

Concepts of Social Justice: An Islamic Perspective

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Abstract:

Whole world is witnessing turmoil engulfed by an unending conflict and the causes may not be open to general public but it is largely rooted in the race for hegemony. This commotion will prolong till people don't realize it and don not struggle to destroy the hegemony of evil doctrine. There are many avenues through which this doctrine can challenged and Social Justice is one such aspect which can shape the worldly affairs under one umbrella. But certain things are warranted too and it needs to be ascertained as what will determine Social Justice. The conception of Social justice finds its significance in every blissful society as no individual with human compassion would like to impair others. Different definitions and frameworks have been put forward to establish impartiality and that may govern the state of affairs of a county. But there still exist difficulty in shaping impartiality throughout the world. This paper in an attempt tries to explore the pros and cons of the manmade laws for developing impartiality and then finally outlines the framework proposed by the Almighty Allah, 'The Lord of Lands'. The researcher has compared rules and penalties instituted by mankind and those revealed in the Book of Allah, "Al-Quran". Also comparison has been drawn between US and Saudi Arabia with respect to statistical data determining offense in two countries where in manmade laws are predominantly exercised in US and those of Islamic laws in Saudi Arabia. Every effort has been made to epitomize the significance of supreme social justice and process of its accomplishment that would largely promote good to a common person.

Keywords: Fairness, Consistency, Impartiality, Globe, Social Justice and Al-Quran

1. Introduction

Ethics as a premise governs morality, honesty and integrity. When moral principles attain the central stage and the existent system attempts to sustain integrity with greater emphasis on justice and fairness, people deem it as system having provision for Social Justice. But ethics itself is composed of manmade laws which cannot take the chair over worldly affairs at large. This is primarily for the reason that if the concept of Ethical Relativism be scrutinized, it says that there are no laws rather general laws that apply or can be applied to whole world, instead there are laws that fit to one part of the globe and not to other parts. This in other words means that there are no such laws that are general and can be applied to whole world, and as a result there arises diversification of a law which then becomes the source of disagreement and

conflict. This can be best understood by the example from times in the history of Islam when anyone would be found being involved in fornication case, the Ruler of the times would simply order to bury him/her live with his/her head above the ground and everyone being around the spot would be asked to pelt stones at the culprit (*and this process in Islam is called Sangsaar/ Rajm*) and that would not just punish the offender but this would curb such misdemeanor in future. Further, there are loads of returns associated with such system which have been presented in later part of this study. But this way of curbing the felony and misdemeanor does not suit to all powers of the world as people today talk against nations adopting such methodology of Social Justice. The newsmakers show such videos as evidence for being cruel in nature to the whole world terrorizing mankind about Islam and spread untrue and false **acquisitions** about brutality of Islam. So countries like India, US and other major powers consider this to be in opposition to moral principles but on the other hand it is code of conduct for a fundamental Muslim. And it is moral right of every Muslim to carry forward such Ideology as they follow the designer of whole humanity i.e. Allah the Almighty Alone. If inhabitants in every corner of the Globe become cognizant about what penalty Allah has been decreed regarding fornication (Zina) in Quran, unwanted desires would hardly emerge and shall prevent any future calamity that may befall on duped and victimized sister of ours in any part of the world and shall prevent the convict beforehand from committing such felony. Allah, the Most High, says,

{The woman and the man guilty of fornication, flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: And let a party of the believers witness their punishment.} (An-Nur: 2)

The punishment mentioned in the last verse addresses only unmarried fornicators in the world as argued by the scholars. In case of married adulterers (even if they experienced marriage before) they must be stoned until death as postulated by the Prophet (Peace be upon Him). But if they escaped the worldly punishment and died without making repentance, they will be tortured in the Hell-Fire with lashes of Fire. **(Imam Shamsu ed-Deen Dhahabi)**

Also Chapter-4, Surah 'Nisa' of Qur'an, "which discusses the punishment of lewdness" Verse 15 of this Surah-4 reads, "As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation). "(4:15).

It is worth to mention here that these commandments are irrelevant as far as the regionalism is considered, since Allah's verdict is for whole humanity and not for any particular community of the world.

So to conclude, ethical relativism does hold part in the state of affairs in present circumstances and when such becomes the case problems crop up within the system and

accomplishment of justice linger on only as a dream. Contrary to Ethical Relativism, the practice of Islamic doctrine does foster righteousness with fairness and impartiality.

2. Objectives of Paper

1. To scrutinize the man made concepts of Social Justice.
2. To analyze the Concept of Social Justice as revealed in the Book of Allah.
3. To outline the frame work of Social Justice entirely based on the rulings outlined in Quran and decreed upon by Almighty Allah Himself.
4. To present some secondary data related to the theme.

