

Islamic Rules For A Just Society In The Present Era: A Brief Analysis Of Just Society Of Prophetic (P.B.U.H) Era

Dr Muhammad Amjad¹, Dr. Hafiz Sajid Yaqoob²,
Dr Qaria Nasreen Akhtar³, (Corresponding Author DR .Muhammad
Zafar Iqbal Saeedi)⁴
, Sardar Faiz Ul Hassan⁵, Dr. M. Shafiq Anjum⁶,
Amina Sabir ⁷, Omaina Siddiqui ⁸

¹ Associate Professor, Department of Islamic Studies, Bahauddin
Zakariya University, Multan

Email: amjad_mailsi@yahoo.com

² Admin Officer Controller Office Bahauddin Zakariya
University, Multan

Email: hsybzu55@gmail.com

³ Assistant professor .Dept. Islamic Studies .Bahuddin
Zakariya University Multan.

Email: qariaqaisar@gmail.com

⁴ Assistant Professor Institute of Sufism and Mysticism Bahaudin
Zakarya University Multan

(Corresponding Author)Email: doctorzafarbzu@gmail.com

⁵ M. Phil scholar of Islamic Studies.

Email: hassanbaloch485@gmail.com

⁶ Assistant Professor, Department of Hadith, The Islamia
University Of Bahawalpur.

Email: Shafiqanjum@iub.edu.pk

⁷ Ph. D scholar(Quranic Study).Islamia Uni Bhawalpur.
Lecture in superior group of College Mianchannu.

Email: ibrahimyousaframay@gmail.com

⁸M, Phil Scholar Department of Islamic Studies Bahauddin
Zakariya University Multan.

Email: siddiquiumaima13@gmail.com

Abstract:

The messenger of Allah, Hazrat Muhammad (Peace be upon Him) established a just and peaceful society in Madina that would serve to the whole humanity for many next years to come. The pursuit of a just and equitable society has always been priority in Islam since its arrival on earth. Islamic principles and rules offer a comprehensive framework that confirms the establishment of peaceful

and just society in the present era. This paper aims at presenting a concise examination of key Islamic tenets vital for establishing a just society in contemporary times. This study takes from both the primary Islamic sources and scholarly insights and highlights the vitality of key principles that include social justice, equality, human rights, and governance in achieving a harmonious and inclusive society.

Islamic system and teachings in the current global landscape accompanied by diversity and complexity of modern societies explore the inherent flexibility within Islamic jurisprudence. It procures adaptability to evolving circumstances while keeping the core values enact. Emphasizing the fundamental principle of justice in Islamic teachings, study delves into the importance of social justice in Islam, considering wealth distribution, welfare, and support for the underprivileged. Debate is presented how Islamic economic principles address contemporary economic challenges naming as income disparity and poverty, thereby offering insights into the concept of Zakat and its potential to alleviate socioeconomic imbalances. The role of equality and human rights in establishing a just society is inevitable. Concerning the treatment of women, religious minorities, and marginalized communities, Islamic teachings emphasize the protection of individual liberties. It is Islam that recognizes the inherent human dignity.

The governance depends upon the principles of Shura (consultation) and accountability in Islamic governance systems. This study evaluates the applicability of rules and principles in modern world to assess the potential for Islamic political concepts. Paper concludes the debate with the Islamic rules of governance to act in line with increasing transparency, participation, and social cohesion in contemporary political structures.

Key Words: Justice, Transparent Society, Peace, Islamic Teachings, Equality, Accountability, Modern Era, Prophetic era, Governance and basic human rights.

Introduction:

Almighty Allah says:

"Almighty Allah enjoins justice, kindness, mercy and forbids evil, indecency, cruelty and excess. He advises you so that you learn." ¹

Based on this verse, our topic is "Society based on Justice and Justice in the Prophet's Era", that is, how did Prophet Muhammad (peace be upon him) establish in the society he established during his time? We will try to understand it in the light of Quran and Sunnah. The first principle is that justice is the capital of Islam. The reversal of justice or its opposition is injustice, and just as the Holy Prophet (PBUH) is the Imam of the Prophets, similarly the (PBUH) is the Imam of Justice. Of all the pioneers of justice who have passed in human history Prophet (P.B.U.H), you are the foremost and the highest in the field of justice. The verses that Allah has revealed in the Qur'an regarding justice and fairness are comprehensive, that is, they are universal. Talk in a general tone . For example, the Almighty Allah said: "Allah commands justice and fairness"² or the Holy Prophet (P.B.U.H) was asked to say this, "I have been commanded to do justice between you" ³ and said "Measure". Do full justice in the balance,"⁴ and said: "Allah does not wrong anyone" ⁵

In a Hadith Qudsi, Almighty Allah says:

"O my servants! I have forbidden oppression upon Me and I have also forbidden it among you, so do not oppress one another." ⁶

Hadith Qudsi means that the words are from the Messenger of Allah (P.B.U.H) and the meaning is what has been revealed by Almighty Allah.

