



SOCIAL SECURITY IN ISLAM: AN OVERVIEW

Dr. Burhan Rashid

Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir, (J&K), India.

ABSTRACT

The present paper, in its introduction, deals with shedding light on the fact that the holy Qur'ān is the only extant Word of the Lord of the universe. This Book i.e., the holy Qur'ān remained safe from the date of its revelation till today so much so that even an iota has not been changed therein, and that it will remain safe against any corruption till the End of the universe. This Holy Book was revealed to Prophet Muḥammad (S.A.A.^W.S.), the last of God's messengers.

The main theme of this paper is to deal with the explanation of the fact that this revealed Word of the Lord along with the illustrations and precepts of the holy Prophet (S.A.A.^W.S.), both of which constitute the basic sources of Islamic Law, guarantee the safety of human blood and life.

Attempt has been made to provide the relevant Qur'ānic verses (āyāt) with their explanations in the light of the Prophetic traditions (aḥādīth) and in the light of the elaborations made by the commentators (Mufasssīrūn) and jurists (Fuqahā') to bring to light the fact that this Divine Law guarantees the safety of human blood and life.

In the conclusion the paper besides summarizing the essential points of the main theme, the discussion is also made on how Islam and its teachings are aimed at encouraging and promoting the means and methods to honor the human life and safeguard it from any bloodshed. It has also been made clear in the conclusion that Islam strongly abhors the ways and means which lead to the violation of rights of all the creatures, in general, and of the human beings in particular. Disgrace and humiliation, of any kind, to the humanity is very far-off matter in the Islamic Scheme.

Keywords: *sharā'a' mā qabl (previous laws), qatl al-nafs bi ghair al-haqq (killing a soul unjustly), al-Janayah al-azimah (major crime), sadd bab al-qatl (closing the gateway of murder).*

1. INTRODUCTION

The holy Qur'ān is the speech / word (*kalām*) of Allah, the Creator and Sustainer of the universe, sent down upon the last of Prophets, Prophet Muḥammad (S.A.A.^W.S.) [1] by way of revelation (*waḥy*), through the medium of Angel Jibrā'īl (Gabriel), in its precise meaning and precise wording, transmitted to us by numerous persons (*tawātur*), both verbally and in writing. It was sent down upon Prophet



Muḥammad (S.A.A.^{W.S.}), in stages, by and by, as the situation required, throughout the twenty three years of his prophethood. Its revelation began in the month of *Ramaḍān* after the Prophet (S.A.A.^{W.S.}) had passed the fortieth year of his life (i.e., around the year 610 C.E.), during his seclusion in the Cave of Hirā' on a mountain near Makkah. [2] Then its revelation continued, both in Makkah and Madīnah, throughout twenty three years of Muḥammad's (S.A.A.^{W.S.}) prophethood until it reached its completion. The last verses were revealed a few days before the Prophet's (S.A.A.^{W.S.}) demise in 632 C.E. The last revelation, according to many Muslim scholars, was 281st verse of *Sūrah al-Baqarah*. [3]

The holy Qur'ān is the message from God to man and therefore of utmost importance for the whole mankind. It is the guidance for the whole mankind (*hudan lin-nās*). It is inimitable and unique, protected by God Himself against any kind of corruption. [4] All the teachings contained in the former Scriptures that were meant to be of lasting value and importance are included in the holy Qur'ān as it is the guardian / protector (*muhaymin*) over them [5] and as it had to remain safe, in its original form, protected from any kind of corruption, till the end of the universe. Its message, and the directives and instructions by which it provides guidance for mankind are of a universal nature which apply for all times to come and in all situations. The teachings, guidelines, laws and principles contained in the holy Qur'ān guarantee the prosperity, safety and success for the whole humanity not only in material life but spiritually as well. One who believes in it and applies its teachings and instructions to his personal life as well as to the life of the society, then Qur'ān promises of salvation for such people in the Hereafter as well.