3. Conceptual Framework of The Study

The Theoretical Model of Social Justice comparing General Methods and those instituted in Islamic Jurisprudence which this is intended

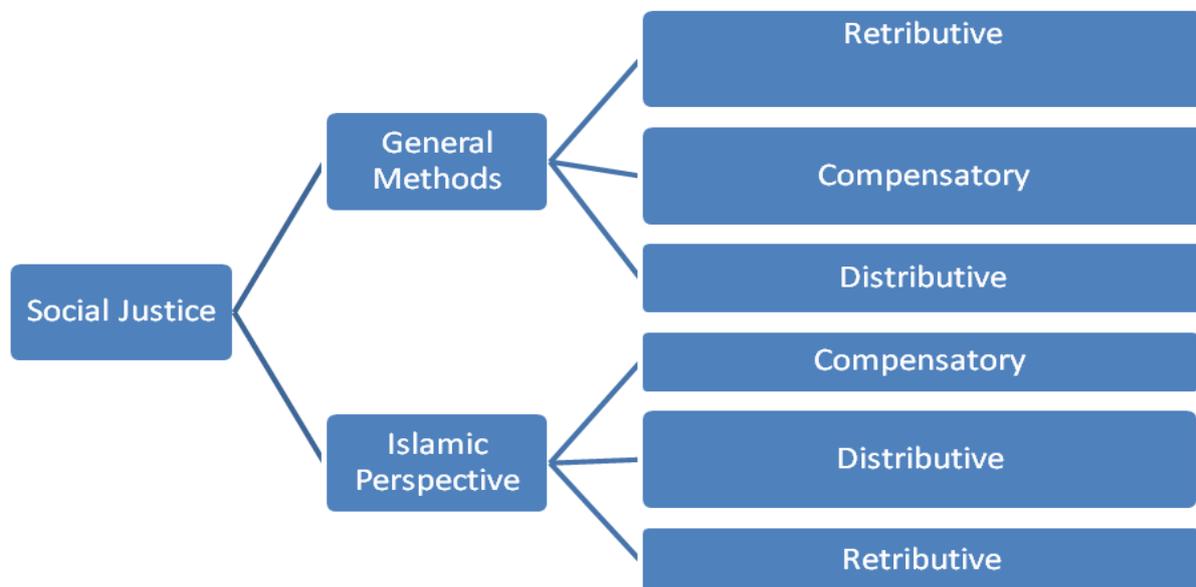


Figure 1: Theoretical Model of Social Justice

4. Basic Definitions and Theoretical Frameworks

Social justice is the means of accomplishment of fairness and impartiality within the society. A socially just society is defined by its advocates and practitioners as being based on the principles of equality and solidarity. This pedagogy also upholds the philosophy that the socially just society both realizes and values human rights and as well as recognizes the decorum of every mankind. The Constitution of the International Labour Organization affirms that "Universal and lasting peace can be achieved only if it is based upon social justice." Furthermore, the Vienna Declaration and Programme of Action treats social justice as a purpose of the human rights education. Social justice can also be characterized as rights and freedom, distributing benefits and burdens, compensating for the loss and punishing the

convict for his/her criminal activities. An assortment of different man made (General) systems of Social Justice have been present here under.



Figure 2: Basic Social Justice

Distributive Justice

Based on the philosophy of allocation, advocates of the distributive system strive to formulate a system whereby justice can prevail and as per this system benefits and burdens should be distributed fairly so as to accomplish impartiality. The distributive system includes various sub-systems and have been discussed here underneath:

Justice as Equality: Egalitarianism

Egalitarianism theory upholds that inhabitants within a society are not poles apart hence all the benefits and burdens should be divided equally, in other words everyone should get equal shares of benefits and burdens of the society or the group they belong. The ideology of egalitarianism treats every one equal irrespective of any difference be it gender basis, race basis or colour distinction and here everyone is given equal treatment. Not to be taken away by the conception of equality, the principle of egalitarianism is not free from imperfections because it cannot be expected that everyone in the society would be equal and identical and is known fact that there has to be differences in terms of health, gender, abilities, efforts, intellectual abilities and age as well. So this concept of treating people equal and indistinguishable cannot work for such society where inhabitants differ from each other on the basis of several characteristics. So when the promoters and sponsors of this system allocate burdens equally without keeping in mind the aged people, people with disabilities etc

then how far it is justified and believable that justice and fairness can be achieved? Well questions like this will be asked if people make egalitarianism as a system of Social Justice.

