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## **ANALYTICAL STUDY OF QUR'ANIC IDEOLOGIES: APPLICATIONS TOWARD FORGIVENESS AND JUSTICE FOR SURVIVAL OF HUMANITY**

Hafiz Hamid Hammad<sup>1</sup>, and Hafiz Masood Qasim<sup>2</sup>

**Abstract:** Intolerance in the behaviour of the common man caused uneasiness in society which resulted in social disputes and is known as a general observation. In such circumstances, the Holy Quran advises practicing forgiveness while dealing with others. This paper presents the importance and role of Qur'anic theories of forgiveness and justice for the social welfare of mankind. Whereas in critical matters, the Holy Quran emphasizes justice, injustice in society resulted in very bad impacts like rebellions and distrust in social institutions. In this case, the Holy Quran stressed justice and promised to bestow, those who are appointed for justice with huge rewards in the life hereafter. For the survival of humanity, forgiveness and justice are two basic elements. This paper deals with the various social situations in which the Holy Quran suggests forgiving or orders to do justice. The role of forgiveness and justice and the relationship between forgiveness and justice in the light of Quranic teachings are presented briefly.

**Keywords:** *Forgiveness, Justice, Survival, Humanity, Rebellions, Distrust, Relationship.*

### **PRELUDE**

In social and collective life, a man depends on another human for a smooth and prosperous constituency of life. Development and welfare of the community are impossible without justice, cooperation, collective justice, social system, tolerance, and forgiveness. Now in recent ages, our societies are facing many challenges regarding

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peace and prosperity. Although, we are facing many huge issues but the main reason for the maximum problems is injustice and intolerance in behaviours. Islam has presented a perfect and logical theory of justice and forgiveness which was practically implemented by the Holy Prophet (PBUH) in the first Islamic state of *Madinah*. In this state, the people of different religions and families were living together with peace and love. It was the first time in human history rights of slaves, women, and war prisoners were defined. All human beings were treated equally.

### **HUMANITY IN ISLAMIC PERSPECTIVES:**

There is no difference between humans; their division into tribes and families is only for their identification not for controversies. All human beings, whether they live in any corner of the world, believe in any religion, are equal being slaves of God and children of *Adam*. A tree has many branches, but its root is one. Therefore, they need to cooperate for the survival of society and humanity. Islam has emphasized human beings respect each other and make mutual relations pleasant. It has been explained that God has created all human beings, so they should fear Allah alone as he desires.<sup>1</sup> He blessed the human with superiority upon his other creatures and bestowed dignity on the children of 'Adam and provided them with rides on the land and in the sea, and provided them with a variety of good things and made them much superior to many of those whom he has created.<sup>2</sup>

In this sense, all human beings are Adam's descendants, and there is a relationship between them, so nobody has any pride in anyone. The Holy Prophet (PBUH) addressed all humanity, saying:

*"O, people! Of course, your lord is one and you are the children of one father, knowing that there is no superiority for a 'Arab over a non-'Arab, nor for a non-'Arab over a 'Arab. Neither is the white superior over the black nor is the black superior over the white - except by piety"*<sup>3</sup>

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<sup>1</sup> Al-Qur'an, 4: 1.

<sup>2</sup> Al-Qur'an, 17: 70.

<sup>3</sup> Aḥmad ibn Hanbal, *Al-musnad* (Riyāḍ: Bait al-Afkār, 1998), Hadith no# 23489.

The human, being a creation of Allah, is a family of Allah. So the person who lives in a family with love, peace, and cooperation is considered well, in the same way, a person living in peace and love in this world is better in the sight of Allah. That is why the wars between human beings based on religions and sects are not appropriate. There is no controversial attitude due to colour vials. It is not true to respect someone because of wealth and degrade because of poverty and weakness, but the measure of good and evil is purity, fear, and obedience of Allah as he requires from human beings and says that he has created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely, the noblest of you, in Allah's sight, is the one who is most pious of you. Surely, Allah is all-knowing, all-aware.<sup>1</sup>

He has narrated not only to Muslims but all mankind and has given them a clear message that there is no difference between all human beings, but all are created in the same manner. The purpose to divide them into different tribes and families is not to create contradictions but because of this purpose, so that they may identify each other.

