



Justice and a Fascinating Concept of Magnificent Conferring Rights: An Islamic Perspective

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Abstract: No doubt, wellbeing, progress and prosperity of human being (rather whole creatures) depend on everyone's rights conferring. In all the religions Islam bears a unique status in which rights conferring is so much stressed that it is declared the base of worships and prayers acceptance, rather beside it, it is also ordered that all rights should be conferred in beautiful and magnificent way which will make us beloved of Almighty Allah. Remember, in "The Rights" all rights of everyone are included whether rights of Almighty Allah or rights of creatures and in conferring everyone's right, beauty and fascination will be according to its nature and temperament. For example, worship of Almighty Allah should be done in such a way that you are seeing Almighty Allah. If this condition does not produce, at least this feeling should prevail that Almighty Allah is seeing you. So, for this purpose Almighty Allah has introduced the term Justice and Kindness. Thus, verse of Justice and Kindness is mostly recited on speeches of glorious Jumma. This research is determined to develop understanding of Islam among Muslims which is decreasing due to materialism and this research is based on descriptive approach. In short, this article has two significant aims i.e. directing the Muslims to confer rights gracefully and preferably and to bring the glorious image of Islam above the board.

Introduction

No doubt, the prosperity of this mortal world and gorgeousness system of universe is dependent on the rendering of due rights and values to humanity and it has been endeavoring by the humanity since it was started. Every intellectual has tried its best and also has participated according to his full capacity which he was having. But A fascinating concept of magnificent conferring of rights given by Islam and its teachings is matchless and the best for the service of humanity and there it has been provided a good guidance and reconciliation in Islam which is everlasting and will survive till is Day of Judgment is known as jurisdictional implementation. Furthermore the biography of Prophet (PBUH) is a practical interpretation of Quran which is divine order as it is said, "o believers become an enforcer

of justice and a witness for God. Whether this is testimony, against oneself, or again one's parents or relatives or whether they are rich or poor the Allah is best guardian of them. Do not deviate from the justice in following your desire, and if you distort the matter or avoid the truth, than Allah is aware of what you do (135, 4). O you who believe stand up witness justice for Allah and do not let the enmity of people persuade you to leave justice. Do justice, for this is close to piety, and fear Allah; there is no doubt that Allah is aware of all your deeds(8.5). Do not become guilty of injustice because of personnel opposition to someone but do justice and this is the glory of pious. We have sent our messengers with signs and sent down with them the book and balance so that people may be upright in the justice. Similarly

Prophet (PBUH) has said according to Central to the prophetic conception of justice are three features: relationships among men and toward God are reciprocal in nature, and justice exists where this reciprocity guides all interaction; justice is both a process and a result of equating otherwise dissimilar entities; and because relationships are highly contextual, justice is to be grasped through its multifarious enactments rather than as a single abstract principle.”

In every system of government, whether it is social, political and religious, there is an establishment in standardization of laws, principal and justice but unfortunately it lacks in enforcement of justice and law and order situation because of favoritism and personal interest but Islam is a religion which always enforces the justice and peace and the standard of Islamic is superior over all other religious and political system (Ibid).

Research Objectives:

- To understand Islamic concept of justice.
- To explain fascinating concept of magnificent conferring rights in Islam.

Literature Review

Justice and the Holy Quran

The Merciful God teaches in the Quran that punishment and judgment belong to Him and He always demands to be shown mercy and justice for all the people by all the humanity in the universe. Teachings: ‘Stand up firmly for justice, as a witness to God, even as against yourselves or your parents or your kin, and whether it is against rich or poor.’ Surah 4:135 and it is meant by that justice is all equal for everyone. It is further stated in the Quran by God that everyone should show and practice justice first even in front of his family. If someone do wrong or evil to his own soul, after doing that if he will seek God’s forgiveness, he will find Him the merciful and forgiving. It is meant that no one is most merciful and forgiving except Allah. Allah says that human rights are not forgivable if these are not forgiven

by the concerned persons and individuals will be punished in oppressed and agonized manners. In short Muslims should take steps against justice and cruelty however it is a better to forgive the sinner instead of maintaining justice.

