

## **UNITED NATIONS' CONCEPT OF JUSTICE AND FAIRNESS IN THE CONTEXT OF ISLAMIC PRINCIPLES: A REFLECTION**

**Sanni Mukaila Akanni**

Department of Religions and Peace Studies,  
Faculty of Arts,  
Lagos State University, Ojo.  
Lagos, Nigeria.

[akanni\\_sanni@yahoo.com](mailto:akanni_sanni@yahoo.com); +2348037866828

### **Abstract**

Perhaps the inability of the United Nations to manage some international conflicts successfully coupled with its passivity on matters that involve some powerful nations on may be responsible for its criticism by some analysts. These critics, in turn, may not have considered holistically, the UN programmes which have recorded successes in conflict intervention. They thus doubt the ability and sincerity of the UN to do justice and fairness in its conflict intervention programmes. Thus, in this write-up an attempt is made to reflect critically the United Nations' concept of justice and fairness in the context of Islamic principles. This is achieved using as a case study, the UN interventions in some African and Middle-Eastern conflicts.

**Keywords:** Justice, fairness, Islamic principles, United Nations, Conflict Intervention

### **Introduction**

The right to justice and fair dealing among human beings is an important and valuable right which Islam as a religion has given to man. Qur'an chapter 5 verses 2 and 8 and Qur'an chapter 4 verse 135 say respectively:

And do not let your hatred of a people incite you to aggression<sup>1</sup>

And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just: that is nearest to piety.<sup>2</sup>

You who believe stand steadfast before Allah as witness for (truth and) fair play.<sup>3</sup>

If we go down the memory lane of Islamic history, we would find the practice of the above Qur'an dictates in the administrations of Prophet Muhammad and his four rightly guided caliphs.

How certain is it to find in the history of UN the practice of the United Nations principles of justice and fairness as laid down in its characters, by the United Nations itself, is what agitates our minds and prompted the writing of this paper. It is against this background that we intend to reflect critically on United Nations' concept of justice and fairness in the context of Islamic principles. Thus, abides the introductory and conclude remarks, this paper intends to look at the Islamic concept of justice and fairness, the United Nations characters on justice and fairness, the United Nations' successes and failures recorded in the

application of justice and fairness in its conflict intervention programmes and lastly, the Islamic critique of the United Nations' concept of justice and fairness.

### **Islamic Concept of Justice and Fairness**

Justice is one word that captures the essence of Islamic laws and teachings; one word that describes the overriding values that permeate all Islamic dictates and teachings. The Qur'an says:

We sent aforetime our messengers with clear signs and sent down with them the Book and the Balance, that men may stand forth in justice.<sup>4</sup>

Islam is a religion that fosters justice in all its rulings, thus it treats all people equally before the law and grants them justice, fairness and equal civil rights without discrimination between a beggar and a prince, or a noble man and a man of modest birth. The matter of equality (which is a core aspect of justice) in Islam is not limited to merely declaration of principles and the establishment of laws. History recorded that these principles and laws were executed solemnly and conscientiously during the lifetime of Prophet Muhammad and during the reigns of the Four Rightly Guided Caliphs who succeeded him, in the Golden Age of Islam, which represents the principles and spirit of Islam in every respect.

The following facts are the examples of such principles and spirit of Islam:

1. Usama Ibn Zayd, one of the most beloved companions of the Prophet Muhammad, once attempted to intercede with him on behalf of Fatimah daughter of Al-Aswad Al-Makhzumiya who was to be punished for stealing velvet materials and golden ornaments. The Prophet refused Usamu's intercession, in spite of his affection for him, and reprimanded him severely saying "How can you intercede with me concerning a penalty ordained by Almighty Allah." Then he said to the people who had witnessed the matter: "Before the advent of Islam, people of noble descendant were not punished if they were guilty of theft and poor indigent people were punished for the same crime. I swear by Allah Almighty, that if my daughter Fatimah was guilty of the crime of theft, I would sentence her to the punishment ordained by Almighty Allah".<sup>5</sup>
2. The second Rightly Guided Caliph, 'Umar bn. Al-Khattab, who was responsible for organising the administration of justice in the Muslim state upon the firm foundation of the Holy Qur'an and the tradition of the Prophet, said in his ordinance to the various judges under his administration, thus:

