

The Role of Islamic Literature in Shaping Social Justice

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ABSTRACT

The role of Islamic literature in promoting human compassion, social justice, equality and morality in human society has always been prominent. Religious and intellectual efforts have spent centuries of effort in giving rise to a deep thought about social justice. This research will attempt to investigate deeper about how Islamic traditional and modern literature has interpreted social traditions and how it has rejected all such traditions that conflict with human values. The main objective of this research is to analyze the role of Islamic literature in promoting social justice, to examine its impact on the social structure, and to clarify its effectiveness in addressing various injustices and inequalities of the contemporary era. To achieve this objective, a qualitative analysis of selected Islamic literary texts, including traditional and modern literary works such as prose and poetry, has been conducted. The results of the research clearly show that Islamic literature has always raised its voice against oppressive systems and exploitative practices and has played a significant role in promoting social justice, social values, and ethics. In this regard, the role of Islamic writers and thinkers has also been noteworthy. They have made a significant effort by raising their voices effectively against colonialism, class discrimination, gender inequality and other socio-political injustices through their work. In addition, Islamic literature has always served as an interpreter of the fundamental principles of humanity, such as interconnectedness, justice, accountability, equality, compassion, and other noble human values. Along with this, it not only reflects cultural values, social values and social attitudes but also provides a strong intellectual and moral narrative for the promotion of social justice, human equality and moral leadership. The study of these literary texts can provide important guidance for modern societies to understand the causes of global inequality and to build a more just, equitable and ethical society. The study concludes that Islamic literature plays an effective and sustainable role in raising social consciousness, promoting moral reform and promoting positive social change.

Key words: Islamic literature, Social Justice, Literary Analysis, Global inequality, Ethical Values, Human Equality.

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Introduction

The primary sources of Islamic literature Quran and *Hadith* play an important role in preserving social, cultural, religious, and moral values and transmitting them from generation to generation. These values then shape the concept of social justice, moral character, and collective well-being. Islamic traditional literature, which is based on the Quran and *Hadith*, consists of various academic and literary genres, including poetry, philosophy, theology, and fictional literature. This scholarly and literary heritage not only reflects various social values, but also criticizes social inequalities and social deterioration and also implements reform that promote social justice and Islamic values. Social justice in Islam is the name of a fundamental concept that makes it possible to eliminate inequality, injustice, and immorality from society. Basically, in an Islamic society, the state has the primary responsibility to provide equal rights and social justice to every individual, regardless of color, race, religion, or belief. The *Qur'an* and Prophet Muhammad's teachings offer complete direction for Muslims to create a just and equitable society where everyone has access to basic requirements and is treated with dignity¹. Furthermore, Islamic literature, which comprises theological, philosophical, lyrical, and fictional works, serves as a forum for social criticism and the promotion of justice. Across different Islamic historical periods, numerous Muslim scholars authored books, novels, stories, and poetry that advocate for social justice and the Islamic ethical framework within society through their writings. Historically, it has amplified the voices of the marginalized, highlighting themes of equality, justice, and ethical integrity. In this perspective, a famous Muslim jurist Al-Māwardī wrote book and emphasized each person's rights to equality before the law, life, liberty, and property. His academic contribution in the ninth century laid an important foundation for Islamic conceptions of social justice². Later, in the eleventh century, Al-Ghazālī wrote one the most influential book in Muslim intellectual history is *Iḥyā' 'ulūm al-dīn* (*The Revival of Religious Sciences*). It contains four sections, especially section one and two related to Islamic ethic and social justice system. In this section he explained the doctrines and practices of Islam and showed how these can be made the basis of a profound devotional life, leading to the higher stages of *Ṣūfīsm*, or mysticism. Furthermore, the book is distinctive in its ethical and spiritual

1 Tahir, Muhammad, "Islamic Human Rights and Social Justice: A Scholarly Exploration," *Journal of Qur'an and Sunnah* 2, no. 1 (Winter 2025), p: 1–5, <https://aqleemsukhan.org/index.php/aqlm/article/view/1>. Last accessed on 20 may 2026

2 Tahir, "Islamic Human Rights and Social Justice," p: 2.

orientation. It serves as a significant reference for subsequent scholars addressing various ethical subjects. The thorough examination and practical application of its teachings constitute an effective and well-established means of purifying both the human heart and mind. The intellectual contributions of Ibn al-Qayyim al-Jawziyya and Sayyid Qutb have played a major role in Islamic intellectual discourse by providing comprehensive perspectives about the concepts of social justice and social equality. This research is important in this regard because it is a useful tool for examining Islamic traditional literature from a social justice and moral perspective. It indicates that Islamic literature has served as a strong foundation for rejecting oppressive systems and thought by promoting social justice, moral values, and social equality.