Justice As Based On Needs and Abilities: Socialism

Socialism concept encourages the view that inhabitants of the society having more needs should be given more benefits and masses being more prospective, having higher potential should be given more burdens to work on. The socialism design also called collectivism presents society as one family where all the folks work together in collaboration with empathy and for members having deficiencies at large. The folks earning more than other contribute higher than the one earning lesser and likewise the inhabitants having more abilities and better physical conditions work harder than the disabled persons. But this approach is also having limitations as such system leads to stagnant and dormant economy. The concept of inducement does not prevail in such quiescent structure. Exertion from the populace hangs back up to the extent that they only strive to fulfill their basic needs. There seizes the concept of freedom of choice as everything is controlled by head agency of the state like state Government. The various features of Socialistic system are enlisted below:

1. From each according to his ability, to each according to his contribution. This system Emphasizes on profit being distributed among the society or workforce in addition to receiving a wage.
2. Government regulation is necessary.

Justice Based On Contribution: Capitalistic Justice

Under this system, justice is accomplished through the process of contribution i.e. to say whatever a person contributes towards superior outcome, he/she would get higher and comparable benefits. Contrary to it, if a person contributes lesser he/she would be entitled to that figure contributed only and if a person doesn't contribute anything he/she would not be entitled at all. Uniqueness of this system is to promote Laissez Faire, Free Economy, Right of Private Property, and Freedom to use Own Property. So clearly this view suggests a free will on the part of producer that whatever he/she desires to do with his/her earnings he/she is free to do it. One important concept the capitalistic advocators are putting to the fore is the effort formula: that is the more efforts one puts in, he/she should receive more benefits irrespective of what actually his/her efforts fabricate. It is mainly based on Puritan Ethics where it says that every individual has a religious obligation to work hard at his calling (*the career to which God summons each individual*). This system has the limitation of poorer becoming more poorer and richer getting richer and hence increase in Ginni coefficient. Further, the capitalist would always like to have upper hand on the disadvantaged one and there reap up numerous problems related to justice and it gives scope to address the limitations of this system as well.

Retributive Justice

This system is based on fairly blaming or punishing people for doing wrong or in other words, people get punished for what they commit so as to have fairness to others. But there are several questions that one will ask when people talk about retributive justice and the questions can include:

- i. **The question of Ignorance or unawareness:** How can we punish people if they are unaware or ignorant?
- ii. **The question of flimsy or insubstantial background:** Where we can't chastise and punish the suspected convict on having no evidence for the crime committed.
- iii. **The question of consistency:** Whether such punishments are being adopted in consistency or it is just based on personal biasing and if this kind of system is in practice then it only leads to punishment for some people while not for others.

Compensatory Justice

According to this approach, people must fairly restore to a person what he/she might have lost if he/she was victimized by someone. This means that if a person A does harm to person B then A has moral rights to compensate the loss of B. But this system of compensatory justice may provide short term justice to an individual but it cannot form the system of supreme social justice as people won't expect it to bring an end to scandalous and disgraceful activities. The flaws in the system include:

- i. **Restoring to what the person has lost.** If it is the case of compensatory justice no doubt activists can compensate and pay damages in monetary terms but how can advocates of the system restore what person might have actually lost. How would they imagine of resorting life lost which is irrecoverable and given up for the loss? How would they carry out obligations of families who if might have lost their kith and kin.
- ii. **The question of reputation.** How can people actually restore the reputation of one has lost because of criminal attack like incase of girl being gang raped, likewise throwing acid on the victim and or molesting in other forms? There are numerous flaws in this kind of system that needs to be taken care off before setting such structure as system for social justice.

5. Islam and Theory of Production, Distribution, Benefits and Burden

Whole world is witnessing turmoil engulfed by an unending conflict and the causes may not be open to general public but it is largely rooted in the race for hegemony. This commotion will prolong till people don't realize it and don not struggle to destroy the hegemony of evil doctrine. There are many avenues through which this doctrine can challenged and Social Justice is one such aspect which can shape the worldly affairs under one umbrella. But certain things are warranted too and it needs to be ascertained as what will determine Social Justice. The conception of Social justice finds its significance in every blissful society as no individual with human compassion would like to impair others. Different people have varied aspirations and so does vary their motivations and this way it cannot lead to supreme social

justice. There arises the call to adopt the mechanism entrusted by the Creator Himself and that is the only way forward. Here are some key messages that one may emphasize on and it is not binding on any one rather researcher is only putting forward it and rest depends upon the observer, for believer is only obliged to call towards righteousness and not to enforce it.

