

Justice, Human Rights, and Social Stability in the Light of the Quran: An Islamic Approach to Peace and Equity

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Abstract

This paper examines the Quran principles of justice (adl) and human rights as the pillars of a peaceful and stable society. According to it, it claims that justice preservation, individual dignity safety, and the realization of the basic human needs are not just the moral ideals of Islam but the social requirements. Based on numerous verses of the Quran, such as the version stating that the oppressed have the right to speak against injustice. The study highlights the overall Islamic structure of provisions on equality, security and welfare of every member of the society. Another fact that the paper brings to light is that those societies that practice justice and discriminate away will automatically attain social peace irrespective of their religious identity. On the other hand, in a situation where oppression, exploitation and economic deprivation are the order of the day, peace cannot be achieved. To sum up the discussion the comparison between the present day Muslim society and that of the Western countries is highlighted that although the latter may not claim to be Muslim, they have adopted the Qur'anic rules of justice and social well-being albeit partially and this has helped them to be stable and thrive.

Keywords: justice, Pakistan, economic, Qur'an and sun-nah

Introduction

Islam as such is the religion of Amn (peace) and Ashti (reconciliation). All the instructions of Islam are shone with peace and all the actions that are inspired by it are a source of harmony. This truth can be perceived by any individual who is gifted with Aql (reason) and the capacity to reflect. The world was overwhelmed by corruption, superstition and Taghutiyyah (rebellion against the divine authority) before the coming of the Prophet {Silla Llahu Alayhi

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WasSallam). Those practices and beliefs, whose foundations were already rotten in immoralism, Islam refined in the noble Uswah Hasanah (perfect model of conduct), and converted hearts that had been hardened like iron by the ignorance of their common ancestors, into the lovers of charity, honor and peace.

Allah (Subhanahu wa Ta'ala) is the Master of all the creation and His Qanun (Law) is based on the totality of justice. When justice reigns then peace follows. Therefore, in order that the world have true peace, it is important that the world should adopt the law of Allah, the divine order that is grounded on equity and mercy. It is in this connection that the Khilafah Rashidah (Rightly Guided Caliphate) can be used as a model to be emulated by rulers in the rest of the world and the Islamic Ummah in particular. In case modern Muslim leaders followed this example, the world will be covered with the unmatched peace, prosperity and lack of the turbulence of the external aggression and hostility.

The Quran al-Majid offers an extensive guidance towards the procedure of creating and maintaining peace. It is possible to interpret these orders in the context of Huquq Allah (rights of Allah) and Huquq al-'Ibad (rights of human beings). The Quran concerning the sacredness of life, defense of wealth, honor, human dignity and, alongside, encourages doing Adl wa Insaf (justice and fairness), Rawadari (tolerance), and avoiding oppression. It demands the nurturing of good personality and the enhancement of reciprocating relations, such that individuals as well as societies be filled with the supernatural blessings of peace and security.

The Qur'an and the Establishment of Peace

The Qur'an al-Hakim makes it abundantly clear that Allah (Subhānahu wa Ta'ālā) detests Fasād (corruption, disorder, and moral decay), for it destroys the Sukūn (tranquility) and Amn (peace) of the earth. The Qur'an declares:

وَلَا يَحِبُّ ٱلْفُسَادَ¹

“And Allah does not love corruption.”

It also states :

ذَٰلَ ٱلَّذِينَ يَحِبُّ ٱلْمُفْسِدِينَ²

“Indeed, Allah does not love those who spread corruption.”

And further warns :

لَا تَقْسِدُوا فِى ٱلْأَرْضِ كَعْدَ ٱلَّذِينَ كَفَرُوا³

“Do not cause corruption on the earth after it has been set in order.”

These divine injunctions form the ethical and spiritual foundation for the Nizām al-Amn (system of peace) in Islam. The Qur'an uses terms derived from Amn (peace), Īmān (faith), Amānah (trust), and Mu'minūn (believers) nearly seven hundred times, indicating how deeply the concept of peace permeates the divine message. Among these, about fifty verses explicitly discuss the theme of peace, while approximately three hundred relate to Amn/peace as a verbal root and Īmān as its derivative, highlighting the linguistic and moral interdependence between faith and peace.