Islamic concept of justice and social equality are based on fairness, accountability, and collective obligation, which is emphasized throughout the *Qur'an*. The *Qur'an* instructs believers to uphold justice under all circumstances, even when it conflicts with personal interests or relationships. As stated in the *Qur'an*: “O you who believe[d]! Be custodians of justice (as) witnesses to Allah, even if (it is) against yourselves or the parents and the relatives. If he be rich or poor”³. Through this verse it is clear that Islamic system of justice provide equal right to every person of society and also set standard which exemplifies the centrality of fairness and moral responsibility in Islamic teachings. Furthermore, the *Hadīth* literature provides significant insight, in which the Prophet Muhammad's support the rights of oppressed group, such as the impoverished, women, and slaves. A wide variety of Islamic literary forms have been shaped by the ideas found in *Hadīth* literature, and these ideas still affect discussions about social justice equality, and social welfare today.

Historically, it has been demonstrated, Islamic literature plays a role as a tool for which creates resistance against oppression. Especially, classical poets such as Rumi and Saadi used their poems to stress the virtues of compassion, humility, and justice and challenge the injustices of their era. These early literary works were an essential component of the broader conversation on justice, compassion, and social reform since they attempted to address injustices as well as represent the dominant standards⁴. “Moreover, this tradition continues in the contemporary period .Islamic literature still tackles today's most important social issues, such as economic inequality, political repression, and gender inequality. Many religious scholars, literary authors, and poets have used their writings to

3 An-Nisa: 135.

4 William C. Chittick, *the Ṣūfī Path of Love: The Spiritual Teachings of Rumi* (New York: State University of New York Press, 2005), p: 40.

advocate for social justice. Molana Ilyas Qadri⁵, Ajmal Qadri⁶, Ashfaq Ahmad⁷ and Shakir Sujah Abadi⁸ have used their own work to highlight societal struggles, argue for justice, and challenge the balance of power. Additionally, by analyzing Islamic teachings in the context of current social justice frameworks, contemporary scholars address global injustices. This intellectual framework of Islamic literature demonstrates its potential to play an effective and meaningful role in promoting social consciousness and positive thinking, particularly in Muslim-majority societies and within the broader global context.

This study examines the efforts, impacts, developments, and critical factors of Islamic literature in promoting social justice. From ancient times to the present, it explores the literary genres through which Islamic literature has contributed to the promotion of social justice within society; all of these literary genres are examined in this study. Islamic literature has emerged as a dynamic framework for addressing the social problems of contemporary societies, and its importance and relevance in establishing a strong and just society have continued to increase. This article explores how Islamic literary works, both classical and contemporary, contribute to the discourse on social justice. So, the main objective of this research is to investigate how Islamic literary works contribute to the promotion of social justice and to what extent their effects on social change and moral governance is established.

Literature Review

Islamic literature on social justice and ethics is based on divine commands (*Huqūq al-Insān*), rather than societal or historical creations. The literature highlight that justice (‘*adl*’) is essential for peace and human growth, creating a framework in which rights are inherently connected to duties. Modern influential scholar and revivalist thinker Sayyid Qutb explains the role of social justice in the development of society in his book *Social Justice in Islam*. He elaborates that social justice constitutes an Islamic imperative that is inseparable from faith. Sayyid Qutb saw social justice as essentially the result of moral and spiritual development, emphasizing that justice can only be realized when ethical values drive individual and societal behavior. This disparity highlight the persistent discourse surrounding ethical reform and institutional governance as avenues for attaining social justice. Contemporary scholars Muhammad Tahir and Muhammad Nawaz analyzes the core principles of Islamic law

5 Founder of Dawat-e-Islami and a modern Islamic scholar and author.

6 Pakistani Islamic scholar and public speaker.

7 Famous Pakistani Urdu writer, playwright and spiritual thinker.

8 Contemporary Saraiki poet known for social and moral themes.

(*Sharī'ah*) specifically the *Tawhīd* (unity of God), *'adl* (justice), and *Ummah* (community) principles; as the bedrock of social equity. Recent scholarship emphasizes that Islamic literature offers a strong basis for universal justice, social equity, and human welfare that is both culturally authentic and globally compatible.