Allah has only given the same standard of patriotism which is purity, obedience, and fear to his creator and a sense of answering after death about actions, responsibilities, and matters of life. This standard gives a message to the people to live in the world with love, affection, peace, and co-operate with one another. A pious person does not take any action for his interest, which is disliked by Allah, but in the meantime, he takes care of his Lord's pleasure. It is a sensible feature inside someone, so he is a devotee, trustworthy, and worthy of respect, even though he is born in a minor family. Then people like this are guarded by Allah. Allah does not let any kind of distress to them and helps them in such a way that they do not even think about it. Allah Almighty says:

*"Whoever fears Allah, He brings forth a way out for him"*<sup>2</sup>

The biography of the Holy Prophet (PBUH) had signed made many agreements with polytheists of Mecca and people of Book (Christian and Jews) for the protection and survival of humanity and peace so that the oppression and tyrannical system should be stopped, do not kill anyone just because he/she is from other religions or other tribes and families. But the people being humans should respect each other. With this, He

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<sup>1</sup> Al-Qur'an, 49: 13.

<sup>2</sup> Al-Qur'an, 65: 2.

(PBUH) also kept watchful eye on the enemy of humanity so that no corruption could be done anywhere which causes a threat to humanity.

When a person forgets his status or falls into the complex of superiority, then he causes threat for peace and suffering in the diseases like pestilence, stolen, murder, gastrointestinal abuse, and in this case he needs reformation and training.

Today, man has lost his status of dignity and greatness, finding his respect, dignity, and prestige in wrong places, has made the temporary temptation of the world the purpose of his life. Being completely enslaved of selfishness, he is crossing all the boundaries of moral values. There is no respect for man's life. All the moral values which are discriminated against humans and the devil are lost; as a result, the world is very near to destroy. In such circumstances, there is a need for the people to interact with each other for mutual relations of humanity, and to show the right path to those who have forgotten. There should be no religious or sect-based wars or disputes. They should be introduced with such a system that guaranteed the survival of humans and success in both life and life after death.

## **JUSTICE AS A BASIC APPLICATION FOR THE SURVIVAL OF HUMANITY:**

Justice has a deep relation with our practical life, but beyond individual circles, Islam teaches us to adopt collective justice. So, after affecting individual life, in religious collective form affects social, economic, legal, and political aspects. Islam had triumphed over three continents until the end of the first century. Islam had attracted other nations of the world within a very short time because of its aspect of collective justice. This aspect of collective justice of this system of life has been made clear to the people of the world and was embraced by the maximum number of the people. Hundreds of researchers and European scholars are praising the justice system of Islam. In the following paragraphs, individual, collective, social, political, economic, and legal aspects of justice will be discussed.

## INDIVIDUAL JUSTICE:

As far as individual justice is concerned, Islam has drawn a circle of rights and duties to an individual. It has been given an explicit sense of lawful and unlawful. He has been instructed to avoid all aspects of oppression, polytheism, dishonesty, break commitments, bad character, deceit, and immoralities. From birth to death, a Muslim has to relate to the various institutions and matters of society. *Sharia* has advised him to adopt and follow justice in every aspect of individual life:

*"O you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa. Fear Allah. Surely, Allah is All-Aware of what you do"<sup>1</sup>*

He also said:

*"Say, My Lord has ordered me to do justice".<sup>2</sup>*

The scholars of religion and Islamic laws are well aware of the fact that Islam wants to create a collective atmosphere as a result of individual training. All Worships are collective. Mosques, schools, and society are also collective institutions. Collective justice requires floating the universal aspect of justice. The process of justice is related to the individual, family, society, and all institutions of the state. This may be a proper religious explanation for us regarding the rights of children, parents, neighbors, legal rights, inheritance rights, basic rights, rights of self-determination, and international rights. How Islam has established the rights of prisoners of war and jihad that there is no even a single example in the world history before Islam. Treaty of *Madinah* protects the rights of individuals belonging to different religions and nations in the Islamic state.

## SOCIAL AND COMMUNAL JUSTICE SYSTEM:

Islam has given a lot of importance to social rights in collective justice. There are many fantasies in the world regarding family backgrounds. Due to discrimination of color and race in human society, injustice is promoted. The Holy *Quran* has added the attributes of the people in worship and rituals rather than color and race:

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<sup>1</sup> Al-Qur'an, 5: 8.

<sup>2</sup> Al-Qur'an, 7: 29.

*"O mankind, we have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely, Allah is all-knowing, all-aware".<sup>1</sup>*

## IMPORTANCE OF SOCIAL INTEGRATION:

The importance of social integration is also known from this part of the Sermon *Hajj al-Widā'*, in the statement as mentioned above, the Holy Prophet (PBUH) said that "O people, you are all children of Adam, and Adam is made with clay. There is no superiority for a 'Arab over a non-'Arab, nor for a non-'Arab over a 'Arab. Neither is the white superior over the black nor is the black superior over the white, except by piety.

