

The concept of democracy between Islam and the philosophy of humanism

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Abstract:

The word "democracy" comes from the Greek language. This is a combination of two short words. "Demo" means all citizens living in a certain city-state, and "Kratos" means power and government. The dictionary defines democracy as "government of the people in which supreme power resides in the people and is exercised directly by the people or their representatives in a system of free elections". Democracy, in the words of Abraham Lincoln, is government "of the people, by the people, for the people." Democracy, therefore, is not a dictatorship or a dictatorship ruled by one person. And it is not an oligarchy in which a part of society rules. If I understand correctly, democracy should not be "majority rule" if it means ignoring the interests of minorities.

Keywords: Democracy, Islam, Humanism

Humanistic Theories of Democracy

As clear in the definitions and early theories of humanism, the motto of humanism is the happiness and prosperity of mankind, which is opposed to the enslavement of human life, which emphasizes immortality, and that man believes that he is immortal. It should be recognized that and the humanist does not answer anyone because he follows one end or the other. (1)

Humanism does not believe in an afterlife, or life after death, like the Christian ideas of the past. And then there is also Islamic ideology. Therefore, one should live a natural life happily and abundantly, and not abandon the desires and pleasures of the present life for the sake of the next life. No punishment.

All humans naturally have physical and emotional desires and needs, but when obstacles and limitations are placed on them, humans use the wrong methods to achieve them. But while it

1 CORLISS LAMONT·THE PHILOSOPHY OF HUMANISM·EIGHTH EDITIONص،1997، 149

is also true that human desires, left unchecked, bring evil to the world, they are also an excellent basis for achieving beneficial social goals if they are pursued logically. It provides beneficial energy to a person's personal and collective life. (2)

Humanism and Democracy:

Indeed, democracy is both a means and a goal. Philosophy is the wisest way to conduct political action, to experience social change, to resolve disagreements in the field of public affairs, and is the supreme reason why philosophy defends ideas in broad areas of society as a whole suing the court. Peacefully persuaded through free exchange and competition. Philosophical idealism is the transformation of our bitter social and economic conflicts into the great Platonic dialogue in parliament, the dialogue of public opinion, with decisive and therefore inconclusive results. It is a democratic method of humanism that never ends realism. Human capacity for justice makes democracy possible. But humans tend to lean towards injustice, which is why we need democracy. Democracy is a new and very radical thing in the world. Before that, violence, bloodshed, coercion and war were the old and traditional ways of resolving deep-rooted conflicts of opinion and interests, both internal and external. These methods were very wasteful in terms of human life and economy. In many cases, one disease can be cured by replacing it with another. (3)

Humanism as a principle of practice is closely related to the methods of reason and science. Freedom of expression and democracy are therefore clearly part of human life. Reason and the scientific method can only thrive in an environment of civil and civil liberties. Humanism envisions a democratic society in which humanists and any human being can express unconventional views on any subject. There is no fear of persecution, the death penalty, or

2 CORLISS LAMONT·THE PHILOSOPHY OF HUMANISM·EIGHTH EDITIONص،1997،251

3 CORLISS LAMONT·THE PHILOSOPHY OF HUMANISM·EIGHTH EDITIONص،1997،285

unemployment. Humanism now, as a minority stance, must defend democracy on the basis of both social good and pure self-interest.

A true democracy welcomes differences and disagreements as a creative force in society. A democracy that criticizes current conventions and espouses dominant thought patterns of minorities is not dogmatic because it recognizes the value of constantly questioning its basic assumptions.

Humanism emphasizes complete democracy as an end and a means, arguing that the idea of democracy has historically developed in an essentially humanistic way that requires the support or approval of supernatural or metaphysical revelations claim. Humanists need not idealize human dignity, human kinship, or the voice of the universe. The most democratic democracies are not, and never have been, those who practice natural religions. Human belief in democracy as a goal and this method in the practice of democracy. It is not derived from an inhuman source and stands on its own two legs. (4)

Humanists advocate the broadest possible application of democracy, beyond political spheres such as non-governmental institutions, organizations, economies, cultural activities and race relations. Humanism also advocates for aggressive federal and state laws in the United States to strengthen enforcement of democratic rights throughout the United States. Recognizing the principle that modern democracy in a complex industrial society requires not only protection from government coercion, but also active government action to protect or maintain freedom. (5)