Research Gap

During the research, it has also been revealed that the current academic research on Islamic social justice focuses more on legal and religious theories, with little attention paid to ethical considerations and social criticism. In this too, ancient and modern Islamic literature have been studied in separate contexts, while there is a lack of comparative or analytical research based on different historical periods. There is little overlap between Islamic literary traditions and modern global social justice rhetoric. This study fills existing gaps through a qualitative thematic analysis of classical, *Ṣūfī*, and contemporary Islamic literature, with the objective of illustrating how these texts collectively influence, critique, and promotes social justice in historical and contemporary contexts.

Research Objectives

To examine the concepts of social justice, equality, and ethical principles in Islamic literature through its primary sources, including the Holy *Qur'an*, the Prophetic *Hadith*, and classical scholarly and literary texts.

To analyze traditional, classical, and Sufi literary texts that promotes ethical values, human dignity, social justice, and social equality.

To analyze how traditional Islamic literature and contemporary literary works address and propose solutions to issues of social justice, social inequality, and oppression.

To present the solutions of contemporary global social inequality in the light of the Islamic literary tradition through a comparative analysis of classical Islamic perspectives and modern academic literary debates.

Research Questions

How does Islamic literature define and express the ideals of social justice, equality, and ethical responsibility based on *Qur'anic* teachings, *Hadīth*, and classical academic works?

How can classical and modern Islamic literary texts examine and confront social, political and economic injustice, such as inequality, oppression and governance issues?

To what extent may Islamic literary traditions contribute to contemporary discussions on social justice and equitable social development, and how might they foster the creation of a just and inclusive society?

Research Methodology

This study uses analytical and interpretive methods under the qualitative research method to examine the impact of Islamic literature on social justice and equality. The primary sources for the research are the Quran, *Hadith*, ancient Islamic literature, Sufi poetry, and legendary literature. Moreover, this study used a thematic approach to identify recurring themes related to justice, equality, human dignity, governance, and resistance to oppression and exploitation. Within Islamic literary texts, themes such as justice, equality, and human dignity have been presented in different ways across different historical periods. Descriptive analytical approaches have been used to explore these themes in depth and encourage critical thinking about them. The main purpose of using this method is to prominently present Islamic literature on social justice in an intellectual and morally modern way. For comparison, a comparative analytical method has been used to examine the similarities and differences between classical and contemporary Islamic perspectives and to relate Islamic literary concepts to current global issues concerning social justice and human welfare. This research has been conducted in the light of the principles of *Maqāṣid al-Sharī'ah* to emphasize the concept of social justice and the welfare of the majority, with the aim of promoting social justice on a broader scale. Therefore, the findings provide a comprehensive and effective framework for understanding, organizing, and analyzing the impact of social justice on societal development.

Discussion

Islamic Literary Tradition and social Justice

Social justice is an essential principle for developing a fair and equitable society. Without it, it is impossible to create the standard society in which human beings live. Although social justice is frequently examined within the framework of Western thought, remember that they are deeply linked to Islamic tradition. Islamic law, or *Sharī'ah*, based on the *Qur'an* and *Ḥadīth*, prioritizes equality, communal welfare, moral responsibility, and protection of disadvantaged populations. In Islam, the concept of social justice comes from the era of Prophet Muhammad (PBUH). In this perspective *Qur'an* and *Ḥadīth* are the two basic sources of Islam law and *Sharī'ah*, which provide complete guidance on establishing justice, defending human dignity, removing injustice, and promoting social welfare. These sources emphasize the importance of social justice, calling for the abolition of oppression, inequality, and poverty. Across Islamic history, Muslim intellectuals and authors have played significant roles in establishing and articulating values of justice, equality, and ethical

governance⁹. The development of social justice and his principles Islamic literature plays significant across the history. Nevertheless the influence of Islamic literature should not be considered as universally transformational. While literary texts have campaigned for ideas of justice and equality, but their real influence has frequently been dependent on political, social, and historical contexts. For instance, the widespread dissemination of justice oriented Islamic literature many Muslim nations continue to experience socioeconomic stratification and political despotism. This shows that literature role more effective as a moral stimulant than as an autonomous agent of social change. Islamic literature, which has its roots in the *Qur'an*, *Hadīth* (sayings of Prophet Muhammad), and the works of Islamic scholars, has helped to create social, legal, and ethical frameworks that uphold equality, justice, and dignity. Moreover, Islamic literature has played a significant role in shaping concepts of social justice, equality, and collective welfare throughout history. Rooted in the *Qur'an*, *Hadīth* (sayings of Prophet Muhammad), and works of Islamic scholars, Islamic literature has contributed to the development of ethical, legal, and social frameworks that promote dignity, equality, and justice¹⁰. These are some significant ways that Islamic literature has contributed to the promotion of social justice:

Promotion of Human Dignity

Islamic literature plays an essential role in advancing human dignity by highlighting each person's intrinsic worth, rights, and respect. This literature, which has been linked in the teachings of the *Qur'an*, *Hadīth*, and the work of Islamic scholar's especially Seerah scholar and *Ṣūfī* poets, has influenced moral and ethical principles and ensured that everyone, regardless of background, is treated with dignity. The *Qur'an* emphasizes the inherent dignity of all human beings:

"And we have certainly honored the children of Adam"¹¹

This verse highlights the inherent worth, honor, and equality that Allah has bestowed upon all human beings, regardless of their social status, race, or ethnicity. It serves as a foundational principle in Islamic teachings on justice, social equality, compassion, and collective welfare. In this context, the literature of *Hadīth* also highlights human dignity, strongly denies the thought of prejudice and promotes the idea that all people are

9 Glulam Rasool Zahid, "Social Justice in Islam: Addressing Poverty and Inequity," *Jahan Tahqeeq*, no. 7 (Spring 2024), p: 61.

10 Abdullah Ahmad An-Na'im, *Toward an Islamic Reformation: Civil Liberties, Human Rights, and International Law* (New York: Syracuse University Press, 1990), p: 67.

11 Al-Isra: 70

equal in God's eyes. According to the Last Sermon of the Prophet Muhammad, which is frequently cited in Islamic literature:

The Prophet Muhammad (PBUH) stated: "An Arab has no superiority over non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white, except by piety and good action"¹². Muḥammad Nāṣir al-Dīn Albānī classified this narration as authentic, citing the reliability of its chain of transmission¹³. This *Hadith* comes from the Last Sermon (*Khuṭbat al-Wadā*) of Prophet Muhammad (PBUH), which he gave during his last Hajj in 632 CE. It is among the most fundamental affirmations of human dignity, equality, and anti-racism found in Islamic teachings. The idea that dignity is based on one's character and righteousness rather than one's race, wealth, or status has been reinforced by this teaching, which is reflected from Islamic texts. Many Islamic writers have used these principles to argue against racism, caste systems, and ethnic discrimination¹⁴. Islamic literature's emphasis on justice, social equality, and social responsibility remains highly relevant to contemporary discussions on social justice and ethical governance. However, Islamic ideas of social justice are based on divine guidance and emphasize the value of moral behavior, social cohesion, and the defense of society's most vulnerable members. This distinction emphasizes the specific contribution of Islamic literary philosophy to contemporary issues about social justice. Islamic literature has a strong emphasis on defending the rights of the oppressed, widows, orphans, and the impoverished. In order to guarantee that dignity is maintained in all social interactions, classical Islamic philosophers including Al-Māwardī, Ibn Khaldūn, and Al-Ghazālī have written extensively on justice, governance and equity. For instance, Islamic literature encourages zakat (charity) and treating workers fairly. In Islam, it upholds human dignity, fairness, and moral work practices. Employers are reminded that they will be held responsible for their acts and that withholding wages is an act of injustice. This reflects a commitment to fairness and preserving the dignity of laborers and the needy.

Islamic Literature as a Reflection of Social Justice.

Islamic literature embodies the fundamental tenets of social justice intricately grounded in the *Qur'an* and *Ḥadīth*. The *Qur'an* consistently

12 Aḥmad ibn Ḥanbal, Musnad al-Imām Aḥmad ibn Ḥanbal, ed. Shu'ayb al-Arna'ūt (Beirut: Mu'assasat al-Risālah, 2001), 38:474, *Hadith*. 23489

13 Al-Albānī, Muḥammad Nāṣir al-Dīn, Silsilat al-Aḥādīth al-Ṣaḥīḥah wa-Ziyādātuhā (Riyadh: Maktabat al-Ma'ārif, 1996), 6:449, *hadith* 270

