

Analyze of the Doctrine of Mob Justice from a Legal Perspective

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ABSTRACT

Mob Justice is an expression of justice of the vigilante by the group of individuals who appropriate the powers of lawfully authorizing bodies and pertain to a process they describe as quick. It can take many forms, including fleeing incendiary devices, beatings, relentless pursuit of suspected lawbreakers, lynchings, property destruction, and assaulting family members of suspected criminals. For a long time, mob justice has been prevalent in today's society. An individual who suspects mob violence is denied a fair trial and the right to life. Nevertheless, the researcher is still confused about the Notion of mob justice. Therefore article tries to analyze the Notion of mob justice from a legal perspective and creates apparent confusion concerning mob justice. The qualitative research methodology has been applied to the following article.

Keywords: Mob Justice, Mob violence, Islamic law, fair trial.

To cite this article: Meer, H., Khan, A,S & Bashir, S. (2022). Analyze of the Doctrine of Mob Justice from a Legal Perspective. Competitive Social Sciences Research Journal (CSSRJ), 3(1), 404-414.

INTRODUCTION:

The Quran's primary theme is justice and equality and deems Islam's primary objective. The term "justice" refers to the state's obligation to provide others with equal rights and treatment. When the state fails, the individuals take domestic laws into their own hands and administer justice to others in the same way that mob justice is administered. There are a variety of factors and induces, such as corruption, lack of education, religious doctrine, and injustice, that motivate people to carry out mob justice. As a result, mob justice weakens the judicial system, causing the social fabric to be broken. This demonstrates the state's lack of writ and the society's absolute and total discontentment (Glad, R., Strömberg, Å., & Westerlund, A, 2010).

Islam is a comprehensive rule of ethics that governs all aspects of human life, whether social, financial, political, legitimate, or judicial. The Islamic judiciary system is a highly sophisticated and contemporary system that specifies even

minor punishments for infractions and places equal focus on the judicial process (Lau, M, 2006). The religion of Islam dissuades all forms of vigilantism, such as mob justice. As a religion of high-quality judicial apparatus, it focuses on the process rather than the sanctions. Islam refers to mob justice as "*fitnah*," which implies anarchy to a larger extent. Quranic vers explain as follows:

"Kill them wherever you find them, and drive them out from where they drove you out, as Fitnah (to create disorder) is more severe than killing. However, do not fight them near Al-Masjid-ul-Harām (the Sacred Mosque in Makkah) unless they fight you there. However, if they fight you (there) you may kill them. Such is the reward of the disbelievers." (Surah al Baqrah, 02:191)

This implies that Fitnah is much worse than killing Muslims; it clearly states that no one's constitutional rights can be taken away without the process of law. The significance of the legal process in the Islamic judicial process is as important today as it was when Islam invented the best evidence rules in the seventh century A.D. The majority of the world, on the other hand, was oblivious of the Notion of governing evidentiary encoding at the time (Shishkina, A., & Issaev, 2017).

The article's main aim is to make a clear concept of mob justice in light of Quranic verses and Hadiths of Muhammad SAW. For the analysis, the qualitative research methodology has been applied to the article. The primary source of analysis is based on the published books, research articles, Islamic reports, quranic verses, and relevant Hadiths of Muhammad SAW,

The Notion of justice

Justice, according to Islam, entails placing things in their proper places. It also entails treating others the same way you treat yourself. Justice is also a moral and ethical character in Islam and a characteristic of humanity, for which it is valued in Western legal systems. Justice is similar to equity in that it establishes a condition of consonance in allocating rights and responsibilities (Qureshi, T. A, 1982).

The Prophet Muhammad SAW declared:

"There are seven categories of people whom God will shelter under His shade on the Day when there will be no shade except His. [One is] the just leader" (Saheeh Muslim: 2248). Almighty Allah said to His Prophet: *"O My slaves, I have forbidden injustice for Myself and forbade it also for you. So avoid being unjust to one another"* (Al-Adab Al-Mufrad 490). As a result, justice refers to moral exceptional nature and rationality, implying that things should be positioned where they belong (Arab News, 2012).

Justice in Quranic Verses and Hadith

The holy text of Islam, the Quranic verses, regards justice as unrivalled excellence. It is an essential objective of Islam in the sense that it is arranged after the need to believe in Almighty Allah's preferential ideal of devotion (Tawheed) and the prophethood of Prophet Muhammad SAW.

Almighty Allah declares in the Quranic verse: *"Allah commands justice and fair dealing* (Surah An-Nahl, 90) and in one more passage: *O you who believe, be upright for Allah, and (be) bearers of witness with justice!"* (Surat Al-Ma'idah, 08).

As a result, one might conclude that Islam is committed to equity and that injustice is prohibited. The following holy verses demonstrate the importance of equity in the revered Quranic structure:

"We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people" (Surah Al-Hadid: 27).

In the history of human civilization, the image of our prophet Muhammad SAW is a just and decent character personality. The holy verses above also show that equity must be calculated and realized according to the models and rules established by the divine revelations of the Holy Quran. The Islamic approach to justice is comprehensive and inclusive. Any method that leads to justice is respected and in accordance with Islamic Law. Almighty Allah has commanded that justice be done. He has not preferred a specific course, but he has provided general guidelines on how to complete it in the most efficient manner. He has not endorsed established practices that may have resulted in it, nor has He declared particular procedures that may have resulted in justice to be invalid. All methodologies, structures, and procedures that encourage refinement and advancement of the reason for justice while not jeopardizing Islamic Law can be accompanied in this way (Arab News, 2012).