The Qur'anic Concept of Fitnah (Trial and Discord)

The word Fitnah in its root sense denotes Ikhtibār (trial) and Imtiḥān (testing purity from impurity). When attributed to Allah, it implies divine testing or moral examination. But when

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Fitnah is linked to human action, the Qur'an uses it in a series of grave contexts: oppression, persecution, and deception.

1. Oppression of the weak and deprivation of their rights

To inflict suffering or deny legitimate freedom is condemned. The Qur'an says:

ثُمَّ دَرَأَوْا رُكَّةً لِّلَّذِينَ هَاجَرُوا مِن بَنِي إِسْرَءِيلَ مَا يَنْجُو⁴

"Then indeed, your Lord is for those who emigrated after being persecuted."

and:

يُذْخِرُهَا وَيُخْرِجُهَا مِن بَنِي إِسْرَءِيلَ عِندَ الْكَلْبِ⁵

"Expelling its people is a greater sin in the sight of Allah; and Fitnah (idolatry and oppression) is worse than killing."

2. Suppression of truth and coercion in matters of faith

It also refers to using fear or tyranny to prevent acceptance of the truth:

فَمَا آمَنَ لِمُوسَىٰ إِلَّا هَارُونَ بِمَا يَأْتِيهِمْ فِرْعَوْنُ وَمَلَائِمُ⁶

"None believed in Moses except a few youths of his people, fearing that Pharaoh and their chiefs would persecute them."

3. Deception and manipulation to divert from divine truth

It also signifies attempts to mislead the Prophet or distort revelation:

وَيَضَاهُوا بِالْحَقِّ كَيْفَ كُفِّرَتْ بَيْنَ يَدَيْهِ⁷

"They were close to tempting you away from what We revealed to you, so that you might fabricate something else in Our name."

In sum, Fitnah represents any disturbance, moral, political, or spiritual, that threatens the divine order of Amn and 'Adl (justice). Where Amn flourishes, Fitnah withers; and where Fitnah spreads, both peace and faith decay.

Waging War and Spreading Bloodshed

The Qur'an al-Karīm condemns fighting and bloodshed that arise from rebellion or the desire to spread Fitnah (discord and sedition). Such acts are not Jihād but Fasād, corruption that disrupts the divine order of peace. Allah (Subhānahu wa Ta'ālā) says:

وَلَوْ دَخَلَ جَنَّتُهُمْ مِنْ دُونِهَا لَمَا وَجَدُوهَا يَمُوتُونَ⁸

"And if (the enemy) had invaded them from all sides and asked them to commit Fitnah (treachery or disbelief), they would have done so and not hesitated except for a short while."

And elsewhere:

كُلَّمَا رُفِعَ لَاحِظٌ فِي ظَنٍّ⁹

"Every time they are called back to Fitnah, they plunge headlong into it."

These verses expose the hypocrisy of those who fight not for the cause of Allah (Fī Sabīlillāh) but for worldly ambition and disorder. Their wars are wars of vanity, not virtue.

5. The Domination and Tyranny of the Followers of Falsehood over the People of Truth

فَلَمَّا دَخَلُوا لَغَاوْا فِي دِينِكُمْ¹⁰

The Qur'an warns that when the people of truth fail to defend one another, Fitnah and Fasād will spread unchecked across society:

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دَلَا يَنْفَعُ الْغُلُوبَ جَعَلْنَاهُ فِي إِذْرَاحٍ وَيُفْسِدُ ۝¹¹

“If you do not stand together (to uphold justice), there will be Fitnah in the land and great corruption .”

Here, Fitnah implies the victory of falsehood and the subjugation of those who follow truth. The verse calls believers to collective responsibility, moral and political, against injustice and tyranny.

The Qur’anic Concept of Fasād (Corruption)

Every action that contradicts ‘Adl (justice), Inṣāf (fairness), and Ṣalāḥ (righteous reform) is Fasād. In the Qur’an, the term is most often applied to the breakdown of collective morality, political systems, and civil order. Pharaoh (Fir’awn), the people of ‘Ād, and Thamūd are cited as archetypes of corruption:

الَّذِينَ طَفِقُوا فِي الْبِلَادِ يَكْفُرُوا بِهَا الْفُسَادَ¹²

“Those who transgressed in the lands and spread therein much corruption .”

