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ANALYTICAL STUDY OF QUR’ANIC IDEOLOGIES: APPLICATIONS TOWARD FORGIVENESS AND JUSTICE FOR SURVIVAL OF HUMANITY

M. Hamid Hammad¹, and Masood Qasim²

Abstract: Intolerance in behaviour of common man caused uneasiness in society which resulted in social disputes and it known as general observation. In Such circumstances, the Holy Quran advises to practice forgiveness while dealing with others. This paper presents the importance and role of Qur’anic theories of forgiveness and justice for social welfare of mankind. Whereas, in critical matters, the Holy Quran emphasizes on justice, injustice in society resulted very bad impacts like rebellions and distrust on social institutions. In this case, the Holy Quran stressed for 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 to forgive or orders to do justice. Role of forgiveness and justice and relationship between forgiveness and justice in the light of Quranic teachings are presented briefly.

Keywords: Forgiveness, Justice, Survival, Humanity, Rebellions, Distrust, Bestow.

PRELUDE

In social and collective life, a man depends on other human for smooth and prosperous constituency of life. Development and welfare of community is impossible without justice, mutual cooperation, collective justice, social system, tolerance and forgiveness. Now in recent ages, our societies are facing many challenges regarding peace and prosperity. Although, we are facing many huge issues but main reason of maximum problems is injustice and intolerance in behaviours. Islam has presented a perfect and

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logical theory of justice and forgiveness which was practically implemented by the Holy Prophet (pbuh) in first Islamic state of Madinah. In this state, the people of different religions and families were living together with peace and love. It was 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. As a tree have many branches, but its root is one. Therefore, it is very important for them to cooperate with each other for the survival of society and humanity. Islam has emphasized human being to respect each other and to make mutual relations pleasant. It has been explained that God has created all human beings, so they should fear Allah alone:

"O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two ".\footnote{1}

Allah Almighty blessed the human with superiority upon his other creatures:

"And We bestowed dignity on the children of ʿAdam 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 We have created ".\footnote{2}

In this sense, all human beings are an Adam's descendants, and there is a relationship between them, so nobody has any pride on anyone. The Messenger of Allah (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 ʿArab over a non-ʿArab, nor for a non-ʿArab over a ʿArab. Neither is the white superior over the black, nor is the black superior over the white -- except by piety”\footnote{3}

\footnote{1} Al-Qur’an, 4: 1.
\footnote{2} Al-Qur’an, 17: 70.
\footnote{3} Ahmad ibn Hanbal, Al-Musnad, (Riyadh: 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 measure of good and evil is purity, fear and obedience of Allah. Allah says:

'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".¹

In this verse, Allah 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 in 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 fearful to his Creator and sense of answering after death about actions, responsibilities and matter of life. This standard gives a massage 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 own personal 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 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 help 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"²

If we study the biography of Hazrat Muhammad (pbuh), then we see that the Messenger of Allah (pbuh) had signed made many agreements with polytheist of Makkah 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

¹ Al-Qur’an, 49: 13.
² Al-Qur’an, 65: 2.
anyone just because he/she is from other religions or from other tribes and families. But the people being humans should respect each other. With this, He (pbuh) also kept watchful eye on the enemy of humanity so that no corruption could be done anywhere which causes threat to humanity.

When a person forgets his status or fall in complex of superiority, then he cause 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 at 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 between human and devil are lost; as a result the world is very near to destroy. In such circumstance there is a need for the people to interact with each other for mutual relations of humanity, and to show 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 which guaranteed the survival of human and success in both in 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 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 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 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”.1

"Say, My Lord has ordered me to do justice”.2

The scholars of religion and Islamic laws are very 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. The 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 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 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:

1 Al-Qur’an, 5: 8.
2 Al-Qur’an, 7: 29.
IMPORTANCE OF SOCIAL INTEGRATION:

The importance of social integration is also known from this part of the Sermon Hajj al-Wida’, in which Holy Prophet (pbuh) said:

"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 most valuable assert of Islamic history. This is the aspect of justice that had made the slaves as equal to the masters, and has given a great lesson to work under them. Especially the rights 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 them highest rank. Similarly, Islamic teachings regarding the rights of widow and orphan 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. 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 oppression of administrative institutions. If the political justice is not maintained, then society and state exist in danger. In a Hadith, the Messenger of Allah (pbuh) aware Hazrat Abu Zar (رضي الله عنه) about the importance of management:

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

1 Al-Qur’an, 49: 13.
official who has tried his best to perform the right of his designation and right of responsibilities assigned on him.