Unfortunately, democracy has become one of those vague terms that defies dictionaries and confuses diplomats, politicians and the public, but it is a good and convenient word. The essential task of humanism as a philosophy is to clarify the meaning of important concepts such as democracy. One of his ways of clarifying this is to divide this general concept into various categories (there are 10 different types). They are all interrelated and somewhat similar, but still distinguishable. Some of them are under consideration. (6)

Political Democracy:

4 CORLISS LAMONT, THE PHILOSOPHY OF HUMANISM, EIGHTH EDITION, ص 1997, 286

5 CORLISS LAMONT, THE PHILOSOPHY OF HUMANISM, EIGHTH EDITION, ص 1997, 287

6 CORLISS LAMONT, THE PHILOSOPHY OF HUMANISM, EIGHTH EDITION, ص 1997, 287

Political democracy refers to government of or for the people in a republican or parliamentary system of government. Political democracy sets out the rules for free elections, majority voting, major and minor parties, and the functioning of government. (7)

Liberal democracy:

A government in which all individuals and institutions enjoy freedom of speech, due process of law, and equal rights before the law. The media argue that the right to see is the most important civil liberty. Of course, it is true that freedom of expression is the easiest way to tell people the truth or the truth. (8)

Racial Democracy:

According to the Humanist, his third type of democracy is racial democracy, known as civil rights. A place where ethnic groups and minorities in all countries are not discriminated against other ethnic groups. All groups must uphold equal rights and must not be discriminated against in any area of life. On the international stage, after World War II, national democracies have captured the populations and nationalities of all colonized peoples of Africa and Asia. Humanism clearly states that a country in which minorities are generally deprived of their citizens' constitutional and other civil rights is not truly democratic. (9)

Economic democracy:

All adults are entitled to decent wages or salaries, general financial security, business opportunities, and profitable employment with an equal share of the world's material resources. Full economic democracy means more than just material security, it means a higher standard of living for the entire population due to the increased wealth of the nation as a whole. Economic democracy enables individuals and families to enjoy adequate cultural services and opportunities

7 CORLISS LAMONT·THE PHILOSOPHY OF HUMANISM·EIGHTH EDITIONص،1997·288

8 CORLISS LAMONT·THE PHILOSOPHY OF HUMANISM·EIGHTH EDITIONص،1997· 286

9 CORLISS LAMONT·THE PHILOSOPHY OF HUMANISM·EIGHTH EDITIONص،1997·290

for respite, and discrimination against particular groups based on race, religion and gender politics is a violation of economic democracy. (10)

Religious Democracy:

In this type of democracy, all individuals and groups have the right to profess, practice and propagate their chosen religion or philosophy. Humanists have a strong attachment to religious democracy. Religious democracy applies to religious people, non-religious people and atheists. The First Amendment to the United States Constitution includes a separation of church and state. Humanism therefore rejects government intervention on behalf of a particular religion. (11)

Sexual democracy:

That is, a kind of democracy in which the equality of men and women is emphasized in all relevant fields: legal, political, economic, educational and moral, whereas in the East previously legal and social liberties were, or gender equality was emphasized was on the rise. China and Russia have made great efforts to liberate women from traditional shackles, and while Western industrialized democracies such as Britain and the United States achieved women's suffrage in the first half of the 20th century, full political was not equal. Relatively few women are elected to public office in these countries. In addition, many obstacles still exist for women in non-political areas of life.

Concept of democracy in Islam:

"Government" is the study of fundamental questions about politics, liberty, justice, and the enforcement of the law and order by authority. These are such ethics. It applies to groups of people. Discuss this. How to establish society and how to enforce law and justice within society. This mainly includes the protection of people's life, property, the dissemination of ideas, and the right to self-defense. These are basic human needs.

In order to meet these natural needs, Allah states in the Holy Quran that there is a great need for a strong and credible political system based on justice and fairness in society.

“In fact, We have sent our messengers with clear arguments, and with them books and scales, that the people may respect justice.” (12)

10 CORLISS LAMONT·THE PHILOSOPHY OF HUMANISM·EIGHTH EDITIONص،1997·292

11 CORLISS LAMONT·THE PHILOSOPHY OF HUMANISM·EIGHTH EDITIONص،1997·295

25:57، القرآن، 12

From this verse it is clear that Almighty Allah sent His Prophet to obey Him and establish justice in society. This verse also makes it clear that the relationship between religion and politics can never be broken.

