the phrase used is بَيْنِ النَّاسِ (between people) not بَيْنِ الْمُؤْمِنِينَ or بَيْنِ الْمُسْلِمِينَ (between the Muslims). This indicates that in the sight of Shari'ah all humans are same whether they are Muslims or non-Muslims, friends or foes, natives or “foreigners”;

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142 Bukhari, vol. 4, Hadith no. 28, P. 25
language they speak and of whichever colour they may be, justice demands that judgment should be fair.¹⁴³

Unity

-Islamic sharī'ah stands for the unity in the system of law. That is why it does not separate trade law from civil law, departmental law from general law nor is its international law different from its national law¹⁴⁴; all these aspects of law are having the same essence and spirit. In Islam same law is applied for the ruler and the ruled.¹⁴⁵ There are no different courts for different sectors of society. The Islamic practice to separate the cases where the defendant is the state or any of its officers and assign them to a special court called mahkamah al-mażālim (the court for acts of justice) is not meant for saving the ruling class from the common court, but the same laws which because of the influence of the rulers could not be implemented in the common courts were implemented through these special courts. The sittings used to be held in the Khalifah’s court generally under the presidenship of the Khalifah

¹⁴³ Ma’ārif al-Qur’ān, vol. 2, P. 448. See also ‘Unity of Mankind’ discussed under the concept of peace and justice separately.
¹⁴⁴ Islāmī Shārī‘at Kā ‘Umūmi Nazariyyah, P. 62.
¹⁴⁵ France is the first country which resorted to this kind of discrimination. The council of state was established for the purpose to safeguard the ruling class from appearing before the law and to give the ruler superiority over the common man.
himself. It was only meant for providing the common man with free and fair judgment.\footnote{See The Cultural Atlas of Islam, op. cit., P. 269 and İslami Sharî‘at Kâ ‘Umûmi Nazariyyah, P. 65.}

An Islāmic government is bound by the *Sharî‘ah* to stick to certain fundamental values. The Muslims cannot violate these morals even if they sometimes go against their national interests. They do not fulfill such commandments of the *Sharî‘ah* merely to fulfill their agreements with other nations or to return good for good but they are enjoined to do good and stick to justice even in a situation when they happen to face enemy from the other side:

\[(Al-Qur‘ān, Al-Ma‘ādah 5:8)\]

"And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety." (5:8)

Thus according to this Āyah justice has a close relation with *taqwā* implying thereby that the *sharî‘ah* is fundamentally based upon justice and *Taqwā*.

**Justice and Taqwā**

The commandments of the *Sharî‘ah* are all based upon justice. Allāh ﷻ says:

\[(Al-Qur‘ān, Al-Ma‘ādah 5:8)\]

"And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety." (5:8)
وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَنْ تَحْكَمُوا بِالْمَعْدَلِ

(Al-Qur'an, Al-Nisa' 4:58)

"And when ye judge between people that ye judge with justice." (4:58)

وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَنْ تَحْكَمُوا بِالْمَعْدَلِ

(Al-Qur'an, Al-Nisa' 4:135)

"O ye who believe! Stand firmly for justice, as witness to Allâh, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allâh can best protect both. Follow not the lusts (of your hearts) lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allâh is well-acquainted with all that ye do.” (4:135)

Since *Shari'ah* denotes the Will of Allâh, man's every desire against *Shari'ah* is *al-hawa* (lust). "Islamic justice, therefore, searches out the innermost motives, because we are to act as in the presence of Allâh, to whom all things, acts and motives are known." And since justice is also the attribute of Allâh, and to stand firm for justice is to be a witness to Allâh, we should therefore show no least favoritism when it is the matter of justice. The Muslims are commanded to be just, in all cases, without fear of the rich or favour for the poor, for both poor and the rich are under Allâh's

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protection.\textsuperscript{148} That is why giving a false witness is a grave sin.\textsuperscript{149} The following \textit{Āyah} throws more light on this:

\begin{quote}
\textit{Yā +Aℓīha +l-dīb +Āmūnū +kūnū wā +qawāmū +ll-uh +sh-hādā +bah-żāt +wā +l-jār-mūkū}
\textit{Sh-nāb +qūmū +u-lī al-ṭammūdūnū +wādūnū +hū wā+qūrūb +l-tawwūfū} \\
(Al-Qur‘ān, Al-Mā‘ādah 5:8)
\end{quote}

“O ye who believe! Stand firmly for justice, as witness to Allah and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.” (5:8)

Only two things can stop a man from doing justice: (1) his own \textit{nafs} (self interests), (2) his kith and kin. Both have been dealt with in (4:35). And then bias and prejudice can also stop one from doing justice when it is the case of an enemy. This is dealt with in (5:8).\textsuperscript{150}

“To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law.”\textsuperscript{151}

\textsuperscript{148} Ibn Kathr, op. cit., vol. I, part v, P. 114. See also A. Y. Ali, Ex. n. 644, 45.
\textsuperscript{149} Bukhārī, vol. 3, no. 821, P.
\textsuperscript{150} See Ma‘ārif al-Qur‘ān, vol. 3, P. 68.
\textsuperscript{151} A. Y. Ali, op. cit., Ex. n. 707.
It means that the Muslims ought to be fair and just in their affairs whatever the provocation; no indignation, howsoever righteous, against any person should make them depart from the path of truth, justice and equity.\textsuperscript{152}

This Āyah clearly indicates that to establish justice and to act on it is not only the duty of the Islāmic government but every Muslim is responsible to act justly and to strive for others act justly. The rulers have one special duty i.e., to crush obstacles in the way of justice.\textsuperscript{153}

Therefore, Taqwā demands that the Muslims mustn’t do justice and righteous deeds for pomp and show but should do it for fear of Allāh alone.\textsuperscript{154} It is in Bukhārī and Muslim narrated by Na‘mān b. Bashīr that once his father gave him a gift about which his mother did not show her satisfaction without making Rasulallāh\textsuperscript{2} witness over it. So they (Na‘mān’s parents) went to Allāh’s Messenger\textsuperscript{2} and told him about the fact. He asked the father whether he had given such gift to any other of his children. He

\textsuperscript{152} Daryabadi, op. cit., vol. 1, P. 409.
\textsuperscript{153} \textit{Ma‘ārif al-Qur‘ān}, vol. 2, P. 572-3.
\textsuperscript{154} Ibn Kathīr, vol. 1, part 6, P. 69.
denied. Then Allāh’s Messenger said to him: “Do justice between your children; go back; I do not act as witness over injustice.”