14 Ibn Hisham, The Life of the Prophet Muhammad, trans. Alfred Guillaume (Oxford: Oxford University Press, 2009), p: 651

highlights justice ('*adl*), equity, compassion, and the safeguarding of society's vulnerable members. These principles have significantly impacted Islamic literary traditions, impacting ethical, political, and social philosophy across Islamic civilization. In *Qur'an* Allah say: "Revile not ye those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have we made alluring to each people its own doings? In the end will they return to their Lord, and we shall then tell them the truth of all that they did"¹⁵. This verse promotes for social harmony, mutual respect, and peaceful cohabitation among many cultures. It embodies the Qur'anic emphasis on preserving social order and averting conflict, which are fundamental elements of social justice. In the early Islamic literary tradition, the role of Muslim thinker's al-Farabi and Al-Ghazali and Ibn Khaldūn is of utmost importance. They have emphasized justice and equality in the system of government and human relations. Similarly, in the works of Rumi and Sheikh Saadi, moral themes such as human compassion, social equality, and human dignity are prominent. The works of these thinkers are fundamental to understanding the concepts of social justice, equity, and governance within Islamic civilization. According to Imam al-Ghazālī, social justice is a fundamental principle of successful, effective, and sustainable governance. He argues that it is essential for protecting public welfare and ensuring equity in social and economic affairs. It is the essential responsibility of a ruler to use state power for the public welfare rather than personal interests¹⁶.

In his seminal work on governance and public administration, *Al-Aḥkām al-Sulṭānīyah* (The Ordinances of Government), al-Māwardī assigns rulers the responsibility of maintaining justice, political stability, and the general welfare of the state. He state that leader must be¹⁷: Ensure the rule of law at all times and the law should be applied equally to all. Maintain public welfare at all times, economic stability, and equitable distribution of basic social rights for every individual. Perform the duties of governance with honesty, trustworthiness, and integrity, and fulfill your responsibilities by considering yourself a servant of the people. According to Al-Māwardī, leaders have a moral duty to preserve both worldly order and religious values. His values stress that a leader's power is not

15 Al-An'am: 108

16 Ghazali, Abū Ḥāmid, Ghazālī's Book of Counsel for Kings (*Nasīḥat al-Mulūk*), trans. F. R. C. Bagley (London: Oxford University Press, 1964), p: 14–22.

17 Al-Māwardī, Abū al-Hassan, *The Ordinances of Government*, trans. Wafaa H. Wahba (London: Garnet Publishing, 1996), p: 170

unqualified and must fulfill social and ethical obligations¹⁸. A comparison of these scholar views reveals that Islamic concept of justice encompass moral responsibility and ethical governance in addition to legal equality. In contrast to many contemporary rights based views that concentrate on individual liberties, these philosophers emphasized the reciprocal relationship between rulers and society. This more expansive definition of justice is still relevant in contemporary debates over moral leadership and governance. Islamic poetry and *Ṣūfī* literature have played a significant role in promoting social justice, equality, and spiritual freedom. Through mystical and philosophical expressions, *Ṣūfī* poets emphasize the divine value of every human being, regardless of race, status, or background. One of the greatest *Ṣūfī* poets, Jalāl al-Dīn Rūmī¹⁹ (1207–1273), often talked on respect for human dignity and solidarity: "*You were born with wings, why prefer to crawl through life*"²⁰? These word of Rumi create as an inspiration to realize one's true worth, transcend the boundaries you have set for yourself and aim for moral, intellectual, and spiritual greatness. His poetry inspires readers to embrace their spiritual potential and rise above pessimism. Another famous *Ṣūfī* poet, Saʿdī Shīrāzī²¹ added the notable contribution in Islamic literature and highlighted the interconnectedness of humanity. He say: "*The children of Adam are limbs of one another, when fate pains a limb, others feel the bother*"²². This couplet reminds us that we are all human. It exhorts people, groups, and countries to act empathetically and cooperatively so that no one is left to endure suffering in solitude. Moreover, this verse, inscribed at the United Nations, underscores "human dignity and mutual responsibility". Dr. Muhammad Iqbal a well-known Eastern poet-philosopher gave strong emphasis on unity, self-realization, and human dignity in both his poetry and philosophy. *Ṣūfī* philosophy, Islamic teachings, and the concept of self-empowerment all had a significant impact on him as he promoted a society founded on equality, social justice, and spiritual enlightenment.

18 JPOLITIC's Editorial Board, "The Political Thought of Al-Māwardī," *Internet Journal of Political Thought*, August 25, 2025, <https://jpolitic.com/al-mawardi/> last accessed on 25 april 2025.

