Islamic Teachings on Socio-Economic Justice for a Sustainable Human Society: An Evaluation

Dr. Farhana Mehmood
Faculty of Islamic and Oriental Learning, Department of Islamic Studies, Fatima Jinnah Women University, The Mall, Rawalpindi Pakistan:
farhana.mehmood@fjwu.edu.pk

Zia ur Rehman
Zia ur Rehman, MPhil Islamic Economics,The Institute of Islamic Studies, University of the Punjab, Lahore:
ziadogerkasur450@gmail.com

Abstract

Economics is the coherent study of how scarce resources are apportioned to accomplish the interminable yearning of consumers, therefore economics is the cognition to tackle unfettered aspirations with precise resources. Islam wants to inaugurate economic equality between individuals and society. Economic impartiality does not mean that one person has the same affluence as another because such equilibrium is queer and preternatural. Differences between different people are necessary for terms of increase or decrease in mental capacity; as without it, no effective cultural system can be established in the real sense. This ratio of the difference between individuals should not be untrammeled and the fringes of honors and privileges should be eradicated. The present research explains how the economic system of Islam is revolutionary that is practiced in the world after the inception of Islam based on principle of Islamic economic policy, the circulation of wealth should be common throughout the society so that social economic justice can be administered. In other words, social and economic justice are in amalgamation with each other. The Research Methodology used is the Qualitative Archival Method for the collection of data. The present study

highlighted how social justice act as a catalyst for economic justice in development of sustainable human society by examining the Islamic economic doctrines and principles of social-economic justice as elaborated the Islamic teachings.

Keywords: Economic equilibrium, Revolutionary Islamic Policies, Circulation of Wealth, Social-economic justice.

Introduction:

Since the dawn of humanity, the different revolutionary movements for social justice continue today. These movements pass through different phases of rising and decline and in different eras, some eminent personalities symbolize a stalwart icons of social justice.[1].Social justice is justice in terms of the equal administration of facilities regarding health, education, etc, and equal opportunities in every domain of life to flourish in society.

Social equity seeks solutions to disparity, and advocates for the egalitarian distribution of assets within a community and state so that every single entity has the same opportunities and liberation.In contemporary campaigns for social justice, awareness has been created about the dissolution of obstacles in the way of social mobility, the creation of a safety web, and a roadway toward economic justice.[2]

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[1]AneesBaig. "Social Justice is the key to Social Development of the society" Zawia blog (12 August 2019). *https://www.independenturdu.com/node/13541/*

[2]*Lawrence, Cecile and Churn Natalie. "*Movements in Time Revolution, Social Justice, and Times of Change*". Newcastle upon Tyne, UK:Cambridge Scholars Pub(2012):pp. xi–xv.*

Economic justice is a category of welfare economics. Justice in terms of economics is defined as a set of humane, righteous, virtuous principles which are opted as a foundation for building economic institutions.

The hallmark of economic justice is to establish an environment with equal opportunities for every single individual in society so that a dignified, creative, and productive life can be accomplished.[3] During the prevailing scenario of economic globalization, increased military invasions, and armed conflicts within the society, the bankruptcy and downturn of the social welfare system ultimately result in social and economic inequality within and between the countries.[4]

The social-economic framework of society will only be considered progressive and accelerating if all the basic commodities of life are available to every single entity in the society together with mental peace and satisfaction. If the production of products in the state is ample, every individual gets their due share, and nobody complains of any sort of unfairness then this situation is the roadway to triumph.

But if the money is concentrated in few hands and there is no circulation of wealth, the majority suffers from hunger and poverty, pile upon pile is added to the coffers of the rich, and the pockets of the destitute and needy are drained out of the last penny, then the state is not considered as progressive no matter its earth spits out gold and its industrial unit produce jewels and ornaments.

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[3] Hayes Adam. "Economic Justice". Investopedia, Retrieved 2021-02-03.

[4]Lundy Colleen and Katherine van Wormer. "Social and Economic justice, human rights and peace" International social work sage publications Los Angeles: 727-739. DOI: 10.1177/0020872807081899.

Islam wants to inaugurate economic equality between individuals and society. The basic principle ofIslamic economic policy states that the circulation of wealth should be common throughout society.[5]

Principles of Economic Justice:

Three mechanisms of interlinkage between individuals in the economic domain areas follows:

- An individual dealing with another individual ona one-on-one basis.
- Dealing of an owner with its employees.
- A single individual having Mass Communication.

