

Qur'anic Perspectives on Humanity and Social Justice

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Abstract:

The Qur'an presents a comprehensive and timeless framework for understanding humanity and social justice, emphasizing the inherent dignity, equality, and moral responsibility of all human beings. Humanity is portrayed as a divine trust, grounded in the belief that all people are created by Allah from a single soul and are equal in worth, irrespective of race, status, or gender. The Qur'an underscores compassion, mercy, and mutual respect as essential principles for nurturing harmonious human relationships and cohesive communities. It calls for justice and fairness in all dealings, urging believers to uphold equity even against personal or collective interests. Justice, in the Qur'anic vision, transcends mere retribution to embody moral balance and social harmony, ensuring the protection of every individual's rights and dignity. The integration of humanity and social justice in the Qur'an establishes a moral order in which compassion inspires justice, and justice, in turn, preserves human dignity. This research examines key Qur'anic teachings and classical interpretations that illuminate the interconnection between humanity and justice as reflections of divine mercy, equality, and moral accountability. Ultimately, the Qur'anic perspective envisions a just and compassionate society in which human rights, equality, and moral integrity are upheld as expressions of divine guidance and wisdom

Keywords: Quran, Comprehensive, Humanity, Social Harmony, Dignity, Society

INTRODUCTION

Islam is a religion of peace and security. Allah Almighty has declared man the most honorable of all creations, granting him superiority over every creature. Allah has blessed man with intellect and bestowed great respect upon human life. The Qur'an and Sunnah strictly prohibit suicide and murder. Islam not only teaches its followers patience, tolerance, and peace but also instructs them to respect the beliefs of others. It forbids the killing of any human being Muslim or non-Muslim without just cause.

DISCUSSION AND RESULTS

Sanctity Of Human Life In Islam

In Islam, the sanctity of human life is of great significance. It is considered a grave sin to harm another person's life, property, or honor. The Prophet Muhammad ﷺ said:

الْمُسْلِمُ مَنْ سَلَمَ الْمُسْلِمُونَ مِنْ لُسَانِهِ وَبِدِهِ (١)

A Muslim is one from whose tongue and hands other Muslims are safe, and the Muhajir (true emigrant) is the one who abandons all that Allah has forbidden."

This hadith makes it clear that harming another human is against Islamic ethics. The Qur'an emphasizes that killing one innocent person is equivalent to killing all humanity, and saving one life is as if saving all mankind:

بَنْتُ إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِعَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَمَا قَتَلَ النَّاسَ جَمِيعًا (٢)

We ordained for the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land it is as if he had slain mankind entirely. And whoever saves one it is as if he had saved mankind entirely."

This command is universal and applies to all humanity. Unjust killing is one of the gravest sins after shirk (associating partners with Allah). Such an act leads to eternal punishment in Hell.

The Prophet ﷺ said:

سَبَابُ الْمُسْلِمِ فَسُوقُ وَ قَتْلَهُ كُفْرٌ (٣)

"Abusing a Muslim is wickedness, and killing him is disbelief."

He also said:

أَكْبَرُ الْكَبَائِرِ الْأَشْرَاكُ بِاللَّهِ وَ قَتْلُ النَّفْسِ وَ عَقُوقُ الْوَالِدِينِ وَ قُولُ الزُّورِ أَوْ قَالُ وَ شَهَادَةُ الزُّورِ (٤)

"The greatest sins are associating partners with Allah, killing a soul unjustly, disobeying parents, and bearing false witness."

The Best Of Believers

The Prophet Muhammad ﷺ said:

مَنْ نَفَسَ عَنْ مَوْمِنْ كَرْبَلَةَ مِنْ كَرْبَلَةِ اللَّهِ عَنْهُ كَرْبَلَةَ مِنْ كَرْبَلَةِ الْقِيَامَةِ وَمَنْ يَسَرَ عَلَى مَعْسِرٍ يَسِرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنَ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنَ أَخْيَهِ (٥)

“Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Judgment. Whoever makes things easy for one who is in difficulty, Allah will make things easy for him in this world and the Hereafter. Whoever conceals (the faults of) a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah helps His servant as long as he helps his brother.”

The Dignity Of Humanity

Allah has honored mankind above all creation:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مَّمَّا نَحْنَا نَفْضِيلًا (٦)

Indeed, We have honored the children of Adam and carried them on land and sea, and provided for them of the good things, and preferred them greatly over many of those We created.”

Man has been granted intellect, beauty, and knowledge qualities that distinguish him from other beings. The entire universe serves mankind's benefit. Islam upholds the sanctity of life so strongly that harming any person, regardless of faith or race, is forbidden.

