RIGHT OF JUSTICE
AMONG BASIC HUMAN RIGHTS IN THE LIGHT OF ISLAM:

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ABSTRACT. This research paper highlights the importance of basic human rights in the light of Islam and specifically focusing on right of justice. The evidences from the Holy Quran and Sunnah of our beloved Holy Prophet (P.UB.H) has been quoted to described the significance of human rights. Today the rights of human specially right of justice are not being observed in our societies at universal level. A clear procedure to provide support and right justice is already available to us from Holy Quran and Sunnah, but its implementation is the key factor which is not being seen in our communities. Hence the main objective of this paper is to provide evidences from Islamic teachings regarding the rights of justice. Islam stresses on justice individually and collectively. It gives special focus on social, legal, political and economical justice in order to establish a strong society.

Keywords: justice has a comprehensive domain but the famous type of justice such as social justice, legal justice, political justice and economical justice will be elaborated in the research paper.

Introduction. How do you define the word ‘right’? What are the basic human rights? Why is it important to respect human beings? These all are the questions which lead us to the concept of right of justice. Islam is the religion of peace and harmony. It has highlighted various basic human rights for man kind living in a society. This paper defines one of the human rights i.e. the right of justice. Before the explanation of rights of justice I shall describe right, human right and the respect of human being.

Right is defined as:
“In accordance with accepted standards of moral or legal behavior.”

Basic human rights are the need of every society. Human rights are defined as
“The right of individuals to liberty”

Justice is one of the basic human rights that have the vital importance for every society. Every person deserves respect and it is his right also. It is a fact that a man is respectable and honorable apart from all sorts of prestigious characteristics like caste, creed, color, nationality and language etc.

The concept of humanity in the Holy Quran: Islam has guided us how to respect the human beings and has taught us a lesson for the human respect in the following verse, Allah (SWT) says:
“Verily, we have honored the children of Adam. We carry them on the land and the sea and are made provisions of good things for them, and have preferred them above many of those whom. We created with a marked preference”.

Allah almighty says in Surah At-Teen:
“Surely we created man at the best standard.”

The messages of above verses are that man is the most respectable among all creatures. The Holy Quran has mentioned him as respectable pious and an honest.

**Man has appointed as a vicegerent (Khalifah) on the earth:** Man according to the Holy Quran has been appointed as a vicegerent (Khalifah) on the earth. Allah has given the responsibility to man that will preach his religion in the society and will adopt it in his life individually and collectively for the obedience of Allah and his prophet Muhammad (PBUH).

If the man goes against the will of Allah(SWT) and obeys the Devil and his inner self and if the inner will and love for worldly gains come over him, then definitely he loses the privileges given by Allah Almighty to him.

**Islam the unique quality of unity and equality:** Islam does not differentiate between man and man. It does not give any preference owing to cast, color, language, or tribal or zonal security etc.

Allah Almighty says:

“O mankind, we have created you from a male and a female, and divided you into tribes so as to know one another. The noblest of you, in the sight of Allah, is one who is the most pious of you.”

The Holy prophet Muhammad (PBUH) told in his last sermon:

“O people, you are all the children of Adam and he was made out of clay. An Arab has no preference to a non-Arab and non-Arab has no preference over Arab. No Blackman has any preference over white, nor does a white person have any preference over a black. Preference is only on the basis of piety and pious.”

**Respect of woman in Islam:** History of the Islam is evidence that Islam has provided the most due respect to the women. They were thought despicable in the days of ignorance. The Holy prophet Muhammad (PBUH) gave the good news of paradise to those who became guardians and trainers of women. In this respect Allah has declared in the Holy Quran:

“…….Then a woman must be retained in honor or released in kindness…….”

**Respect of Slaves:** At the time when the prophet Muhammad (PBUH) was blessed with the prophet hood, slavery was in vogue in the Arab society and also in the surrounding areas. At that time, the slaves did not enjoy rights of humanity and worked like animals.

Islamic history is witness that Osama bin zaid (RA) was made the commander chief of the Islamic army in the presence of a number of prominent and outstanding companions. Similarly, the prophet Muhammad (PBUH) nominated Hazrat Bilal (RA) as a caller for prayer in Madinah Munawwrah, and undoubtedly he was respected by everybody. Umer Bin Khatab (RA) CALLS HIM SYEDANA Bilal (RA).

**Right of justice:** There are many human rights such as rights of faith, right of merit, right of women, rights of parents and right of justice etc. The right of justice in the light of Islam will be explained in detail. Justice is called adl in Arabic language and it means to keep a thing in its right position and pay everybody’s right and dues correctly and judicially. Individual Justice: Islam stresses individual justice. every person has the right to get justice fair and free in his society.

**Collective Justice:** Collective justice is defined as” belonging to or involving all the members of a group.”

Justice is defined as: “The quality or fact of being just, the principle of fairness that likes cases should be treated alike, the administration of law according to prescribed and accepted principles, conformity to the
Opposite of justice is injustice which means not to keep a thing in the right place and not to pay rightful dues to a person who is entitled to it and to make excesses and deficiencies. Allah(SWT) has ordered about justice and says:

“Allah enjoins justice and generosity”.13

The relation between Allah(SWT) and his slave is a relation based on the rights of Allah and the rights of His slaves. There are various types of justice which will be explained as follows:

1. Social justice
2. Legal justice
3. Political justice
4. Economical justice

Social Justice: Social justice is defined as:

“A relation to social institution, rule of properly, taxes and welfare payments, the provision of education and health care and so on.”14

Social justice means to provide justice to every member of the society irrespective of any discrimination, caste, creed and language. If there would be any preference, it would be absolutely on the basis of knowledge, character and piety. Otherwise, one should have equal opportunity to take part in the development of the society so that every person gets chance to develop himself including those who delay behind and are covered up.