2. SOCIAL SECURITY IN ISLAM

In the fifth chapter of the holy Qur'ān, the story of the two sons, namely Qābīl (Cain) and Hābīl (Abel), of Prophet Ādam (A.S.) [6] has been related by Allah (S.^{W.T.}) [7]. In this story a particular incident of these two sons of Adam (A.S.) has been stressed upon in which one i.e., Qābīl, unjustly and in envy, killed his brother Hābīl. The Qur'ānic words are:

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِكَ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ ۗ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ . إِنِّي أُرِيدُ أَنْ نَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ قَطَعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ . فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ ۗ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ [8]

Translation: And recite thou to them with truth the tale of the two sons of Ādam, when the twain offered an offering, and it was accepted from one of them, and was not accepted from the other. He (i.e., Cain) said: I will surely kill thee. The other (i.e., Abel) said: Allah accepts only from the God-fearing. If thou stretchest forth thy hand against me to kill me, I shall not be stretching forth my hand against thee to kill thee, verily I fear Allah, the Lord of the worlds. I would rather that thou bear my sin and thine own sin, and then thou become of the inmates of the Fire: that is the recompense of the wicked. Then his mind made the killing of his brother pleasant to him, so he



killed him and became of the losers. Then Allah sent a raven scratching in the earth to show how he might cover the corpse of his brother. He said: woe unto me! I am incapable of being even like this raven so that I might cover the corpse of my brother. And he was of the remorseful. [9]

After relating this whole story, Allah says:

مَنْ أَجَلَ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَٰلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ [10]

Translation: Because of that (which Cain did) We prescribed to the Children of Israel: whoso kills a person, except for (i.e., in retaliation for) a person, or for corruption in the land (i.e., for creating disorder and bloodshed), it shall be as if he had killed all mankind, and whoso brings life to one it shall be as if he had brought life to all mankind. And assuredly there came to them (i.e., the children of Israel) Our messengers with evidences (of their apostleship), yet even after that many of them are acting in the land extravagantly. [11]

2.1 Some Injunctions Related to The Sanctity and Safety of Human Blood and Life

There are many things to be noted in these verses (*āyāt*) and in fact the Islamic jurists (*Fuqahā'*) have extracted many religious injunctions from them especially in connection with the sanctity and safety of human blood and life.

1. Although the incident related herein is of the two sons of Prophet Ādam (A.S.), the first of the Prophets, and the law, according to the apparent text of the holy Qur'ān, was prescribed to the Children of Isrā'īl (*Banī Isrā'īl*), but since it was revealed in the Qur'ān so that this *Ummah* (followers of Prophet Muḥammad (S.A.A.^W.S.)) should take lessons from it. Therefore, the injunctions / rulings extracted from these verses (*āyāt*) and from this incident are taken on the basis of the juristic principle 'extracting injunction / rulings from *sharāya ma qabl* (laws of the previous nations)'. The injunctions / rulings which have been deduced by the jurists (*Fuqahā'*) from these verses (*āyāt*) and from this incident are also valid and applicable in the Law (*Sharī'ah*) of Prophet Muḥammad (S.A.A.^W.S.). [12]

2. When both of the twain offered an offering / sacrifice, it was accepted from one, i.e., from Hābīl whereas it was not accepted from the other i.e., from Qābīl. Then Qābīl in rage and chagrin threatening Hābīl said: "I will surely kill you." In response to it Hābīl said:

Allah accepts only from the God-fearing. If thou stretchest forth thy hand against me to kill me, I shall not be stretching forth my hand against thee to kill thee, verily I fear Allah, the Lord of the worlds. [13]

The implication of this verse (*āyah*), according to the explanations of the Commentators (*Mufasssīrūn*) and the Jurists (*Fuqahā'*), is:

That Hābīl meant to say that he would not initiate such a heinous crime of killing anybody unjustly. [14]

Maulānā Abū al-A'lā Maudūdī, explaining the meaning of this verse (*āyah*), says:



You may cherish evil intentions of murdering me, but I will not. You may make schemes for my murder but I will do nothing to forestall you, even after knowing that you are making preparation for my murder. [15]

Maulānā Aṣḥraf ‘Alī Thānavī, the prominent Ṣūfī scholar and commentator of the holy Qur’ān, has discussed many juristic (*Fiqhī*) issues under this verse (*āyah*). Among them one he describes as:

..... and if he (who is being attacked) does not repel but is being killed, it (i.e., not repelling, and restraining hands from any attempt) is also permissible. In fact, according to some *aḥādīth* which are recorded by Abū Dāwūd and Tirmidhī, this is regarded as better [16]

Some other scholars say that he (Hābīl) meant to say that because of the fear of the Lord he might even forego the right of self-defence. [17]

‘Abdullah bin ‘Amr said, “By Allah! Hābīl was the stronger of the two men. But, fear of Allah restricted his hand.” [18]

In answer to the threatening of Qābīl, Hābīl’s words were “إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ” (verily I fear Allah, the Lord of the worlds)”. There is clear indication in these words that a murderer has no fear of Allah in his heart. It is due to the absence of this fear that he dares to commit such an enormous crime. On the other hand, one who cherishes the fear of the Lord in his heart desists himself even from making any intention of a crime not to speak of committing it.

2.2 Value of Human Life in the Sight of Islam

Then in verse (*āyāt*) no. 30, it is mentioned that Qābīl finally killed his brother Hābīl. Here is the translation of Qur’ānic words: “Then his mind made the killing of his brother pleasant to him, so he killed him and became of the losers.” [19]

As this was the first murder, in fact the first human death upon the face of the earth, here, commentators (*mufasssīrūn*) have cited many *aḥādīth* of the holy Prophet (S.A.A.^W.S.) to prove the enormity of this crime in the sight of Islam:

The Prophet Muḥammad (S.A.A.^W.S.) has said: “Any soul that is unjustly killed, then the first son of Ādam will carry a burden of its shedding, for he was the first to practice the crime of murder.” [20]

That is why the meaning of the verse (*āyah*) “فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا” (it shall be as if he had killed all mankind) is explained as:

Upon any murderer / initiator is the sin of every murder (in addition to his own) which are committed by others after him (following his footsteps) as he has softened the ground for others and has given currency to the serious crime. He (the initiator) himself is like their partner and supporter in this crime. [21]



After killing his brother, Hābīl, Qābīl could not understand what to do with the corpse of his brother. Then Allah sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). In this way Qābīl learnt the burying of the corpse from that crow and he said in utmost shamefulness, “Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother!”

Here the commentators have taken from the words of the holy Qur’ān, in which it is stated that a raven was sent to teach Qābīl how to bury the dead body of his brother, that this has been done to reveal to him (and to all people) the enormity, hideousness and shamefulness of this crime. It also shows the blameworthiness of the murderer.

Muḥammad Asad says: “The thought of burying his dead brother’s body, suggested to Cain by the raven’s scratching the earth, brought home to him the enormity of his crime.” [22]

‘Allāmah Qāḍī Thanā’ullah Pānīpatī says:

Allah did not inspire to Cain what He inspired to the crow, to make known to him that he is more worthless than a crow in the sight of Allah, and that he is lower in status than it (crow) so much so that he has been made a student of a crow. [23]

According to the tradition (*Ḥadīth*) of Prophet Muḥammad (S.A.A.^W.S.) the oppressed will be given the good deeds (*ḥasanāt*) of the oppressor in compensation to what he has inflicted upon the oppressed and if the oppressor has no good deeds or have run out before the scores have been settled then the sins (*sayyi’āt*) of the oppressed will be transferred to the account of the oppressor so as to give relief to the oppressed. [24]

It is recorded in *Ṣaḥīḥ Muslim* that the Prophet (S.A.A.^W.S.) said [25]: “Allah, Glorified and Exalted is He, grants respite to the wrongdoer / oppressor, but when He seizes him He will not leave him be.” Then he recited this verse (*āyah*) of the holy Qur’ān: **وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَةَ وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ** (And such is thy Sustainer’s punishing grasp whenever He takes to task any community that is given to evildoing: verily, His punishing grasp is grievous, severe!). [26]

This also shows how Islam exhorts its followers to refrain from any kind of oppression, injustice and wrongdoing not to speak of the crimes like murder, rape, plunder, etc.

