

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

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Received on: 10-04-2025

Accepted on: 11-05-2025

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 ٱللَّهُ 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 تَبْذُرُوا فِى ٱلْأَرْضِ ٱلْمَغْضُوبَ ٱلَّذِى يَكْفُرُ³

“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 دَرَأُوا رُكُوعَ الَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا جَاءُوا⁴

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

and:

وَيُخْرِجُ دَهْلًا مَنْ يَجِيرُ عِنْدَ الْيَهُودِ وَالنَّجْدِ كَيْفَ مِنْ الْكَلِّ⁵

"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 لِمُوسَى إِلَّا هَبْتَهُ مِنْ يَوْمٍ عَازٍ خَوْفٌ مِنْ قُرْعُونَ وَمِائَتُمْ يَنْصِبُكُمْ⁶

"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:

وَيَضَاعُوا لِمَنْ يَكُونُ عَنِ الْقِسْطِ دُونَ مَا قِيلَ لَكُمْ عَنِ عَيْنِ قَوْمِهِ⁷

"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 عِظَمُهُمْ مِنْ دِيطَارِهَا ثُمَّ سَقَلُوا الْيَهُودَ وَمَا كَانُوا بِهَا دَاصِتِينَ⁸

"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 رُدُّوا إِلَى الْيَهُودِ جَسَدَتْهُمْ⁹

"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 دَخَلَ لُكَّاطِلٌ عَلَيْهِ يَكْفُرُ¹⁰

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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ذَلَا يَكْفِيهِمْ أَن يُقَاتِلُوا فِي سَبِيلِ اللَّهِ وَيُقَاتِلُوا فِي سَبِيلِ اللَّهِ

“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 الْأَرْضِ يَكْفُرُوا بِهَا

“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 رَسُولَ اللَّهِ وَمَنْ يُحَارِبْهُ فَإِنَّهُ يَحَارِبُ اللَّهَ وَرَسُولَهُ ۚ يَكْفُرُوا بِهَا وَيَكْفُرُوا بِهَا ۚ ذَٰلِكَ جَزَاءُ الَّذِينَ يَحَارِبُونَ اللَّهَ وَرَسُولَهُ ۚ يَكْفُرُوا بِهَا وَيَكْفُرُوا بِهَا ۚ ذَٰلِكَ جَزَاءُ الَّذِينَ يَحَارِبُونَ اللَّهَ وَرَسُولَهُ ۚ يَكْفُرُوا بِهَا وَيَكْفُرُوا بِهَا ۚ

“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 نَفْسِهِ ۖ فَسَادٌ فِي الْأَرْضِ ۚ وَمَنْ يَنْقِصْ نَفْسًا ۖ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَنْ يَحْيِ نَفْسًا ۖ فَكَأَنَّمَا حَيَّاهُ 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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Severe Divine Warning Against Intentional Murder

The Qur'an pronounces a dreadful punishment for one who intentionally kills a believer. The wrath of Allah and eternal condemnation await such a person:

وَمَنْ يَسْكُلْ مَتَمًا يَكْتُمُوا فِجْرَاتِهِ حَمِيمٌ خَالِدًا فِيهَا وَقُتْلُكَ عَقِبُهُ وَلَعْنَةُ اللَّهِ عَلَى ذِي عِزٍّ عَقَبَهَا¹⁵

"Whoever kills a believer intentionally, his recompense is Hell, to abide therein forever. Allah's wrath and curse are upon him, and a tremendous punishment is prepared for him."

Here, the moral gravity of Qatl al-Mu'min 'Amadan (premeditated killing of a believer) is described not only as a legal offense but as an act of spiritual treachery, an offense against divine mercy itself.

The Prohibition of Unlawful Killing

The Qur'an prohibits killing any soul without just cause (Bil-Ḥaqq), reaffirming the principle of Qiṣāṣ (legal retribution) and the limits of justice:

وَلَا يَجْعَلُوا النَّفْسَ الَّتِي كَرَّمَ لَا تَكُتْ وَمَنْ يَكُلْ مَطْلُومًا فَيَدِّ حِيلًا لَوْ تَبَطَّ فَلَاصِصَتْ فِي الْيَكْلِ دَنِيكَانَ مِنْ بَيْرَا¹⁶

"Do not kill the soul which Allah has made sacred except by right. And whoever is killed wrongfully, We have given his heir authority, but let him not exceed limits in retaliation; Indeed, he is supported by the law."