Protection of thoughts and beliefs, property and life, justice and economic protection are basic human needs. To meet these needs, all religions and societies around the world have established systems of governance. And through this system, their borders, thoughts and beliefs. And basic needs and interests are protected. Irshad Kuda spoke about border security.

“Believers, be patient, defend your borders, fear Allah, and be ahead of your enemies with the promise of success.”(13)

Currently, there are several systems in the world to carry out world affairs, most of which the government system of the country is known as democracy, and humanist philosophy also prefers the same system of government. But it remains to be seen what Islam's views on democracy are, and whether democratic principles and laws are consistent with Islamic teachings.

Islamic Governance System:

There are two types of his system in the world to maintain order. One of them is a rational political system called democracy. And free speech and democracy, which go hand in hand with the scientific method, are clearly part of humanity life. According to humanist theory, rational political systems are superior to the principles of other political systems and religions in the world, and these laws allow elected representatives of the people and intellectuals to be irreligious or religious. It was established based on the idea of Like human needs and individual freedom.

Democracy definition:

“The crowd of sand, the many, the accumulated, the vast, the crowd of everything, the crowd of the people, the greatness of them, and the crowds of the people are their nobles” (14)

“The crowd is most of it. Republican rule is that the government is in the hands of people produced by the nation according to a special system, and there is a president who is elected for a limited period. The Republic is a state headed by a ruler elected by the people or by one of his representatives, and the presidency is for limited periods.” (15)

Democracy is called a sand pile, and it is a big part of everything, a big part of the country's prominent and outstanding people and people.

Democracy refers to almost everything. A democratic system is a system in which the people, who are elected by the people based on a certain procedure, hold the power to decide, and a system in which the people choose a ruler for a limited period of time. And a democracy is a

13 القرآن، 200:03

14 لسان العرب، محمد بن مكرم ابن منظور الافريقي جلد 4 ص 149، دار صادر بيروت 1414 هـ
15 معجم الوسيط، ابراهيم مصطفى، احمد الريادات، باب الجيم جلد 1 ص 137، دار الدعوه

state in which the ruler is elected by the people and that election is held for a limited period of time.

Aristotle said that in a democratic government power is in the hands of many. But it is clear by all definitions that democracy is a process that revolves around the power of the people for the people. The word has a positive meaning, but is controversial due to its association with atheism. "By the people" is based on the principle that those in power are in fact representatives of the people and that the final rule rests with the people.

Key elements of democracy from an Islamic perspective:

- Doctrine of Supreme Power
- People's choice
- People participation
- A basic right to life.
- Right to education
- Freedom of expression
- Freedom of profession
- Freedom of religion
- Rule of law

Doctrine of Supreme Power

The Humanistic Theory The supreme power in a democracy is the people. In legislation, the source of law enforcement or command is the people. Carls Lament says that democratic systems are fundamentally humane and do not require approval for supernatural assistance. Mankind's improvement does not require a cosmic interpreter; man himself is the banner of goodness. In Islam, Almighty Allah is the owner of supreme power, as stated in the Holy Quran.

“Blessed are those who have the kingdom in their hands” (16)

Governments and kingdoms are worthy of Almighty God, and His commandments are acceptable

Similarly, another passage in the Qur'an says:

“The Pure One is the one who rules over everything.” (17) “Only Allah has the right to make laws in Islam”.(18)

It is said!

01:67، القرآن 16

28:23، القرآن 17

83:36، القرآن 18

“They want the rules of the Jahiliyah era, but who can have better rules than Allah for those who believe?” (19)

Similarly, he said law enforcement follows the orders of Allah Tala.

“And those who rule without the revelation of Allah are disbelievers”.(20)

Allah's revealed books contain laws for the benefit of the people. These laws eliminate all forms of nationalism, racism and sectarianism and cover all countries of the world. They are guidelines for all mankind. The Messenger of Allah (peace be upon him) said in his final sermon on the Hajj that Arabs have no superiority over foreigners and foreigners have superiority over foreigners. have not, declared the basic rule of Allah's law. All humans are equal. in the law of Allah.

People's choice:

Power of people through people.

In a democracy, elections are held among the people to choose leaders, the government is formed by the leaders elected by the people, and the people participate in the elections and choose cruel and just people to choose their leaders.

Historically, there is no precedent for this method in Islam, but the Islamic teachings of resisting oppressors and overthrowing their power do exist. The Messenger of Allah said in a pure hadith, may Allah bless him and give him peace.

