

Social Justice in Islam: Some Glimpses from the Life of the Prophet Muhammad (Peace be upon him)

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Abstract:

The Quran considers justice to be a supreme virtue. One of the basic objectives of Sharia is maintain justice in the society. The Quran states: "Allah commands justice and fairness" (Quran 16:90). In another passage: "Let not the hatred of others make you to the wrong and depart from justice, be just, that is to piety." (Quran 5:8) Therefore, one may conclude that justice is an obligation of Islam and injustice is forbidden. The centrality of justice to the Quranic system is displayed by the following verse: "We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people" (Quran 57:25). The verse also shows that justice must be measured and implemented by the standards and guidelines set by revelation. Islam's approach to justice is comprehensive and all-embracing. Any path that leads to justice is deemed to be in harmony with Islamic Law. Allah has demanded justice and, although He has not prescribed a specific route, has provided general guidelines, on how to achieve it. He has neither prescribed a fixed means by which it can be obtained, nor has He declared invalid any particular means or methods that can lead to justice. Therefore, all means, procedures, and methods that facilitate, refine, and advance the cause of justice, and do not violate the Islamic Law are valid. This article attempts to present some glimpses from the life of Muhammad (peace by upon him) regarding the social justice.

Keywords: Social, Justice, Islam, Seerah, Muhammad

Definition and Concept of Justice:

Justice literally means to divide something into two equal parts. It means that in whatever we say or do, we should not bend to the scales of truth, and the same should be said or done which meets the criteria of truth. Therefore, from the point of view of Islamic morality, justice means dealing with each and every person as he/she deserves, because justice means placing something in its rightful place. Its opposite is the word Zulm (oppression), which means to put something in a place that is not suitable for it.

Justice is, in fact, a form of truthfulness and righteousness. This means that we should deal with each person and talk about him what he or she deserves.

In addition, the author of Sirat al Nabi writes: "If a burden is divided into two equal parts in such a way that there is not even a slight increase or decrease in either of them, it is called Adl (justice) in Arabic. And it gives the meaning which we discuss, when we speak about the word "Adl" in our own language, e. i. whatever we say or do, the scales of truth should not lean, and whatever is said or done should comply with criteria of truth."⁽¹⁾

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While according to the Urdu Encyclopedia of Islam: The term justice has been further expanded in modern Muslim Writers and the concept of economic and social justice has also been

The Universal Concept of Justice:

In Islamic teachings, we are required to do Adl (justice) as well as to do Ih'san (good). Justice is specifically described in the Qur'an. Allah Almighty says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

“Indeed Allah orders justice and good conduct and giving to relatives”.⁽²⁾

If we read the verse carefully, we will come to know that Allah Almighty has given a universal concept of justice in it, in which the welfare of human society and equal rights are explained. The famous Mufti, the commentator of the Qur'an, Mufti Muhammad Shafi, while explaining this this verse, writes:

“This verse is the most comprehensive verse of the Holy Qur'an, in which the entire Islamic teachings have been summed up in a few words. It is customary to recite this verse at the end of Khutbas (sermons) of the Friday and Eid prayers.”

He further writes:

"Justice is between oneself and all creatures. The reality of justice is that one should treat all creatures with kindness and compassion and should not betray anyone in any trivial or serious matter. Let him demand justice from himself for all people. No one should be harmed or hurt by any of his words and actions, whether internally or apparently."⁽³⁾

The famous biographer Allama Shibli Nomani makes it clearer thus:

“A little explanation is needed to understand the meaning of Adl (justice) and Ihsan (good conduct/behavior). The law is, in fact, based on justice. The meaning of Adl (justice) is equality. Whoever does evil to another, he should do evil to him equal to what he has done. This is called. Forgiving, pardoning and for bearing is Ihsan (good). In Islam, they both have different levels. He has made justice responsibility of the Administration and the Government. On the other hand, Ihsan is a characteristic of the people and it is a personal matter. the system of party and government is based on the rule of law and justice. If it is not observed, then the system of the government will run smoothly and it will face destruction, and honor, properties and life of people will not be safe.”⁽⁴⁾