Islam also commits justice with non-Muslims. It is said in the Holy Quran:

"And I have been ordered to do justice among you".¹

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 fair 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".²

Similarly on another place 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".³

When after the victory of Battle of Khyber, the Prophet (pbuh) appointed Hazrat Abdullah Ibn Rawaḥah for settlement of recovered lands and send him to Khyber where Jews offered him 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 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. The law also punished in the case of violations of social, economic and political justice, and even is answerable before Allah. The Holy Quran stated:

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¹ Al-Qur’an, 42: 15.
² Al-Qur’an, 5: 8.
³ Al-Qur’an, 60: 8.
"The unjust shall not prosper".¹

"and Allah does not like the unjust²"

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 own interests. The source of 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:

It is necessary for collective social justice to 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 Tawḥīd (oneness of Allah). One of the main demands of Tawḥīd is that Creator of 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 Hazrat Musa (عليه السلام) and Hazrat Haroon (عليه السلام) had invited his nation to establish peace and integrity, their reaction was that:

¹ Al-Qur’an, 6: 21.
² Al-Qur’an, 3: 140.
"They said, :Have you come to us to turn us away from 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".1

Prejudice and pride on the traditions of ancestors is against the Islamic concept of right and wrong. Universal moral and justice system prescribed by Islam can 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 it dictatorship or a kingdom, capitalist system or socialism, by its economic and political grip, practically snatched the decision power of individual and enslaved them to imperialism. Islamic justice system is the name of salvation from this exploitation.

EQUALITY OF HUMAN BEINGS:

The third base of 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 on the basis of 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 of their duties assigned according to their capabilities. Therefore, as human being their rights are the same as believer and Muslim, but difference in reward according to their responsibilities, abilities, and performance is a natural requirement.

1 Al-Qur’an, 10: 78.
The basis for distribution of wealth in the collective social justice system of Islam has been termed as abilities, capabilities and needs. If someone is merited but do not want to struggle, in spite of having abilities but do not uses 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 is 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 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. In order to achieve this objective, Islamic ideology stabilizes collective zakat and charity system. On the other hands, 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 Takaful in the Islamic society came into existence with the formation of Islamic society, and on the basis of human sympathy and co-operation, the institution of society, which in turn, contributes to its participation, fulfills the loss.

FORGIVENESS AS AN APPLICATION FOR THE SURVIVAL OF HUMANITY:

"عفو" is one of the attributes of Allah Almighty. It means the one who forgives the sinner and criminal who deserve punishment.

All the Prophets, especially Hazrat Muhammad (pbuh), were perfect model and examples of "عفو", 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 Seerah 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 Makkah at 8th year of Hijra, they were presented before Him as defeated and helplessness 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.

In order to make peace and prosperity in the human society, Allah Almighty and His last prophet, Muhammad (pbuh) has emphasized on forgiveness and blessings. In the Holy Quran, the virtue, reward and importance of forgiveness is described at many places in clear words.

The best attributes of God’s righteous servants, where there is mentioned, the best and first attribute is forgiveness. As the anger of a person is a natural act, and it caused threat to peace of society as it is the main reason of murders, disturbance, bloodshed and hostility in society. Therefore, Islamic Sharia 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 who disbelievers, infidels and anti-Islamic forces who are trying to destroy Islam and Muslims. Similarly, in order 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 world.

In the Hadith and in the Holy Quran as well, where you find thousands of incidents of Prophet Muhammad (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"¹

The Holy Prophet (pbuh) said:

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¹ Muslim ibn Ḥajjāj, Al-Ṣaḥīḥ (Riyāḍ: Dār al-Salām Printing Press, 1999), Hadith no# 2588.
"You have mercy upon the creatures, Allah will grant mercy to you, and forgive you, Allah will forgive you."

Hazrat Abu Hurayrah narrates that the Messenger of Allah (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."

Hazrat Abu Hurayrah narrates that the Messenger of Allah (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 is 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 hardly. When you do this, enter into Paradise."

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 is seen in the form of cruelty and sadness. Today, our heart, mercy, patience and affliction are being eradicated from such a high degree. That is why, our collective power has become a paradigm and we have become 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 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

1 Ahmad ibn Hanbal, Al-Musnad, Hadith no# 6541.
2 Abu ‘Abd-Allah Muḥammad ibn ‘Abd-Allah, Al-Mustadrak, (Cairo: Dar al-Haramain), Hadith no# 7338.
3 Ibid., Hadith no# 3970.
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. Establishment of political justice in the Islamic state leads people and institutions to get rid of every kind of cruelty. It is 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. It is necessary for collective social justice to 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 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. In order to make peace and prosperity in the human society, Allah Almighty and His last prophet, Muhammad (pbuh) has emphasized on forgiveness and blessings. In the Holy Quran, the virtue, reward and importance of forgiveness is described at many places in clear words.

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