Their arrogance and exploitation turned cities of prosperity into symbols of moral decay.

Punishment for Spreading Disorder in the Land

The Qur’an prescribes the severest punishment for those who wage war against Allah and His Messenger, threatening social peace and moral stability:

ذَٰلِكَ جَزَاءُ الَّذِينَ يَحَارِبُونَ ۖ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا يَنْتَهِبُوا دُورَ ۖ يَكُونُوا يُقَطَّعُ عَنْهُمْ ۖ وَيَرْجُلُهُمْ ۖ مِنْ خِلَافٍ ۖ وَصُنُفُوا مِنْ ۖ إِذْ رَضَ ۖ¹³
ذَٰلِكَ لِمَنْ حَرَجَ فِي الْبِلَادِ وَلَهُمْ فِي ۖ إِعْرَاجٍ ۖ عَذَابٍ عَظِيمٍ

“The punishment of those who wage war against Allah and His Messenger and strive upon earth to spread corruption is that they be killed, crucified, have their hands and feet cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and for them in the Hereafter is a great torment .”

This verse establishes that the preservation of peace (Ḥifẓ al-Amn) and justice (Iqāmat al-‘Adl) are among the highest objectives (Maqāṣid) of the Sharī‘ah. Any action that destroys this order is met with decisive divine disapproval.

The Qur’anic View on the Sanctity of Life

The Qur’an al-Majīd elevates the sanctity of human life to the highest degree, declaring that the unjust killing of even a single soul is equivalent to the murder of all humankind. Allah (Subḥānahu wa Ta‘ālā) proclaims:

مَنْ يَكُلْ نَفْسًا غَيْرَ نَفْسٍ ۖ وَفُسَادًا ۖ فِي ۖ إِذْ رَضَ ۖ يَكُلْ ۖ النَّاسَ ۖ جَمِيعًا ۖ¹⁴
وَمَنْ يَكُلْ نَفْسًا ۖ يَكُلْ ۖ النَّاسَ ۖ جَمِيعًا ۖ

“Whoever kills a person, unless it be for murder or for spreading corruption in the land, it shall be as though he has killed all humankind; and whoever saves a life, it shall be as though he has saved the life of all humankind .”

This verse establishes the Qaṭ‘ī (absolute) sanctity of life (Ḥifẓ al-Nafs), one of the Maqāṣid al-Sharī‘ah, the essential objectives of Islamic law. Taking a life unjustly is a crime not only against the victim but against humanity itself.

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Retribution (Qisās) for Unlawful Killing

The Qur'an makes it obligatory to take Qisās (retribution) from the killer in cases of murder:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُفِّرُوا بَعْدَ ذَلِكَ مِنْكُمْ قَدْ حُكِّمَتْ لَكُمْ الْقُدْرَةُ وَأَنْتُمْ حُرٌّ

“O believers! Retribution (Qisās) for the slain has been prescribed for you .”

This establishes that the sanctity of human life is so profound that its violation must be met with justice, ensuring that oppression does not go unchecked.

Permission to Resist Oppression The Qur'an grants permission to fight against oppression so that tyranny may be restrained and justice restored:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُفِّرُوا بَعْدَ ذَلِكَ مِنْكُمْ قَدْ حُكِّمَتْ لَكُمْ الْقُدْرَةُ وَأَنْتُمْ حُرٌّ

“Permission is granted to those who are being fought, because they have been wronged. Indeed, Allah has power to help them, those who were driven from their homes unjustly, only because they said, ‘Our Lord is Allah.’”

This verse highlights that armed struggle is sanctioned only as a defensive measure, never for aggression or worldly gain.

Preference for Peace and Harmony

The Qur'an consistently upholds peace (silm) as the preferred state of human coexistence, extending this right even to non-Muslims such as Christians and Jews:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُفِّرُوا بَعْدَ ذَلِكَ مِنْكُمْ قَدْ حُكِّمَتْ لَكُمْ الْقُدْرَةُ وَأَنْتُمْ حُرٌّ

“And had Allah not repelled some people by means of others, monasteries, churches, synagogues, and mosques, where Allah's name is much mentioned, would surely have been demolished .”

In other words, divine justice ensures that freedom of worship and the sanctity of religious spaces are preserved for all faiths.