While the eminent commentator Syed Abul-A'ala Maududi is of the view that the reform and welfare of the society are based on justice. He writes:

“Reform of the whole of human society depends on the things that are commanded in this short passage (of above-mentioned verse). The first of them is justice, the concept of which is a mixture of two perpetual realities: One is that there should be a balance and proportion in the rights of the people. The second is that everyone should be given their rights perfectly. In Urdu, this concept is known as *Insaf* (Justice). But it is also a confusing word. This inevitably leads to the idea that the division of rights between two men should be on the basis of half for each, and thus it has been understood that the meaning of justice means equal distribution of rights which is completely against nature. In fact, what justice demands is balance and fairness, not equality. In some respects, equality is totally against justice, such as social and moral equality between parents and children, and equality between those who perform higher services and those who perform lower services. So what Allah Almighty has commanded is not equality in rights but balance and proportion, and such a requirement is that every person should be given his moral, social, economic, legal and political and cultural rights in all honesty.”⁽⁵⁾

The famous preacher of the Islamic world Syed Qutb has described the characteristic of the universal concept of justice in following words:

“The first characteristic of the Islamic concept of social justice is that it is not the name of an economic justice in a limited sense, but a universal and comprehensive human justice. All aspects of life and all kinds of activities are included in its scope. Thoughts and actions, conscience and conscience are all overshadowed by it. It does not depend on economic values. It is not, in the broadest sense, the source of all material values. It is a pleasant combination of all kinds of material, internal and spiritual values.”⁽⁶⁾

Sending Messengers to Establish Justice:

Allah Almighty says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقِيمَ النَّاسُ بِالْقِسْطِ

“We sent Our Messengers with clear signs and sent down with them the Book and the Balance so that men may stand forth in justice.”⁽⁷⁾

In the above verse, it is instructed that for the success and prosperity of human society, Allah Almighty has sent messengers and prophets, from whose teachings the establishment of justice as well as the society based on justice came into being.

The author of Tafheem-ul-Quran, while making a comprehensive analysis of this verse, writes:

“The fact is that justice is the goal of Islam and Islam has come to establish justice. If a Muslim is not a heedless and neglectful, he can never make the mistake of drawing his attention to any source other than Allah and His Messenger in his search for a social Justice. The moment he realizes the need for justice, he will know that no one has and will not have justice except Allah and His Messenger, and he will know that in order to establish justice, there is nothing to be done but to only to impose Islamic law completely. Islam is not a separate name. Islam itself is justice. Establishing it and establishing justice is the same thing.”⁽⁸⁾

Establishment of Social Justice:

If you look at the beautiful way of the Holy Prophet sallallahu Alaihi wa sallam and the system of government of the Khulafa e Rashideen (Rightly Guided Caliphs) of Rasoolullah sallallahu Alaihi wa sallam, you will find out that the basic part of these governments is impartial justice. A Justice which was equal and for all: Muslim and non-Muslim, Arabi and non-Arab, rich and poor.

We find a clear example of this in the life of Rasoolullah sallallahu Alaihi wa sallam:

وعن عائشة رَضِيَ اللهُ عَنْهَا: أَنَّ فُرَيْسًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حُبُّ رَسُولِ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَتَشْفَعُ فِي حَدِّ مَنْ خُدُودِ اللَّهِ تَعَالَى؟!» ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَبَلُكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». متفق عليه.

وفي رواية: فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: «أَتَشْفَعُ فِي حَدِّ مَنْ خُدُودِ اللَّهِ؟!» فَقَالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ. قَالَ: ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ فَقَطَعَتْ يَدَهَا

Aishah (May Allah be pleased with him) reported: The Quraish were much worried about the case of a Makhzumiyah woman who had committed theft and wondered who should intercede for her with Messenger of Allah (PBUH) (so that she would not get punished for her crime). Some said Usamah bin Zaid (May Allah be pleased with him) was his beloved and so he may dare do so. So Usamah (May Allah be pleased with him) spoke to him about that matter and the Prophet (PBUH) said to him, "Do you intercede when one of the legal punishments ordained by Allah has been violated?" Then he got up and addressed the people saying, "The people before you were ruined because when a noble person amongst them committed

theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand."⁽⁹⁾

This hadith guides us that basically the Islamic state is the best way to establish good justice. Muslim societies have fallen into disorder because their states are ignoring the establishment of social justice. If there is no rule of law in an Islamic state, then it does not deserve to be called an Islamic state. Being a state, the most important duty of the state is to establish collective justice.