“If the people see the oppressor and do not take his hand, it is not long before Allah will punish them all”.(21)

There is nothing wrong with voting or conducting elections, even if they are rational, because the majority election process helps thwart oppressive forces. The principle of hadith favors the “sahi hadith” over other hadiths. This is because this hadith is spoken by more and more people and does not contain lies or other similar abominations. Says Maulana Taki Osmani.

From the Shariah point of view, the status of a vote is that of testimony and testimony, and just as giving false testimony is prohibited and illegal, so is hiding testimony where necessary. (22)

God's command!

19 القرآن، 50:05

20 القرآن، 55:05

21 جمع الفوائد ص 51 جلد 2

22 عثمانی، تقی، مولانا: انتخابات میں ووٹ کی شرعی حیثیت ص 3

“And do not hide your testimony, and whoever hides his testimony is a sinner at heart” (23)

Although the term oath is from modern times, the term did not appear in the earlier Prophetic times, the time of Rashidah Kilaf, and the early centuries. Similarly, the Brotherhood's loyalties were often stolen during crusades. A voting status similar to today's vote of confidence is also similar to a recommendation. Allah says in the Qoran:

“Those who do good or intercede for good will get a part of it, and those who wish evil or want evil will also get a part.”(24)

In a democracy, votes are members. Although the actual duration of the oath is not in Islam, there is reasonably no impediment to this process, as Islam prioritizes reason. It can help eliminate tyrannical rulers and make it easier to choose good and righteous rulers.

Basic Human Rights:

Fundamental human rights are important in a democratic system. Islamic teachings also provide a clear conception of the protection of basic human rights. According to Islam, Allah puts mankind above all other living things.

Allah Tara said:

“Verily We glorified Adam, gave him earth and chariots, gave him purity, and gave him supremacy over many of Our creations.”(25)

The same is written in the Holy Quran

“Have you not seen Allah work for you all things in heaven and on earth?” (26)

When it comes to basic human rights, the Holy Quran lays down principles such as mutual respect and equality.

Right to Life:

The right to life is the first of the fundamental rights, and from the Islamic point of view, human life is obligated to be respected, and everything is done to protect it, and especially not to respect it. It is clear that is can be taught extrajudicial execution. It is considered a sin.

Almighty Allah says in the Holy Quran:

283:02، القرآن 23
85:04، القرآن 24
70:17، القرآن 25
20:31، القرآن 26

“They believe in no god but Allah, they do not kill those whom Allah forbids them to kill except Allah, and they do not commit adultery. And whoever does so will be severely punished.” (27)

He said that killing one man was declared equivalent to killing all mankind!

‘That is why we tell the children of Israel that anyone on earth who kills anyone, even if he is not a murderer or a criminal, is as if he killed all people, and as if they and many of us. I write that I saved all people as if I had brought them back to life. Messengers came to them with clear evidence, but most of them were then left on earth as oppressors and oppressors.’(28)

As condemned in the Holy Quran, people can be tempted to kill each other. But the Quran declares that the suicidal himself, that is, the suicidal, is guilty. Saying

“And don't kill children because of poverty. We provide them and you with what they need. In fact, killing them is a great sin.” (29)

To protect social order and Islamic society, Islamic teachings mandate the eradication of crime. In this context, killing is permissible if:

Murder:

This means that, according to Islamic law and principles, if a person intentionally kills someone using a surgical instrument, the relatives of the deceased are allowed to pardon the murderer or avenge blood in exchange for bloodshed. Means, It is the word of god

“Nor shall you kill a soul whom Allah has forbidden to kill. he was helped.” (30)

While discussions of the keisa give the heirs of the deceased the choice of accepting the keisa or releasing it in exchange for money, biographies of the Prophet also state that if the heir forgives the murderer, They also teach that they will receive great rewards. The Prophet (PBUH) pardoned the murderer of Hazrat Hamza

Crime:

In the case of adultery, it is clear that Islam teaches that a married adulterer should be stoned to death. The Koran says:

68:25، القرآن 27
32:05، القرآن 28
31:17، القرآن 29
32:17، القرآن 30

“And stay away from immorality. In fact, it's obscenity and very bad practice.” (31)

However, since this crime is covered up, the Shariah requires at least four witnesses.