The Attributes of Allah's Chosen Servants

Among the noble qualities of 'Ibād al-Rahmān (the servants of the Most Merciful) described in the Qur'an is their compassion and selflessness:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُفِّرُوا بَعْدَ ذَلِكَ مِنْكُمْ قَدْ حُكِّمَتْ لَكُمْ الْقُدْرَةُ وَأَنْتُمْ حُرٌّ

“They give food, despite their love for it, to the needy, the orphan, and the captive .”

This verse captures the moral spirit of Islam: even when resources are scarce, true believers prioritize humanity over personal comfort.

The Purpose of War: Only for the Sake of Allah

The Qur'an condemns fighting motivated by worldly ambitions such as wealth or power. During the Battle of Uhud, when some companions were distracted by the spoils of war, Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُفِّرُوا بَعْدَ ذَلِكَ مِنْكُمْ قَدْ حُكِّمَتْ لَكُمْ الْقُدْرَةُ وَأَنْتُمْ حُرٌّ

“Among you are those who desire the life of this world, and among you are those who desire the Hereafter.”

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Similarly, during the Battle of Badr, when some began collecting spoils before permission was given, the verse came:

صَبَدُونَ عَرَضِ الْبَيْضِ وَأَوْصَدُوا إِتْعَرْدَ²⁵

"You seek the fleeting gains of this world, but Allah desires for you the Hereafter."

Thus, the Qur'an clarifies that war in Islam is justified only for I'lā Kalimat Allāh, the exaltation of Allah's word, and not for material benefit.

Preference for Reconciliation

Finally, the Qur'an encourages peace whenever the opposing side inclines toward it:

يَذَن حَنَكُوا لَلْنِيْمَ فَاْحِكْ هَا²⁶

"If they incline toward peace, then incline to it as well."

And elsewhere it states:

وَالْيَكْ خِي²⁷

"Reconciliation is best."

Through these verses, the Qur'an establishes that justice and mercy are not opposites, they are the twin pillars of a divinely guided society.

The Qur'an commands reconciliation between conflicting parties and the establishment of justice among them. It declares:

فِي يَلَكُوا كِنَمَا هَذَن كَقَبْ ذَكْدَاهَا عَاَرْ اِخْرَزْ فَيَكْلُوا اَلِي كَقَسْ كَنِي كَقَسْ ذَلِي دَمَرَا²⁸

"Make peace between them; but if one of them transgresses against the other, then fight against the one that transgresses until it returns to the command of Allah. Then, if it returns, make peace between them with justice and act equitably. Truly, Allah loves those who act justly."

The Qur'an also enjoins Ifā' al-'Ahd (fulfilment of promises and covenants). Allah Almighty commands:

يُؤْفُوا لَعَمْدَ ذَن الْعَمَلِكَا مَسْقَرَل²⁹

"And fulfil the covenant, for the covenant will surely be questioned about."

Further, Allah reminds the believers:

يُؤْفُوا الْقَسْنَ آمِنُوا دُؤْفُوا لَعِبُود³⁰

"O you who believe! Fulfil your agreements and obligations."

These verses collectively establish that justice, reconciliation, and commitment to one's word are not merely social virtues but divine imperatives. They are central to maintaining moral order and harmony within society, values that reflect the essence of Qur'anic justice.

The Qur'an Commands Honesty in Trade and Measurement

The Qur'an emphasizes maintaining fairness and accuracy in trade so that people's rights are not violated:

يُؤْفُوا بِالْمِيزَانِ وَالْمِيزَانِ تَسْطَر³¹

"And give full measure and weight with justice."

This command ensures that no one's wealth is diminished through deceit or manipulation.

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Similarly, Allah prohibits consuming anyone's property unlawfully:

وَلَا يَجِبُوا ذِئَابَهُمُ الْبَغْيَ ۚ إِنَّهُمْ كَانُوا عَلٰى

“Do not consume one another's wealth unjustly.”

Justice in trade and property rights forms the foundation of social trust and economic peace.