Islam is the complete code of existence, subsistence and the approach with greater emphasis on future course of action. It does not just comprehend the need of how to run the economical system of the country but stresses on the need of execution of justice in right sense and at right time. It lays greater importance on achieving peace through the means of social justice for the inhabitants of the globe as Quran mentions that:

“God commands justice, righteousness, and spending on ones relatives, and prohibits licentiousness, wrongdoing, and injustice...”
(Quran 16:90)

To begin with, researcher has presented the system that contradicts both Capitalism and Socialism for the reason that Islam is neither a socialistic economy nor Capitalistic economy. It is important to clear here that Islam is not for one section like Muslims only but it is solution for whole humanity. Islam accepts the right to private property and acknowledges the right to capitalize on benefits but with both imposed and moral restrictions which are illustrated here under:

i. Divine restrictions: Islam restricts number of activities that are not permissible at all any time, at any place and some of the activities include accepting usurious gains, gambling, and the business of prostitution. When such activities are operational within a society populace can never reflect about social justice because these activities devastate the human endeavor for peace and to fetch social justice, Islam curtails all such activities. Allah the most high, Exalted in might and often forgiving says

{O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.} (Al-Imran: 130)

The Qur'an also states, {Those who devour usury will not stand except as stands one whom the Satan by his touch hath driven to madness that is because they say, 'trade is like usury, " but Allah has permitted trade and forbidden- usury.} (Al-Baqarah: 275)

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah . But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.

The commerce based on Interest banking as history speaks itself has ruined the life of borrower at large. Interests go plying on and on and there have been number of suicide cases because of huge debt caused by usury. And the concept about women empowerment in the

West has brought nothing but has sponsored woman to merely look like sex object with whom everybody can have a fun and that is how people have social justice based on freedom in West. It is worth to make a mention here that Islam in no way forbids women from doing her own business and engage in employment as is evident from the following fatwa:

A women in Islam, if she wishes to work she can work - There is no text in the Qur'an or the authentic Hadith which prevents or makes it prohibited for a woman to do any work, as long as it is not unlawful, as long as it is within the preview of the Islamic Shariah, as long as she maintains her Islamic dress code. (Dr.Zakir Naik)

ii. **Government Restrictions:** Islamic State Government if in power intervenes only when it feels necessary to intervene and this is only short term. Thus inhabitants of the state can enjoy the concept of limited freedom so as to have sustainable development and that Islamic state shall never allow the perpetrators to get benefits at cost of natural resources and human life. People don't need to prove this point for the reason that Islam does not tolerate that occupants in the world to be distributed among groups and it accentuates on the concept of one nation with one army and when such is the case why people need nuclear power which has caused unmeasured destruction to the human life.

O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Qur'an 49:13 Surah Al-Hujurat)

iii. **Moral Restrictions:** Life in this world is only transitory and there is an eternal life that needs to be given greater importance. One has to make life in this world a way to get maximum benefit hereafter. No one can disagree with the fact that death is uncertain, so when this is the case then why to be so much insatiable and avaricious about life here in this world. Further, dominion of the world and firmaments belongs to the Lord of Lands Who is exalted in Might and often forgiving and has created mankind from leach like clot which is clearly stated in following verses.

O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. [AL-QUR'AN 22:1]

O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send

down upon it rain, it quivers and swells and grows [something] of every beautiful kind. [AL-QUR'AN 22:1]

Blessed is He in whose hand is dominion, and He is over all things competent . [AL-QUR'AN :67:1]

And hence He has the right to property not the creature. Yes, inhabitants of the Globe have every right to take pleasure in this life and from the possessions but with defined restrictions. They can enjoy but with certain limitations laid down by almighty Allah, the Creator of all. It is worth to reiterate here that privileges given to the mankind should not be taken as liberty to injure others but have to be utilized in limited capacity. This is the reason that the right to wealth is not with those who have taken part in direct process of production but it is only with the Supreme Power Almighty Allah. So the produced must be utilized the way Allah wants and Allah loves those people who have the heart to help each other. The concept of Zakat has been emphasized with greater austerity frequently at various places in the Quran "The Book of Allah" thus highlighting the need for human development. It is not free will of a person that whether he should pay Zakat or not but it is obligatory on every Muslim having qualified the criteria for it. Here are few lines drawn from Book of Allah and Pearls of Prophet Muhammad (Peace Be upon Him) stressing and promoting the system of social welfare for the superior development of natives of the state.

"My mercy encompasses all things. Thus, I shall decree it for those who are reverent, give the Zakat and those who believe in Our revelations." [AL-QUR'AN :7:156].

Narrated by Abu Huraira: The Prophet said, "(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns." The Prophet added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muhammad! (Please intercede for me,) I will say to him. 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say "O Muhammad! (Please intercede for me)." I will say to him, "I can't help you for I conveyed Allah's message to you." [Bukhari, Obligatory charity :485]

Narrated 'Adi bin Hatim: While I was sitting with Allah's Apostle (P.B.U.H) two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allah's Apostle said, "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medina) without any guard. And

regarding poverty, The Hour (Day of Judgment) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allah and there will be neither a curtain nor an interpreter between him and Allah, and Allah will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah will further ask, 'Didn't I send a messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. And so, any (each one) of you should save himself from the fire even by giving half of a date-fruit (in charity). And if you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your brethren). [Bukhari, Obligatory charity: 494]

Narrated 'Adi bin Hatim heard the Prophet saying: "Save yourself from Hell-fire even by giving half a date-fruit in charity."