Based on these three bridges of communication,there are three basic types of economic principles to establish economic justice in society which are as follows:

1. Equivalence Principle
2. Distributive Principle
3. Contributive Principle

The Doctrine of Equivalence:

[5]Usmani, Mufti Muhammad Taqi. "Our Socio-Economic Order", Idara-e-Islamiat (2001):9.

According to this theory, the buyer and seller should interchange items having an equilibrium between cost and worth. Secondly, they should impose an equal strain upon each other.

The Doctrine of Distributive Egalitarianism:

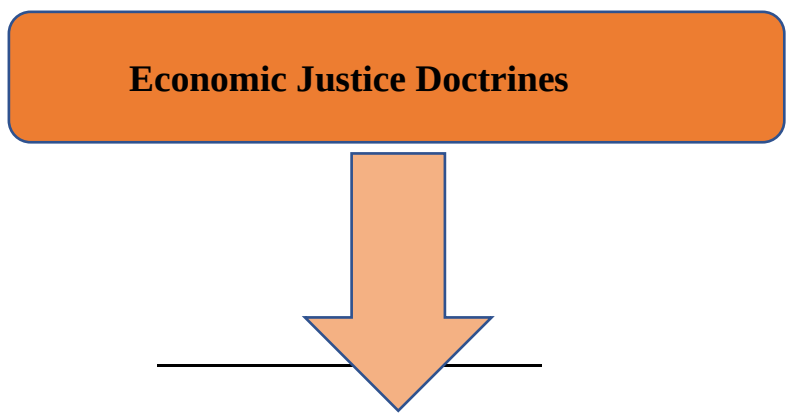
This doctrine elaborates the responsibilities and duties of superiors to their subordinates. It demands that responsibilities and perks should be divided equally.

This does notmean that these benefits and burdens should be strictly distributed equally because there will be marked differences among the subordinates and based on these differences these benefits and burdens will vary, it means an attempt should be made to equally distribute these two frames.

The Doctrine of Contributive Egalitarianism:

This third type of economic justice principle elaborates that as a person receives advantages from a group, that person also has a duty to perpetuate, support, and bolster the group.[6]

Diagrammatic Representation of Principles of Economic Justice:



[6] Boyle, Edward J.O. "Principles of Economic Justice: Market Place and Workplace Applications." Forum for Social Economics, Vol 34(February 2004): 4-8. DOI: 10.1007/BF02747503.

The Doctrine of Equivalence | **The Doctrine of Distributive Egalitarianism** | **The Doctrine of Contributive Egalitarianism**

Kelso-Adler Theory of Economic Justice:

The Kelso Adler Theory States that:

- The Input Principle (Participative Justice).
- The Out-takePrinciple (Distributive Justice).
- The Feedback Principle (Social Justice).[7]



The above picture illustrates that distributive and participative justice ultimately leads to social justice in society. Social justice basically adopts

[7] Kelso, Louis O and Mortimer J. Adler. "The Capitalist Manifesto". Random House New York (1958).

the way of assigning rights and duties to the basic units of society to equally distribute all the benefits and burdens of social cooperation.[8]

The institute of social cooperation includes the education sector, health care department, social security, labor rights, infrastructure, employment, etc. Within these institutions, social justice promotes fair distribution of wealth, equal opportunities to flourish, and equity of outcome.

Social justice is amalgamated with economic justice as the economic institutionsgovern the equal distribution of wealth and opulence, equal earning sources to the individuals of the society, and provision of services to the inhabitants of society.[9]

Significance of Social Economic Justice in society:

We are living in such an era thatwe are much closer and connected with each other through global means of communication.Despite the world has become a global village, even then we are unable to understand the pains, sufferings, and plights of other human beings.

We see rapid expansion in the various charters of human rights, but on the contrary, there is also a furious increase in violence and conflict. We are living in an age where we have more opportunities forfreedom, yet we see no end to injustice. The theory of social justice is vital for the survival of society because it provides

- Equal access to quality education.

[8] Rawls, John. "A Theory of Justice". The Belknap Press of Harvard University Press (1999).

[9]Thowhidul Islam, Md. "Social Justice: The rural development scheme in Bangladesh" International Journal of Islamic Thoughts, 7(2018):53-78.