(Al-Qur’ān, Al-A’rāf 7:29)

“Say: “My Lord hath commanded Justice.” (7:29)

Islām stands for justice in every sphere of life without any discrimination. The Muslims are commanded to stand firm on justice in the individual as well as collective fields of their life. This commandment was repeatedly revealed in the Makkān period. The following Āyah is considered as the most important and comprehensive Āyah of the Holy Qur’ān:

(Al-Qur’ān, Al-Nahl 16:90)

“Allāh commands Justice, the doing of good, and giving to kith and kin, and He forbids all indecent deeds, and evil and rebellion.”

(16:90)

155 Ibidem.
156 Sultan Ahmad Islahi, Madhhab Kā Islāmi Tasawwur (Urdu), Delhi, Idārah Tahqiq wa Taṣnīfi Islāmi, 1991, P. 517.
157 ‘Abdullāh b. Mas‘ūd says that this is the most comprehensive Āyah of the holy Qur’ān. ‘Uthmān b. Maz‘ūn says that his Imaān attain great strength only after this Āyah was revealed to the holy Messenger
To explain 'Adl and 'Ihsān, let us refer to 'Abdullah Y. 'Ali who explains this Ayah in the following words:

"Justice is a comprehensive term, and may include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obliging those who in worldly language "have no claim" on you; and of course a fortiori the fulfilling of the claims of those whose claims are recognized in social life. Similarly the opposites are to be avoided; everything that is recognized as shameful, and everything that is really unjust, and any inward rebellion against Allāh's Law or our own conscience in its most sensitive form."

The Rasul S has been commanded thus:

وَأَمْرَتْ لِقَضَأَ لَيْكُمْ

(Al-Qur'an, Al-Shūrā 42:15)

"And I am commanded to judge justly between you." (42:15)

The purpose of sending Messenger's and divine Books has been to establish justice:

قَدْ أَرْسَلْنَا بِالْبِيْنَةِ وَأَنزَلْنَا مَعَهُ الْكِتَابَ الْمُبِيبَاتِ لِيُقُومَ النَّاسُ بِالْقِسْطِ

(Al-Qur'an, Al-Hadīd 57:25)

of Allāh. And when Rasūlullāh ﷺ recited this Ayah to Walīd b. Maghrīb, he addressed the Quraysh thus:

وَاللَّهُ أَرْسَلَ لِلَّهِ وَاللَّهُ أَرْسَلَ لِلَّهِ وَاللَّهُ أَرْسَلَ لِلَّهِ وَاللَّهُ أَرْسَلَ لِلَّهِ وَاللَّهُ أَرْسَلَ لِلَّهِ وَاللَّهُ أَرْسَلَ لِلَّهِ وَاللَّهُ أَرْسَلَ لِلَّهِ

"By Allāh it has great sweetness; there is great fascination and brightness on it; its roots are to give rise to branches and leaves and its branches are to bear fruits. It can never be the word of a man." See Ma'ārif al-Qur'an, vol. 5, p. 388, 89. Also see lb. Khāthīr, vol. 3, part. 14, p. 53 Since this Ayah encompasses the whole Islāmic teachings which are based upon justice and 'Ihsān, it has therefore, been recited in the Friday Khutbah (Sermon) throughout the Islāmic history till now.

158 A. Y. 'Ali, op. cit., Ex. n. 2127.
"We sent aforetime our messengers with clear signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice." (57:25)

And the Islamic government is fundamentally required to establish justice in society:

(Al-Qur'an, Al-Hadid, 57:25)

"And We sent down Iron, in which is great might." (57:25)

In this Ayah, Al-Kitāb (Book) stands for revelation which commands good and forbids wrong, Al-Mizān (balance) stands for justice which gives to each person his due and Al-Hadīd (Iron) stands for the strong arm of law, which maintains sanctions for evil-doers. The responsibility of the Muslim ruler is more clearly explained in the following two Ayāt:

(Al-Qur'an, Al-Ma'idah 5:42)

"If thou judge, judge in equity between them. For Allāh loveth those who judge in equity." (5:42)

(Al-Qur'an, Al-Nisā' 4:105)

"We have sent down to thee the Book in truth, that thou mightest judge, between people by that which Allah has shown thee; so be not an advocate for those who betray their trust." (4:105)

It is because of the great responsibility on the shoulders of a Muslim ruler to establish justice and judge with justice that a slight deviation from it can lead him to disgrace and shame on the Day of Judgment. Once Abū Dhar requested Allah’s Messenger to appoint him as ruler. The Messenger of Allah replied:

 بأبا ذر الك ضعيف وأنها امانة وأنها يوم القيامة خزى ونذامة الامن الخذبحها وادي الذي عليه فيها

"O Abū Dhar! You are weak and it is a trust and it is a disgrace and shame on the Day of Judgment except for him who fulfills his duty and acts justly." 161

Since justice is one of the fundamental principles of Islām, all types of injustice are therefore, prohibited and eradicated. Al-Zulm, being against justice, is highly discouraged in this way:

(Al-Qur’an, Al-Ghāfir 40:18)

"There will be no friend, nor an intercessor for the Zālimūn (polytheists and wrongdoers), who could be given heed to." (40:18)

160 In this Āyah taking part of a Kha‘īn (one who betrays trust) is against justice. Since Khiyānah is opposite to Amānā and (see under peace), it therefore, once comes out that Amānā and justice or in other words peace and justice are closely interrelated.