[Bukhari, Obligatory charity :498]

Narrated Abu Huraira: A man came to the Prophet and asked, "O Allah's Apostle! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)." [Bukhari, Obligatory charity : 500]

Narrated Abu Huraira: The Prophet (p.b.u.h) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) a person who remembers Allah in seclusion and his eyes get flooded with tears." [Bukhari, Obligatory charity :504]

Narrated Abu Huraira : The Prophet (p.b.u.h) said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents. " [Bukhari, Obligatory charity :504]

And if it is Islamic law that governs the state of affairs and the believer is found not paying Zakat then state government will take necessary measures to acquire Zakat from every one so that no individual would face misery and gets afflicted because of thirst, or for the reason of not getting any remedy for the ailing, or for the reason of having no shelter and for not being able to tie the knot as may not have any means. This is what Islam stresses with forceful

weight on to contribute and be of assistance to the down trodden and that is way to accomplish social justice. One important thing that needs to be mentioned here is that Islam puts greater emphasis on the fact that there should not be homeless people and vagabonds. Rather it is encouraged that there should be entrepreneurs who tomorrow can serve the motherland in its development. So what better system of social justice would people love to have than from the one which is encouraged in Islam? Here the system stresses not only to disallow people with no resources to beg but rather promote their entrepreneurial capabilities so that they can start their own business wherein multiplier effect may surface that will certainly revolutionize the whole world. Here underneath are presented two verses from the book of Allah which clearly highlights the concept of property rights:

“Whatever is in heavens and whatever is in the earth belongs to Allah.” {Al Bakara , 2:284}

“And Allah is the king of the heavens and the earth, and Allah has power over everything.” {Al-Imran, 3:189}

The Muslim world has been known for its rich contribution in the human, economic and overall development. One practical example of such initiative takes precedence from one minor organization (Alqasim Trust) in the vicinity of Srinagar known as summer capital of Jammu and Kashmir. Here volunteers within the neighborhood started the trust in 2011 to serve humanity in best possible way. When humanity is served that leaves no brother and sister petrified about the challenges of starvation then it itself reasons to be given the preference for attaining superior social justice. It is worth to mention here that no one within the locality of Aqasim Trust would be seen of dying and begging for the subsistence irrespective that underprivileged inhabitants of the said region may belong to any race. This is primarily because of the fact that people have voluntarily initiated steps to bequeath society with a system that has brought tranquility to down trodden even though volunteer are always weaponless and most importantly carry heartfelt prayers for whole humanity. Alqasim Trust was established in 2011 and has done some high-quality work over last three years. The important thing that needs to be reassessed time and again is where from these qualities got imbibed among the populace and that could at large sustain the down trodden within their society. How would such small contributions from the locale help in sustaining underprivileged and needy customers of the state? Well there needs no more clarifications as its (Baitul Maal) foundation was laid down 1400 back by Messenger of Allah (Peace and Blessings of Allah be Upon Him) Himself and by his companions as well. It is fundamental duty of every Muslim to carry forward the mission entrusted by Prophet Muhammad (Peace and Blessings of Allah be Upon Him) who lives in every heart of a Muslim. The three year work brought underneath in table with figures determines the work done ever since its inception. The figures may appear meager in amount but what if whole Kashmir or Whole world starts functioning this way. There will be no conflict, no vagabonds and disparity

among the natives of the Globe. Such steps are proactive in restoring peace with greater emphasis on human and economic development. The table is presented for the perusal of the viewers who may take cognizance from work done by Alqasim within a small neighborhood consisting of the most 600 households with average monthly income of Rs 10,000//.

القاسم ٹرسٹ ملہ باغ سرینگر

یہ بات جان کر آپ کو مسرت ہوگی کہ القاسم ٹرسٹ ملہ باغ گذشتہ تین سال سے زائد عوام الناس کی خدمت آرائی میں مشغول ہے۔ (مثلاً مالی معاونت ، ادویات ، آپریشن ، ہنگامی آفات اور شادی بیاہ کے ضروری جائز اخراجات)