‘Allāmah Abū ‘Abdullah Muḥammad bin Aḥmad al-Qurṭubī writes:

At the time when Qābīl killed Hābīl, Ādam (A.S.) was in Makkah. He saw the trees becoming thorny, the foods changing insipid, the fruits sour, the water salty, the earth covered with dust, then he said: “something disastrous has happened on the face of the earth.” The predatory animals and the birds used to be friendly in the company of Ādam. But when Qābīl



killed Hābīl, all of them ran away: the birds adhered to the air / sky, the wild animals to the faraway lands and the predatory animals to the thickets. [27]

All this is discussed under the explanation of these verses (*āyāt*) of the holy Qurʾān by the scholars of Islam. For what purpose! All this is discussed only to bring to light the enormity and heinousness of this crime in the sight of Islam.

2.3 Saving the Life of One Person is Like Saving the Life of All Human Beings

While explaining the meaning of the verse (*āyah*): “وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا” (and whoso brings life to one it shall be as if he had brought life to all mankind.)” Maulānā Maudūdī says:

This is to emphasize the sanctity of human life: it is essential for the preservation of human life that everyone should regard the life of the other as sacred and help to protect it. The one who takes the life of another without right, does not commit injustice to that one alone, but also proves that he has no feeling for the sanctity of human life and of mercy for others. Hence he is most surely the enemy of the whole human race, for if every individual suffered from the same kind of hard-heartedness, the whole human race would come to an end. On the contrary, if one helps to preserve a single human life, he is indeed a helper of all mankind for he possesses those qualities upon which depends the survival of the whole human race. [28]

There are three kinds of punishments of crimes in Islam. These are: *Hudūd* (Islamic legal punishment delimited as Divine Statute; plural of *Hadd*), *Qisās* (Even Retaliation) and *Taʿzīrāt* (Penalties; plural of *Taʿzīr*). The severest and strictly unalterable among these three is the *Hudūd*. Islam, on the one hand, has put very strict conditions for the implementation / imposition of these punishments and on the other hand there are again stringent conditions regarding the completion of the proof of the crime. Should even a single condition out of these be found missing, the *Hadd* (the severest and strictly unalterable punishment) stands dropped. In fact, even the least doubt found in the proof will cause the *Hadd* to be dropped. In this matter, the established law of Islam is: “الحدودُ تُنذرُ بالشبهات” that is, *Hudūd* are dropped in case of doubt. This is supported by a Tradition (*Ḥadīth*) of the holy Prophet (S.A.A.^W.S.): “Avoid punishments wherever you find scope for it.” [29] This principle of Islam amply shows that inflicting any kind of affliction and hardship to the human beings is highly detestable in the sight of Islam not to speak of killing a person. The drift of the Islamic Law is that such things should happen as rarely as possible. On the contrary, the means of conciliation and persuasion are always there in the Islamic Scheme.

Battle field / war is such serious and terrible situation where usually one party is always blood-thirsty of other party. Where one party wants to root out the other. But according to the instructions of Islam – as given in the verses (*āyāt*) of the holy Qurʾān and as shown by the holy Prophet (S.A.A.^W.S.) through his practical demonstrations – just to overpower the opponent and get hold over him is enough to



achieve the goal. It is not recommended for a Muslim to kill the enemy even during the fight, what is enjoined upon him is to get hold over the enemy and prevail over him. The holy Qur'an says:

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فُتِنًا أَوْ يُغْلَبْ فَمَا يُؤْتِيهِ أُجْرًا عَظِيمًا^[30]

Let them therefore fight in the way of Allah against those who prefer the life of this world over the Hereafter. And whoever fights in the way of Allah then gets killed or prevails, to him We shall give a great reward.