19 Persian *Ṣūfī* poet and mystic; author of the Mathnawī.

20 Annemarie Schimmel, *The Triumphal Sun: A Study of the Works of Jalal al-Din Rumi* (New York: State University of New York Press, 1993), p: 121.

21 Persian poet and moral philosopher; author of Gulistan and Bustan

22 Saʿdī, Abū Muḥammad Muṣliḥ al-Dīn ibn ʿAbd Allāh al-Shīrāzī, *Gulistan*, Chapter 1, trans. Edward Rehatsek (Cambridge: Islamic Texts Society, 1888), p: 35.

"Elevate yourself so high that before every destiny, God Himself will ask, what you wish to be"²³.

This couplet defines a powerful message of self-realization, human dignity, and divine potential. Iqbal's poetry inspires individuals to realize their self-worth and divine purpose. Iqbal's words inspire people to rise above limitations, embrace their inner strength, and take charge of their destiny with faith and effort. His philosophy aligns with Islamic teachings on human dignity, perseverance, and divine justice.

Critiquing and Challenging Societal Norms

Another important contribution of Islamic literature, it has traditionally served a crucial function in critiquing and contesting cultural standards that oppose justice, equality, and morality. Traditionally, Islamic literature has played a major role in criticizing and opposing cultural conventions that contradict justice, equality, and morality. In this regard, from the medieval to contemporary period, Islamic literature such as *Qur'an*, *Hadīth*, *Seerah*, poetry, and novels have interrogated injustice, corruption, and inequitable norms. Furthermore, Islamic literature based on *Qur'anic* teachings and prophetic traditions, not only expresses faith but also promotes societal development. Historically, Islamic poets, philosophers, and writers have employed their works to contest inequitable societal frameworks, confront moral deterioration, and promote social justice²⁴. From its earliest period to the present day, Islamic literature has continued to critique social inequality and injustice. This suggests that Islamic literature play role as a voice denouncing social inequality and injustice. Especially *Ṣūfī* poetry sets barriers to challenges hierarchical structures and emphasizes spiritual and social egalitarianism. *Ṣūfī* poets like Rumi, Saadi, Bully Shah²⁵, Mia Muhammad Bakhs²⁶ and Waris Shah²⁷ make the major contribution for challenging the social behavior that creates social inequality and injustice for humans. They gave the message of social equity, justice, and morality for all human beings. The *Qur'an* itself is the primary literary source that critiques societal inequities. It rejected every type of oppression, racism, and economic disparity, as seen in verse: "Indeed, Allah commands justice, good conduct, and giving to relatives

23 Iqbal, Allama Muhammad, *Bāl-e-Jibrīl* "Ghazal 12" (Lahore: Iqbal Academy, 1993), p: 421.

24 Zahid, "Social Justice in Islam," p: 62.

25 Punjabi *Ṣūfī* poet known for his condemnation of societal and religious differences.

26 Kashmiri-Punjabi *Ṣūfī* poet; author of *Saif-ul-Malook*.

27 Classical Punjabi poet best known for *Heer Waris Shah*.

and forbids immorality, bad conduct, and oppression"²⁸. Above mention verse stands as one of the most extensive ethical precepts, highlighting societal responsibility, fairness, and moral purity. This verse explains prohibiting immorality (*Al- Faḥshā*), injustice (*Al-Munkar*), and oppression (*Al-Bagḥī*), and defines the core of Islamic teachings by calling for justice (*al- 'adl*), excellence in conduct (*Al- Iḥsān*), and care for family members. This major instruction helps to shapes the moral and legal fabric of an Islamic civilization and also provides the basis for both individual behavior and community government. Fairness in all interactions is required by the emphasis on justice, which guarantees that people respect moral standards in both personal and professional relationships. In promoting effective political and social criticism within the context of Islamic literature, modern Muslim fiction writers Tayyab Salih²⁹ and Naguib Mahfouz³⁰ have reflected Muslim cultural traditions in the best possible way through their masterpieces. Through his work, he has succeeded in convincing the international community that literature is always an interpreter of human life, and that Islamic literature, which is based on justice, respect for humanity, and social equality and has the potential to serve as a powerful medium for presenting solutions to social inequalities and social problems. Significant contribution has been made in the context of Egyptian social and political Conditions by Naguib Mahfouz in *The Cairo Trilogy*. He presented effective solutions to Egyptian social problems, gender imbalance, political instability, and economic injustices by using the Islamic concept of social justice. He has encouraged effective criticism of the Islamic concept of social justice through deep reflection on its application to modern society³¹. The famous Sudanese novelist has analyzed the social evils found in Sudanese society, including class division, social conflict, and gender discrimination, in an excellent manner in his novel *Season of Migration to the North*. The novel uses the character of Mustafa Sa'eed and his relationships with European women as a metaphor reflecting gender equality and societal attitudes. This novel effectively rejects notions of inhumanity and colonial identity³² through their scholarly works, these authors have attempted to