Justice and Zakah

The basic foundation of Islam is based on 5 pillars which is linked towards basic beliefs and Zakah is the third pillar of Islam. In the Islamic teachings Muslims should give 2.5% of their income to the poor as a Zakah but the givers individuals must be a specific property fixed in Islam. The concept of Zakah enhances the sense of equality and brotherhood among Muslims. The way of voluntarily giving money is known as charity (Zakah) and it is given in charitable, compassionate and generous way. This Islamic Relief minimizes the social distance and stretch between rich and poor and produces social harmony and brotherhood among the social class difference. Furthermore, bridge of social distance is minimized and economic security is provided to the poor and society simultaneously. It is done in the every Muslims’ society because Muslims always believe that they are being watched by Allah and Zakah is one of the five pillars of Islam.

Justice and Law in Shariah

Moral code and religious law of Islam is known as Shariah. It is believed by the Muslims society that by believing the Muslim Shariah is believed by the state. Islamic Shariah is required justice for everyone and reassure that everyone is being equal rights. Shariah deals with the topic addressed by the government like crimes, politics, and economy whereas it is also dealt by the individuals levels as well such as sexual intercourse, hygiene, diet, prayers, fasting, and usual etiquettes. Shariah courts are existing in Muslims countries as well as these are existing in UK which settles minor disputes such as family issues and financial cases. It is the responsibility of Shariah court to decide in the light of principles and rules.

Justice and Muhammad (PBUH):

The Prophet Muhammad not only acted in justice but also showed Himself as a symbol of justice during the whole life. As a symbol of justice The Holy Prophet (PBUH) acted justly with Muslims as well as non Muslims equally. The Holy Prophet (PBUH) preached that justice was not linked with religious at all. In this perspective Hadith of The Holy Prophet (PBUH) are good examples of justice and The Holy Prophet (PBUH) has spoken many places about justice and equality. The Holy Prophet (PBUH) preached that both fair dealing and justice will be seated before God on the Day of Judgment. These will be those people who deal in justice and always stand upon equality. Furthermore Allah likes those people very much who decide in justice, deals with justice and equality in relations to family and others equally. In the aspect of justice and equality the last sermon of The Holy Prophet (PBUH) is an everlasting example which will continue till the Day of Judgment. He said that that no one is superior in Arabs and non Arabs except good deeds.

Research Question

In Islamic teachings and in the concept of Islam, are justice and a fascinating concept of magnificent conferring rights up to the mark?

Research Significance

The significant aim of this article is justify that Islam is complete code of life and Islamic ideology is best ideological framework which is beautiful for the maintenance of social norms in any society. But in order to elucidate the Islamic literature the article is further aimed that.

1. Directing the Muslims to confer rights gracefully and preferably.
2. To bring the glorious image of Islam above the board.

Discussion

Hazrat Muhammad (PBUH) is the last messenger of Allah and Quranic teachings are authentic and everlasting guidance of Muhammadi Sharia, and

by following it every individual can succeed in this and next world (Al Quran) but justice and sense of obligations are the mean and basic features of philosophy.

Semantic Values regarding Justice and Sense of Obligations:

It can be inferred from this discussion that the meanings of justice and sense of obligations are love and respect oriented only which are understood by layman, are linked with the strong error because these terms are covering very lengthy dimensions of meanings. Further the meanings of these terms are perceived limited by many scholars which is a great regret.

As it is mentioned early that justice and sense of obligations are linked the obedience to Allah wholeheartedly. The justice and sense of obligations meanings is justified towards that every deserving individual must be given its due rights and favor.

In other words the justice is antonym of cruelty, so justice is the sense which is accepted by heart that someone is standing on the correct and real values. It is elucidated by Allama Raghīb that there are two types of justice.

- a) Justice (Adal) Mutalaq
- b) Justice (Adal) Sharia

Justice (Adal) Mutalaq: Justice that is appreciated by the mind and it cannot be repealed in any phase of time. This sort of justice can never be called wrongdoing for example do good and have good and in this type of justice if someone wrong, the wrong is not done by him/her.

Justice (Adal) Sharia: It is second type of justice which is possible to be repealed in any age for instance retributive justice, fine in place of fine, and get the property of apostate. So it is said by worthy God, do wrong with him who has done wrong with you. It is also said by God that reward of mischievous deed is mischievous deed. In the order of Allah this equation is inferred from justice.

Furthermore, it is defined by Waheed uz Zaman Quranwi in *Alqamoos ul waheed* that justice is way to provide and get the rights to individual straightaway. Similarly, it also conveyed by Hazrat Muhammad Bin Saleh that there is a gross difference between equation and justice and he further explains that equation is way to give everyone equal rights but in justice everyone should be given his/her due rights. So it is inferred that there is not only wide difference between equation and justice but also these concepts are two different philosophies of Islam. Moreover it is proved from above description that in Islam, justice is known as to provide everyone his/her right, to place each and every thing at its own standard and to do every deed and action according to real and good time and method.