Here the words “*aw yaghlib*” (or prevails) are used in contrast to “*fa-yuqtal*” (then gets killed) while the contrast demands that the words “*aw yaqtul*” (or kills) should have been used. It clearly indicates that the basic aim of a Muslim even in the battle field should be to overpower the opponent and not to kill him anyhow. ^[31]

Far from taking the lives of others, Islam does not even permit to end one's own life with his own hands, i.e., to commit suicide. It is regarded as a major sin to make any attempt of suicide. The holy Qur'an says: “*وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ*” (and make not your own hands contribute to (your) destruction).” ^[32]

The holy Prophet (S.A.A.W.S.) has said: “He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire.” ^[33]

3. CONCLUSION

Islam grants human beings the utmost honor, dignity and safety so much so that their blood, life, property and honor has been regarded as *muhtaram* (respectable / sacred). It has been made *haram* (forbidden), and has been strictly prohibited to inflict any kind of harm to the mankind. Even making an intention or plan (in the mind) to kill anybody without actually attempting it, is regarded as a great sin in Islam.^[34] In view of this sanctity of human beings the meaning of the verse (*ayah*) “*فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا*” has been explained as the murder of an individual is a crime against the whole community, or rather humanity, and therefore, it is the duty of the community as a whole to see to it that lawful vengeance has its course as if the murderer has killed a member from each family. In the verse of *Qisās* (Even Retaliation) ^[35] the word “*hayātun* (life)” has been stressed upon emphatically meaning thereby that the objective of *Qisās* is the protection of the society, and not ‘revenge’ or shunning down the necks of the people. When anybody intends to kill another, knows that he will also be killed in the retaliation most certainly he will desist his hands from doing what he was making plans for.

The words of the holy Qur'an “*وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا*” (and whoso brings life to one it shall be as if he had brought life to all mankind)” ^[36] are explained by the commentators as: “and if anyone saves



a life by preventing its blood from being shed and believing in its sanctity, then it would be as if he saved the life of all mankind.” “Saving life in this case occurs by not killing a soul that Allah has forbidden. So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him.” He who does not kill anyone, then the lives of people are safe from him. It can also mean that one who warns others and restrains them (by way of good advice) from committing this crime, is like that who has saved the life of the whole humanity.

The purpose of all these guide lines and emphases is that there is a complete social security in the teachings, instructions and laws of Islam. When one studies, deeply and in detail, the teachings, injunctions and laws of Islam, one certainly comes to the conclusion that they are aimed at creating an atmosphere of peace and tranquility for the whole humanity.

References and End Notes

[¹] (S.A.A.^w.S.): It is an abbreviation for Arabic “صلى الله عليه وسلم” which can be translated in English as “May Allah’s blessings and peace be upon him”. It is necessary for a Muslim, and it a source of great reward for him to read “صلى الله عليه وسلم” whenever Prophet’s name is mentioned.

[²] The first revelation was the first five verses (or according to others first three verses) of *Sūrah al-‘Alaq* chapter 96 of the holy Qur’ān. The remainder of *Sūrah al-‘Alaq*, which now has 19 verses and which now constitutes 96th chapter of the holy Qur’ān, was revealed on some later occasion. Denffer, Ahmad Von, *Ulūm al-Qur’ān*, Millat Book Centre, New Delhi-10065, India. p. 26.

[³] Some scholars also say that it was 2:282 or 2:278. It has also been suggested that all three verses were revealed on one occasion. The Prophet (S.A.A.^w.S.) left for heavenly aboard nine nights after the last revelation. Ibid. p. 28.

[⁴] The holy Qur’ān says: “Behold, it is We Ourselves who have bestowed from on high, step by step, this Reminder (i.e., the Qur’ān): and, behold, it is We who shall truly guard it (from all corruption). {*Al-Qur’ān Al-Karīm, Sūrah al-Hijr* (15): 9}”. This prophecy has been strikingly confirmed by the fact that the text of the Qur’ān has remained free from all alterations, additions or deletions ever since it was enunciated by the Prophet in the seventh century of the Christian era; and there is no other instance of any book, of whatever description, which has been similarly preserved over such a length of time. Asad, Muḥammad, *The Message of The Qur’ān*, Dar Al-Andalus, Gibraltar, 1980. P. 383. See also, Daryābādī, Maulānā Abdul Mājīd, (*English*) *Tafsīr al-Qur’ān (4 vols)*, Academy of Islamic Research And Publications, Nadwatul-Ulama, Lucknow-226007, India, 2011. vol. 2, p. 439, where the author has produced testimonies of some prominent orientalists, who, even, having not any sympathy with Islam or its Prophet, could not control themselves but to acknowledge of its (Qur’ān’s) being exactly the same as it was fourteen centuries ago.