Prohibition Of Pointing Weapons

The Prophet ﷺ forbade even pointing a weapon toward another Muslim. He said:

لَا يُشَيرَ أَحَدُكُمْ إِلَىٰ أَخِيهِ بِالسِّلَاحِ فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لِعْلَ الشَّيْطَانِ يَنْزَعُ فِي يَدِهِ فَيُقْبَعُ فِي حَفْرَةٍ مِنَ النَّارِ (٧)

“None of you should point a weapon at his brother, for he does not know—perhaps Satan may cause his hand to slip, and he would fall into a pit of Hell.”

The Farewell Sermon And The Protection Of Life

In his Farewell Sermon, the Prophet ﷺ emphasized the protection of human life, property, and honor:

إِنَّ دِمَائِكُمْ وَأَمْوَالِكُمْ وَأَعْرَاضِكُمْ عَلَيْكُمْ حَرَامٌ كُجْرَمَةٌ يَوْمَكُمْ هَذَا، فَإِنْ شَهِرْكُمْ هَذَا، فَإِنْ بَلَدْكُمْ هَذَا، إِنْ يَوْمَ تَلْقَوْنَ رَبَّكُمْ، إِلَّا هُلْ بَلَغَتْ؟ قَالُوا: نَعَمْ. قَالَ اللَّهُمَّ اشْهِدْ، فَلِيَلْيَكَ الشَّاهِدُ الْغَائِبُ، فَرَبُّ مَبْلَغٍ أَوْعَىٰ مِنْ سَامِعٍ، فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا ضَرَبَ بَعْضَكُمْ رَقَابَ بَعْضٍ (٨)

“Indeed, your blood, your property, and your honor are sacred to you, just as this day of yours, in this month of yours, in this city of yours, until the day you meet your Lord. Have I conveyed (the message)? They said: Yes. He said: O Allah, bear witness. Let those present convey to those who are absent. Do not revert after me to disbelief, striking the necks of one another.”

Protection Of Wealth

Islam prohibits consuming others' wealth unjustly. The Qur'an states:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَلَا تُنْذِلُوا بِهَا إِلَى الْحُكَّامِ إِنْ تَأْكُلُوا فَرِيْقًا مِنْ أَمْوَالِ النَّاسِ بِالْأَلْئَمْ وَإِنْتُمْ تَعْلَمُونَ (٩)

“Do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you to consume a portion of the property of the people in sin while you know [it is unlawful].”

The Prophet ﷺ said:

وَاللَّهُ لَوْ أَنْ فَاطِمَةَ ابْنَهُ مُحَمَّدَ سَرَقَتْ لَقْطَعَتْ يَدَهَا (١٠)

“By Allah! If Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand.”

Thus, Islam prohibits seizing or consuming others' property by unlawful means.

Protection Against Oppression

The Prophet ﷺ said:

إِلَّا مَنْ ظَلَمَ مَعَا هَدَاهُ أَوْ انْتَقَصَهُ أَوْ كَلَفَهُ فَوْقَ طَاقَتِهِ طَيْبٌ نَفْسٌ فَإِنَّا حَجِّهِ يَوْمَ الْقِيَامَةِ (١١)

“Whoever wrongs a non-Muslim under covenant, diminishes his rights, burdens him beyond his capacity, or takes something from him without consent, I will argue against him on the Day of Judgment.”

Protection Of Intellect

Islam safeguards intellect and forbids all that harms it. Hence, intoxicants are strictly prohibited:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَئِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مَنْ عَمِلَ الشَّيْطَنُ فَأَجْتَبَهُ لَعَلَّكُمْ تُفَلِّحُونَ (١٢)

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

Protection Of Lineage

Islam encourages marriage to preserve lineage and moral order. The Prophet ﷺ said:

دِينَارٌ انْفَقْتَهُ فِي سَبِيلِ اللَّهِ وَدِينَارٌ انْفَقْتَهُ فِي رِقَبَةِ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مَسْكِينٍ وَدِينَارٌ انْفَقْتَهُ عَلَى أَهْلِكَ اعْظَمُهُمَا اجْرًا الَّذِي انْفَقْتَهُ عَلَى أَهْلِكَ (١٣)

A dinar spent in the way of Allah, a dinar spent in freeing a slave, a dinar given in charity to a needy person, and a dinar spent on your family the greatest of them in reward is the one you spend on your family.”

Allah Almighty says:

فَلَئِكُحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ (١٤)

Then marry those that please you of [other] women.”

CONCLUSION

Islam is the religion of humanity and peace. It upholds the sanctity of human life above all else, without distinction of race, color, or creed. Non-

Muslims are also granted full protection and rights under Islamic law rights that no other system has ever provided. Allah has honored mankind with intellect, beauty, and knowledge, and revealed divine guidance to ensure the protection of human life, wealth, and dignity.

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