القاسم ٹرسٹ کی کارکردگی ماہ ستمبر ۲۰۱۱۔ ماہ اگست ۲۰۱۳

Bank A/c Cd 5558

RECEIPTS AND PAYMENT OF AL-QASIM TRUST FROM SEPTEMBER 2011 TO AUG 2014

Receipts / آمدنی	Amount / رقم	Payment / خرچہ	Amount / رقم
Sadqa,Zakat,C.D صدقہ زکوٰۃ، ہنگامی آمدنی	13,58,215	Monthly financial Assistance مستحقین کی ماہانہ مالی معاونت	6,26,599
Monthly Donation & Quarterly کل ماہانہ اور سہ ماہی معاونت	8,12,000	C.D Financial Assistance ہنگامی معاونت	1,55,050
		Medication, Surgery ادویات	3,40,043
Return inward وصول	1,63,000	Marriage شادی بیاہ	97,480
		Education تعلیم	1,42,000
		Financial Assistance مالی معاونت	3,38,800
		Trust expenses ٹرسٹ خرچہ رجسٹریشن و اخبار، کرایہ آفس، فرش سٹیشنری، اثاثہ	44,299
		Total Payment	1744271
		Balance C/F رقم فاضل	5,88,944
Grand Total	23,33,215	Grand Total	23,33,215

اس ضمن میں اصحاب خیر اور دردمند حضرات سے التماس ہے کہ عید الاضحیٰ کے موقعہ پر
خیروبرکات اور ثواب دارین حاصل کرنے کے لئے اپنے چرم قربانی (کھال) القاسم ٹرسٹ کو دیں
تاکہ ٹرسٹ اپنا کام جاری و ساری رکھ سکے۔ انشاء اللہ۔

Contact No's : 9596512008 9796343545

Twenty three lakhs within a small period of time and in narrowed space verbalizes the efforts of its promoters and it is imperative to note here that most of the cases related to crises have been resolved professionally without any prejudice and unnecessary proclamation. It is worth to mention here that ever since its inception, hardly any inhabitant of the area could be found to have been going through conundrum of hardships. It is believed that if such decentralized structures work together in collaboration across whole world, there won't be any case of gigantic adversity. Thus it is important to emphasize the need of having such social structure in every corner of the world and that is the only way to prosperity called "peace".

6.The Rulings Related To Distribution of Wealth Among Needy

The Quran outlines the recipients of the Zakat as follows: "You shall give the relatives, the needy and the homeless their 'haqahu' (decreed right), but do not be excessive, extravagant." 17:26).

"Zakat is for the poor and the needy and those who are employed to administer and collect it, and for those whose hearts are to be won over, and for the freeing of human beings from bondage, and for those who are overburdened with debts and for every struggle in God's cause, and for the wayfarers: this is a duty ordained by God, and God is the All-Knowing, the Wise." (Qur'an 9:60)

The use of the word 'haqahu' indicates that Allah is speaking of the obligatory Zakat and not about voluntary charities. Furthermore, apart from Zakat, Islam stresses on Sadakaat which includes both obligatory and voluntarily charities. This undoubtedly verbalizes that every step is taken to sponsor the real welfare of the deprived, underprivileged and disabled natives of the state.

Now coming to settlement of benefits, the extra efforts an individual puts in, the more benefits he/she will get. There may also be the case that an individual will get nothing in return and this is conviction for the reason that it is the luck that dominates the outcome of an effort. Moreover, people may put ceiling efforts to get maximum but settlement and benefit is the return, that is in the hands of Allah Who decides it who is to get what portion in return. But there is no concept of limited benefits rather people can earn it to indefinite proportions but in defined way and not through restricted business like discussed above in divine restrictions and Islam is the religion that focuses on imbibing moral values so that if a person acquires more, more he should denote for people in and around the world.

Now the conception of support and not the **burden**, Islam treats people equally and laid its foundation 1400 years back when mankind was in absolute and manifest darkness. Islam established rights for women, it fosters obligations of rich towards the unfortunate natives of the state. There are rights of healthy people as well and to the most, there are obligations towards the disabled person as well. That is how Islam does sponsor the system of social justice through private ownership, obligatory distribution (Zakat and Sadakaat) and above all imbining moral values those mentioned in the book of Allah and above all bounds carries along utmost care of people with disabilities.

7. Different Perspectives In Islam, Retributive And Compensatory Justice

Islam the comprehensive way of life and with complete solution for humanity is hands-on approach rather than being imprudent approach. Both the systems of retributive and compensatory justice are reactive in nature and it is not that scandalous person should be punished only so as to make him free of charge and in other words, let him commit more and more offense in future. It is needful to make a point here that Islam deracinates every root of felony and misdemeanor. As per the rulings of Islam, the culprit who would commit crime should get severe punishment according to the nature of the transgression and the revealed rulings demonstrate it being constructive in its approach as the Quran says:

“We have sent our Messengers with clear signs and have sent down with them the book and the criterion so that man can establish justice. And we sent down iron of great strength and many benefits for man...”
(Quran 57:25).