[⁵] That is one of the outstanding merits of the holy Qur’ān. Not only it embodies within itself all the truths of the old Scriptures, but it also stands to preserve them from corruption, and serves as a text whereby their perversions, interpolations and inaccuracies can be known and corrected. Daryābādī, op. cit. vol. 1, p. 434.

The participle *muhaymin* is derived from the quadrilateral verb *haymana*, “he watched (over a thing)” or “controlled (it)”, and is used here to describe the Qur’ān as the determinant factor in deciding what is genuine and what is false in the earlier scriptures (see Manār VI, 410 ff.). Asad, op. cit. P. 153.

[⁶] (A.S.): It is an abbreviation for Arabic “عليه الصلوة والسلام” which can be translated in English as “May Allah’s blessings and peace be upon him”.

[⁷] (S.^w.T.): It is an abbreviation for Arabic “سبحانه و تعالی” which can be translated in English as “Praise and Glory to Him! Exalted is He!”

[⁸] *Al-Qur’ān al-Karīm, Sūrah al-Mā’idah* (5): 28-31.



[⁹] Daryābādī, op. cit. Vol. 1, pp. 422-24.

[¹⁰] *Al-Qur'ān al-Karīm, Sūrah al-Mā'idah* (5): 32.

[¹¹] Daryābādī, op. cit. Vol. 1, pp. 422-24.

[¹²] Imām Abū Bakr Aḥmad al-Rāzī al-Jaṣṣāṣ (*Rah.A.*) says: وقصّ الله علينا قصته لنعنبر بها ونتجنب فبِح ما فعله. القاتل منهما. و روي عن الحسن عن النبي ﷺ أن الله ضرب لكم ابني آدم مثلا فخذوا من خيّرهما و دعوا شرهما. Al-Jaṣṣāṣ, Abū Bakr Aḥmad al-Rāzī, *Aḥkām al-Qur'ān*, Faisal Publications, Deoband-247554, UP, India, 2006. Vol. 2, p. 506.

و طريق الاستدلال بهذه الآية أن شرائع من قبلنا تلزمنا إذا قصّ الله و رسوله من غير إنكار، يعني إذا بين أن شرائع سابقكم كانت موصوفة بهذه الصفات و سكت على ذلك القدر و لم يأمرنا بتركها يلزم علينا تلك الشرع، و طريق الاستدلال بهذه الآية أن شرائع من قبلنا تلزمنا إذا قصّ الله و رسوله من غير إنكار، يعني إذا بين أن شرائع سابقكم كانت موصوفة بهذه الصفات و سكت على ذلك القدر و لم يأمرنا بتركها يلزم علينا تلك الشرع، و هذه هي الضابطة الكلية في علم الأصول Mullā Jeevan, Aḥmad bin Abī Sa'īd, *Al-Tafsīrāt al-Aḥmadiyyah*, Maktaba Thanvi, Deoband, UP, India. 2010. p. 332.

[¹³] *Al-Qur'ān al-Karīm, Sūrah al-Mā'idah* (5): 28. Translation is from: Daryābādī, op. cit. Vol. 1, pp. 422-24.

[¹⁴] Al-Jaṣṣāṣ, op. cit. Vol. 2, p. 502.

[¹⁵] Maudūdī, Maulānā Syed Abū al-A'lā, *Tafhīm al-Qur'ān*, Markazi Maktaba Islami Publishers, Jamia Nagar, New Delhi, India. 2004. vol. 1, p. 462.

[¹⁶] Thānavī, Maulānā Ashraf 'Alī, (*Mukammal*) *Bayān al-Qur'ān (12 vols)*, Taj Publishers, Delhi-6, India. Vol. 3, p. 24.

[¹⁷] Daryābādī, op. cit. Vol.1, p. 424.

[¹⁸] Ibn Kathīr, Hafīz 'Imād al-Dīn, Abū al-Fidā Ismā'īl, *Tafsīr al-Qur'ān al-Azīm*, Maktabah Ishait al-Islam, Sanat Nagar, New Delhi, India. Vol. 2, p. 62.