It is essential for a judge to be just in his decision and he should not give any preference to the persons considered eminent in society.<sup>6</sup>

This ordinance was then practicalised by Caliph ‘Umar himself when there was a dispute between Caliph ‘Umar and Ubayy bn. Ka‘b, ‘Umar went to the court of Zayd bn. Thabit at Madinah for the hearing of the dispute. Zayd (the judge) wanted to stand up to show respect to Caliph ‘Umar bn. Al-Khattab, at which Caliph ‘Umar remarked: “This is your first unjust action”. Then ‘Umar sat with Ubayy bn. Ka‘b like any other person. In the same case, Ubayy wanted ‘Umar his opponent in the case to swear an oath, but Zayd (the judge) wanted to spare him from doing this because of the dignity of his position. At this Caliph ‘Umar admonished him saying: “You cannot be a just judge until a common man is equal to Caliph ‘Umar who stands before you”.<sup>7</sup>

3. Caliph ‘Umar bn. Al-Khattab was also a jurist, he held court and sometimes at the court of Appeal. He once inflicted the *Shari‘ah* punishment of eighty lashes for drinking alcohol upon his own son Abu Sahmah, which resulted in his death.<sup>8</sup>

There are numerous examples which demonstrate Islamic justice and fairness, which prevailed at the time of the Prophet Muhammad (S.A.W) and his Four Rightly Guided Caliphs.

### **The Composition and Power of the United Nations**

It is imperative to present United Nations, its objectives and principles as well as its organisational structures, in order to be acquainted with the fundamental motive for the establishment of the United Nations.

Historically, the United Nations as an organisation began as a grand alliance of United States of America (U.S.A), United Kingdom (U.K) and United Soviet Socialist Republic (U.S.S.R) fighting the Axis power and Japan. Towards the end of the Second World War, various ideas were suggested by the above three states for the establishment of an international organisation that would replace the opprobrious concert of Europe (1815-1824) and the League of Nations (1920-1939), so as to manage and promote international peace and security among nations and states of the world.<sup>9</sup> An agreement was reached and the United Nations Charter was written and signed in the closing days of the Second World War by the representatives of fifty-one (51) states meeting at the United Nations Conference on International Organisations in San Francisco from 25<sup>th</sup> April – 26<sup>th</sup> June, 1945.<sup>10</sup> The charter was drafted on the basis of proposals worked out by the representatives of China, France, the Soviet Union, the United States of America and the United Kingdom when they met at the Dumbarton Oaks Estate, Washington in August – October 1944.<sup>11</sup> The United Nations as an international mediator thus, has the following as its objectives and principles.

1. to maintain international peace and security;
2. to develop friendly relations among nations based on respect for the principle of equal right and self-determination of peoples;

3. to cooperate in solving international economic, social, cultural and humanitarian problems and in promoting respect for human rights and fundamental freedoms;
4. to be a centre for harmonising the actions of nations in attaining these common ends.<sup>12</sup>

The United Nations acts in accordance with the following principles:

1. it is based on the sovereign equality of all its members;
2. all members are to fulfill in good faith their charter obligations;
3. they are to settle their international disputes by peaceful means and without endangering international peace and security as well as justice;
4. they are to refrain from the threat or use of force against any other state;
5. they are to give the United Nations every assistance in any action it takes in accordance with the charter, and shall not assist states against which the United Nations is taking preventive or enforcement action;
6. the United Nations shall ensure that states which are not members act in accordance with these principles in so far as it is necessary for the maintenance of international peace and security;
7. nothing in the charter is to authorise the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state.<sup>13</sup>

The UN principles as presented above portray the fact that the original intention for the establishment of UN is to uphold justice and fair dealing among the nations of world.

Among the core organs of the organisation is the Security Council whose primary responsibility under the U.N charter is the maintenance of international peace and security. The Security Council has 15 members: Five permanent members – China, France, the Russian Federation, the United Kingdom and the United States – and Ten elected by the General Assembly for two years terms. Each Council member has one vote. Decisions on procedural matters are made by an affirmative vote of at least nine of the fifteen members. Decisions on substantive matters require nine votes, including the concurring votes of all the five permanent members.