8.The punishment for rape in Islam is stoning if the perpetrator is married, and one hundred lashes and banishment if not married”. Islam plants the shutters for crime and for the perpetrator who wants to commit offense again and again. Western studies have shown that most rapists are the scandalous persons who would commit offense out of the result of stimulation such as alcohol and drugs. These studies also revealed that the advertisement acting as stimulant has been major contributor in persuading viewers towards the offense. The semi-naked style of dress in which women go out, also leads to the commission of this reprehensible crime.

The process of banishing and throwing stones at the sinful and wicked person for committing adultery till his/her death, forms the highest chastisement that wicked person should get and supreme justice for both victim and the convict. But this fear of punishment would enforce others in advance to imagine about the penalty they would get if they commit such crime. This is the reason why it is deemed to be proactive approach. Islam established such laws 1400 years ago and that is why the crime rate was minimum at the time of leaders like Great Prophet Muhammad (Peace Be Upon Him), at the time when His companions like Hazarat Abu Bakr, Hazarat Umar, Hazarat Usman and Hazrat Ali (Rizwan-ul-Allahi Tala-alhim-

ajmaeen) governed the world. The Islamic jurisprudence is justice in itself because how would people restore the sanctity of a person who has lost it as a result of molestation or if being gang raped. Can it be repaired just by simply compensating, the answer is no. This forms solution neither for the victim nor for the society, there has to be severe punishment which shall force perpetrators to think in advance before they try to harass any one. Though reputation of victimized cannot be restored through this system of Islamic commandments but attempts of assault in future shall be restricted completely. Here advocates of the system have future concern where they are actually restoring the reputation of woman, which has different names Mom, Aunty, Sister, Teacher and wife who all being important elements of the society. There needs to be greater shield to protect these great personalities and there is no better inducement than Islamic Sharia which gives her a complete shield.

Take one more example of theft for how to maintain peace and justice. If a person is found involved in theft and there emerges concrete evidence against about his/her involvement in such crime then the ruling is to amputate his/her hand. Further, the case with theft and stealing is the same in that certain conditions have been laid down for the penalty to be imposed. If the conditions are met, only then will such a penalty be enforced.

9. Conditions for The Penalty Of Theft

Theft is haraam according to the Qur'aan, Sunnah and scholarly consensus (ijmaa'). Allah has condemned this action and decreed an appropriate punishment for it. The (had) punishment for a thief is to cut off his hand. Allah says (interpretation of the meaning):

“And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All Powerful, All Wise” [al-Maa'idah 5:38]

The Prophet (peace and blessings of Allah be upon him) said: “The hand should be cut off for (the theft of) a quarter of a dinar or more.” (Narrated by al-Bukhaari, al-Hudood, 6291)

The Prophet (peace and blessings of Allah be upon him) cursed the thief because he is a corrupt element in society, and if he is left unpunished, his corruption will spread and infect the body of the ummah. He (peace and blessings of Allah be upon him) said, “May Allah curse the thief who steals an egg and has his hand cut off, or steals a rope and has his hand cut off.” (al-Bukhaari, al-Hudood, 6285).

What indicates that this ruling is definitive is because of the fact that a Makhzoomi noblewoman stole at the time of the Prophet (peace and blessings of Allah be upon him), and Usaamah ibn Zayd wanted to intercede for her. The Prophet (peace and blessings of Allah be upon him) became angry and said, “Do you intercede concerning one of the (had) punishments set by Allah? Those who came before you were destroyed because if a rich man

among them stole, they would let him off, but if a lowly person stole, they would carry out the punishment on him. By Allah, if Faatimah bint Muhammad were to steal, I would cut off her hand.” (al-Bukhaari, Ahaadeeth al-Anbiyaa’, 3216)

This is the ruling of Allah concerning theft, that the hand should be cut off from the wrist joint.

Al-Nawawi said in his commentary in Saheeh Muslim: Al-Shaafa’i, Abu Haneefah, Maalik and the majority (of scholars) said: The hand should be cut off from the wrist, where the hand meets the forearm. Al-Qurtubi said: all the scholars said: The hand should be cut off from the wrist, not as some of the innovators do when they cut off the fingers and leave the thumb.

Because cutting off the hand is a serious matter, cutting off the hand of the thief should not be done for just any case of theft. A combination of conditions must be fulfilled before the hand of a thief is cut off. These conditions are as follows:

The thing should have been taken by stealth, if it was not taken by stealth, then (the hand) should not be cut off.