Although the teachings of the Prophet (peace and blessings of Allah be upon him) teach us various aspects of Social justice, which highlight the well-being of society and the real success of human beings, we will outline some of the important aspects below.

Social Justice:

The first place in the field of collective justice is of social justice. Equality and respect for humanity is the hallmark of Islamic society, the precedent of which is not found in other society or civilization in the history from the era of Rasoolullah sallallah alaih wa sallam. That is why the Charter of Human Rights was given in the Farewell Sermon (Khutba e Hajjatul Wida), in which piety was made the basis of the superiority. it was declared:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَأكُمْ

"The most honorable of you in the sight of Allah is the one who is most pious."⁽¹⁰⁾

That is why the Islamic society which calls towards equality should discourage caste, tribe suffixes and (even vehicles) because they are not they are used for introduction, rather they are used to be proud. Following this charter, it is the Islamic duty of the leaders of every class to join hands in jihad against all prejudices such as language, regionalism and sectarianism. The basic requirement of collective justice is that the state should provide equal opportunities to every citizen for employment, education, treatment, access to justice and so on. These teachings are the first and foremost point of Prophet sallaho alih wa sallam.

Economic Justice:

Economic justice is the most important and fundamental part of collective justice. Preventing economic inequalities and providing basic human needs to every member of society is the primary responsibility of the Islamic government. Economic injustice breeds all kinds of prejudices, creates moral depravity and opens the door to threats and unrest to public order. Therefore, it is important to provide equal employment opportunities to every citizen according to their ability and potential. An effective system based on Zakat and Ushr and justice should be introduced to prevent the accumulation of wealth. In this regard, any student,

trader, industrialist, agriculturist or employer (or any sect) should not be treated with distinction or discrimination.

Quran makes this fact clear in the following words:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ

And when you judge between people, (He orders you) to judge with justice. Allah gives you excellent advice.⁽¹¹⁾

And in another place it has been said:

وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if you judge, judge between them with justice. Verily, Allaah loves those who act justly.⁽¹²⁾

In this regard, we will present an example from the life of the second caliph, Syedna Umar Farooq, in which we come across a unique incident of collective justice.

Once Hazrat Umar received a wealth. He was was distributing between People who had gathered around him. Hazrat Saad bin Abi Waqas reached Hazrat Umar Raza while pushing the people. Hazrat Omar waved his whip in the air and rebuked Sa'ad saying, "you have pushed the people back and moved forward yourself. You do not even have the respect of Sultan Allah (Khilafah) on earth. I want to teach you a lesson and say that Sultan Allah cannot be intimidated by you."

Hazrat Saad Bin Abi waqas were among the ten companions who were given tidings of Paradise in their life. he had a great place and status in Muslim society. Hazrat Omar used to love and appreciate him but he was an discipliner and a teacher. He felt that because of his dignity, Hazrat Saad had pushed others back and violated their rights. In this way, the elite class will start violating the rights of the weak, and the weak will have inferiority complex. The relationship between ruler and the subject can only be straightforward if all people are behaved equally.⁽¹³⁾

In fact, the backbone of an ideal society is justice and equality. Throughout the history of mankind, no ruler has been able to prove his own merits and tolerance, humanity, justice and equality like Farooq Azam. In addition, the essence of the administrative structure of the era of Omar was to have justice and equality with it, to make every effort for its welfare and to restore human dignity.