This is the rule of “great power unanimity”, often referred to as the “veto power”. If a permanent member does not agree with a decision, it can cast a negative vote, and this act has power of veto. All the five permanent members have exercised the right of veto at one time or another in order to protect their interest but at the detriment of the weak nations. However, if a permanent member does not support a decision but does not wish to block it through a veto, it may abstain. Under the charter, all members of the United Nations agree to accept and carry out the decision of the Security Council. While other organs of the United Nations make recommendations to Governments, the Security Council

alone has the power to take decisions which members' states are obliged under the charter to carry out.<sup>14</sup>

### **The Examination of the UN Framework and Mechanism of its Successes and the Interplay of its Principles**

Some have questioned whether the U.N might be relevant in the 21<sup>st</sup> century. While the UN's first and second charter mandates require the U.N: "To maintain international peace and security ... (and if necessary to enforce the peace by) taking preventive or enforcement action", due to its restrictive administrative structures, the permanent members of the Security Council themselves have sometimes prevented the U.N from fully carrying out its first two mandates. Without the unanimous approval, support (or minimally abstention) of all five of the permanent members of the U.N's Security Council, the U.N's charter only enables it to "observe", report on, and make recommendations regarding international conflicts. Such unanimity on the Security Council regarding the authorization of armed U.N enforcement actions has not always been reached in time to prevent the outbreak of international wars.<sup>15</sup> Even with all of these restraints and limitations on the UN's abilities to respond to situations of conflicts, the U.N has been found to have had many notable successes in the 65 years of its existence.<sup>16</sup> In 1962 the U.N Secretary General U-Thant provided valuable assistance and took a great deal of time, energy and initiative as the primary negotiator between Nikita Khrushchev and John F. Kennedy during the Cuban Missile Crisis, thus providing a critical link in the prevention of a nuclear Armageddon at that time.<sup>17</sup>

Among the successes recorded by the United Nations in its provision of security and peaceful atmosphere in Africa and other parts of the world is the successful role played in the Rwandan crisis (1994-1998) through the United Nations Assistance Mission in Rwanda (UNAMIR). The success of this operation helped to establish a suitable condition and a favourable climate for the launching of operation Retour on the 29<sup>th</sup> December 1994. With the help of United Nations, some twenty five thousand displaced people during the Rwanda Crisis were resettled through operation Retour in January 1995.<sup>18</sup> However, this operation and intervention came after the deed had been done, because initially the United Nations had long refused to be drawn into the Rwandan tragedy. Telling the Organisation of African Unity (OAU) that it preferred regional approach to the crisis, it claimed that its commitment to other peace keeping missions around the world had over-stretched the organisation's capacity.<sup>19</sup>

Also, the United Nations played no small role in the cease fire of the war in Angola that came to an end on Thursday, 4<sup>th</sup> April, 2002 with the signing of a peace accord by General Armando da Cruz Neto, the Armed Force Chief, who signed for the MPLA Government (Movimento to popular de liberatacao de Angola i.e Popular Movement for the Liberation of Angola – Workers Party) and General Abreu Muengo Ukwachitembo "Kamorteiro", the Chief of Staff, who

signed for the UNITA (Union National de Independency Total de Angola i.e. National Union for the Total Independence of Angola).<sup>20</sup>

Furthermore, the United Nations as an international mediating organization was also able to achieve success in the provision of security, peace and justice in its intervention programmes during the tenure of one of its Secretary Generals, Kofi Annan. The contributions of Kofi Annan in the area of peace keeping efforts are quite commendable and worthy of note. Whether as Assistant Secretary General for peace keeping operations or Under Secretary General, Kofi Annan had been in the vanguard of the United Nations valiant effort in maintaining international peace and security. Kofi Annan assumed office when virtually all the continents were on threats of war, when there were violence and blood-letting conflicts. Africa in particular was a continent of crises and miseries as civil wars and hunger manifested almost everywhere in the land.<sup>21</sup> It was at the same time that the world was battling to contain the excessive aspiration of Iraqi President Saddam Hussain. In the Middle East, the Palestinians and their Israeli neighbours were entrapped in an unending war. Indeed, it was a colossal responsibility for Kofi Annan making amity between the two countries. Similarly, from the Eastern Europe Axis, the Balkan Milosevic was engorging anybody that he could reach.