Pioneer:

This kind of social crime is based on extreme brutality. Brutal people steal the property and land of the oppressed. As a result, it has a huge negative impact on society, and lives and money are lost. Allah is

“Indeed, those who fight against Allah and His Messenger will be killed or crucified, or will be dismembered or exiled from the other side. Their common humiliation will be a severe punishment for them in the afterlife.” (32)

Apostasy Temptation:

That is, if a person goes against the promise after accepting Islam, he is called an apostate after Allah testifies to the truthfulness of the Messenger.

Hazrat Abbas (may Allah rest in peace) states that Hazrat Abdullah bin Saad was the scribe of the revelations of the Messenger of Allah (peace be upon him).

The devil slipped him and joined the heathen, so the Messenger of Allah (peace be upon him) said of him, "He must be killed on the day of the conquest of Mecca. Therefore, Hazrat Uthman bin Afan." When (RA) asked for peace, the Messenger of Allah (PBUH) said: Allah gave him peace.(33)

Right to Education:

Quranic teachings began with salmon roe. What does "reading" mean?

“O Habib, read in the name of the Lord who created man from the clot of blood. So read on, your Lord is Merciful and has taught knowledge through the pen. Who taught man what he did not know?” (34)

Similarly, why is the importance of knowledge important?

31 القرآن، 32:17

32 القرآن، 33:05

33 ابوداؤد، كتاب المرتد، ج 3 حديث 3792

34 القرآن، 96:1، 2، 3، 4، 5

“Tell me, are the educated and the uninformed the same?” (35)

The Prophet (peace be upon Allah) declared that knowledge is a duty for all people.

Seeking knowledge is the duty of every Muslim

Islam made education compulsory for free men and women. At the same time, I arranged for the maids to receive education.

The Messenger of Allah (peace be upon him) said:

“If a man teaches her slave girl good literature, thoroughly teaches her religion, and then frees her and marries her, he can get a double reward.” (36)

Islam has a comprehensive vision of human well-being, which is impossible without education. There are ethics, there are rules and regulations. Acquisition of knowledge, wisdom and skill is very important in order to carry out these orders. Where knowledge is required to meet religious and spiritual requirements. Taking responsibility and fulfilling it is also very important.

Freedom of expression:

Freedom of expression, whether it is freedom of speech or freedom of writing, is an important democratic issue. It is an important part of human rights. At the time of Hazrat Adam's birth, Allah respected the angels' opinion despite their opposition. Even if this being had all power, Allah could have told the angels that it was not your job to understand me. You didn't make me, I made you. However, the opinion of the angels was respected. When someone hurts someone's feelings and emotions, that person has the full right to protest and to express their repression in order to obtain justice.

Islam has always taught tolerance. Islamic teachings make it clear that humans are free to live their lives in complete freedom. People can express their opinions, but it is important that their actions do not abuse others. Mistreatment of others means respecting one's own country, tribe, customs, beliefs, worship, color and race.

It is stated so in the Quran.

“Your religion for you, their religion for them.” (37)

You have every right to speak out against violations of your national or individual political, religious, economic or social rights. In Europe, the idea arose in the Middle Ages, and the history

09:39، القرآن، 35

36 صحيح بخارى حديث نمبر 3446 جلد 4

06:99، القرآن، 37

of its expression in England began in the late 16th century. Racism, the difference between blacks and whites, has been raised, and this trend began in America in the mid-18th century, when the United Nations General Assembly declared freedom of expression a human right essential. This was recognized as a human right in Article 19 of the 1948 Universal Declaration of Human Rights. But Islam has given humanity this right for her 1400 years. In the days of Hazrat Umar (RA) it was made clear that all men are born free from their mother's womb and that not even the humblest can be dishonored before anyone. . When he stood at the pulpit and said, something happened. people! What would your reaction be if I came back to this world? A man stood up with a sword and said, "I'm going to blow his head off." "Do I deserve this honor?" said Hazrat Umar. He said, "Yes, this is your honor." Mr. Hazrat Umar said, "Thank God, there are people in this country who will correct me if I am crooked." said.

Another incident was that children who were playing in the streets saw Hazrat Umar Farouk RA and went to their house fearing one of them standing fearlessly. When Hazrat Umar asked why he had not gone to his house, the boy replied that the street was wide enough for two men to pass.

When the Holy Prophet (Peace be upon him) said, "Bring me a piece of paper, I will write something so that you will not hesitate," Hazrat Umar replied, "I have had enough of the Koran." The Holy Prophet (Peace be upon him) respected his opinion. And he ordered the Brotherhood not to fight.