1. The stolen property should be something of worth.
2. The value of the stolen property should be above a certain limit, which is three Islamic dirhams or a quarter of an Islamic dinar, or their equivalent in other currencies.
3. The stolen property should have been taken from a place where it had been put away that is a place where people usually put their property such as a cupboard.
4. The theft itself has to be proven, either by the testimony of two qualified witnesses or by the confession of the thief twice.
5. The person from whom the property was stolen has to ask for it back, if he does not, then (the thief’s) hand does not have to be cut off.

If these conditions are fulfilled, only then the hand must be cut off. If this ruling was applied in the societies which are pleased with man-made laws and which have cast aside the shariah of Allah and replaced it with human laws, this would have been the most beneficial treatment for this phenomenon. But the matter is as Allah says (interpretation of the meaning):

“Do they then seek the judgment of (the days of) Ignorance? And who is better in judgment than Allah for a people who have firm Faith”
[al-Maa’idah 5:50]

10. The Penalty

The different penalties prescribed by Shariah is not to inflict harm on inhabitants and make them suffer, rather the Shariah concept of imposing penalties for the numerous crimes is that they prevent harm, destruction and anarchy in the society. So the problems which populace would face in Retributive and compensatory justice have to be resolved and there is only one means of achieving it that is implementing the Islamic shariah (people should bear it in mind that when topic for discussion happens to be Islam and Islamic shariah, it is meant for

everyone and not for one sect of the Globe, the solution for Whole humanity lies in it, this is the religion of brotherhood and there are severe punishments for major crimes like fornication and other forms of adultery, killing other person as well). It doesn't give just social justice to the victim but it is there to make sure that no such crime will take place in future and hence the realistic approach. But unfortunately its image has been maligned through untrue depiction and erroneous memorandum by its antagonist.

11. Over All Statistics (Comparison Between Us And Saudi Arabia)

The comparison below exemplifies it all that what can be the impact of Islamic verdict on crime rates as disparity is apparent between two Nations: one with manmade laws in US and those from almighty Allah implemented in Saudi Arabia.

Rape and Murders

Crime	United States		Saudi Arabia	
	MURDER	RAPE	MURDER	RAPE
Total	595919	2871732	88	22
Per Year	59592	261067	8	2
Per Month	4966	21756	0.683	0.167
Per Day	166	725	0.023	0.006

SOURCE :<http://www.nationmaster.com/index.php>

SOURC: Een.wikipedia.org/wiki/Rape_statistics

As is clear from the table above that crime rate is less in Saudi Arabia than from that of United States and it needs no more amplification for explanation for the reason that figures itself signify the disparity. This also epitomizes the implications associated with commandment laid down by almighty Allah and those set by United States for United States. If people analyze what is the impact of penalty(amputation) prevalent in Saudi Arabia, there have been only 18,717 cases of theft in comparison to huge number of 12,46,096 theft cases in US. Also number of rapes and Prisoners are less in Saudi Arabia than in US because of the severe, consistent and rational punishment predominant in Saudi Arabia. People should stress and take cognizance from the figures that are an eye opener to all the inhabitants of the globe. No rational person would like to abandon and cause death to laws that wane the platform for crime and those mentioned in Quran by Allah Himself and through the revelation to his beloved Prophet Muhammad (Peace Be Upon Him). But who soever is trying to cause death to such principles curse be on them for they are in loss here and hereafter as well and shall very soon witness its consequences.

12. Recommendations

1. Let inhabitants of the globe come out of the shell where populace doesn't want to listen to the people from different religions.
2. People must pay attention to natives from other fields correct themselves and correct others as well.
3. People must try to force the system of social justice and utmost care should be taken in implementing it and that must be consistent in nature.
4. Social justice must be impersonal and anyone who commits crime should be given proportionate punishment irrespective of his/her position but such things does not happen in democracy that people are living right now. The process of accomplishing justice being impartial needs to be fastened and fixed firmly and tightened for everyone. If in 9/11 attack only Taliban was involved why common people in Afghanistan should have been killed, what was the crime of millions of innocent people of Afghanistan. It does raise several and grave questions against the criminal negligence of the observer. Where is the concept of Social Justice, why people who always keep talking on humanitarian basis are hiding behind the walls and don't utter a single word for the justice of millions of people killed in Palestine. And it is important to make a mention of People of Myanmar who are being killed brutally. It undoubtedly asks for the system that will bestow peace to whole mankind irrespective the religion, region, ethnicity and or other groups they might belong. That is why world in is need of an international governing body based on pure Islamic laws where advocates of the system can ensure social justice to all individuals irrespective of any differences and only then people can desire about peace existent in the world.
5. People should emphasize the need for brotherhood and stress on building strong international relations and come up with one International body based on the laws not propounded by humans but purely decreed by Creator Himself.
6. There cannot be social justice until people are not able to meet desirable and essential needs of each and every individual present in all parts and in every corner of the world.

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