Models of social justice are the most valuable asset of Islamic history. This is the aspect of justice that had made the slaves equal to the masters and has given a great lesson to work under them. Especially the rights are given to women, is the greatest aspect of social justice. Islam is the only religion in the world, which protects women's supremacy and has been, awarded the highest rank. Similarly, Islamic teachings regarding the rights of widows and orphans in the social context are also a matter of attention.

## POLITICAL JUSTICE:

Islam wants to establish a community of the people and the state in a collective system. The state of *Madinah* is the first example of collective and social justice. The establishment of political justice in the Islamic state leads people and institutions to get rid of every kind of cruelty. The state is the name of a power under which different people and institutions operate firmly with justice and the state defends all kinds of oppression and distrust. Regarding political justice, the State also protects people from the oppression of administrative institutions. If political justice is not maintained, then society and state exist in danger. The Holy Prophet (PBUH) aware *Abu Dhar* (RA) about the importance of management:

O *Abu Dhar*! You are a weak man and the government's position is trust. This position will cause respite and renunciation on the Day of Judgment, rather than the person or

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<sup>1</sup> Al-Qur'an, 49: 13.

official who has tried his best to perform the right of his designation and right of responsibilities assigned to him.

Islam also commits justice to non-Muslims. As said in the Holy *Quran* by the Holy Prophrt (PBUH) that he had been ordered to do justice among them.<sup>1</sup>

The order of justice addressed in this verse is for Jews, it is being said that the Prophet (PBUH) has been ordered to maintain justice between Jews who were not just non-Muslim but also His enemy. So Jews of Medina used to bring their cases to Him and He (PBUH) used to make their decisions with fairness and justice, as Allah Almighty said in the Holy *Quran*:

*"O, you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa. Fear Allah. Surely, Allah is All-Aware of what you do".<sup>2</sup>*

Similarly, in another verse, the Holy *Quran* stated:

*"Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do good to them, and deal justly with them. Surely Allah loves those who maintain justice".<sup>3</sup>*

When after the victory of Battle of *Khybar*, the Prophet (PBUH) appointed '*Abdullah Ibn Rawahah* for settlement of recovered lands and send him to *Khybar* where Jews offered him a bribe for getting extra and undue favor but he refused and said: that the love and order of the Prophet (PBUH) is more dear to me than your lands. The Jews said that the system of earth and sky is established due to this equality and justice.

It is important of justice in Islam that it has not been left only at the mercy of the law, but it has been included in the duties of religion, and the wrongdoer has been warned severe punishments in the Hereafter. The law also punished in the case of violations of

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<sup>1</sup> Al-Qur'an, 42: 15.

<sup>2</sup> Al-Qur'an, 5: 8.

<sup>3</sup> Al-Qur'an, 60: 8.

social, economic, and political justice, and even is answerable before Allah. The Holy Quran stated that the unjust shall not prosper<sup>1</sup> and Allah does not like the unfair.<sup>2</sup>

### **BASIS OF COLLECTIVE SOCIAL JUSTICE:**

The Islamic collective social justice is not based on any social contract, which is interpreted in every period by rulers for their interests. The source of the Islamic Code of Law is not according to the liking or disliking of any person or group, but the rules and principles that are devised by the Creator, who brings all the life matters in unity. The human society, which has double moral standards, cannot maintain collective social justice.

### **SOVEREIGNTY OF ALLAH ALMIGHTY:**

Collective social justice must establish the sovereignty of Allah Almighty wherever the human being is found with sovereign authority. It is possible only when excluding basic contradictions from life, to be directed only by the guidance of Allah in political, social, educational, legal, and cultural issues. So the first foundation of Islamic solidarity is based on pure *tawhīd* (oneness of Allah). One of the main demands of *tawhid* is that the Creator of the universe should be worshipped only and wherever the person has authority, he should adopt excessive justice.

### **JUSTICE OF FREEDOM:**

The second important foundation of solid collective social justice is freedom; a person should free himself from the prejudices that sometimes family practices, traditions, customs, and clerics of centuries-old practices get the status of law. When holy prophet *Muses* (AS) and *Hārūn* (AS) had invited his nation to establish peace and integrity, their reaction was too disappointing and they said “have you come to us to turn us away from

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<sup>1</sup> Al-Qur'an, 6: 21.