"And for the Zalimūn (wrong-doers, polytheists and disbelievers in the Oneness of Allāh) there is no helper.” (22:71)

*Riyād al-Ṣāliḥīn* has quoted, on the authority of Muslim, that Rasūlullah said:

> اقرأ الأظلم فان الظلم ظلمات يوم القيامة

"Avoid injustice for, on the Day of Judgment, it will turn into darkness.”

For the sake of peace and justice, miserliness, which is responsible for causing bloodshed and treating unlawful as lawful has been mentioned in these terms:

> اقرأ النجح فان النجح أهلك من كان قبلكم، حملهم على ان يفرو دماءهم واستحلوا موارهم

"Guard yourself against miserliness; for this has ruined nations who lived before you. Miserliness led them to bloodshed and to treat unlawful as lawful.”

The Day of Judgment will be the Day of Ultimate Justice when the unjust people will be cursed and thrown into the Hell:

> يوم لا يفゲظ الأظلمون مغتيرتهم ولهما اللعناء ولهما سوء الدار

(Al-Qur’ān, Al-Ghāfir 40:52)

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163 Ibidem.
"The Day when their excuses will be of no profit to Zālimūn (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell – fir)." (40:52)

And Abū Hurayrah   relates that Allāh’s Messenger   said:

لئذن الحقوق إلى أهلها يوم القيامة حتى يقاذ لنشاة الجلحة من النشاة القرناء

"Allāh will definitely enforce the settlement of all the dues to those entitled to receive them on the Day of Judgment; even the wrong done to a hornless goat by a horned goat, will be redressed." 164

It is also related by ‘Ā’ishah   that Rasūlullāh   said:

من ظلم قيد شرمن الأرض طروقة من سبع أرضين

“One who usurped the smallest piece of land, be punished by Allāh by having seven earths suspended around his neck." 165

It is because of the gravity of Zulm as sin and Al-‘Adl as the sole purpose behind the establishment of the Islāmic Just world order that even though Islām discourages shouting of evil words for it may either glorify evil, or cause harm to people’s reputation or injure them in other ways, thereby leading to further injustice and to disturbing peace, such kind of shouting is allowed only to one who has been wronged for he has every right to seek public redress. Allāh   says:

164 Riyāḍ al-Ṣalīḥīn, vol. 1, P. 143, where it is quoted from Muslim.
165 Ibidem, from Bukhārī & Muslim.
"Allāh loveth not the shouting of evil words in public speech, except by one who has been wronged, for Allāh is He Who heareth and knoweth all things." (4:148)

In this Āyah few important things have been discussed:

1) Allāh does not love shouting of evil words: this bans all forms of calumny and slander and interdicts the utterance or dissemination of all statements likely to defame others unless it be for some justifiable reasons.

2) Except by one who has been wronged: For he is seeking public redress and it is justifiable.

3) Allāh Heareth: So He attends to the cry of the oppressed.

4) He knoweth: So He is well aware of the oppressor’s guilt.166

Hence the call of an oppressed person is duly granted by Allāh.

Both Bukhari and Muslim have related this hadīth:

"Fear the call of an oppressed person, because there is no barrier between the complaint of an oppressed person and Allāh."167

166 Tafsīr Mājīdī, vol. 1, P. 381. See also A. Y. Ali, op. cit., Ex. n. 654.
Summing up the above discussion, the main characteristics of the Shari'ah can be understood as under:

i) Since Truth is One as God is One, Shari'ah is the property of all humanity—nobody can be stopped from taking recourse to it if he so wishes.

ii) It regulates the entire field of human life—material as well as spiritual. The holy Qur'an guides in this respect by distinguishing people as under:

"But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" (2:200-201)

Hence the concept of life after death compels a believer to act justly in this world so that he can achieve success in the Hereafter. The following hadith of Bukhārī throws more light on this:

\[ \text{Riyāḍ al-Ṣāliḥīn, vol. 1, P. 143.} \]
“If any Muslim has oppressed his brother concerning his honour or anything else, let him obtain his pardon today (in this world) before the time comes when he will have neither Dinars nor Dirhams (i.e. he will be penniless). If the aggressor may have some good deeds (in his account) the same would be deducted in equal proportion to his wrongs, if the aggressor will have no good deeds in his account, the wrongs of the aggrieved would be added to the account of the aggressor in equal proportion.”

iii) It lays emphasis on the correlation of duty and right. The following hadith provides the crux of this principle:

“Everyone of you is a shepherd (responsible) and everyone of you will be questioned about his herd (subjects, subordinates). The Imām (leader) is responsible and will be questioned about his people; the man is responsible in his family and will be questioned about his family members; the woman is responsible in her husband and will be questioned about this; the servant is responsible in the matters of his masters wealth and will be questioned—Everyone of you has his duty and will be questioned about this.”

Thus a ruler’s duties are his subject’s rights and vice versa. Similarly a husband’s duties are his wife’s rights and vice versa and so on and so forth.

iv) It is unique as compared to all other systems history has known when it recognizes non-Muslim laws as equally valid under its own
dominion and holds that a non-Muslim living in Islamic state must be tried under his own law except when he willingly brings his case in the court of Sharī'ah.\textsuperscript{170}

v) In the \textit{Shari'ah}, justice is available to all—absolutely free. "There are no fees and no costs; and any court is constitutionally qualified to look into any case, and seek the expert advice of anyone."\textsuperscript{171}

It is therefore for everyday to feel absolutely certain that justice is his for asking be he so lonely, poor or miserable.