Now, we try to understand the meanings of obligations and values. It is said by Allah in His divine book that *إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ* (Surely Allah enjoins the doing of justice and the doing of good, *Sūratun Nahl*, Āyat 90). In this verse Allah Almighty has ordered the humanity to do well and justice with others. Actually this part of Quranic verse encourages humanity and Muslims to have three permanent features in the obedience of God and to give up other three qualities forever. By thinking over at the portion of this verse always following three questions arise in mind of reader and viewer.

1. Why a special command is enforced for these qualities?
2. If these features are not being practiced in the society what will happen?
3. What is major difference in these features?

Actually there is cloth of all human society knitted by delicate thread which ties together the public and there is a social and brotherhood relationship among Muslims that always keep them together. The relationships always flourish and society flourish by doing good and justice which is ordered by Allah in His Magnificent command *إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ*. But when there is lacking in these qualities, the social and religious values break and

society is fragmented. This is not only social and societal harms of Muslims community but also of every Muslim individual because justice is the foundation brick of ever Muslim ideology (Bhutto, J. and Ramzan, M. 2021, p.124) and without which it is impossible to flourish and progress this ideology as it is also basic need of the life.

It is also said by Hazrat Ali (R.A.) has said a lot about justice requirements. He has explained that the entire world is resting upon the basic application of justice and it is maintained by giving every person his due favour. "Verily, Allaah commands „Adl (fairness, equity, justice) Ihsaan (excellence in servitude to Allaah, benevolence towards people, graciousness in dealings) and giving to those close to you, while He forbids Fahshaa (lewdness, indecency, licentiousness, immorality), Munkar (bad actions, undesirable activities, generally unaccepted behaviour, not fulfilling one's obligations), and Baghy (rebellion, transgressing limits, exploiting or violating others' rights, abuse of authority or freedom). He admonishes you so that you heed the advice." (An-Nahl 16:90) Justice is a synonym of righteousness and one can do righteousness without justice. Imam Jaffar Sadiq has elucidated about justice in lofty style and manners that justice is sweeter than honey, softer than butter, and more fragrant than musk (MH, H.11661). Ihsan or doing good is meant by going a step beyond justice. By following justice, is not enough for a peaceful society but Ehsan and doing well with everyone are also very vital. It is a flaw and mistake if we are dealing in society with justice by leaving doing well because people make mistake and have flaws. So Merciful God has conveyed that human should deal with human with grace, overlook and forgiveness. Ihsan and doing good always win the hearts of community and ties the society more closely together. It also develops the love and consideration for other society. Hazrat Ali (R.A.) has said that individual can encompass the hearts by doing good deed (Ihsan). Furthermore, Ayatullah Nasir Makarim Shirazi in *Tafsir-e-Mamune* also has given the example of human body in the light of Quran that "each organ

and part of the body has its own role to play, and does what it should for the body to function. This is giving what is due, or justice. But sometimes one part of the body falls out of synch. It cannot give what it should to the body. This creates a disharmony in the body which could become threatening. But the other organs pitch in, and put in extra to make up for the shortcoming of that organ. This is going beyond justice”.

In Islamic requirements practice of justice is very significant that Messenger of Allah the Holy Prophet Muhammad (PBUH) have instructed us in detail that justice should be implemented on every cost. In many Ahadeeth Mubarak the Messenger of Allah the Holy Prophet Muhammad (PBUH) has emphasized that it is very vital to listen both parties properly and attentively before making any decision. He [Messenger of Allah the Holy Prophet Muhammad (PBUH)] has guided us that always decision should be based on evidences instead of claims. He [Messenger of Allah the Holy Prophet Muhammad (PBUH)] has forbidden us to pass any judgment and give any verdict in anger condition etc. There is another condition imposed by Messenger of Allah the Holy Prophet Muhammad (PBUH) that without credible witness justice is impossible and in this sense He has emphasized to make justice on the statement of true witness. He has also provided guidelines for the acceptance of oath and witness. Allah has given us a vivid explanation in Quran that “O believers, be the enforcers/establishers of justice, giving witness for the sake of Allaah, even if it is against yourselves, your parents or your kith and kin. Whether they are rich or poor, Allaah has more rights than any on them. Do not let pursuing your desires come in the way of being just.” (An-Nisaa 4:135)