All of these developments put to test Kofi Annan's experience in managing conflicts. Under five years he made concrete efforts to review the United Nations for better co-ordination and coherence, and he was unrelenting in drawing world attention to crises in Africa.<sup>22</sup> It was during his tenure that the United Nations recorded relative success in the West African sub-region. Various peace interventions in war-torn Liberia, Sierra-Leone and Guinea are good examples. He played a prominent role in the pomotion of the transition to civil rule in Nigeria and was at the epicentre of the rapprochement between Libya and the Security Council of the U.N over the 1988 Lockerbie bombing.<sup>23</sup> In the same vein, it was during his tenure that the various war crimes tribunals were able to earn credibility in their discharge of justice.

However, a 2005 Rand Corporation study found the U.N to be successful in two out of three peacekeeping efforts. It compared the U.N nation-building efforts to those of the United States, and found that seven out of eight of the U.N cases are at peace, as opposed to four out of eight of the U.S cases of peace.<sup>24</sup> Also in 2005, the Human Security Report documented a decline in the number of wars, genocides and human rights abuses since the end of the Cold War, and presented evidence, albeit circumstantial, that international activism – mostly spearheaded by the U.N – has been the main cause of the decline in armed conflict since the end of the Cold War, or due to the fact that the U.S.A and U.S.S.R were no longer propping up oppressive governments after the Cold War ended.<sup>25</sup>

### **United Nations' Failures Recorded in the Application of Justice and Fairness in its Conflict Intervention Programmes**

As stated above the Security Council, a core organ of the United Nations has the primary responsibility of maintaining international peace and security. Allegedly, many are of the stance that the Security Council has failed to fulfil its designated function of determining the existence of threats to international peace as well as determining what measures to be taken in response. And this failure has been construed to mean the failure of the United Nations as a whole. This has generated doubt in the minds of people on the competence of United Nations' ability to apply the justice fairness principle in its crisis or conflict intervention, resolution and peacekeeping programmes. For example the legitimacy of the use of force against Iraq by U.S.A and few members of the United Nations without the approval or consent of the organisation (i.e. the U.N) as a whole, and without any punishment (either by way of sanction or embargo) against the actors by the United Nations itself,<sup>26</sup> made many to believe that the United Nations is just a play ground where those with veto power compete and display their power of supremacy and their status of being above the charter of the United Nations. The above assertion is evident in the speech of the former UN Secretary – General Boutros Boutros – Ghali (1992 – 1996) who said:

As Secretary General I was duty-bound to carry out the resolution of the Security Council to the letter – but as a life long student of international law, lamented this situation, which both disparaged international law and displayed the United Nations not as an organisation of sovereign states equal under the charter but as a political tool of the major powers.<sup>27</sup>

Many observers of the United Nations' programmes are asking this question "Can the United Nations bring peace to the world?" This is because the United Nations appears helpless in preventing bloody conflicts. A month before retiring, the U.N Secretary General Kofi Annan questioned the effectiveness of the United Nations, stating, "Sixty years after the liberation of the Nazi death camps, and thirty years after the Cambodian killing fields, the promise of 'never again' is ringing hollow". He was referring to the horrible situation in Darfur, Sudan, where more than 200,000 people have been slaughtered and over 2.5 million made refugees. His remarks reflected a growing frustration with the U.N's inability to prevent war and enforce international law. Mr. Kofi Annan expressed concern with the U.N's "disproportionate focus on violations by Israel" while atrocities of the most horrible kind are being committed elsewhere. Mass murder occurs regularly in hotspots around the world.<sup>28</sup>

Another recorded failure of the United Nations is in the Sri Lankan civil war. A review of the U.N action during the final months of Sri Lanka's civil war in 2009, in which tens of thousands of people were killed, criticized the U.N leadership, the U.N Security Council and top U.N officials in Sri Lanka. The U.N

staffs were afraid to publicise widespread killings, top U.N leaders did not intervene and the 15 – member Security Council did not give “clear orders to protect civilians.”<sup>29</sup>