This was a brief introduction to what is justice? What is its importance in Islam? And that the opposite of this is oppression and that Allah introduces himself in these words: "He is perfect justice, he does not do the slightest injustice." Moreover, Allah's mercy is heavy and dominates his anger. But if he does not do injustice, then it is not that any power has forced him not to do injustice, if he wants, he can do it, but Allah has made a rule for himself (Sunnah Ilahi), injustice upon himself. It has been declared haram and it has also been declared haram for us. Therefore, it is not permissible for us to turn away from justice and support injustice or support the oppressor. Prophet Muhammad (P.B.U.H) acted on all the verses that were revealed

regarding justice and non-oppression and applied them in his practical life. The meanings in these verses have been applied to the members of the society and shown that this is how justice is done. Allah Almighty's attribute of justice, which we read in his 99 names⁷ is one of the names "Al-Adl". Holy Prophet (P.B.U.H), he is seen as a figure of justice and fairness. Sheikh Abdul Haq Muhaddith Dehlavi is a very great Muhaddith. His book is "Madaraj al-Nabawa", in which he mentions the childhood of the Prophet (P.B.U.H) when he was with Hazrat Halimah Saadia (R.A) in Banu Sa'd. The condition there was that Prophet (P.B.U.H) had a brother who shared milk with him. He only drank from the right side and left the other side for his brother. Hazrat Halimah (R.A) says that whenever I wanted to breastfeed him from the left side, he turned his face away from there. It seems that from the beginning, Almighty Allah had reflected His attribute of justice on them. After that we see that in his childhood he had paternal brothers and sisters, cousins, he was brought up in Makkah.

Even in his youth, we saw the same behavior of him that he used to work on the basis of equality with other youths of Quraish. During his youth, there was a war called "Harb al-Faar", in which he participated like ordinary people, then the construction of the Kaaba, he also participated in it. "Halaf al-Fazul" was a big agreement in which Zubair bin Abdul Muttalib, the uncle of the Prophet (P.B.U.H), was in the forefront. Even if the oppressor has stolen the wealth, he will take it and deliver it to the rightful one. He was also involved in this agreement.

After that, we see that the importance of justice and fairness that Allah has described in our religion is in no way less than the belief in monotheism or the belief in the Prophethood or the belief in the Hereafter. In the Holy Qur'an, we read about many places where we need worship to reach, for example, patience is a place, piety is a place, kindness is also a place, so is the destination of justice, this is also There is a place, it is intended to reach here and for that there are acts of worship and austerities that one has to go through, we see that Allah and the Messenger of Allah (P.B.U.H) have established many social matters on justice. For example, a social issue in Surah al-Nisa of the Holy Quran, we see that Allah has allowed men to marry more than one woman at a time. A Muslim can marry up to four

times, but the basis of this permission is justice and fairness. The third verse of Surat al-Nisa is:

"Marry two, three, three, four or four of the women you like, but if you fear that you will not be able to do justice to them, then marry only one wife." ⁸

Prophet (P.B.U.H) also showed justice in his wives. He used to divide the time on the basis of equality, he used to divide the gifts on the basis of equality. He said:

"O Allah! This is my division which is in my power, that part of the division which is only in your power, and not in my power, do not accuse me in it." ⁹

Scholars have written that this division which is in your power is an apparent division, that is, you give equal attention, you give gifts on the basis of equality. Do not overdo it in these matters, except for the division that is not in your control, it is related to the attachment and inclination of the heart. Man has no control over it. It is mentioned in the hadiths that Hazrat Khadijah was the most beloved of the Prophet (P.B.U.H) and he used to mention her even after her death one day Hazrat Aisha (R.A) said: "O Messenger of Allah! Do you miss Hazrat Khadija (R.A) so much? He said that yes, I remember her, but he also used to send gifts to her friends.¹⁰ The short story is that we are only allowed to marry on the basis of justice.