Basic Rights:

All humans in the world want to be free. Because freedom is a precious aspect of human nature and Islam has always respected it.

In modern society, freedom of opinion is a fundamental right and serves the well-being of society. The only one who can be freed from human slavery, is not subject to unlawful human laws, and can acquire his rights unhindered, can appreciate the importance of freedom and that he is independent. attached great importance to Liberation of humans from human slavery is one of the goals of Islam.

Intellectuals have tried to understand the meaning and definition of the word opinion. Opinions are based on a person's mental effort, and each person expresses an opinion according to his or her mental capacity. Ibn Qaim writes in Ilam al-Mukhain, "The theories established by the Mujtahid through deliberation and research are called opinions."

Free speech slogans are very popular in the West, but when it comes to Muslims, the prejudices of Westerners are evident. Freedom of expression is a hot topic and a sensitive issue today. . It has become a major problem of mankind in both the East and the West. It is clear that freedom of expression is treated ambiguously today. Covering its origins, the cross is called absolute freedom, but freedom of expression is actually related to the basics of human beings.

Freedom of opinion is a basic and moral right of human beings and has a positive impact on society. This right helps solve problems through the development of conscience. Introducing a new research chapter. The combination of different opinions, drawn from the collective conscience, leads to collective interests.

Every human being, wherever he lives, has the right to his liberty, his life and protection for himself, to be freed from human slavery, to live a life of freedom, and to be independent. The right to full expression of their cultural identity cannot be subjected to physical torture of any kind. From the point of view of the law, everyone has an equal right to protection without discrimination and cannot be arrested and detained merely by the will of the ruler without complying with the requirements of the law, and sentenced. You cannot be deported. Moreover, everyone has the right to prove their innocence, and no one has the authority to attack the honor or reputation of others. Everyone has the right to be protected by law from attack or interference. Everyone has the right to freedom of movement and residence within the State. Everyone has the right to leave the country, even if it is their own, and the right to return.

Please Respect the Restrictions.

The purpose of freedom of expression is that anyone can express their opinion, but they are not allowed to hurt others by insulting or slandering them. Freedom of expression includes the right to constructive criticism, and Islam recognizes the right of everyone to express their opinions freely in public affairs. It doesn't mean trampling all limits. Using freedom of expression within limits is actually a teaching of Islam. The Holy Quran shows the characteristics of believers. A believer's action is to tell people the truth.

"They prescribe good and forbid evil" (38)

Islam considers unlawful restrictions on freedom of expression to be unethical and defines its restrictions and certain principles. It makes social life boring.

Almighty Allah says in the Holy Quran:

“So avoid desecrating idols and avoid lying.” (39)

Guiding people on the right path and stopping them from evil is impossible without freedom of expression. The Quran not only gives a clear right to freedom of speech, but also determines the right direction of freedom of speech. In this way, both human beings and society can perfect their standards of ethics. The Holy Quran encourages thoughtfulness, intelligence and thoughtfulness.

It is the word of God.

110:03، القرآن 38
30:22، القرآن 39

“Are you inattentive or are you closed minded?” (40)

Islam allows the human conscience to prevent acts that it deems wrong, and because conscience comes from respecting limits, Islam lays down the principle of keeping criticism within a moral bound increase. Blasphemy begins when constructive and logical discussion ends, thus affecting moral behavior.

Ethical Limits:

Humans know their moral limits through religion. They tend to respect moral values. People start criticizing others regardless of their feelings and emotions, so laws need to be limited. Some people criticize unnecessarily and push boundaries. They dishonor humanity with hate speech and insulting remarks. They think it is freedom of opinion to speak vulgarly about religions, beliefs, denominations, and respectable persons, but this is a misuse of freedom of opinion. It is a violation of moral education. Quranic verses and hadiths guide man in this regard. Almighty Allah says: This inscription of ours tells the truth about you. We used to write what you used to do. But those who believe and do good works, who emphasize the truth, and who are patient and encouraging one another. (41)

Hadith of the Prophet (peace be upon him) said, "The best jihad is to speak the truth before a cruel king."