Judicial Justice:

Judicial justice is very important in terms of collective justice. In the context of judicial justice, the following verse of the Holy Quran should be our guiding principle:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

And let not the hatred of a people prevent you from being unjust. Be just; that is nearer to righteousness.⁽¹⁴⁾

No relative, ethnical, economic or political affiliation should stand in the way of justice. We have mentioned Prophet's (sallalloho alaihi wa Sallam) remarks on the intercession of Hazrat Osama Raza bin Zayed regarding the punishment of theft on a Quraysh woman, which we have quoted above, is not only a shining example of justice and equality but also a practical example for the society.

In addition, in order to reform the judicial system, it is necessary to reorganize the judicial system in such a way that the long and endless series of prosecuting ends and justice is done quickly and everyone gets a swift and cheap justice.

At the same time, Islam has upheld justice in every aspect of the judicial system. That is why there is advice about the written document in these words:

وَأَلَيْكُنَّ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

"And let a scribe write down your mutual agreement with justice."⁽¹⁵⁾

Therefore, at the time of the decision of testifying, the faith of most people is shaken in two cases: (1) the party to the case may be related to him or (2) the witness or judge may be hostile to him, but the teachings of Rasoolullah sallalloho alaihi wa sallam do not allow him to ignore justice even in this case.

Educational Justice:

Fourteen hundred years ago, the Holy Prophet (PBUH) said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"It is obligatory for every Muslim to seek knowledge."

In this hadith, it has been declared that the acquisition of knowledge is not only the right of a Muslim, but it is also his obligation. But the point of regret and sadness is that we had already lost the position of Imamah in the field of knowledge, now we are very backward even in the early stages of education like literacy and the main reason for this is lack of justice and equality in education. Due to the fact that quality educational facilities are not provided equally to every member of the society, we are lagging far behind other nations in the field of knowledge, while in search we are guided to acquire knowledge.

In the Holy Quran we are also directed to seek knowledge; it is said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

"Read in the name of your Lord Who created, created man from a clot of congealed blood. Read and your Lord is most generous, who taught by pen. Taught man that he did not know."⁽¹⁶⁾

In addition to the clear commands of the Holy Qur'an for the acquisition of knowledge, the Holy Prophet's (Sallalloho Alaihi wa Sallam) beautiful way covers

every sphere of human life: Worship, affairs, economy, society, education, discipline, politics, morals, individual and collective life. The way of the Prophet (Sallallahu Alaihi wa Sallam) is the best example for every aspect. Therefore, in view of the importance of education in the field of collective justice, it is necessary to create equal opportunities for people to acquire knowledge.

Some highlights of the justice of the Holy Prophet (Sallallahu Alaihi wa Sallam):

Prophet's (Sallallahu Alaihi wa Sallam) was a shadow of justice of Allah. Who does not know that with the conquest of the gulf of Arabia, the responsibility of settling the affairs of the people with justice fell on him. The natural implication of the stages of suffering and confrontation that he went through was that he should have punished his opponents excessively and always support your friends in the problems that arise between friends and foes, but his good manners have set excellent examples of justice.

The details of the decisions of Prophet (Sallallahu Alaihi wa Sallam) and his dealings found in the books of Sira and Hadith prove that he has never taken any action against justice. As far as his personal matters are concerned, the narration narrated by Ibn Hisham is sufficient to prove this fact:

Prophet sallallahu Alaih wa sallam announced in the common people in the disease after which he passed away that if he was indebted to someone, or he had harmed the life, property or honor of someone, then his body, property and honor are present. Let him take revenge in this world.

All were silent, except for only a man claiming only a few dirhams which were given to him.⁽¹⁷⁾

We will mention some of the struggles carried out by Rasoolullah (Sallallahu Alaihi wa Sallam) to establish justice among people. Here are some of them:

There was a great role of an Arab chief, Sakhra Raziallah anho in persuading the people of Taif to reconcile when Rasoolullah (Sallallahu Alaihi wa Sallam) besieged them. But on two complaints against this person, Rasoolullah (Sallallahu Alaihi wa Sallam) ruled against him.