The United Nations also recorded failure in the protection of child/woman sexual abuse. International reporters said there was a rapid increase in prostitution in Cambodia, Mozambique, Bosnia and Kosovo after the U.N and the NATO peacekeeping forces moved in. In six out of twelve country studies on sexual exploitation of children in situations of armed conflict, the arrival of peacekeeping troops has been associated with a rapid rise in child prostitution.<sup>30</sup> Sexual misconduct by the United Nations troops had also been reported in Congo, Cambodia and Haiti.<sup>31</sup>

### **The United Nations' Approach to Justice and Fairness in the Context of Islamic Principles or Jurisprudence**

Islamic laws (*Shari'ah*) and its application as established above is all about justice and fairness among humanity, and has been practised by Prophet Muhammad (SAW) during his administration as a leader of the Muslim Community in Madinah e.g. the treaty of Hudaibiyyah between him and the polytheists of Makkah, the agreement between him and the Jewish tribes in Madinah and his acceptance of ransom from the prisoners of the battle of Badr among the polytheists instead of killing them to avenge the death of his companions who suffered persecution and death in the hands of the polytheists.<sup>32</sup> All these and many more of the practices of Prophet Muhammad (SAW) point to the principle of justice and fair dealing brought by Islam.

On the other hand man-made laws or any organisation that is run by man-made laws devoid of divine guidance may hardly display justice and fairness in its dealings. This is because perhaps some human beings are selfish, self-centred, greedy and callous. And this short-coming in man-made laws is observed in the operations and programmes of the U.N, an international mediating organisation with 184 member nations with only five (5) nations as permanent members.<sup>33</sup> This imbalance has made some to express reservations on the sincerity of the application of the justice and equity principle in the conflict and crisis intervention, resolution and peacekeeping programmes of the United Nations. Thus, people with objective minds have been asking questions, such as “Why does the United Nations intervene in some international or civil conflict, yet not in others”? Why does it punish some crime perpetrators and offenders and yet leaves some go scot free? Why did the U.N send inspection team to Iraq over the unproven existence of Weapons of Mass Destruction (WMDs) but did nothing about North Korea, which admits to having them? Why did the U.N send troops to protect oil-rich Kuwait in 1991 but did nothing to prevent the genocide in Rwanda in 1997?<sup>34</sup>

All the above make it seem like the United Nations discriminates in its dealings with its member states. In other words it seems the United Nations was

established to represent some few powerful nations of the world. And this is against divine instruction on justice given to man by his Creator. The Qur'an says:

... and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just; that is next to piety.<sup>35</sup>

The leading countries of the Security Council of the United Nations used the claimed, but, unproven existence of Weapons of Mass Destructions (WMDs) in Iraq as one of the reasons for using force against the country and destroyed the lives of many citizens and the infrastructural facilities of the country.<sup>36</sup> Almighty Allah says thus:

O you who believe! If a wicked person comes to you with news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of regret for what you have done.<sup>37</sup>

The fault of the U.N on the invasion of Iraq by U.S.A and few members of the U.N Security Council is the failure of the U.N to punish (either by a way of sanction or embargo) the actors of the unconsented invasion or attack. This is because it is generally agreed that the U.S – led attack on Iraq had no basis in international law.<sup>38</sup> It was therefore the product of power politics in the international arena. In this regard, it was shown that Articles 1, 2, (3), 2(4) and 33 of the U.N charter do not allow any state to use force against another state, since such power is vested in the U.N, except in extreme cases of self-defence. Thus, in line with the U.N charter, any state that acts with force against another without authorisation from the U.N Security Council is committing an act of aggression, and such aggressor is accountable for the crime. This was not however the case with the U.S.A., a powerful permanent member of the U.N, against Iraq an ordinary member of the U.N.<sup>39</sup>

It is not surprising to see that when it comes to the application or implementation of the U.N's law of punishment for offenders or violators of the charters there are sacred cows among its members which must not be touched.

Allah says:

We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal ...