<sup>2</sup> Al-Qur'an, 3: 140.

the way on which we have found our fathers, and so that you both have supremacy on earth? We are not going to believe in you.<sup>1</sup>

Prejudice and pride in the traditions of ancestors are against the Islamic concept of right and wrong. Universal moral and justice system prescribed by Islam can be maintained with rules, regulations, and orders of Allah almighty and decisions of the Prophets. If it is not done, then human disgrace his Creator and denies the guidance of the Prophets, which called cruel and unjust.

In terms of freedom, it also includes a person's freedom of consciousness and freedom of judgment. He should not be imposed with such concepts and culture that collapses with his basic beliefs. So today, polar imperialism under the banner of globalization is engaged in imposing its culture on the world through education, economic strategy, political pressure, it is a clear form of aggression. It is a suspension or pursuance of freedom. Moreover, it is to paralyse the intelligential potentials of others enslaving them by fake propaganda of media. The Islamic social and justice system gives full authority to each individual to authorize or reject any action in the light of awareness and knowledge, by the freedom of expression, speech, and actions. Contrary to its dictatorship or a kingdom, capitalist system or socialism, by its economic and political grip, practically snatched the decision power of individuals and enslaved them to imperialism. The Islamic justice system is the name of salvation from this exploitation.

### **EQUALITY OF HUMAN BEINGS:**

The third base of the Islamic collective and social justice system is to declare equality of human beings because all human beings are the sons of Adam and there is a brutal attitude to make any difference between them based on color, race, and language. Therefore, all human beings are equal to the law. However, the demand for wisdom is that their responsibilities and answers are not the same as per differences in their duties assigned according to their capabilities. Therefore, as a human being their rights are the same as believers and Muslims, but the difference in reward according to their responsibilities, abilities, and performance is a natural requirement.

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<sup>1</sup> Al-Qur'an, 10: 78.

The basis for the distribution of wealth in the collective social justice system of Islam has been termed as abilities, capabilities, and needs. If someone is merited but does not want to struggle, despite having abilities but does not use his abilities, then he cannot be equal to those who used his abilities and perform his duties with justice. Although there is no base for the class system, the rule and superiority of wealth and resources are also declined. It is a capacity-oriented system asset that can only be attributed to those who are eligible.

### **JUSTICE IN OPPORTUNITIES:**

Islam also provides the necessary opportunities for all mankind to struggle and to provide opportunities for reasonable sustenance, as well as to establish a solid system in the society, and it is the responsibility of society and government to ensure opportunities for everyone. Those who are compelled should be provided such support to live with respect. To achieve this objective, Islamic ideology stabilizes the collective *zakāt* and charity system. On the other hand, it creates self-reliance in the weak elements of the society to make them eligible by improving their financial and training needs.

In any human society, as a result of accidents, anyone can lose his wealth and sources of income, the concept of collective *takāful* in Islamic society came into existence with the formation of Islamic society, and based on human sympathy and cooperation, the institution of society, which in turn, contributes to its participation, fulfills the loss.

### **FORGIVENESS AS AN APPLICATION FOR THE SURVIVAL OF HUMANITY:**

The word “*عفو*” is one of the attributes of Allah Almighty. It means the one who forgives the sinner and the criminal who deserves punishment.

All the Prophets, especially Holy Prophet (PBUH), were perfect models and examples of *‘afw*, the practical life of the Holy Prophet (PBUH) is the biggest, bright and clear evidence of this claim.

It is mentioned in all the writings of *Sīrah* that people who suffer him, saddened, troubled in difficult situations, distressed and afflicted him, persecuted him, swearing,

snatching with stones, declaring mental disorders to the Prophet, the sectarian, the majesty and the devil as such, who forced Him to migrate from His homeland. When at the time of victory over *Mecca* at 8<sup>th</sup> AH, they were presented before Him as defeated and helpless warriors, then He (PBUH) forgave them with heart and soul and prayed to Allah to forgive them. It is the reason that the people who wanted to exile Islam from their town, now Islam is penetrated in their hearts.

To make peace and prosperity in human society, Allah Almighty and the Holy Prophet (PBUH) has emphasized forgiveness and blessings. In the Holy Quran, the virtue, reward, and importance of forgiveness are described in many places in clear words.