\textbf{Maqāsid al-Sharī'ah (Ultimate purpose of the Islamic Law)}

\textit{Sharī'ah} is principally based upon the benefit of the beings.\textsuperscript{172} That is why it holds that originally and essentially all beneficial actions are legitimate, all harmful ones illegitimate.\textsuperscript{173} Justice being the fundamental principle existing in every commandment of the \textit{Sharī'ah}, its every rule bears witness to this generalization when it takes into consideration human nature and its general weaknesses and basic needs. Consider, for example, some of its rules:

\textsuperscript{170} See \textit{Introduction to Islam}, Centre Cultural Islamique, Paris Pub. no. 1, new enlarged ed. 1388H (1969) Pr. By Osmania Printing Works, Secunderabad, India, p. 111, para 312. This aspect of the \textit{Sharī'ah} will be further discussed in the next chapter.

\textsuperscript{171} The Cultural Atlas of Islam, p. 269.

\textsuperscript{172} Janāl al-Dīn, op.cit., p. 110.

\textsuperscript{173} R. al-Fārūqī, op.cit., p 267.
Difficulty gives rise to convenience.

When a matter becomes rigid, it turns flexible.

It is not legitimate to fulfill one's needs by encroaching upon other's right.

Need becomes necessity be it general or specific.

It is not legitimate to harm anybody or tolerate harm.

From this rule many sub-rules are deduced of which a few are:

(i) Harm should be stopped as far as possible

(ii) Harm is to be discontinued

(iii) Harm should not be ended by replacing it with the same thing.
(iv) **Greater harm can be discontinued by replacing it by smaller harm.**

(v) **A limited harm can be tolerated when it stops a general harm.**

(vi) **Stopping of mischievous (harmful) things is preferable to gaining of beneficial things.**

(6) **One who has access to confidence mustn't act on doubt**

(7) **Anything which is yet to come into existence, its nature can not be decided.**

(8) **Anything, the taking of which is unlawful, its giving is also unlawful.**

(9) **When Allāh’s right and man’s right come at the same time, man’s right is given priority for Allāh has no need and man has need.**

(10) **The bounds to fall with the times.**
Laws of Punishment cannot be implemented in presence of doubt. 174

Summing up all these rules, it is convenient to say that by taking human needs and weaknesses into consideration and also by laying down the foundation of *Shari’ah* on the welfare of common man, Islām has given perfect way to justice and welfare in favour of mankind.

The *maqāṣid al-Shari‘ah* are six. They constitute the prime values whose actualization is desirable in order to materialize the purpose of creation175 and aim at preserving: (i) Life (ii) Progeny (iii) Property (iv) Honour (v) *Dīn* (Religion) (vi) and reason or rational knowledge.

**Preservation of Life**

After mentioning the first ever murder on the earth committed by Ādam’s son Qābil (Cain) when he killed his own innocent brother Hābīl (Abel), the holy Qur’ān declares in clear terms thus:

\[\text{ِّلاَّ يَدْعُوُكُ unnatural لَكَ أَمَامُ الْخَيْرَةَ} \]

\[\text{ِّلاَّ يَدْعُوُكُ unnatural لَكَ أَمَامُ الْخَيْرَةَ} \]

(Al-Qur’ān, al-Mā’idah 5:32)

"Whoso kills a person, except for a person, or for corruption in the land, it shall be as if he had killed all mankind, and whose brings life to one it shall be as if he had brought life to all mankind." (5:32)

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174 For a detailed discussion on this subject see Jamāl al-Dīn ‘Attīyah, op.cit., P.146-P160.
175 *Introduction to Islām*, loc. cit.
Thus in the Islamic Shari'ah: “the murder of an individual is a crime against
the whole community, or rather humanity.”

On the other hand saving a life from unjust murder is a service to the humanity as if the whole humanity
has been saved from injustice and peace and security has been safeguarded.

Moreover, in this Ayah the Arabic word احیاء is here synonymous with
ابقاء, and signifies the making one to continue in life and the preserving
him alive.

Preservation of Progeny

The Pagan Arabs used to bury their female children alive. The holy Qur’ān
puts an end to this heinous crime thereby paving way for the sustenance of
coming generations:

(Al-Qur’an, Al-Takwir 81:8-9)

“When the female (infant), buried alive, is questioned—for what crime she was killed.”

Not only this but even killing of the yet unborn foetus is prohibited: Once a
woman killed another woman with a stone. She was pregnant and her foetus
also died with the blow. This case was brought to Rasulullahs. He decided that the killer woman should pay the *diyah* (blood money) against the foetus by setting free a slave (male or female) and the *diyah* of the slain woman should be paid by the killer’s family members, her heirs and her son.\(^{178}\)

Allāh\(^{11}\) says:

\[\text{"Walqatni} \text{āw'īn} \text{āla} \text{an kum} \text{hiskīya} \text{ṭmā'iqi} \text{nahr} \text{nīrūq} \text{hīm} \text{wa'ayakūtum} \text{kānt} \text{hakīkā} \text{kābīrā"} \]

(Al-Qur'ān, Al-Īsār 17:31)

"Kill not your children for fear of want: We shall provide, sustenance for them as well as for you. Verily the killing of them is a great sin." (17:31)

Thus infanticide for economic reasons, as was the practice of the Pagan Arabs especially, has bee strictly prohibited by Islām as Ḥarām. It is in Bukhārī and Muslim that Allāh’s Messenger\(^{11}\), when asked by ‘Abdullāh b. Mas‘ūd about the grave sin named killing of children for fear of poverty as one of them (grave sins).\(^{179}\)

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\(^{178}\) See *Bukhari*, Kitāb al-Diyāt, vol. 4, p. 32 and also *Muslim*, Bab al-Qassāmah, vol. 6, p. 77.