28 An-Nahl: 90

29 Sudanese novelist best known for *Season of Migration to the North*.

30 Egyptian author and Nobel Prize winner in Literature

31 Naguib Mahfouz, *The Cairo Trilogy: Palace Walk, Palace of Desire, Sugar Street*, trans. William M. Hutchins, Olive E. Kenny and Lorne M. LeGassick (New York: Everyman's Library, 1990), p: 21.

32 Tayyib Salih, *Season of Migration to the North*, trans. Denys Johnson-Davies (London: Heinemann, 1969), p: 31.

present effective solutions, in the light of Islamic literature, to eliminate social injustice, political instability, religious extremism, and social evils. Through these efforts, the literary tradition of promoting social justice has further increased. A new dimension and model of social justice and social equality has been established not only for Muslim society but also for other societies. The importance of this Islamic literature has become more evident with regard to human dignity, respect, and social equality.

Addressing Global Inequities through Islamic Thought

Islamic literature is an effective tool for dealing with current global social problems. The basic idea of Islamic Sharia is to protect social rights for human society. Dr. Iqbal and Malik Bennabi³³, through their literary works, have attempted to link the concepts of social justice and social equality with the objectives of Sharia. Historically, Islamic literature has consistently challenged political oppression, gender discrimination, social division, and other forms of social injustice. Rooted in Islamic philosophy, it has played a significant role in promoting a just society founded on the principles of social justice. Its intellectual and ethical framework is derived from the *Qur'an*, the *Hadith* of the Prophet Muhammad ﷺ, and the rich tradition of classical Islamic thought. This scholarly and literary tradition has continued from the classical period to the present day. It is recognized that the Islamic economic system is the only solution for economic justice, equitable distribution of wealth, and poverty eradication. Islamic literature, drawing upon this system, has presented the concept of universal economic justice for the entire world. The most significant scholarly contribution to the Muslim world in this regard was made by Allama Ibn Khaldūn. Through his renowned work *Al-Muqaddimah*, he presented the view that the Islamic economic system, which is based on the principles of social justice, is the best, most effective and most enduring solution to the world's economic corruption and injustice³⁴. The role of Islamic literature in protecting women's rights has always been of great importance. It has strongly rejected all such ideas that in any way undermine the honor and dignity of women. In this regards, from the very beginning, it has been a champion of women's social protection, personal freedom, autonomy and social security. The most important effort in this regard has been made by the famous Muslim writer Abu Laila. She explores issues of Islamic identity, social agency, and women's empowerment within the context of Western societies. According to Aboulela, Islam provides women with the

33 Famous Algerian intellectual known for his writings on Muslim civilization and reform.

34 Ibn Khaldūn, *the Muqaddimah*, trans. Franz Rosenthal (Princeton, NJ: Princeton University Press, 1958), p: 25.

moral and spiritual strength to resist oppression and exploitation. Her writings critically engage with certain strands of Western feminist thought while presenting Islam as a source of empowerment, dignity, and protection rather than subjugation. The novel explains how Najwa's faith inspires resilience in the face of gender discrimination, cultural alienation, and personal sorrow, allowing her to eventually rediscover her identity on her own terms. Islamic literature opposes tyranny and authoritarian governance, in line with the principles of justice, accountability, and consultation (Shura). Muslim novelist, Tayyib Salih, is a Sudanese author, cultural journalist for Arabic magazines and the BBC Arabic program, and UNESCO member. His novel *Season of Migration to the North* explores themes of colonial oppression, cultural identity, and the impact of Western imperialism on Muslim societies. He analyzes the psychological effects of colonialism, the cultural identity crisis, and the long-term effects of Western imperialism on Muslim societies. His literary work, through its profound ideological depth and symbolic narrative, encourages readers to engage critically with the intellectual tensions and enduring effects of colonialism. In doing so, it fosters a deeper understanding of East–West relations and contributes to reducing social and cultural tensions between the two societies.³⁵