- Better access to quality health care facilities.
- Reasonable opportunities and protection of rights of people with disabilities.
- Decrease in the poverty rate.
- Skirmish of discrimination comes to an end.
- Elevation in economic growth.
- Emancipation from injustice and stereotypes.
- Establishment of unity, peace, cooperation, and cohesion in the society.
- Attainment of a serious attitude of individuals toward their responsibilities in society.[10]

The Ramifications of Social Justice upon Economic graph:

Social justice is the catalyst to speed up the economic reactions in a country. Social justice dynamically influences imminent causes for example labor, technology, and capital accumulationto accelerate the economic growth of a state. Economic institutions serve as the backbone of the economic prosperity of any country.[11]

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[10]Hamilton N, Robin. "The importance of social justice" Blog (16 September 2020). *https://www.aroundrobin.com/importance-of-social-justice/*

[11] Acemoglu, Daron., Simon Johnson and James A. Robinson. "Institution as a fundamental cause of long-run growth." Handbook of Economic Growth. 1(2005): 385-472.

Social economic justice is one of the fundamental teachings of Islam. Social justice has a strong influence on the economic stability of any sector.[12] Ibn e Khaldun also highlighted that "it is not possible for any country to develop without justice".[13]

Social economic justice does not mean that all individuals are at the same economic level orhave the same assets of wealth. It simply means that all the members of society get equal opportunities to get their necessities in an honorable mannerand according to their natural and creative talents can lead a positive goal-oriented life.

Economic justice is a version of social justice. No one can deny the fact that every human being is born with different physical and mental abilities and inherited different amounts of assets. But this thing does not mean that some people spend a lavish life in society and the rest keep on struggling for a single penny. Social economic justice has a strong impact on society which includes:

1. If social economic justice prevails in society, all the members of society recognize their responsibilities and duties and work collectively for the development of the state which ultimately results in the economic development of the state.

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[12] Farooq, Abu Nasar. "The Muhammadan version of Economic Prosperity and Social Justice", RoznamaRashtriya Sahara, (26 August 2022). *https://roznamasahara.com/the-muhammadan-version-of-economic-prosperity-and-social-justice/*

[13] Boulakia, Jean David C. "Ibn-e-Khaldun: A Fourteen-Century Economist." Journal of Political Economy. University of Chicago Press. Vol 79(Sep/Oct):1105-1118. DOI: 10.1086/259818.

[134]Tanvir, Saira. "Economic injustice leads to the birth of crime." Blog Dunya News (24 August 2020). *https://blogs.dunyanews.tv/urdu/?p=10939*

2. Utilization of economic resources as well as discovering new resources will also be hastened.
3. Peace and unity are promulgated in society.
4. Decrease in the crime rate in the society.
5. Money will be invested in positive goal-oriented missions.
6. Unemployment, inflation, and hoarding ratio will be declined.
7. Social ethics will be promoted in society.[14]

Research Methodology:

The Research Methodology used is the qualitative archival method for the collection of data. In this study, it is explained how social justice acts as a catalyst for economic justice in society. Further, it is explained how economic justicea corridor to the economic development of the state is.
The provision of Social-economic justice according to the teachings of the Quran and Sunnah is also highlighted in this paper.

Justice is the collective responsibility of an Islamic State:

The disbursement of resources in any society has a strong impact on the availability of opportunities for an individual to lead a grandeur life, therefore Economic justice is elaboratedas "providing equal opportunities to all the inhabitants of society so that they can spend a dignified and splended life".

[14] Tanvir, Saira. "Economic injustice leads to the birth of crime." Blog Dunya News (24 August 2020). *https://blogs.dunyanews.tv/urdu/?p=10939*

Islamic Jurisprudence is the ambassador of justice in society. It is the prime responsibility of the institutions of the state to pass orders of justice according to theteachings of theQuran as it is stated in the Holy Quran

وَاَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَاۤءَهُمْ وَاحْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ اَنْزَلَ اللّٰهُ اِلَيْكَ ۗ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ۗ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ[15]

"Judge between them by what God has sent down and do not be led by their desires.

Beware of them lest they turn you away from a part of that what God has revealed to you. If they reject your judgment, know that God intends to punish them for the sins they have committed. Indeed,manyof the people are disobedient."