- (1) Mughirah ibn Shu'bah al-Thaqafi (may Allah be pleased with him) complained that his aunt was in the custody of Sakhar (may Allah be pleased with him). Rasoolullah (Sallallahu Alaihi wa Sallam) not only ordered him to release but also said that he should take her to his house.
- (2) after this anu Sulaim said, when we were infidels, Sakhr (may Allah be pleased with him) had seized our fountain. Now we have converted to Islam. Rasoolullah (Sallallahu Alaihi wa Sallam) called SaKhr and said that when a nation converts to Islam, it becomes the owner of its life and property. So give them back their fountain. He accepted the decision of Rasoolullah (Sallallahu

Alaihi wa Sallam). The narrator states that when Sakhr (may Allah be pleased with him) accepted both the rulings of the Holy Prophet of Islam, I saw his face getting red with modesty.⁽¹⁸⁾

He did not even consider his achievement in a just decision. The person who deserved a reward under normal circumstances, Rasoolullah (Sallallahu Alaihi wa Sallam) passed two judgements against him.

Similarly, in Sira we find Another Historical Event:

After the conquest of Khyber, the lands there were divided among the Mujahideen. Abdullah ibn Sahl went with his cousin Muhisa to divide dates. Abdullah was on his way when someone killed him and threw his body in a pit. Mahisa filed a complaint before the Messenger of Allah (may peace be upon him). Rasoolullah (Sallallahu Alaihi wa Sallam) asked if he was ready to take oath that Abdullah had been killed by the Jews. Mahiha said: I did not see it with my eyes. He said, then jews will be asked to take oath. Mahiha said, "Holy Prophet! We do not trust Jews. They can swear falsely hundred time? There was no other than Jewish nation. They may have killed Abdullah."

But since there was no witness, he did not punish Jews, and brought a hundred camels of blood-money from the treasury.⁽¹⁹⁾

This action of Rasoolullah (Sallallahu Alaihi wa Sallam) proves that he was merciful and a role model in the promotion of justice in the society. He spent his entire life in promoting social reform and social justice. This is the reason why his Companions also held a very high position in their respective eras in the cause of promotion of equality and justice. In this regard, the point here is that the mention of a high standard of human equality in society will remain incomplete until we examine how Islamic society behaved its great men and elite class. Unless young and elders are behaved equally and the only basis of superiority is not lineage and glory but actions, then only respecting and honoring the young ones is not enough for real equality.

The Role of the Companions regarding the Execution of Justice:

Although the role of all the Companions regarding the execution of justice cannot be described in this brief article, the following is a brief introduction of some important incidents:

Imam Abu Yousuf writes in Kitab al-Kharaj: I have been narrated by 'Abd al-Mulk ibn Abi Sulayman through Atta that he said that Hazrat Umar (may Allah be pleased with him) sent a letter to all his governors to meet him on the occasion of Hajj. So all these people came. He stood up and delivered this speech: O people, I appoint these governors to perform their duties of patronage and supervision with integrity. I have not appointed them at all to harm your life, property and honor. So if any of you have a grievance against any action, stand up.

The narrator says that only one man stood out from all the people that day. He said: Amir al-mu'minin! Your governor has given me a hundred lashes. Hazrat Umar said: Do you want to flog him, come and take revenge on him.

Amr bin Al-Aas got up and said: Amir al-mu'minin! If you start dealing with your governors in this way, they will feel uneasy and It will become a permanent routine that will be followed by those after you. Hazrat Umar Raza said: Then, should I not take revenge on this man when I have seen the Messenger of Allah, may Allah bless him and grant him peace, presenting himself for revenge.

Then He said to the man (who complained) come forward and take revenge on him. Amr ibn al-'Aas said, "Let us see if we can please this man." The narrator says that Hazrat Umar Raza said: You have permission. So they persuaded the man to be paid two hundred dinars (instead of taking revenge). Every whip cost a dinar.⁽²⁰⁾

The matter does not end here, but goes on to say:

Amr ibn al-'As interceded for others, but when it came to one of his son's whipping an Egyptian boy, the petitioner took revenge and hazrat Amr could not say anything. At that time, Omar was saying, "Whip that boy of the noble family". He was also about to punish Amr bin Al-Aas, but this Egyptian forgave him and refused to whip him.⁽²¹⁾

We will now examine the fact that the caliphs and kings, as well as their subjects, were treated with some freedom of expression and imitation in relation to the concept of collective justice.