Every person should have equal opportunities in the trade and business also. Allah Almighty says in the Holy Quran:

“….. And keep your weights and measures right.”15

And in another place Allah Almighty says:

“Woe is for those who deceive in weights (and measures), that is, they who take things from others in full weights and measures but when they give others, they give short weights”.16

Allah Almighty further says:

“We sent our messengers with clear signs and instructions and sent down with them the Book and the balance so that the people may stand by justice.”17

In this verse, the mission of the prophet has been described. Syed Abdul Alla Maududi (RA) has explained it as under:

“In this brief sentence the whole essence of the mission of the prophets has been fully described. All the messengers who came to the world from Allah brought three things:

i. Bayyinat: The clear and manifest signs and proof’s and instructions.

ii. Kitab: the book containing all the teachings required for the guidance of man so that people may turn to it for enlightenment.

iii. Meezan, the criterion of truth and falsehood which may precisely indicate, like a balance, the golden mean between the elements in matters of thought and morals and dealings.”18

Even people have been stressed to cause justice in the rights of the oppressed persons. Religiously a man has been allowed to marry four women, but it has been underlined with a condition. Allah Almighty says:

“If you are afraid that you cannot do justice with (more than one wife), then suffice it to pick only one.”19

“Similarly, man has been ordered by Allah justice in the matters of the orphans.” And there is an injunction.

Allah further instructs that:

“Not to ad mix the belongings of an orphan with your own belongings with a view to eat it up”.20
The prophet Muhammad (PBUH) has especially drawn attention to the rights of the woman, the slaves, and the oppressed, and has wiped off the distinction on ground of caste, creed, language and generation.

**Legal justice:** Legal justice means that “nobody should be excluded from getting justice owing to his poverty, and nobody can influence a court, or a judge because of his position”\(^\text{21}\). It is for this reason that the position of a Qazi (justice) in Islam has always been all powerful. A Qazi (justice) has been empowered even to call a caliph (Muslim ruler) to the rostrum to explain his conduct and position. There is a famous example that when a woman belongs to Makhzoom named Fatima committed theft and the people of Quraish approached the prophet Muhammad (PBUH) interceding not to impose punishment of the theft on her and let her go after taking some amount from her, The prophet, Muhammad (PBUH) said at this time, “You are interceding in the limits imposed by Allah(SWT). Please don’t forget that former nations were destroyed only for this. Some recognition was made for some people who were rich and the laws were forcefully imposed on those who were poor and penniless”\(^\text{22}\).

It is also a bright example of Islamic justice that all the tribes accepted the Holy Prophet Muhammad (PBUH) as a final decision maker and chief justice for their disputes including the Jews and other non-Muslims as well in written contract called “Meesaq-e-Madinah”\(^\text{23}\).

Allah Almighty says:
“When you sit to decide among the people, and then decide the case with justice”\(^\text{24}\).

Allah Almighty further says:
“And when you decide, do decide among people with justice”\(^\text{25}\).

**Political justice:** It is mandatory to do justice among the people and to create such type of atmosphere that even an outsider will feel that justice is actually being made and clearly seen. Allah Almighty says, “And the enmity of a nation should not excite you on doing injustice. Do justice, it is very near to piety.”\(^\text{26}\.

It is a bright example of the Holy prophet Muhammad (PBUH) in the entire world of history that he forgave the people of Makkah at the time of conquers of Makkah and took no revenge from any person\(^\text{27}\).

The Holy Prophet Muhammad (PBUH) said, “On Dooms Days. A just king will be very close to Allah(SWT)”\(^\text{28}\).

**Economic Justice:** This term carries the sense to live with in the means and to do justice to the people so that it is felt that no injustice is made to any person.

Allah Almighty say, “And those bondsmen, who, when they spend, are neither extravagant nor miserly but keep the golden mean between the two extremes.”\(^\text{29}\)

The holy prophet Muhammad (PBUH) has given the golden rule regarding the economical justice. He said, “The best way of life is based on moderate and balance”\(^\text{30}\).

Another meaning of ‘economic justice is that there should not be monopoly of a few people on the public wealth and there should be a system that all people should have the chance to utilize the resources equally through Zakat, Fitra in the Holy month of Ramzan and inheritance, including optional charities and Alms. All Persons should be provided with equal opportunities to utilize their full value, this is what Islam wants and what is required by Allah Almighty. And this is what is called socio-economic justice, which means that if a person is deprived of utilizing his worth owing to his poverty, or could not earn his livelihood for any other reason, then he must be helped otherwise it would be termed”economic oppression”. This is not approved by ALLAH Almighty and His Prophet Muhammad (PBUH).

**Conclusion.** The above mentioned quotations conclude that to run a strong and smooth society the basic human rights should not be looked back. The rights of justice is one of the most important human right in order to establish a healthy society. Islam in its teachings focus a lot on the rights of justice without implementing the rules and procedures regarding individual justice, collective justice, economic justice, political justice, legal justice and social justice, no society can be well establish. Therefore the principles of Islam are very clear to understand these rights.
**Recommendations:** Following are the recommendations regarding the rights of justice:

1. Justice plays a key role in the society.
2. The principle of equality before law is the corner stone of justice in Islam.
3. No person either Muslim ruler is above the law.
4. Every person has an equal right, for they all are born equal.
5. The Holy Prophet Muhammad (PBUH) is the best role model for believers and messenger for all human beings.
6. The Holy Prophet Muhammad (PBUH) gave individual, collective social, legal, political and economical justice practically to all members of the society without any discrimination.
7. We can maintain peace and prosperity in our beloved country Pakistan and all around the Muslim world in order to adopt the rights of justice directed by Allah Almighty and his beloved Prophet Muhammad (PBUH).

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