Islamic Philosophy of Justice:

The ideals of justice and equality given by Islam are unprecedented anywhere in the world. Hazrat Muhammad (PBUH) set a perfect example throughout his practical life. Islam has given the great principle of equality without distinction between religious, linguistic, economic, social, superior, inferior, king, vassal, sovereign and subordinate, but Islam teaches all without borders. It teaches that human beings have equal rights.

Justice means:

Literally, justice is called "being equal, being equal, taking care of the middle ground in action, etc." The opposite of "justice" is "oppression and excess." The meaning of justice is to "put things in their exact place", to give full rights to those who are oppressed, to avoid trouble with moderation in all matters.

Generally speaking, it can also be said that "Whoever has rights must be given those rights." In short, rights must be granted to all classes of society and to those who are entitled

24:47، القرآن 40
03:103، القرآن 41

individually, without distinctions of any kind, such as color, place of origin, rationality, parochialism. , linguistics, caste, etc. should not be allowed.

Insaf is his Adl equivalent name, meaning reach in the middle. In other words, milk has become water. Similarly, justice and fairness are also called custos in the Qur'an, which means parts and constituents.

Justice and Quran:

Given a general assessment of the teachings of Islam, it would be correct to say that Islam is basically another name for justice and fairness. The Koran emphasizes justice and equality.

In the Holy Quran, the Almighty says:

“O believers! Stand up as a witness of the righteousness of God's love. Do not abandon justice because of national enmity.” (42)

Similarly, he said elsewhere.

“They are spies who lie and eat very forbidden things, so if they come to you, decide whether to stay away from them or stay away. If you stay away from them, they will be unable to harm you. And if you judge, judge fairly among them. Allah loves those who practice justice.” (43)

Islam has repeatedly emphasized truthfulness, honesty and credibility in inter-regional or business interactions, truthful testimony in legal matters, fair and just decision-making so that people are not oppressed. Thus, in order to provide human rights to society, Islam has provided a superior judicial system that goes beyond the influence of rulers, who are also accountable to the courts. The difference between humans and animals is due to justice. The most powerful animal is the king. In the Holy Quran, Allah Taara set out the principles of truthful witnessing.

“O believers! uphold justice. Please bear witness to Allah. Even if it is against you, your parents and relatives, you follow your heart's desire to do justice, because Allah is more merciful to them, whether someone is rich or poor, than to you. Please don't do that. If you tell a lie or take your side, surely Allah knows all your deeds.” (44)

The aforementioned verses encourage that in order for Muslims to testify according to the truth, they must in some way satisfy the demands of justice, above all desires and artifices. Don't let your closest relationship, your parents, be your weakness. .

08:05 ، القرآن 42
42:05 ، القرآن 43
135:04 ، القرآن 44

Righteousness and Righteousness of the Prophet (May Allah bless him):

On the occasion of his farewell sermon, the Holy Prophet (peace and blessings of Allah be upon him) said: O people! You all have a Lord and you are all children of Adam (Peace be upon him). Therefore, Arabs have no superiority over foreigners, foreigners have no superiority over Arabs, whites have no superiority over blacks, blacks over whites does not have any advantage over. (45)

Justice of the Prophet:

He once robbed a woman named Fatima bint Aswad who belonged to a powerful Arab tribe. On the other hand, people thought that the Prophet (peace and blessings of Allah be upon him) should somehow forgive the woman and save her from misfortune. People's eyes were on Osama bin Zayed, the protector of the Prophet (May Allah bless him). The people sent Sahabi Rasul to the Prophet for intercession. He asked the Prophet (peace be upon him) to drop the case. So the Prophet (peace be upon Allah) blamed their judicial system for the destruction of Bani Israel. "Bani Israel used to limit the weak and leave the oppressors alone," he said. He swore by the Lord, saying,

"If Fatima bint Muhammad (Peace be upon him) had been a thief, I would have cut off his hand." (46)

At the time of the Battle of Badr, most of the Meccan pagans were relatives of the Migrant Brotherhood. Hazrat Abbas bin Abdul Muttalib (who had not converted to Islam at the time) was among the prisoners captured after the defeat. Since Hazrat Abbas Ansari was the nephew of Sahaba, he asked, O Messenger of Allah, for our ransom. The Holy Prophet (peace be upon him) said no.

"Do not leave a single dirham of his fidiyah." (47)

Social justice:

Justice covers what concerns human affairs. Even justice covers all aspects of human life. either individually or collectively.