\(^{179}\) Ibn. Kathīr, op. cit., vol. 3, q. 15, f. 42.
Preservation of Property

Rasulullah has made one’s property *harām* for another (except through lawful means). He said:

"فَانِ دمَاءِكُمْ وَأموالكم واعراضكم عليكم حرام"

“So your blood, your property and your honour are sacred to each other.”\(^\text{180}\)

Again, it is narrated by Bukhārī and Muslim that Allāh’s Messenger said:

من ظلم قيد شير من الأرض طوقا من سبع أعفض

“One who usurped the smallest piece of land, be punished by Allâh by having seven earths suspended around his neck.”\(^\text{181}\)

Every human being has right to keep his or her personal property. Whatever one earns belongs to him:

(Al-Qur‘ān, Al-Nisā’ 4:32)

“To men is allotted what they earn and to women what they earn.” (4:32)

Stealing others property is a grave sin. That is why a thief is punished by cutting off his hand. Allāh says:

(Al-Qur‘ān, Al-Mā‘idah 5:38)

\(^{180}\) *Riyād al-Salihîn*, vol. 1. P. 148 wherein he quotes it from Bukhārī and Muslim.

\(^{181}\) Ibid, P. 144.
“As to the thief, male or female, cut off his or her hands a retribution for their deed and exemplary punishment from Allah.” (5:38) 182

Since the Sharī‘ah preserves and protects people’s property, it considers one who loses his life while protecting his legitimate wealth as a Shahīd (martyr):

من قتل دون ماله فهو شهيد

“One who is killed which he was protecting his property is a Shahīd” 183

The holy Qur‘ān prohibits in clear terms earning of wealth through unlawful means. Even the state cannot interfere with any of its subjects lawful earning however huge wealth he or she earns. 184

The following Qur‘ānic commandment is for all, ruler as well as the ruled:

وَلَا تَأكُلْوا١٠٠ أَمْوَلَكُمْ بِنَبَاطِلٍ وَتَذَلِّلُوا١٠١ أَمْوَالَكُمْ فَيَلْتَغَلِّبُوا١٠٢ الْحَكَامِ

زِيَتُكُلُو١٠٣ فِرْقَآمُهُمْ أَمْوَالَ النَّاسِ بِالْأَلْلَهِ وَالْأَمْوَالِ تُعْقَبُ

(Al-Qur‘ān, Al-Baqarah 2:188)

“And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people’s property.” (2:188)

182 See detailed discussion on this under Hudūd below in chap. 3.
183 Bukhārī and Muslim, quoted by Syed Qutb, Al ’Adālah al-Ijtīmā’īyyah fī al-Islām, Ur. Tr. Najatullah Siddiqi, Delhi, MMI, 1981, P. 221.
184 S. A. A. Mawdūdī, Islāmi Riyāsāt (Urdu), compiled by Prof. Khurshid Ahmad, Delhi, Islamic Book Foundation, 1999, P. 564.
Preservation of honour

The Sharī'ah protects the honour and prestige of every human being as his basic right. Allāh ﷻ says:

لاَيَسَخَّرُ قَوْمٌ مَّنْ قُومٍ
(Al-Qur'ān, Al-Hujurat 49:11)

“Let not some men (and women) among you laugh at others.” (49:11)

Thus laughing at people in contempt and ridicule is prohibited.185 Again says Allāh ﷻ:

وَلَا تَجْحَسُواْ وَلَا يُصَدِّقُواْ بَعْضَكُمْ بَعْضًا
(Al-Qur'ān, Al-Hujurat 49:11)

“Nor defame no be sarcastic to each other, nor call each other b (offensive) nicknames.” (49:11)

وَلَا تَلُمْزَوْاْ أَنفُسَكُمْ وَلَا تَنْبَأَزُوْاْ بِاللَّبَابِ
(Al-Qur'ān, Al-Hujurat 49:11)

“And spy not on each other, nor speak ill of each other behind their backs.” (49:11)

In this way the Sharī'ah has forbidden all such ways by which one’s honour is touched. Every individual has legal right that no one injures his honour

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185 See A.Y. Ali, op.cit., Ex. n. 4929.
and prestige nor defames his image whether by hand or tongue.\textsuperscript{186}

Slanderering of chaste women is cursed thus:

\begin{verse}
\textit{إِنَّ الَّذِينَ كَذَّبُواَ الْحَرَّمَةَ وَمَكَّنُواَ الْمُحْسَنَاتِ عَلَىٰ الْعُفُوٰنِ}

\textit{لَعْبُونَ فِي الدَّنَّا وَالأَخَرَى وَلَهُمْ عَذَابٌ عَظِيمٌ}
\end{verse}

(Al-Qur’ān, Al-Nūr 24:23)

“Those who slander chaste, indiscreet and believing women are cursed in this life and in the Hereafter: For them is a grievous chastisement.” \textsuperscript{187} (24:23)

\textbf{Preservation of Din}

“Religion” is a loose rendering of the word \textit{Dīn}, which, unlike the western concept of religion, encompasses man’s whole life, in this world and in the Hereafter. Here it fittingly means belief in the Islamic Monotheism and all other fundamentals of faith that follow it. All the commandments of \textit{Shari‘ah} are fundamentally faith-based and any such commandment, which ever goes against faith is irreligious and hence rejected. While on one hand the \textit{Shari‘ah} commands that the faithful must obey their leaders, it orders that any such kind of obedience for the ruler that leads to disobedience of Allāh is strictly prohibited. At one place Allāh says:

\begin{verse}
\textit{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَلْوَى الَّذِينَ إِخْرَاهُمْ}
\end{verse}

(Al-Qur’ān, Al-Nīsā’ 4:59)

“O ye who believe! Obey Allāh, and obey the Messenger, and those charged with authority among you.” (4:59)

Then the Rasūl explains thus:

\textsuperscript{186} Mawdūdī, loc. cit.
\textsuperscript{187} See also (4:148) discussed elsewhere above. See also “punishments” below.
"It is obligatory upon a Muslim to listen to obey (his amīr) whether he likes (his amīr's order) or not unless he is not commanded to commit sin. So when an amīr orders for doing a sinful act, then (you should) neither listen (to his order) nor obey (his command)."  