And if any fail to judge by (the light of) what Allah has revealed they are (no better than) wrong doors.<sup>40</sup>

Let the people of the Gospel judge by what Allah has revealed therein. If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) those who rebel.<sup>41</sup>

From the aforementioned Qur'anic verses, it becomes evident that the acceptance and implementation of the divine law of Allah are the only means through which equity, justice and fairness can reign among human beings. This is because

divine law is descended by the Almighty Allah, the omnipotent, the omniscient, who makes no mistake whereas man-made (i.e the U.N charter or any other laws from man) spring from people's minds with a lot of short-comings. In other words, divine law unites man's social life with the spirit of equity, justice and fairness embedded in it, while no attempt at such unity is made by man-made law (i.e the U.N charter and the likes). Man-made laws see some people or countries as sacred cows who must not be punished by law, that is, they are above the law and thus, the law cannot touch them, while some people or nations are within the reach of the law, and thus can be punished for their offences and other crimes committed.

The following are other allegations leveled against the U.N for not abiding by its principles.

### **Allegation of Globalism**

There has been controversy on or criticism of the U.N organisation and its activities since at least the 1950s. In the United States, an early opponent of the U.N was the John Birch Society, which began a "get U.S out of the U.N" campaign in 1959, charging that the U.N's aim was to establish a "One World Government".<sup>42</sup> This is an ideology that is against the plan of Allah who created us to be different in speech, colour, appearance, reasoning and religion. Allah says in Q30:22 and Q5:48 thus:

And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colours: Verily in that are signs for those who know.<sup>43</sup>

If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtue.<sup>44</sup>

### **Allegation of Population Control and Abortion**

The United Nations population fund has been accused, by different groups, of providing support for government programmes which have promoted forced – abortions and coercive sterilisations. This allegation has resulted in shaky relationship between the organization and the United States government which made three of the U.S Presidents (Renald Reagan, George H. Bush and George W. Bush) to withhold funding to the UNFPA (United Nations Fund For Population Activities) during their administrations.<sup>45</sup> History bears testimony to the fact that in every age Satan (the devil) has beguiled men through various tactics, and manipulations which outwardly appear charming and fascinating. Abortion or birth control is among those slogans and clichés to which the modern age is addicted. All the vehicles of propaganda and in certain cases, even pressure and persecution, are being resorted to make the people conform to this heresy of our times. But it must be made clear from the outset that birth control

euphemistically called “Family Planning” which has become such an obsession in recent years is not a natural response to genuine human needs. It is the result of the unnatural materialistic outlook on the life prevailing in the West, and which is against the dictates of Allah in Islam. Allah says in Q81:8-9 and Q6:151 thus:

When the female (infant buried alive) is questioned, for what crime she was killed.<sup>46</sup>

Kill not your children on a plea of want; - We provide sustenance for you and for them ....<sup>47</sup>

To show how great Islam values human life it does not only prohibit female infanticide, but it forbids all types of infanticide, irrespective of whether the infant is a male or female. This is evident in the following Qur’anic verses: Q17:31 and in the Hadith of the prophet narrated by ‘Abdullah who said the Prophet (S.A.W) says: “Among the greatest sins, is to kill your son or daughter lest he/she should share your food with you.”<sup>48</sup>

#### **Allegation of Partiality in Administration**

There has been criticism that the five permanent members of the United Nations Security Council (i.e. China, France, Russia, the United States of America, and the United Kingdom), who are all nuclear powers, have created an exclusive nuclear club whose powers and decisions on international issues are unchecked by other weak nations and thus, they alone decide the country that must have nuclear power and those that must not have it.

The wisdom to produce nuclear weapons is a blessing from Allah, the Creator (even though He did not give it to us to be used negatively), thus, the use of such wisdom cannot be dictated by those who did not give it and who also have such wisdom or blessing and use it as they please. Allah says thus:<sup>49</sup>

Is it they who would portion out the mercy of your Lord? It is We who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks ...

#### **Allegation of Inadequacy in the Membership of UN Security Council**

Any nation may be elected to serve a temporary term on the Security Council, but critics have suggested that this is inadequate. Rather, they argue, the number of permanent members should be expanded to include non-nuclear powers, which would democratize the organisation. Still other nations have advocated abolishing the concept of permanency altogether. This is the position of Islam as no position or condition is permanent for any human being or any nation in this world. Allah says, “... such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe ... .”<sup>50</sup> It can be deduced from the above allegations against the United Nations that UN that is

meant to stand as a mediating organisation, and that should be neutral and just in all ramifications seems to be biased and unjust in its programmes.