Even in the propagation of religion, we are commanded to be fair. How can we be fair in preaching religion? In front of you are the people who are listening to you (Audience), among them you have called without distinction of color and race, without distinction of region and nation. Distinction status, is to convey the message of Allah Almighty, to address everyone on the basis of equality. Prophet (P.B.U.H) used to go to all the people, he went to the tribes, he went to the poor, he went to the rich, he went to the chiefs of the tribes on the basis of equality.

Studying the biography shows that the Holy Prophet (PBUH) used to treat his family members as well. In his childhood, his uncle Abu Talib brought him up, made him young, married him, then when he saw that Abu Talib had a large family, he had many children, so he helped him and brought Hazrat Ali (R.A) to his house. , brought him up, adopted him and married him to his daughter Hazrat Fatima (R.A). This

favor was repaid in the form of kindness and was based on justice and fairness.

In the same way, we see that the children who were from the previous husbands of the holy wives of the Holy Prophet (P.B.U.H) also kept them in his house, trained them along with his children and did not make any difference between them. Hazrat Khadija's ex-husband Abu Hala had two sons, one named Hind and the other named Hala. Both of them stayed in his house. Umar, the son of Abu Salama's ex-husband, Umm Salma's wife, was also kept by him. Not only that he kept them on an equal footing with his children, but he used to train them. In the hadith, we read that the Prophet (P.B.U.H) said to a child, "O son! Start eating by reciting Bismillah, eat with your right hand and eat from the place that is in front of you"¹¹. He said these things to Umar bin Abu Salama who was in his house. Raised and trained.

Then we see that you are working with justice and fairness in financial matters as well. An example of this is that there were guests coming to the house of Prophet Muhammad, he was in the house of Hazrat Aisha. One of the mothers of the b

We see that on the occasion of the Battle of Badr, he (P.B.U.H) consulted about the prisoners and it was decided that we would take ransom from the rich prisoners. It was decided that four thousand dirhams will be taken from those who are rich, two thousand will be taken from those from the middle class and those who are poor will be released and pardoned. And those who are educated prisoners will teach ten children of Muslims to read and write and get their freedom. Abul Aas, the son-in-law of the Holy Prophet(P.B.U.H), was also included among the prisoners. He was the husband of the Prophet's daughter Hazrat Zainab. Hazrat Zainab (R.A) was in Makkah, she sent her necklace so that she could redeem her husband by giving the necklace. This was the necklace that Hazrat Khadija gave to her on the occasion of his marriage. So actually that necklace belonged to Hazrat Khadija (R.A). When he saw that necklace, he recognized that it belonged to my late wife Khadjah. Seeing that necklace, he (P.B.U.H) remembered his wife and tears came to his eyes. The Prophet (P.B.U.H) asked permission from the Companions and said , "If you give permission, then I should return this necklace to my daughter Zainab and free her husband Abu

Al-Aas." When all the Companions gave permission, then the Prophet (P.B.U.H) returned the necklace to Abul-Aas and left it. But I also made a condition that you will go back and send my daughter Zainab to Medina. Abu Al-Aas was a polytheist at that time, but he was a true human being. He returned and fulfilled his promise and sent Hazrat Zainab to Medina. From this incident we learn that the Prophet did not take advantage of his leadership. He (P.B.U.H) did not think that I am the Head of the State of Madinah , why should I ask anyone? Rather, you took permission from all the companions and kept the matter open with great clarity that we are releasing the other prisoners with money, so if I return this necklace which belongs to my wife, will you allow it? Human history is unable to show us justice and fairness and such transparency.

In the same way, we see that He is (P.B.U.H) doing justice to the Ansari Companions. When the Prophet (P.B.U.H) conquered Makkah, the Ansari Companions felt that perhaps (P.B.U.H) would not return to Madinah with them and would resettle in their native city of Makkah. Because he (P.B.U.H) was forced to leave Makkah, he had his house in Makkah, his birthplace and his properties there. When Makkah was conquered, the Ansar were alarmed and especially the young Companions started talking. He has returned to his home and will not come back with us. After listening to their words like this, the Prophet (P.B.U.H) delivered a sermon, it is a very eloquent and emotional sermon. It is known from the study of the biography that he gave more booty to the new Muslims of Quraysh because immediately after the conquest of Makkah, the raid on Taif took place, a lot of booty was found and those who became new Muslims were given to him. gave more booty to appease them. At the end of the sermon, the Companions wept so much that their beards became wet. He (P.B.U.H) said, "Don't you like that people take the sheep and goats home and you take the Messenger of Almighty Allah (P.B.U.H) with you?" Then he praised the Ansar and said that I am from the Ansar and I live and die from them and I will go back to Madinah with you.¹²

The most famous example of justice and justice of the Holy Prophet (PBUH) is that of a woman who belonged to Banu Makhzoom, a noble family of Quraish. He stole and the Companions tried to save her and not cut off his hand.