Thus even the state cannot compel its citizens to do certain act when by so doing their dīn (religion) fall in danger.

**Preservation of al-‘aql (reason)**

Since there is not contradiction between wahī (revelation) and ‘aql (reason), Islām claims that all humans can know the Truth by any of the two: revelation or reason. Hence all humans are entitled to know the Truth which is translated into Law in the form of the Sharī‘ah. Man is off and on invited by the holy Qur’ān and the Sunnah to think and ponder over the phenomena taking part around him. When the holy Qur’ān rejects compulsion in the matters of religion, then it becomes clear that one has every choice to choose his way by applying his faculty of reason.

Yes, revelation can be and is sometimes beyond reason but never against it. That is why the Islāmic scholars unanimously hold reason

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subordinate to revelation. That is why “the *Shari'ah* declares ideological skepticism to be false, a defiance of God, and it prescribes that none may promote it to destroy the tradition of human knowledge and wisdom, or prevent anybody from appropriating it or contributing to its growth.”

The fact that the holy Qur'ān has invited all to apply reason in order to understand Allāh’s Message of Truth by using the world *al-'aql* and its various derivatives 49 times, (reasoning), *tafaqquh* (understanding) *tadhakkur* (perceiving) and other related words hundreds of times enables one to conclude that even belief without its proper understanding is considered blind which often bears more hatred than mutual understanding, peace and harmony. So highly appreciated is reason in the Islamic system that the scholars of hadīth unanimously reject a hadīth as forged if it is contrary to reason and common experience in addition to some other things.

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189 The Mu'tazillī's held that revelation must necessarily be tested on the touch stone of reason. That is why they had to face great difficulties in understanding and explaining the metaphorical *ayāt* of the holy Qur'ān.

190 Al-Faruqī, op. cit., P. 270.

191 See concordance and the Index of the holy Qur'ān P.468-69.

Al-'Adl

Ihsan  I'tidal  Taqwa  Sabr  Respect  Equity  Impartiality  Advocacy

Right action  Moderation  Allah Fearness  Patience:  Equality of opportunity  No discrimination  Protecting the most vulnerable elements of society
Goodness  Equilibrium  Obeying the Commandments of Shariah  Following the dignity of all people  no guarantee of equality of outcome  No Favouratism  actively promoting justice for them
Charity  Sincerity  Doing good to rest of the creation.
To master

Human Rights
Freedom of
1. Religion
2. Thought expression and speech
3. Ownership and use of blessings of life
4. Freedom from terror, torture and abuse
5. Freedom to develop human potential.
7. Freedom to enjoy social services

Justice diagram-1
Justice is desirable in order to materialize the purpose of creation.

1. Life
2. Progeny
3. Property
4. Honour
5. Din (Religion)
6. Reason or Rational knowledge
Principles of the Administration of Justice

"Justice" being an attribute of God and next to piety is the fundamental prerequisite of an Islamic government. The Muslim ruler is commanded to treat his subjects as he treats his own self, Allāh's Messenger ﷺ has said:

اِمَّا وَالٰوٰلٰی مِن اَمَرَ الْفَلِئِينَ فَلَمْ يُصْحِ لَهُمْ وَلَمْ يَجِهِدْ لَهُمْ لَنَصْحِه وَلَنَجَهْهُ لَفْسَهُ كَبِهِ الْلَّهُ إِلَى وَجْهِهِ فِي النَّارِ

“One who took responsibility of any affair of the Muslims' and did not act for their good nor did strive for their benefit as he did for himself will be thrown into hell.”

The fundamental principles of a just Islamic administration are enshrined in the following Āyah:

(Al-Qur'ān, Al-Nahl 16:90)

"Verily, Allāh enjoins Al-'Adl (i.e. justice and worshipping none but Allāh Alone—Islamic Monotheism) and Al-Ihsān (i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with Sunnah (legal ways) of the Prophet ﷺ in a perfect manner), and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshā' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every

193 Al-Tabrānī, Al-Mu’jam al-Sagir, cited in Intikhābī Ḥadīth, P. 277, Muslim’s version states:

"If a person has been made to look-after the affairs of the Muslims, but fails to work for their cause and their welfare he will not enter Paradise along with the Muslims.” See Riyād al-Sālihīn, vol. 1, P. 364, H. no. 654.
kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.” (16:90)

According to Ibn Mas‘ūd this is the most comprehensive ayāh of the holy Qur‘ān.\(^{194}\)

And that is, perhaps, why since the time of ‘Umar b. ‘Abdul ‘Aziz, the just Umawī Khalīfah, this Āyah has been included in the weekly sermon in all congregations each Friday.\(^ {195}\) In this Āyah ‘Adl has been made fard (divine obligation) and zulm ḥarām (unlawful)\(^ {196}\) Hence, if a ruler betrays his subjects, he will not enter the Paradise which is really an irreparable loss for him. Allāh’s Messenger ﷺ has said:

\[
\text{ما من عبد يسترعه الله رعية يوم يموت وهو غاش لرعاه إلا حرم الله عليه الجنة}
\]

“A person who is appointed in authority over people, and he betrays them, will not he allowed to enter Paradise, after his death.”\(^ {197}\)