Islamic Jurisprudence provides ease and comfort to humankind. These revelational teachings are provided to be implemented in society so that social-economic justice can be administered. It is stated in Quran

يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا[16]

"And Allah wants to lighten for you [your difficulties], and mankind was created weak"

Social Justice in Islam:

It is the obligatory and paramount duty of a good state to promote social justiceand to bring advancement, prosperity, and profitability to the world by implementingjustice and equitable rule.

[15] Al Quran 5:49
[16] Al Quran 4: 28

Contrarily there is a direct correlation between inequity and impoverishment. Likewise, as the world is made developed through justice, it can be made desolate through injustice.[17] Regarding social justice Quran says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَاۤءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۣ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا[18]

"Believers, be strict in upholding justice and bear witness for the sake of God, even though it be against yourselves, your parents, or your kindred. Be they rich or poor, God knows better about them both. Do not, then, follow your own desires, lest you swerve from justice. If you conceal the truth or evade it, then remember that God is well aware of all that you do".

The Prophet Muhammad (P.B.U.H) opt an agenda in the light of the teachings of the Quran to develop economic homeostasis which includes: Earning the legal way and avoiding unfair means, the annihilation of usury, establishing of zakat system and bait ul maal, the inception of usur and Islamization of land ownership, logical implementation of inheritance system, the rule of reasonable state intervention, initiation of social welfare and security, making pledges with the non-Muslims and involving them in the economic development of the state.

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[17] Bagley, F.R.C. "Counsel for kings Nasihat Al- Muluk" (Trans). Oxford University Press London (1964).
[18] Al Quran 4: 135.

Considering these agendas, Medina became the most developed and flourishing state in a few years and economic equitability was established in a real sense.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ[19]

"O mankind, indeed,we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

Economic Justice in Islam:

Economic justice is one of the core values of Islam. Islam encourages a man to work hard and struggle for economic resources in the world. It is against the theory of isolation from the world because this act promotes hunger and poverty in society. According to Islam hunger and poverty are such strong dragging forces which sometimes compel a person to commit murder, suicide,and a way of dissolution of marriages in society.Moreover, this increase in poverty level is a threat to the peace of society. But the agenda on which Islam focuses is that there should be a balance between this struggle for resources accompanied bythe equity in the distribution of wealth.[20] The teachings of the Quran clearly show that Islam is the supportive religion for the weaker sections of the society which are namedMustad'afun and support distributive justice.[21] Regarding economic justice it is stated In Quran:

[19] Al Quran 49: 13.
[20] Al Karzawi, Yousuf. "Islam and Economic Protection". Al Badar Publications (Februrau 1978):18-20.
[21] Ali, Asghar. "Islam and Economic Justice". The Milli Gazette (27 January 2012).

وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ۭ سَوَاۗءً لِّلسَّاۗىِٕلِيْنَ[22]

"He placed firm mountains on the earth and blessed it. He measured out its means of sustenance all in four Days this is for those who ask for it".

وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰي بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَاۗدِّيْ رِزْقِهِمْ عَلٰي مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيْهِ سَوَاۗءٌ ۭ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ[23]

"God has given some of you more provision than others. Those who have been given more are unwilling to pass their provision to the servants they possess so that they become their equals. Will they then deny the favor of God?".

Prophet Muhammad (pbuh) Teaching's Regarding Economic Equilibrium:

The teachings of our beloved Prophet Muhammad (pbuh) are in consent with the Quran regarding economic equilibrium and homeostasis in a society.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:" طَعَامُ الِاثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ. صحيح البخاري[24]

Narrated Abu Huraira: Allah's Apostle said, the food for two persons is sufficient for three, and the food of three persons is sufficient for four persons.

أَنَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَى عَنْ قِيلَ وَقَالَ، وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ، وَمَنْعٍ، وَهَاتِ، وَعُقُوقِ الْأُمَّهَاتِ، وَوَأْدِ الْبَنَاتِ . صحيح البخاري[25].

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https://www.milligazette.com/news/islamic-perspectives/3176-islam-and-economic-justice/

[22] Al Quran 41:10

[23] Al Quran 16: 71

[24] Bukhari, Sahih, Kitab-ul-Riqaq, Bab Ma Yakrahu min qeel wa qal, no.6473

[25] Ibid, 6478

Allah's Apostle use to forbid idle talk, asking too many questions (in religion), wasting money, preventing what should be given, asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive).