Omar is addressing the people as the caliph. He says: If anyone sees me making a mistake, straighten me up. One of the common people stands up and says: If we see any mistake in you, we will straighten the edge of our sword. Omar only said to him: "Praise be to Allah who has created in the people of Umar such people who can straighten him only with the edge of their swords."⁽²²⁾

We find Another similar incident in the study of Islamic history which shows the role of the subjects in terms of social justice and this incident is also a unique event in the life of the second caliph and just ruler Hazrat Umar (RA).

Muslims got some Yamani sheets in booty. Hazrat Umar, like all Muslims, received a sheet himself and another for his son Abdullah. because the caliph needed a more cloth, so his son gave him his own cloth. One day you stood up to address the people wearing this cloth and said: "People! Listen and obey." Salman got up and said: It is not obligatory on us to listen and obey you. Omar asked: Why? Salman said: Tell me, from where did you get these clothes, while you got the same sheet (which was not enough for a suit), while you are a tall man? He said: Do not haste, and then he called out O Abdullah, but no one answered. Then he called out: O Abdullah Ibn Umar, he said: O Commander of the Faithful! I am present. Hazrat Umar said: I ask you in the name of Allah, tell me whether the sheet I have

covered is yours or not. He said: Yes. Then Salman said: Now you can order. We will listen and obey.⁽²³⁾

Although a few incidents have been briefly mentioned here with regard to collective justice from the life of Sahaba, we will now present some points related to the collective concept and role of justice in the present.

The Concept of Social Justice in Modern Era:

is the fact that when we compare the teachings of Islam and the clear instructions of the Holy Prophet (PBUH) to today's Western civilization and the way it treats these countries; Islam appears to be friendly, significant and pure in every era of history. Today, we see that in the field of education, training and economic development, those countries of Western civilization are deprived of their purpose. As long as possible, these countries have become a double standard for Western imperial. In addition, humiliating and degrading the human dignity of both the individual and the society, intentionally spreading moral turmoil, inciting and fostering sectarian and religious strife, and robbing nations, parties and individuals in every possible way has become the routine of the powers.

In addition, the religious freedom that the people of the West claim today, they have gone through a period in which they have been found guilty under the pretext of the courts of inquiry and crusades in the East. Even today, their religious freedom is just a show. On the contrary, we can say that Islam and the teachings of the Holy Prophet (PBUH) in contrast to the concept of collective justice taught lessons about the rights of Muslims as well as non-Muslims that Muslims still practice today. It is necessary to narrate one incident in this regard:

Hazrat Omar saw an old blind man begging at a door. Upon inquiring, he was identified as a Jew. You asked him: "What brought you to this state?" He replied: "Jizia (Tax), need and old age forced me to do so. He held his hand and took him home and gave him an amount which was enough for the needs of the time." Then he called the treasurer of the treasury ordered him to pay attention to this person and other persons like him. By God, it is not a matter of justice for us to eat the earnings of their youth and drive them away in their old age. Zakat is for poor and destitute people and he is one of the poor of the People of the Book. Then Hazrat Umar exempted this person and others like him from Jizyah.⁽²⁴⁾

That is why Islam has been at this high peak of universal human social justice which is and will remain untouched by European civilization because it is a civilization of static matter, which is based on murder, bloodshed and coercion. And it teaches to kill each other for interests and commercial markets and this kind of point of view takes away the spiritual element whereas Islam, on the other hand, bases its system on such a comprehensive picture of life, which completely

negates the materialistic way of thinking. He examines the spiritual and moral element of action. That is why Allaah says in the Qur'aan:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

"And the words of your Lord has been fulfilled in truth and in justice.

None can alter His words, He is the Hearing, the Knowing."⁽²⁵⁾

So we can say that the system of the universe is based on justice and balance and He has also commanded human beings to be just. At the same time, the teachings of the Holy Propht, Muhammad Sallallah aliah wa sallam which teach us social justice provide guidance to the Muslim Ummah that if we follow thoroughly it, we will be successful both in the world and Hereafter.

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