This verse harmonizes justice with restraint. The Walī al-Maqtūl (heir of the slain) is granted the right of Qiṣāṣ, yet forbidden from vengeance beyond what justice allows, thus preserving both law and mercy.

Divine Guarantee of Sustenance and the Prohibition of Infanticide

Allah takes upon Himself the responsibility of providing Rizq (sustenance) and forbids killing children out of fear of poverty or social shame:

"Do not kill your children out of poverty; We provide for you and for them." and again:

وَلَا يَجْعَلُوا دَوْلَاجَكُمْ حَفِيَّةً دَمَالًا نَحْنُ نَرْزُقُكُمْ وَتُكْمٌ دَنِيكُمْ كَانَتْ تَحْتَلِكُوا¹⁷

"And do not kill your children for fear of poverty; We provide for them and for you. Indeed, killing them is a great sin."

These verses condemn both materialistic fear and misplaced notions of honor that once led to the killing of daughters in pre-Islamic Arabia. The Qur'an evokes this horror vividly:

وَذَا الْمَوَدَّةِ سَقَلِكِ ۖ تَنْ دَنِكِ كَلِكِ¹⁸

"And when the girl who was buried alive is asked: for what sin was she killed?"

Here the Qur'an not only abolishes infanticide but restores the full dignity of women as bearers of life and mercy.

Prohibition of Suicide

Islam's protection of life extends even to one's own. The Qur'an explicitly forbids Intihār (self-destruction):

وَلَا يَكْفُلُوا دَنَفْسَكُمْ¹⁹

"Do not kill yourselves."

Thus, both the taking of another's life and self-harm are violations of the divine trust of life (Amānat al-Ḥayāh), entrusted by Allah alone. The human being is not the owner of life but its guardian under divine command.

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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 عَلَيْكُمْ إِذَا قُتِلَ بِإِكْبَارٍ²⁰

“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:

يُؤْتِي اللَّهُ لِلَّذِينَ يُلَاقُونَ الظُّلْمَ ظُلْمًا يَدُورُ عَلَيْهِمْ أَذْيُ الْظُلْمِ لِيُقْصَرُوا²¹

“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:

وَلَوْلَا دَفْعُ الْإِنْسَانِ عَنْ أَخِيهِمْ كَعُضْمِهِمْ لَهَدَمُوا مَدَائِنَ الْيَهُودِ وَالنَّاسِ كَعُضْمِهِمْ كَعُضْمِ الْيَهُودِ²²

“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:

يُطْعَمُونَ الْطَّعَامَ عَلَيْهِمْ بَرَكَاتٍ تَكُونُ لَكُمْ إِذَا رَأَوْهُمُ الْيَتَامَى²³

“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 لَا تَتَّبِعُوا الْهَوَىَٰ فِي شَهَادَتِكُمْ²⁴

“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 وَأَصْبَدُوا عَرَضَ 25

“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 لَلنَّيْمِ فَاحِكْ 26

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

And elsewhere it states:

وَالْيَكْ خِي 27

“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 كُنْمَا هَذَا كَقَبْ كَدَاهَا عَارِ اُخْرَ فَيَكْلُوا اَلِي كَقَسْ كَنِي كَقَسْ دَلِي دَمَرَا ٢٨
 يَكْ اَلْمُسْتَقِينَ 28

"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:

يُوفُوا ٢٩ لَعَدَدَنْ اَلْعَمَلِ كَانَ مُسْقِرًا 29

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

Further, Allah reminds the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا ٣٠ لَعَبْدًا 30

"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:

يُوفُوا اَلْمِكْلَ وَالْمِزَانِ ٣١ 31

“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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Protection and Asylum for the Polytheist

Even a Mushrik (polytheist) is granted the right to safety if he seeks refuge, so that he may hear the message of Islam and come to understand it without fear:

يَذِّنْ دِكْرًا مِّنَ الْمُشْرِكِينَ أَجْعَلْ فِيْ حَرْهٖ كُنْ يَسْمَعُ كَلَامَ ٱلَّهِ ثُمَّ يَكْفُرْ ۚ ذٰلِكَ يَوْمَ لَا يَصْعَلُونَ⁴⁰

“If any of the polytheists seeks your protection, grant him protection so that he may hear the Word of Allah, then deliver him to a place of safety. That is because they are a people who do not know.”