Economic Justice in the Lights of Seerat e Muhammad P.B.U.H:

The pious character and qualities of beloved Prophet Muhammad P.B.U.H are at such a level of excellence that no human mind can cognize it. He provides guidelines to Mankind in every field of life and acts as a lantern for humanity ever. In his teachings working with hands and taking care of the inferior sector of society is the prime responsibility of all Muslims. He himself works with his own hands for others to earn some pennies to help the poor.[26] To implement social economic justice in society following are the initiatives taken by Hazrat Muhammad P.B.U.H to make the Islamic state strongand robust.

- To Earn with one's own effort. Earning from the legal way and avoiding unfair means.
- Develop the capability to differentiate between halal and haram among masses.
- Emphasizes developing the grandeur of generosity in oneself.
- To be pious and contended in one's personality.

[26]Ahmed, Dr Israr. "Economic System of Islam". MaktabaKhudamul Quran Lahore.

- To develop love with the poor and to facilitate them economically.
- Establishment of Bait ul Maal.
- Collection of Ransom from Non-Muslims.
- Utilization of a 1/5 ratio of the war booty for the development of the state.
- Developing a sense of payment of debt among people.
- Protection and safely returning of the borrowed assets.
- Exchange of gifts to help the dignified people of society in a reasonable manner.
- The annihilation of usury
- The establishment of the zakat system.
- The inception of usur.

- Islamization of land ownership.
- Logical implementation of the inheritance system.
- The rule of reasonable state intervention.
- Initiation of social welfare and security.

- Making pledges with the non-Muslims and involving them in the economic development of the state.[27]

Findings and Conclusion

From the above study, it is clear and evident that Islam is the staunch icon of social and economic justice in society. It is clearly highlighted in the teachings of the Quran and Sunnah of Prophet Muhammad P.B.U.H that social and economic justice is in coalescence with each other. For the establishment of social justice, economic justice is obligatory. Vice versa for the installation of economic justice,social justice is an integral ingredient. From the Islamic Doctrines, it is evident:

Islam is not in the favor of Feudalism, Capitalism, and Socialismsystems of money. This system includes the concentration of money within a few hands with results in stagnation of economic resources. Due to net monopoly profits in these systems, the social welfare system falls to decline. Cyclical Fluctuations in Economic activity also result which act havocon the Gross DomesticProduct of the state.[28] Shah Wali Ullah (R.A) postulated the Golden rules regarding the division and utilization of finance in society. It includes that

- Either there is a natural division of labor and assets among the people, but regardless of this fact this gap should not exceed the normal limits due to which one end gets richer and the other strives

[27]Ghaffari, Noor Muhammad, Pro Dr. "The Economic Life of The Prophet Muhammad P.B.U.H.". Hataf Art Press Lahore (January 1999).

[28] Ahmed, Ausaf, Dr. "The study of Economics and Islamic Economics". Efa Publishers New Dehli (June 2010).

for a single penny. Allah has made all the economic resources originally permissible for all the inhabitants of the earth.

- No one is allowed in the excessive possession and utilization of these natural resources, so the other individuals of the society suffered from the economic crisis.
- Mutualcooperation and Partnership are necessary for Economic matters.
- This cooperation in economic matters should be based on the welfare of all the members of the society and there should be nodeterioration in economic resources in the state. This can only be possible when there is a righteous economic system being implemented in society.[29]
- Implementation of Zakat,User, and taxation in the society for the circulation of wealth, so that economic justice can be administered in society.
- Annihilation of usury and the banking system based on it should be demolished so that the centralization of money in a few hands should be scrutinized.
- It is the prime responsibility of the state to open new avenues of economic development so that trade will flourish, and more job opportunities should be provided to the people.[30]

Islam creates awareness among themasses that the economic resources ultimately are under the possession of Allah the Almighty, and we as human

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[29] Sewhari, Hifzur Rehman, Maulana. "The Economic System of Islam". Sheikh Al Hind Academy Karachi.
[30] Mawdudi, Abul A'la. "Islam and Modern Economic Ideologies." Islamic Publications Lahore (February 1969).

beings are temporarily provided with them as Guardians (Amanah), So it is our ethical responsibility to take care of inferior sector of the society by investing on them other than obligatory charity.

We should avoid miserlinessand excessive expenditure so that the atmosphere of hatred should not be developed within society. This is the only channel through which the circulation of money will remain continue in society and socio-economic stability can be achieved.[31]

[31] Al Qadri, Muhammad Tahir, Dr. "Islamic Economics". Minhajul Quran Printers Lahore (March 2007).