It is widely acknowledged that Islamic literature has consistently played an important role in promoting interfaith dialogue across different societies. Through this role, it has contributed to fostering religious tolerance and reducing extremism and sectarian prejudice at both national and international levels. From classical Islamic literature to modern fiction, Islamic literary works have consistently upheld universal values such as human brotherhood, religious tolerance, and peaceful coexistence. These contributions have fostered a more balanced and positive understanding of the relationship between Islam and other religions. In this context, the most important literary effort was made by the famous contemporary Turkish writer Elif Shafak. She wrote more than twenty academic and literary novels through which she discussed modern and rare topics such as social justice, religious tolerance, Islamic identity and interfaith harmony. Her work highlights the importance of brotherhood, human friendship and peaceful coexistence between different religions and civilizations. Her most well-known works include novels such as *The Forty Rules of Love*, *The Bastard of Istanbul*. *Ṣūfīsm*, the core of Islam, promotes love, tolerance, and harmony, as seen in *The Forty Rules of Love* as a bridge across cultures and religions. The novel emphasizes the universality of love

35 Salih, *Season of Migration to the North*, p: 31

as a means of gaining divine connection while also challenging religious dogmatism through an analysis of spiritual development. Elif Shafak delivers a persuasive picture of Islam as a religion founded on tolerance and compassion by recreating the legacy of Rumi and Shams³⁶. Despite all the efforts of Islamic literature, its application to addressing current global social problems has become quite challenging, although it also possesses a strong element of universality and flexibility. One reason for this is the nature of contemporary global social problems, including racial inequality, migration, psychological issues, and the diversity of social realities. The second reason is the failure to modernize traditional interpretations developed in earlier periods. Therefore, scholars have a significant responsibility to present the Islamic concept of social justice in a modern context that addresses current global social problems. Only in such a way can the contemporary social crisis be effectively addressed.

Conclusion

Islamic literature: poetry, prose and fiction, while adhering to the ancient tradition, have made significant progress in the rule of social justice and social equality in a modern way. It has become a strong shield against the cruel and oppressive systems of every era. As a result, forced injustice has been eliminated from society, and human dignity and respect have been promoted. Therefore, Islamic societies have been the champions of social justice and social equality compared to other societies. Behind all this effort lie the contributions of all those writers who, based on the Quran and *Hadith*, created Islamic literature in a traditional style. This process has continued to this day, from ancient Muslim thinkers to modern-day writers. It includes Muslim thinkers from ancient times to modern writers of the present day, including prominent scholars such as Al-Farabi, Al-Ghazali, Saadi, and Rumi, as well as contemporary writers such as Tayyib Salih, Naguib Mahfouz, and Elif Shafak. These scholars, drawing own views on the base of Holy Quran and the *Hadith* of the Prophet (peace and blessings of Allah be upon him) teachings, created literature that not only satisfied of readers but also expressed human respect and dignity. These literary traditions have fostered critical thinking and encouraged dialogue on issues related to social equality and human dignity while analyzing the political and social realities of Muslim society.

Research has also revealed that Islamic literature has played a historic role in educating individuals socially and instilling a new way of thinking, which has led to a profound understanding of human compassion,

36 Elif Şafak, *The Forty Rules of Love* (New York: Viking Press, 2010), p: 62

social equality, and moral values as a strong religious duty. This thinking has given rise to the passion to raise one's voice in favor of social justice at the global level. Islamic Sharia law has also played an important role in making this process more effective because, in Islamic philosophy and law, under the objectives of Sharia, the state is obligated to provide equal social justice and social equality to every individual, regardless of color, race, or religion. This comprehensive legal concept has socially obligated every individual to take special care of human dignity and respect in every matter, which promotes the Islamic concept of social justice. In summary, Islamic literature is a broader and more universal concept that serves as an effective system for promoting social justice, moral values, interfaith harmony, and the scientific application of knowledge for nations around the world. Through its teachings and principles, it offers lasting and effective solutions to global social problems.

Recommendation

It is imperative for educators to include subjects related to social justice and tolerance in the curriculum to explain the broader social concepts of Islam to the new generation so that the Islamic literary tradition may continue.

Seminars and training workshops should be organized to raise awareness of the importance of social justice, social equality, and human dignity among students so that the foundation of a society based on social rights can be established.

Islamic scholars should study the concept of social justice, following the classical Islamic tradition, in the context of modern societies so that the practical application of the concept of Islamic social justice can be made possible

International human rights organizations should take significant steps to promote the Islamic concept of social justice at the global level so that social justice can be effectively promoted.

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