Sovereignty rests with Allāh and a Muslim ruler is actually the servant of the people; he has to redress their grievances and fulfill their needs otherwise he will be punished by Allāh, Rasūlullāh ﷺ has said:

\(^{195}\) See Riyāḍ al-Ṣalihīn, a note under the same Āyah, vol. 1, P. 365
\(^{196}\) Ibn. Kathīr, loc. cit.
\(^{197}\) Riyāḍ al-Ṣalihīn, vol. 1, P.364, H.no. 654, where it is quoted from Bukhārī and Muslim.
And if he rules with justice, he will be rewarded thus:

"Seven (people) whom Allah will give place in His shade, on the Day when there will be no shade, will be: a just ruler...."^{199}

That is because Allah loves the just:

(Al-Qur’an, Al-Hujurat 49:9)

“And be equitable. Verily! Allah loves those who are the equitable.” (49:9)

An ‘Adil (Just) and Muqṣīt (equitable) ruler will be seated on chair of light before Allah, Allah’s Messenger has said:

"The just and fair persons (rulers and judges) will be seated on chairs of light before Allah. Such person are those who decide justly and deal justly in the matters relating to their families and other affairs entrusted to them."^{200}

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^{198} Ibid, P. 365, H. no. 658, where it is quoted from Abū Dāwūd and Tirmidhī. This hadith has been related by Amir Mu‘āwiya while he says that he heard the holy Prophet saying these words. Therefore, he, during his rule, appointed a man to look-after the needs of people.

^{199} Ibid, P. 366, H. no. 659 where it is quoted from both Bukhārī and Muslim.

^{200} Ibidem, H. no. 660. where it is quoted from Muslim.
Establishment of justice being the sole aim of administration and it can be a matter of humiliation on the Day of Judgment for one who cannot do justice upto its highest possible level, it is therefore, better not to aspire for it for taqwa demands that one should save oneself from such responsibilities that he cannot fulfill.

(Al-Qur'an, Al-Al-Qasas 28:83)

"That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqūn (the pious and righteous persons)." (28:83)

That is why Abū Dharr narrates this hadīth:

I submitted:
O Allāh's Messenger! Why do you not appoint me as an administrator of some place?
He patted me on my shoulder and said:

يا ابا ذر انك ضعيف وانها امانة وانها يوم القيامة خزى وندامة الا من اخذها بحقها وادى الذي عليه فيها

"Abū Dharr! You are weak and office is a trust, and this may be the cause of humiliation and sorrow on the Day of Judgment except in the case of a person who takes up an office with justification and fulfills its obligations."²⁰¹

Peace and tranquility sustains under a just administration, people are loyal to their ruler and everybody gets his due. But when the administration is unjust, people become disloyal and unrest overshadows the society.

Since becoming an administrator is a big responsibility, a sincere and pious person can hardly aspire for it, and one who asks for it is not fit to be appointed for appointment is based on merit. Abū Mūsā Ash'arī says that once he called on the Holy Prophet along with two of his cousins one of them said to the Holy Prophet: O! Messenger of Allāh appoint me to some part of the Government out of that which Allāh has bestowed upon you. The other also solicited an appointment like this. The Holy Prophet said: “By Allāh I will not appoint to public office anybody who asks for it or expresses a longing for it.”

One of the main factors that make a judge unable to do justice is anger and Allāh’s Messenger gives the following guidance so that justice may not get killed if decisions are made according to the judge’s mood:

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202 Imam Muslim, Sahih Muslim, Urdu Tr. Wahid-al-Zamān, chap. (One who asks for an administrative post or longs for it should not be appointed), Delhi, I’tiqād Pub. House (IPH), vol.5, P. 116.
"One (a judge) should not give decision between two (parties) while he is angry."\textsuperscript{203} 

Even accepting the gift has been made unlawful for government officials for one may intend to win their favour through gifts and in this way it may become bribe which is a very big obstacle in the way of justice to get materialized.

Once Allāh’s Messenger ﷺ appointed a person for receiving charities. After completing his work he came to the Messenger ﷺ with some property and said: ‘O! Messenger of Allāh ﷺ this belongs to you as it has been given to me as a gift. He ﷺ said to him if he had been sitting in his parents home, would anyone come to him with a gift in that case.\textsuperscript{204} This implies that a government official is given gifts only because he is an official and people expect favour from him, whileas if a common man is given gift it can be for any of his good quality and also since he has nothing to do with the

\textsuperscript{203} Ibid, chap. , vol. 4, P. 348.
\textsuperscript{204} Bukhārī, Kitāb al-Aymān wa al-Nudhūr, chpa. It is a long hadith cited in Fu’ād ‘Abdul Bāqi, op. cit., vol. 2, P. 77.
administration or judicial system, his taking the gift cannot become responsible for grabbing anybody's duc.

**Principle of Rahmah (Mercy and Compassion) is the Soul of Peace and Justice**

The divine attributes *Rahmān* (the Compassionate) and *Rahīm* (the Merciful) imply that Allāh ﷻ is Oft Forgiving, protecting His creatures, “preserving them, guiding them, and leading them to clear light and higher life.”²⁰⁵ The word *Rahmān* expresses Allāh’s love to man therefore, Allāh’s relation to man is the relation *par excellence* of love, sympathy, concern, solicitude, compassion and mercy.”²⁰⁶

Both words *Rahmān* and *Rahīm* are derived from *Rahmah* ‘which signifies tenderness, requiring the exercise of beneficence and thus comprising the idea of love and mercy.’ While the *Rahmān* donotes Allāh’s tenderness towards all His creatures in general, *Rahīm* denotes His tenderness towards His worshippers in particular.²⁰⁷ All this implies that the soul of Islam is two things: Respecting the Commandments (i.e. the Islāmic *Sharī‘ah*) of Allāh ﷻ and showing compassion towards His creatures.