The best attributes of God's righteous servants, where there is mentioned, the best and the first attribute is forgiveness. As the anger of a person is a natural act, and it caused a threat to the peace of society as it is the main reason for murders, disturbance, bloodshed, and hostility in society. Therefore, Islamic *Shari'ah* has declared forgiveness, its only remedy. But it is well remembered that the command of forgiveness in such matters that belongs to the person's own, and if the matter is of respect to Islam, and the Prophet of Islam, then there is no compassion and frustration about the anger of Islam. It is not permissible for those disbelievers, infidels, and anti-Islamic forces who are trying to destroy Islam and Muslims. Similarly, to stop and eliminate social evils, even in issuing legal sentences/punishments, there will be no forgiveness, otherwise, it will destroy the moralities and distress the peace of the world.

In the *Hadith* and the Holy *Qur'an* as well, where you find thousands of incidents of the Holy Prophet (PBUH), He has given us teachings and encouragement about forgiveness. It is narrated from *Abu Hurayrah* that the Messenger of Allaah (PBUH) said:

*"Allah gives honor to the one who forgives"*<sup>1</sup>

The Holy Prophet (PBUH) said:

*"You have mercy upon the creatures, Allah will grant mercy to you, and forgive you, Allah will forgive you"*<sup>2</sup>

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<sup>1</sup> Muslim ibn Ḥajjāj, *Al-Ṣaḥīḥ* (Riyāḍ: Dār al-Salām Printing Press, 1999), Hadith no# 2588.  
<sup>2</sup> Aḥmad ibn Hanbal, *Al-Musnad*, Hadith no# 6541.

Abū Huryrah narrates that the Holy Prophet (PBUH) said:

*"Whoever receives his brother apologizes; accept his excuse, whether he is right or wrong. If you do not do it, do not come to my pool"*<sup>1</sup>

He also narrates in other *hadith* that the Holy Prophet (PBUH) said:

*"The three habits which are within, Allah will take easy calculations from him on the Day of Judgment and enter Paradise with His mercy." The Prophet (peace and blessings of Allah be upon him) said, "What are the three attributes that our parents have sacrificed on you?" The Prophet (PBUH) replied: "Produce it to those who deprive you, join those who associate with you, work with Him and those who are unjust to you, work hard. When you do this, enter into Paradise"*<sup>2</sup>

Today, our society is full of revengeful emotions on every side, our moral habits are licking the dignity of the oppression, listening to bricks from stones to everywhere, mistakes and crimes. Above all, the punishment and reverence of evil are seen in the form of cruelty and sadness. Today, our heart, mercy, patience, and affliction are being eradicated to such a high degree. That is why, our collective power has become a paradigm and we have become a paradigm, mutual hatred, fighting and revolt have led to our beauty, glory, love, and devotion and due to mutual distress.

## CONCLUSION

All human beings, whether they live in any corner of the world, believe in any religion are equal, and deserve individual, economic and political justice. Islam has drawn a circle of rights and duties to an individual. It has been given an explicit sense of lawful and unlawful. Islam has given a lot of importance to social rights in collective justice. There are many fantasies in the world regarding family backgrounds. Due to discrimination of color and race in human society, injustice is promoted. Islam wants to establish a community of the people and their state in a collective system. The state of *Madinah* is the first example of collective and social justice. The establishment of political justice in the Islamic state leads people and institutions to get rid of every

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<sup>1</sup> Abū 'Abd-Allah Muḥammad ibn 'Abd-Allah, *Al-Mustadrak* (Cairo: Dar al-Haramain), Hadith no# 7338.

<sup>2</sup> Ibid., Hadith no# 3970.

kind of cruelty. It is the importance of justice in Islam that it has not been left only on the mercy of the law, but it has been included in the duties of religion, and the wrongdoer has been warned severe punishments in the Hereafter. Collective social justice must establish the sovereignty of Allah Almighty wherever the human being is found with sovereign authority. Islam also provides the necessary opportunities for all mankind to struggle and to provide opportunities for equitable sustenance, as well as to establish a solid system in the society, and it is the responsibility of society and government to ensure opportunities for everyone, and those who are compelled, should be provided such support to live with respect. To make peace and prosperity in human society, Allah Almighty and Holy Prophet *Muhammad* (PBUH) has emphasized forgiveness and blessings. In the Holy *Quran*, the virtue, reward, and importance of forgiveness are described in many places in clear words.

The best attributes of God's righteous servants, where there is mentioned, the best and the first attribute is forgiveness. As the anger of a person is a natural act, and it caused a threat to the peace of society as it is the main reason for murders, disturbance, bloodshed, and hostility in society, therefore, Islamic *Shari'ah* has declared forgiveness, its only remedy.

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