### **Conclusion**

It is obvious from the above submissions that Islam with its divine law (*Shari'ah*) has a profound effect in reforming any individual or any society on the application of justice and fairness compared to man-made laws with many loopholes in its writing and application. A society or an organisation which does not have the similitude of Islamic dictates in its law and application of it, loses its realism and intellectualism and spends its precious life in aberration, externalism, and negligence. Such society or organisation ignores wisdom, and like animals, becomes narrow-minded and foolish. This type of society or organisation becomes involved in injustice, immorality, misbehavior, thus forfeiting all its humanitarian values. Such a society or organisation will not reach its prosperity. Rather, it will experience the unpleasant effects of its deviations and misdemeanours. Sooner or later, such a society or organisation will suffer from the evil consequences of its injustice and fearlessness.

Thus, the United Nations as an international mediating organisation established to provide peace and security to the world through its administration of justice to all affairs of nations of the world without discrimination, prejudice and partiality should take lessons and wisdom of administration based on justice to all, from the history of Islam during the tenure of Prophet Muhammad and his successors, the Four Rightly Guided Caliphs.

In the fore-going it has been established that the U.N as an international mediating organisation has recorded both successes and failures in providing justice and fairness in its conflict intervention programmes in Africa, Middle-East and other parts of the world. In the same vein this paper has been able to Islamically viewed some of the allegations of the U.N's failures. It submitted that only through the application of justice and fairness in all its dealings among nations of the without favouring some powerful nations and neglecting some weak nations can the U.N and any mundane organisation achieve prosperity and success in all its dealings among nations of the world.

### Notes and References

1. Qur'ān 5:2
2. Qur'ān 5:8
3. Qur'ān 4:135
4. Qur'ān 57:25
5. Muhammad Muhsin Khan, *The Translation of Sahih Al-Bukhari*, (Dar Al-Arabia Publishing, Printing & Distribution, Beirut-Lebanon (ND)), 8, Hadith 30, 428.
6. Ahmed Zidan, *The Rightly Guided Caliphs*, (Islamic INC. Publishing & Distribution, Cairo, Egypt, 1998), 144.
7. Ahmed Zidan, *The Rightly Guided*, 145.
8. Ahmed Zidan, *The Rightly Guided*, 145-146.
9. United Nations, *Basic Facts About the United Nations*, (United Nations Publication, New York, 1995), 3.
10. United Nations, *Basic Facts*.
11. United Nations, *Basic Facts*.
12. United Nations, *Basic Facts* 4-5.
13. United Nations, *Basic Facts*
14. United Nations, *Basic Facts* 9-10
15. Ragnor Muller, *The United Nations, Its Development During the Cold War*, 2011. ([www.unitednations.ispnw.org/archives/muller-ragnor-un-development-2-of-3--during-the-cold-war.pdf](http://www.unitednations.ispnw.org/archives/muller-ragnor-un-development-2-of-3--during-the-cold-war.pdf)) Retrieved 14 January 2011. Political Scientist Ragnor Muller Summarises the Development of the UN during the Cold War years.
16. *The Cuban Missile Crisis Resolved: The Untold Story of an Unsung Hero* 2007. ([www.candis-peace.org/dorn/cuban-missile-crisis-resolved-untold-story-of-an-unsung-hero](http://www.candis-peace.org/dorn/cuban-missile-crisis-resolved-untold-story-of-an-unsung-hero)). Retrieved 14 January 2011. Recently discovered documentation of Secretary General U-Thant's Critical role in resolving the 1961 Cuban Missile Crisis.
17. *The Cuban Missile Crisis Resolved*.
18. *The United Nations Blue Book Series, The United Nations and Rwanda*, Vol. x, 1993 – 1996, 3.
19. See *Champion Newspaper*, 20<sup>th</sup> April, 1991, 19.
20. Lincaln P. Bloomfield & A.C., *Laiss Controlling Small Wars; A Strategy for the 1970's New York*, (Alfrud A. Knopf, Inc. 1969), 30-41.
21. See *Sunday Vanguard*, 1<sup>st</sup> July, 2001, 5.
22. See *The Guardian Newspaper*, 22<sup>nd</sup> October, 2001, 18.
23. *The Guardian Newspaper*, 20.
24. *The UN's Role in Nation Building: From the Congo to Iraq*, 2005, A Rand Corporation Historical Comparative Survey of UN Peacekeeping work. ([www.rand.org/pubs/monographs/MG304.html](http://www.rand.org/pubs/monographs/MG304.html)) or ([www.amazon.com/The-UNs-Role-Nation-Building-Congo/dp/08033035894](http://www.amazon.com/The-UNs-Role-Nation-Building-Congo/dp/08033035894)), Retrieved 14 January 2011.
25. *The 2005 Human Security Report* ([www.hsrgroup.org/human-security-report/asp](http://www.hsrgroup.org/human-security-report/asp)). 2005, A detailed historical analysis of UN effectiveness in