This verse reveals Islam’s humane approach, dialogue before judgment, and mercy before confrontation.

Makkah: The City of Peace

The Qur’an declares Makkah (al-Balad al-Amīn) as a city of peace, sanctified through the supplication of Prophet Ibrāhīm (peace be upon him):

وَهٰذَا بَلَدٌ اٰمِنٌ⁴¹

“And by this secure city (Makkah).”

يَذِّنْ يٰٓاَيُّهَا رَبِّ اجْعَلْ هٰذَا بَلَدًا ٔاٰمِنًا⁴²

“And remember when Abraham said, ‘My Lord, make this city a place of peace.’”

The continuity of peace in Makkah is a living symbol of divine blessing and the fruit of a prophet’s prayer.

Baytullāh: The Sanctuary of Safety

Allah further describes the Baytullāh al-Ḥarām (Sacred House) as the first sanctuary established for humankind:

بٰنْ دُوْلٍ حَبِيْبٍ وَضَعَ لِّلنَّاسِ يَلْتَصِقُ بِكَ بِطَبْعِهَا وَهَدًى لِّلْعٰلَمِيْنَ ۗ اِنَّ اَكْبَرُ مَنَآكِبٍ فِىْهَا بَكْرَتُهُمْ ۚ وَمِنْ دٰخِلِهَا اَمْنًا⁴³

“Indeed, the first House established for mankind was that at Bakkah, blessed and a guidance for the worlds. In it are clear signs, the standing place of Abraham; and whoever enters it shall be safe.”

This sanctuary, the heart of the Muslim world, symbolizes divine protection and universal peace, a physical embodiment of Allah’s promise of safety for those who seek Him.

Personal Privacy and the Right to Protection (True Freedom)

In one’s private or domestic life, every individual has the right to safeguard their personal privacy. For this reason, Allah Almighty has forbidden entering another person’s house without prior permission. This ensures that the sanctity and privacy of every household remain intact. The Qur’an commands:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَدْخُلُوْا اٰبَادِيْكُمْ فِىْ رِعَابٍ ۖ فَيَرْجِعْكُمْ كُنْ يَسْـَٔلُوْكُمْ اَعِزَّوْا وَاَسْلَمُوْا عَلَيْهِمْ ۚ وَهَلٰٓءَا⁴⁴

“O you who believe! Do not enter houses other than your own until you seek permission and greet their inhabitants with peace.”

This divine injunction establishes a fundamental principle of ḥurmat al-ḥayāt al-khāṣṣah (sanctity of private life), protecting individuals from intrusion and preserving human dignity.

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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:

45 ولا چنيسوا

"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:

⁴⁶ يَتِمُّ الْبَيْتُ لَا إِلَهَ إِلَّا نِيْلَادْ كِنِهْمَزْ عَنَ الْفِكْشَاءِ وَالْمَكْتَرِ

"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:

صَدَّقُوا عَنْ الْحَمْرِ وَالْهَسْتِ بِلَقَعَمَاتِهِمْ كَيُؤْتُوا وَمَنَافِعَ لِلنَّاسِ وَيُثَمِّمُوا كَبَرٍ مِّنْ نَّفْعِنَا 47

"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:

چہما الفص آمنوا لا یگیرگوا ال نیلاذ ینکم ۛکارژ کنی ۛعلیموا ما ۛگیرلون⁴⁸

Later, when the gradual prohibition culminated, Allah declared:

تَبَيَّنَا الْحَمْرَ وَالْخَمِيرَ وَإِذْ يَبْ وَأَيُّزِلَامُ رَحْسَى مِنْ عَمَلِ الشَّيْطَانِ فَاجْعَلُوهُ 49

"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 تَحْجِ الْجَهْرَ لِسِوَةِ مَنْ يَبُولُ دَلًا مِنْ ظَلَمٍ⁵⁰

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

This verse establishes the principle of ḥaqq al-ī'tirād 'alā al-ẓulm (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.

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