Hazrat Osama bin Zayd (R.A), the son of Hazrat Zayd bin Haritha (R.A), who was the beloved companion of the Prophet and for some time the son of the Prophet (P.B.U.H) Prepared by No Sahabi had the courage to recommend this woman. Therefore, they prepared Hazrat Osama (R.A) to go and talk to him, maybe he would listen to him and this woman would be saved. Hazrat Osama bin Zayd (R.A) went and recommended. He expressed his anger and said:

"Have you come to intercede in any of the boundaries of Allah?" Previous nations were destroyed because if a big man stole, they would let him go, and if a weak man stole, they would punish him. I swear by Allah that if Fatima bint Muhammad (P.B.U.H) had stolen, I would have cut off her hand too" ¹³

The Messenger of Almighty Allah (P.B.U.H) has taught in social life that you should do justice to your children as well.¹⁴ Sometimes we give more to one child, less to another. In our life we make unfair decisions and leave our children fighting among themselves. An interesting incident has been narrated in Hadith books that an Ansari Companion named Bashir bin Saad had two wives. He had a son from his younger wife, whose name was Numan, that is, the son is also a Sahabi and the father is also a Sahabi. Hazrat Bashir gave a gift to his son Numan which was in the form of a garden. Hazrat Nauman's mother, who was Hazrat Bashir's second wife, said to go to the Messenger of Allah (P.B.U.H) and make him a witness to this gift. It must have occurred to him that the rest of the children, who are from the first wife, might disagree. The Holy Prophet asked Hazrat Basheer whether he had any other children. He said that yes, so-and-so is the son of so-and-so, he told everyone. The Prophet (P.B.U.H) said, "Have you given everyone such pieces of land and garden?" He (P.B.U.H) said, "No, you have only given it to Numan." He said, "Don't make me a witness to this cruelty" and he also explained to Hazrat Nu'man that he should return this gift. ¹⁵

As parents, it is our responsibility to consider fairness when giving gifts to children. You have set an example of how you should establish justice and fairness in your children. In the end, the example that is being presented is regarding doing justice to the non-Muslims in the society. The Messenger of Almighty Allah (P.B.U.H) made peace at Hdaybiyah in the year 6 Hijri. Its clauses are well known. One of the provisions

was that if a person from Makkah becomes a Muslim and comes to Madinah, he will be returned, but if a Muslim from Madinah leaves his religion and goes to Makkah, then the people of Makkah will not return him. This condition was apparently against the Muslims, but he accepted it. Now it happened that some women from Makkah converted to Islam and came to him and in Surat al-Mutahnah Allah revealed the verses that he should not return these women. Now it was said in the peace that whoever comes from Makkah as a Muslim, then the Muslims will return him, but there was no explanation for this man and woman. Now when the women started leaving their polytheist husbands, Allah revealed the revelation:

"O you who have believed, when believing women come to you after migrating, check (whether they are believers), and only Allah knows the truth of their faith, then when you know that If they are believers, do not turn them back to the disbelievers." ¹⁶

Upon the revelation of this verse, the Prophet (P.B.U.H) did not send them back to the disbelievers, but those who were their husbands and who had given them the right dowry at the time of marriage (this tradition of right dowry had been going on since the time of Jahiliyyah). So the Holy Prophet (P.B.U.H) did this by sending the dowry of each woman to their husbands on his behalf so that there would be no abuse against them. The order of Almighty Allah came that these women should not go to their husbands because they are polytheists, but these husbands had given the right of dowry, so the Prophet (P.B.U.H) did not allow her to be abused. He was paid by sending him to Makkah.

Conclusion:

These are some examples that have been collected for you from the books of hadiths. Explains how the Holy Prophet (P.B.U.H) established a system of justice and justice in the society, followed justice, in every field of life, in every aspect, be it relatives or children, Muslim neighbors or non-Muslims. Muslim, friend or enemy, He (P.B.U.H) did not leave justice and fairness in his hands.

Of course, there will be many other examples in the books of hadith, but for fear of length, only the above-mentioned examples are limited. We pray to Almighty Allah to include

us among those who stick to justice and keep us away from those who oppress and abuse the creation of God.

In currant era we can get our destination and goal to follow the principles of the justice from the Sunnah of Holy Prophet (P.B.U.H). The seerah of Holy Prophet (P.B.U.H) is the basic key of success in every field of life.

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