Justice and a fascinating concept of magnificent conferring rights in Islamic perspectives are also stressed in doing right and doing right is known as a truth. The truth also epitomizes one beautiful name of God out of ninety nine. It is expected from the Muslims by Merciful God to maintain justice and deal all the

deeds and manners by assuring equity, balance, and fairness. In truth, safeguard of equal rights, dignity of all the individuals, protection of property, and surety of honor stand simultaneously. According to the reflections of Allah’s attribute of Al- Adl (The Just One) and AlMuqsit (The Upholder of Equity), it is His (Allah) demand to maintain justice, doing of good and equity and assure. God assures that although He is enjoying everlasting power and no one can confront His authority but he always deals with truth, justice, and kindness. He further ensures that the all will be rewarded according to their deeds and rights of none will be transgressed on the Day of Judgment “Surely Allah wrongs not even of the weight of an atom” (Suran Nisa: 40). The sense of justice, equity, Non discrimination, counter balance and rectification are included in the roots of meanings of Al- Adl (The Just One).

When Prophet Muhammad (SAW) said “help the oppressor and the oppressed”, he was stressing this same concept meaning help the oppressor from oppressing others. “...and Allah wills no injustice to the world”

The last sermon given by Prophet Muhammad (Peace be upon Him) is believed as a charter of all basic human rights which are as following.

- Right to the Life
- Right to own property
- Right of social security
- Right of freedom
- Right of Education
- Right of Protection against torture
- Right of Equality

These given factors are considered most important factors in any human society which Islam has laid great emphasize. The Messenger of Merciful God Prophet Muhammad (Peace be upon Him) addressed in last sermon during pilgrimage at Makkah and signified the justice and doing of well deeds reward in clear and historical words. Prophet Muhammad (Peace be upon Him) said , O People : Your God is one ; your father is one; no preference of Arab over the non Arab nor non Arab

over the Arab or red over black or black over red except most righteous. Verily most honor for you is most righteous. In the sight of God and Islamic teachings all men are equal and there is not any specific identical among them except righteous. There can be differences of abilities, ambitions, wealth and potentials yet these differences can establish a sense of superiority of one men or race over another. The collection of men, colour of skin, wealth and degree of prestige enjoy not any superiority as for as God is concerned. Only distinction which is recognizable to God is based on piety, righteousness, justice and doing of well deeds. Simultaneously spiritual excellence is applied by the God as a criterion as well. In Quran the God has said that O mankind verily we have created you from a single (Pair) of male and a female and we have distributed in nations and tribes that you can recognize each other. Verily the most honour of you in sight of God is the most righteous(49;13). So foundation of justice and a fascinating concept of magnificent conferring rights is deeply rooted in Islam and it is noted as a basic principal of Islam.

Summary

The summary of all the discussion is here as under.

- In the arrangements for the paying rights to humanity, Islam is most superior religion.
- Islam has given a beautiful and fascinating concept of conferring human rights.
- For this aim, Islam has applied and ordered justice and sense of obligation.
- The justice and sense of obligation is maintained in Islamic religion only.
- In this way, these two words (justice and sense of obligation) have segregated sense.
- The demand of justice is to provide the right to its deserving.
- The sense of obligation is pay rights being good.
- In all the things the justice and sense of obligation will be according to their features, temper and utilization.

- In worship, pray Allah with the sense of obligation with this will that Allah likes always to his creature.
- These terms are well deeds oriented and all the Muslims are restricted to obey it.

Conclusion

By summing up and summarizing the discussion, it has been understood clearly that basic concept of Islamic theological philosophy is dependent on justice and a fascinating concept of magnificent conferring values which is wrapped in human rights. These rights are established on respect for the humankind, dignity, honor, truth, justice and equality as it is cleared from Holy Quran teachings that God has bestowed the status of superiority to human beings over all other creations. In real circumstances, Islam is first religion in human history that has given a standardized charter for the freedom of humanity and ideal code of human rights through the messenger of Allah the last Prophet Hazrat Muhammad (PBUH) fourteen centuries ago. The aim of these rights is to confer dignity and respect to humanity and to eliminate the oppression, violence, injustice and exploitation. In the philosophy of Quranic verses the property, liberty and life of every individual (man) was protected and honored from every possible danger and sufferings. In Islamic teachings equal and due rights with justice were granted to almost all non Muslims as well(Andrabi, A.A., 2016, p.1). The basic rights for humanity in Islamic teachings are fundamental part of overall Islamic order and it is compulsory on all Muslim governments to put in practice with real framework in their jurisdiction(Andrabi, A.A., 2016, p.2).

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