- preventing wars.  
([www.en.wikipedia.org/wiki/criticism\\_of\\_the\\_United\\_Nations](http://www.en.wikipedia.org/wiki/criticism_of_the_United_Nations)), retrieved 14 January, 2011.
26. U. Toy Ogwu, *Multilateralism: The United Nations and the War on Iraq*, (The Nigerian Institute of International Affairs, Lagos, 2004), 10.
  27. Adekeye Adebayo, *UN Peacekeeping in Africa – from the Suez Crisis to the Sudan Conflicts*, A project of 111, Female, (An unprint of Jacana Media, Johannesburg, South Africa, 2011), 1.
  28. [www\\_Fellow@realtruth.org](http://www.Fellow@realtruth.org), see also The Real Truth (A magazine restoring plain understanding).
  29. [www.UN](http://www.UN) admits Sri Lanka Civil War failure. Retrieved 27<sup>th</sup> September, 2013.
  30. [www](http://www). The Impact of Armed Conflict on Children, United Nations. Retrieved 27<sup>th</sup> September, 2013
  31. [www](http://www). UN Peacekeepers' traded Food for sex with underage girls in West Africa – [Dailymail.co.uk](http://Dailymail.co.uk)
  32. Muhammad Husayn Haykal, *The life of Muhammad*, (Millat Book Centre, New Delhi, India, 1976), 179-183, 235-237 and 341-356.
  33. Gerbet Pierre, *Naissance des Nations Unies*. Espoir ([www.Naissance des Nations Unies](http://www.Naissance des Nations Unies)) ([www.en.wikipedia.org/w/-criticism\\_of\\_the\\_United\\_Nations](http://www.en.wikipedia.org/w/-criticism_of_the_United_Nations), 1995).
  34. Rajan, Chella, *Global Politics and Institutions*, PDF (449 KB)" Frontiers of a Great Transition, 3 Tellus Institute , 3, 2006.
  35. Qur'ān 5:8
  36. Rajan, Chella, *Global Politics and Institutions*, PDF (449 KB) Frontiers of a Great Transition, 3 (Tellus Institute, 2006), 3.
  37. Qur'ān 49:6
  38. U – Toy Ogwu, *Multilateralism: The United Nations and the War on Iraq*, (The Nigerian Institute of International Affairs, Lagos, 2004), 10.
  39. Ogwu, *Multilateralism*.
  40. Qur'ān 5:45
  41. Qur'ān 5:47-50, see also Qur'ān 38:26
  42. Gerbet Pierre, *Naissance des Nations..*
  43. Qur'ān 30:22
  44. Qur'ān 5:48
  45. Gerbet Pierre, *Naissance des Nations*.
  46. Qur'ān 81:8-9
  47. Qur'ān 6:151
  48. Muhammad Muhsin Khan, *The Translation of Sahih Al-Bukhari*, (Dar Al-Arabia, 1995), *Naissance des Nations Unies*, Espoir ([www.en.wikipedia.org/w/-criticism\\_of\\_the\\_United\\_Nations](http://www.en.wikipedia.org/w/-criticism_of_the_United_Nations)). Shing, Printing & Distribution, Beirut-Lebanon (ND), 8, Hadith 30, 19.
  49. Qur'ān 43:32
  50. Qur'ān 3:140