- Social Justice
- Political justice
- Economic Justice
- Religious justice

45 صحيح بخارى حجت الوداع
46 سنن ترمزى جلد 2 حديث نمبر 1430
47 صحيح بخارى، كتاب الجهاد والسير، باب فداء المشركين حديث نمبر 3048

1. Social Justice:

May the Messenger of Allah (peace be upon him) put an end to all caste divisions on the occasion of Hajj al-Wadaa and bring to society the principles of great justice. Social justice means that the demands of justice of each unit of society must be met, regardless of color, caste, religion or language. The demand of justice is that it must reach all rich and poor without delay. Because the delay of justice is also injustice. Justice demands that society be caste-free and that all people have the same rights. The place of honor and respect is mercy and piety.

Allah says in the Quran;

“Indeed, Allah is nearer and more merciful.” (48)

2. Political Justice:

No political system in the world, however great, can survive without justice. Justice is the pillar of any nation. The entire judicial system is subordinated to political strategy. In other words, a fair political system strengthens the courts. In this sense, Islam proclaimed the need to establish a system of justice among all linguistic, religious, majority and minority groups of the state.

Allah Taarah said in the Holy Quran:

“And instead of entrusting justice to the enmity of nations, do justice that is akin to mercy.” (49)

Based on this philosophy, the Holy Prophet (peace and blessings of Allah be upon him) announced amnesty to all his enemies upon his conquest of Mecca. All the tribes of Arabia were united to form the first Islamic state in Arabia.

3. Economic Justice:

Financial justice means spending wealth in the ways of Allah, charity and zakat must be paid. Curses such as hoarding must be avoided to keep money moving and lead to employment opportunities.

Allah is Almighty!

“He is neither extravagant nor stingy when it comes to money, and spends moderately in the middle.” (50)

Another place says!

13:49، القرآن 48
08:05، القرآن 49
67:27، القرآن 50

“Don't let (wealth) circulate among the rich.” (51)

4. Religious Justice:

Religious justice means that, as a nation, we must give them the rights that Islam prescribes for the Dimmi. Their rights such as economic, social and religious freedom must be respected.

Apart from this, a Muslim preacher must impart to the people the Islamic precepts, justice and fairness, equality, tolerance, brotherhood and true peace in accordance with the true spirit of the religion. .

Commit to not spreading sectarianism of any kind, whether political, religious, linguistic, regional, regional or national.

Allah's words in the Quran are pure

“Hold fast to the cord of Allah and do not divide into sects.” (52)

In the above verses absolute sectarianism, political or religious, linguistic or regional, economic or social, geographical or nationalistic, is implied. Following the unifying message of the Qur'an is the philosophy of Islam.

Conclusion:

The author of the book "Philosophy of Humanism" basically argues that since religion is a way of life and therefore laws are enacted on the basis of human experience, humans do not need any religion or religion to live. I have a theory that it won't. The author describes a system of thought that represents the healthy relationship between human society and the individual, and both with the universe, with the capacity to build on principles, whose main attributes are human dignity and human capacity concept. That is, man has the ability to solve all problems in a good way, and during this process man does not need supernatural beings.

In humanist philosophy, supernatural beings imply the presence of God, so the assumption is that if God does not exist, all systems related to God, such as angels, messengers, revelations, Heaven, Hell, and the Underworld, are lost. Based on. In a (science-based) rational system, humans don't need it. This theory is not based on theory alone, it is a complete system like any other religion. There are secular norms of values for living in society. These worldly values are tied to past social experiences. Apart from this, there is also a government system to maintain order in society. It's called democracy. Humanism can therefore be called a completely free norm of life.

07:59، القرآن، 51
103:03، القرآن، 52

The foundations of democratic institutions are partly good in light of Islam's teaching that power is not determined by the sword, but by the participation of the people. In this process, leaders are determined by the people, not by power. However, Islam teaches that Almighty Allah is the owner of supreme power, laws are laid down on the principles set by Almighty Allah, and governments make decisions based on the opinions of the people. Similarly, according to Islamic teachings, all citizens have basic rights. In Islamic countries, all Dhinmi are free to worship. The standards of justice and fairness are higher than language, customs and lineage. Citizens of the Islamic State are equal participants in the state, regardless of race or color. In Islam, each person has the freedom to express their opinion. But the freedom to not hurt anyone's personality. The system of government in Islam is the caliphate, but given the current situation of Muslims, the closest system of government to the caliphate is democracy, that is, a democracy with Almighty Allah as supreme power.