[¹⁹] The Qur'ānic words are: { *Al-Qur'ān al-Karīm, Sūrah al-Mā'idah* (5): 30}. Translation is from: Daryābādī, op. cit. Vol. 1, pp. 422-24.

[²⁰] Ibn Kathīr, op. cit. vol.2, p. 64.

[²¹] Al-Jaṣṣāṣ, op. cit. Vol. 2, p. 507.

[²²] Asad, op. cit. P. 147.

[²³] Pānīpatī, Qāḍī Thanā'ullah, *Tafsīr al-Maḥzarī*, Maktabah Rashidiyah, Koaita, Baluchistan. Vol. 3, p. 112.

[²⁴] 'Allāmah Qāḍī Thanā'ullah Pānīpatī writes: فان المظلوم يعطى من حسنات الظالم يوم القيمة جزاء لظلمه وان لم يكن للظالم حسنات أو كانت ولكن فنيت قبل أداء جميع حقوق الناس يطرح على الظالم اثم خطايا المظلوم ويلقى في النار عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم ان المفلس من أمتي من يأتي يوم القيامة بصلوة وصيام وزكوة ويأتي قد شتم هذا واكل مال هذا وسفك دم هذا وضرب هذا فيعطى هذا من حسناته وهذا من حسناته فان فنيت حسناته قبل ان يقضى ما عليه أخذ من خطاياهم فطرحت عليه ثم طرح في النار رواه مسلم. Pānīpatī, op. cit. vol. 3, p. 111.

[²⁵] Muslim, Imām Abū al-Hussain, *Ṣaḥīḥ Muslim* (English translation by: Nasiruddin al-Khattab (Canada)), Maktaba Dar-us-Salam, 2007. vol. 6, p. 448.

[²⁶] *Al-Qur'ān al-Karīm, Sūrah Hūd* (11): 102. Translation is from: Asad, op. cit. p. 331.

[²⁷] Al-Qurṭubī, Abū 'Abdullah Muḥammad bin Aḥmad, *Tafsīr al-Qurṭubī*, Dar Al-Kotob Al-ilmiyah, Beirut-Lebanon. 2004. Vol. 3, Juz. 6, p. 92.

[²⁸] Maudūdī, op. cit. Vol. 1, p. 464.

[²⁹] Ibid. vol. 3, p. 333.

[³⁰] *Al-Qur'ān al-Karīm, Sūrah al-Nisā* (4): 74.

[³¹] Maulānā Ashraf 'Alī Thānavī writes: إشارة إلى أنه ينبغي أن لا يكون هم المجاهد بالذات قتل الناس بل إما الشهادة: و إما الظفر و أما القتل فيالضرورة Thānavī, op. cit. vol. 2, p. 133.

[³²] *Al-Qur'ān al-Karīm, Sūrah al-Baqarah* (2): 195.

[³³] Al-Bukhārī, Muḥammad bin Ismā'īl bin Al-Mughīrah, *Ṣaḥīḥ al-Bukhārī* (English translation by: Dr. Muhammad Muḥsin Khan), Darussalam Publishers and Distributors, P.O. Box 22743, Riyadh 11416. 1997. Vol. 2, p. 258.

[³⁴] Al-Qurṭubī, op. cit. vol. 3, Juz 6, p. 91.

[³⁵] The knowledge of the law of retaliation restrains from intentional slaughter or culpable homicide and so is a source of life to two persons. Islam, the ideal-practical religion of humanity, does fully recognize the need of a law of retaliation, in sharp distinction from an unqualified *justalionis* which makes endless every affair when once it has been started, and which is at best suited only to the savage stages of society. Daryābādī, op. cit. vol. 1, p. 112.



[³⁶] Means “saves a life from unjust murder”. *Ihyā* is here synonymous with *Ibqā*, and signifies the making one to continue in life and the preserving him alive. {Lane’s ‘Arabic-English Lexicon’} as quoted by Maulānā Abdul Majid Daryābādī in his tafsīr. Daryābādī, op. cit. vol. 1, p. 426.