The Qur'an Upholds the Right to Dignity and Honour

Preserving human dignity ('Izzat al-Nafs) and personal honour is essential for maintaining social stability. The Qur'an warns against mockery, slander, name-calling, and backbiting:

لَا يَسْخَرُ بَعْضُهُمْ مِنْ بَعْضٍ ۚ يَسْتَسْخِرُونَ بَعْضُهُمْ مِنْ بَعْضٍ ۚ وَكَانُوا عٰلٰى

“Let not one group of men mock another... nor insult one another, nor call each other by offensive nicknames... nor should any of you backbite another.”

Through these moral boundaries, Islam safeguards both the inner peace of individuals and the collective harmony of society.

Prohibition Against Insult and Religious Offense

The Qur'an also prohibits verbal abuse and actions that may provoke religious hostility. Verbal aggression often leads to enmity and chaos. Therefore, Allah commands:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ ۚ

“And do not insult those whom they invoke besides Allah.”

The principle here is ethical restraint, one must not insult others' deities, lest they retaliate by insulting the True God and His Messenger (Rasūl al-Ḥaqq). Islam thus promotes mutual respect as a path to peace.

Justice, Equality, and the Rule of Law

The Qur'an is a powerful advocate of 'Adl (justice) and Musāwāt (equality), recognizing them as the foundation of peace and prosperity. Without justice, societies decay into disorder, as people deprived of their rights lose faith in the system. Allah commands repeatedly:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ

“Indeed, Allah commands justice.”

وَأَعِزِّلُوا الْفَقِيرَ ۚ

“Be just; that is nearer to piety.”

وَاللَّهُ يَحِبُّ الْمُقْسِطِينَ

“And Allah loves those who act justly.”

وَإِذَا حُكِمَ بَيْنَ النَّاسِ فَاِنْ يَحْكُمُوا بِالْعَدْلِ

“When you judge between people, judge with justice.”

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا بُوْا۟مِيْنَ شٰهَدٰٓءَ ۚ

“O believers! Be steadfast for Allah, bearing witness in justice.”

Justice in the Qur'anic sense is not merely legal balance, it is a moral obligation and an act of worship.

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Prohibition of Spying

Allah Almighty has explicitly prohibited the violation of others' privacy or exposing their weaknesses. Engaging in spying or disclosing another's personal faults is considered a grave moral offence and a breach of their rights. The Qur'an warns:

وَلَا يَجْنَسُوا⁴⁵

"And do not spy on one another."

This concise command, *wa lā tajassasū*, embodies a comprehensive ethic of social respect, forbidding any form of surveillance, gossip, or intrusion into another's personal affairs.

Qur'anic Injunctions: Commands and Prohibitions

The sacred commandments of Allah, whether *awāmir* (positive injunctions) or *nawāhī* (prohibitions), are all designed for human well-being and social harmony. For instance, the command to establish prayer is directly linked to moral discipline:

يَتِمُّ الْبَيْتَ الَّذِي فِيهِ الْفِكْشَاءُ وَالْحَيْكِرُ⁴⁶

"And establish prayer; indeed, prayer restrains from indecency and wrongdoing."

Imām Ibn Jarīr al-Ṭabarī explains in his *Tafsīr* that "*faḥshā*" refers to illicit sexual acts such as *zinā*, while "*munkar*" refers to all forms of sin and disobedience to Allah. Thus, *ṣalāh* (prayer) functions as a moral shield, nurturing self-control and righteousness.

Similarly, *nawāhī*, the divine prohibitions, protect society from moral corruption. For example, Allah has forbidden *khamr* (intoxicants) and *maysir* (gambling), saying:

سَيُلَوِّكُمُ عَنْ الْخَمْرِ وَالْمَيْسِرِ بِأَلْفَيْ نَفْسٍ وَنِصْفَيْ نَفْسٍ وَمِنْ ثَمَرَاتِ النَّاسِ وَتُؤْتِيهِمْ مِنْهَا جُزْءًا مِمَّا كَانُوا يَكْسِبُونَ⁴⁷

"They ask you about wine and gambling. Say, 'In them is great sin and [some] benefit for people, but their sin is greater than their benefit.'"