²⁰⁶ Daryābādī, op. cit., vol. 1, Ex. no. 8., P.2.
²⁰⁷ Ibid, Ex. n. 15, P. 3.
Allāh ﷺ says:

وَمَنْ يَعْظَمُ حَرَّمَاتِ اللَّهِ فَهُوَ خَيْرٌ لِّلَّهِ عِندَ رَبِّهِ

(Al-Qur’ān, Al-Hajj 22:30)

"Whoever honours the sacred rites of Allāh, for him it is good in the sight of his Lord."

(22:30)

And Rasūlullāh ﷺ has said:

خَالِقَ النَّاسِ بِخَلَقِ حَسَنٍ

"Behave well towards people."208

Allāh’s love for His creatures is so great that any harm done to any single creatures amounts to Him as if whole of His creation has been harmed and similarly any good done to any single creature is as if the whole creature has been benefited. He says:

مَنْ قَتَلَ نَفْسًا بِحَقِّ نَفْسٍ فِي الْأَرْضِ فَكَانَ مَنْ قَتَلَ الْنَّاسَ جَمِيعًا وَمَنْ أَخَذَهَا فَكَانَ مَنْ أَخَذَهَا جَمِيعًا

(Al-Qur’ān, al-Mā‘īdah 5:32)

“If any one slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people. And if any one saved a life, it would be as if he saved the life of the whole people.” (5:32)

The orphan and the beggar need love and mercy. We must perform our duties towards them. Allāh ﷺ says:

208 Al-Arba’in al-Nawawiyyah, H. No. 18, P. 67.
Therefore, treat not the orphan with harshness, nor repulse him who asks.” (93:9-10)

Love and mercy towards the orphan demands that he should never be subjected to any injustice:

"وَلا تَأْكُلوا أَمْوَالَهُمْ إِلَى أَمْوَالِهِمْ إِنَّكُمْ كُنْتُمْ حُرُوبًا كَبِيرًا"

(Al-Qur‘an, Al-Nisa’ 4:2)

"To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substances (by mixing it up) with your own. For this is indeed a great sin.” (4:2)

Allah’s Messenger being رحمة للعليمين (Mercy for all creatures—Al-Qur‘an, Al-Anbiya’ 21:107) has laid tremendous stress on kind treatment of orphans, girls, the weak, the poor and lowly, women and mercy and affection upon them. He has also laid great stress that the virtuous, aged, and poor and needy should never be persecuted. Few of his ﷺ Ahadith are as under:

"وَالذِّينَ تَفْسِيٰ بِهِ بُدْنُوا لِأَنْتَا أَهْلُ جَنَّةٍ حَتَّى تُؤْمِنُوا وَلا تَؤْمِنُوا حَتَّى تَحَابَوا إِلَّا أَدْلُكُمُ ۖ عَلَى شَيْءٍ إِذَا فَلَمْ تَطَوَّهُ تَحَابِبَاهُمْ ؟ أَفَشَوْا السَّلامَ بِنَحْيٍ"

209 See also (al-Nisa’ 4:6).
"By Allāh in whose hands is my life, you will not enter the Paradise unless you believe (in Islam), and you will not believe unless you love one another. May I tell you something so that you may love one another? Spread Salām (greeting with peace) between you."\(^{210}\)

"I and one who takes care of an orphan, whether related to him or a stranger, will be like these two (like the forefinger and the middle finger of Allāh’s Messenger ﷺ) in Paradise."\(^{211}\)

"He who works hard on behalf of old women and the indigent, is like a *Mujāhid* in the cause of Allāh; and the narrator thinks, he ﷺ added: “and like the person standing in prayer and who never tires, and like one who observes the fast and does not break it.”\(^{212}\)

"One who brings up two girls right from their childhood till their maturity, will appear on the Day of Judgment attached to me like two fingers of hand and he joined his fingers."\(^{213}\)

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210 *Riyāḍ al-Sāliḥīn*, vol.1, P. 2289, H. no. 378, quoted from Muslim.
211 Ibidem, H.no. 263, quoted from Muslim.
212 Ibidem, H. no. 265, quoted from Bukhārī and Muslim.
213 Ibid, P. 175, H.no. 267, quoted from Muslim.
‘A’ishah relates:

"A poor woman came to me with her two daughters. I gave her three dates. She gave one to each girl and wanted the third to eat herself. The two girls asked her for this also. So she divided it into two parts and gave one to each of the girls. I was much impressed by her action and mentioned all this to Allah’s Messenger §. He said: “Allāh has ordained Paradise for her in consequence of this action; or ‘Allāh freed her from the hell on account of this gesture.” 214

ابغونى الضعفاء فلما تنصرون تتركون بضعائكم

"Look for my pleasure among the weak ones, so you are helped (against our enemies) and provided (your subsistence) on account of the weak ones among you." 215

In his farewell address on the eve of his last Pilgrimage, after glorifying and praising Allāh § he cautioned his followers thus:

“الا واستوصوا بالنساء خيراً .”

"Listen! Treat women with kindness…." 216

اكم المؤمنين احسنهم خلقا وخيركم خياركم لنسائهم

"The most perfect Mulsim in the matter of faith is one who has an excellent behaviour; and the best among you are those who Behave best towards their wives.” 217

All the above quoted Ahādīth clearly show that love and mercy for all compels one to do justice to all. This in turn leaves every one satisfied and thus peace prevails in society.

214 Ibid, P. 176, H. no. 269, quoted from Muslim.
216 Ibid, P. 179, H. no. 276, quoted from Tirmidhī.
217 Ibid, P. 180, H. no. 278, quoted from Tirmidhī.