Imām al-Ṭabarī interprets *khamr* as *kullu sharābin khammara al-‘aql fa-satarahu wa-ghaṭṭā ‘alayh*, "every drink that clouds and veils the intellect." Because intoxication dulls moral awareness, Allah forbade approaching prayer while intoxicated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ أَوْ بِهْوَاشٍ أَوْ غَسَقِ الْأَعْيُنِ أَوْ مُتَعَمِّدِينَ عَلَىٰ الْأَعْدَةِ أَمْ أَنْتُمْ لَهَا كَاذِبُونَ⁴⁸

Later, when the gradual prohibition culminated, Allah declared:

ذُنُوبُهُمْ وَالْخَمْرُ وَالْمَيْسِرُ وَابْنُ السَّبِيلِ وَالْأَعْدَاءُ وَالْحَقْدُ وَالْأَعْدَاءُ وَالْحَقْدُ وَالْأَعْدَاءُ وَالْحَقْدُ⁴⁹

"Indeed, wine, gambling, idols, and divining arrows are filth from the work of Satan, so avoid them."

The purpose of these divine commands and prohibitions is not restriction, but *ta'būdiyyah* (submission) and *ḥifẓ al-insāniyyah* (preservation of humanity). By obeying Allah's laws, human beings maintain the balance between moral discipline and social peace, the essence of true freedom under divine guidance.

If injustice or oppression occurs in society, whether against an individual or a group, and someone's rightful due is being usurped, Islam grants every person the moral right to speak out against tyranny. Allah Almighty declares in the Qur'an:

لَا يَجْعَلُ اللَّهُ سَعْيَ النَّاسِ فِي شَيْءٍ مِمَّا كَانُوا يَكْسِبُونَ⁵⁰

"Allah does not like the public mention of evil, except by one who has been wronged."

This verse establishes the principle of *ḥaqq al-i'tirād 'alā al-zulm* (the right to protest against oppression). The oppressed is permitted to voice grievance and expose injustice, as silence

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in the face of tyranny sustains corruption.

Protection of Basic Human Needs

Among the fundamental ḥuqūq al-insān (rights of human beings) is access to the necessities of life. The Qur'an enshrines this principle, declaring that the wealth of the privileged carries a rightful share for the needy:

وَتِلْكَ أَمْوَالُهُمْ كُتِّلَتْ لِنَافِلٍ وَالْمَكْرُومِ⁵¹

"And in their wealth was a due share for the one who asked and for the deprived."

This concise verse encapsulates the Islamic economic ethic of tadāmun ijtīmā'ī (social solidarity) and taḥqīq al-kifāyah (guaranteeing sufficiency). In other words, Islam does not treat generosity as a mere virtue, it treats the provision for the poor as an obligation rooted in justice.

Summary

In essence, the Qur'an outlines a comprehensive framework of rights, from individual protection to collective welfare, ensuring both personal dignity and social tranquility. When a state implements these divine principles of 'adl (justice) and musāwāt (equality), it naturally becomes peaceful and prosperous. The divine law of balance guarantees that any society governed by justice will enjoy harmony, even in this temporal world.

Conversely, where fear, insecurity, and deprivation dominate, where individuals constantly worry about their nafs (life), māl (property), and 'ird (honor), peace becomes impossible. A person living in fear inevitably spreads unrest around them, eroding the moral fabric of the community.

Today, many point to European societies as examples of order and peace. The irony is striking: though they have not embraced Islam as a religion, they have absorbed elements of al-qawānīn al-islāmiyyah (Islamic legal principles) into their systems, justice, welfare, and rule of law, and have thereby secured a degree of public contentment.

In contrast, several Muslim-majority nations, despite claiming adherence to Islam, often neglect these very principles. When leaders ignore 'adl (justice), suppress freedom, and institutionalize oppression, peace remains elusive. As long as aḥkām Allāh (divine commandments) are set aside, no amount of rhetoric can restore harmony.

May Allah guide and support us, and make our societies reflections of His justice and mercy. Āmīn.

References

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² Sūrat al-Qaṣaṣ — 28:77

³ Sūrat al-A'rāf — 7:85

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⁷ Sūrat Yūnus — 10:83

⁸ Sūrat al-Isrā' — 17:73

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¹² Sūrat al-Fajr — 89:11-12
¹³ Sūrat al-Mā'idah — 5:33
¹⁴ Sūrat al-Mā'idah — 5:32
¹⁵ Sūrat al-Nisā' — 4:93
¹⁶ Sūrat Banī Isrā'īl (al-Isrā') — 17:33
¹⁷ Sūrat al-An'ām — 6:151
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