The Right to Fair Trial in Islamic Law

Due to the prescriptive nature of Islamic law, the problem of a fair trial and treatment is basically protected. According to the law experts, Sharia contains the substantive aspects of Islamic law, whereas the procedural aspects fall under the areas of Fiqh. While the holy Quran and Hadith, the primary source of Islamic law, may indicate malfeasance, endorse subjects, and case substantive justice as well as general protection of a person's security and freedom. They do not contain the system's finer points, such as capture, detention, examination, accusation, hearing, lawful audit, breakthroughs, and appearance (Munir, M, 2017). All foundational guarantees are provided to the accused by Islam's criminal justice system. The suspect should be presumed innocent until the Islamic criminal system proves them guilty. In addition, under the Islamic criminal justice process, the suspect would be protected during detainment, inquiry, trial, and post-trial.

As per Islamic law, the suspect has a right to a fair trial and must appear before the magistrate, who must be impartial, and has the right to the judicial process. Because justice is the foundation of Islamic governance, the accused has all other defence rights.

According to the Quranic verse: *" Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (Surah An-Nahl, 90).*

The prophet Muhammad SAW himself commanded the judges to administer justice. Quranic verse: *I believe in every Scripture Allah has revealed. And I am commanded to judge fairly among you. Allah is our Lord and your Lord. We will be accountable for our deeds and you for yours. There is no 'need for' contention between us. Allah will gather us together 'for judgment'. And to Him is the final return (Surah Ash-Shuraa, 15).*

The followers of the prophet Muhammad SAW were also commanded to obey the judge's just ruling. Quranic verse: *O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.* (Surat Al-Ma'idah, 08).

Moreover, the Quranic verse explains that: *Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing*" (Surah An Nisa, 58).

Right to Fair Trial

In terms of ensuring human rights, the fair trial right and treatment has both an overall and specific significance. Its public significance is defined by the fact that the protection of all other human rights in a state is contingent, among other things, on the availability of sensible preliminary and fair methods of treatment in the residential court system, through which remedies for human rights violations can be sought. Its primacy, as in the fair trial right and fair treatment, is focused on ensuring people's security and freedom by achieving justice and reasonableness in the state's administration of justice, especially criminal justice. It is a basic common right that characterizes essential legal standards and, as a result, protects a person, particularly from the state's or its operators' mistreatment of the criminal justice system. As a result, no justice system is complete without a provision for this right. Because of its importance, relevant, recognizable evidence of its existence and extension is required within every legal framework (Baderin, M. A, 2006). For example, the constitution of Pakistan article 10A explains, "*Right to fair trial 10A. For the determination of his civil rights and obligations or in any criminal charge against him a person shall be entitled to a fair trial and due process.*"

In this way, the right to a fair trial is now essential and suitable for every Pakistani citizen; it extends to criminal accusations and social freedoms and obligations (Constitution of Pakistan, Article 10).

The doctrine of Mob Justice from a Legal Perspective

In his book, Sheikh Faisal bin Abdul-Aziz Al Mubarak stated, "*If a group of people murders a person, those who participated in the murder will be equally responsible for Qisas* (Alomari, 2008). Hazrat Umar (R.A), Hazrat Ali (R.A), Hazrat Mughara bin Shoba, Ibni Abbas, saad bin Musayib, Hassan and Abu salam and Qatadah and also the doctrine of Malik, Shafi and Ishaq are of the opinion that: *If a group of people kills a person then the whole group will be held responsible for the murder as if a person is held accountable for killing another person*" (Alomari, 2008).

As a result, Imam Ahmed stated in his book that Ibn-e-alzubar and Ibn-e-zahri assume that if a group of people kills someone, the entire group is not responsible for Qisas but rather pays Diyat to the families of the victims. According to the Holy Quranic verse;

"O you who believe, QiSāS has been prescribed for you in the case of murdered people: The freeman (will be killed) for the freeman, the slave for the slave, and the female for the female. However, if one is somewhat forgiven by his brother, the recourse (of the latter) is to pursue the former (for blood money) with

fairness, and the obligation (of the former) is to pay (it) to the latter in a nice way. That is a relief from your Lord, and a mercy. So, whoever transgresses after all that will have a painful punishment".(surah Al Baqarah, 178).

In this ayah, Qisas promotes equality; if a group of individuals killed someone, rather than Qisas, each group would decrease the amount of Diyat given to the families of the victims. In his book Mughani, Sheikh Faisal Bin Abdul-Aziz emphasizes the first viewpoint, which interacts with the particular matter of Qisas, as told by Sa'eed ibn-Al Musayyib: Umar bin al-Khattab issued an order to kill the numerous people who had murdered someone in Sana. Meanwhile, he swore that if the entire city of Sana had committed the crimes, I would have ordered the entire city of Sana to be punished. Ali (R.A.) also issued an order in the exact same vein, directing the execution of three people in retaliation for the murder of one.

When a group kills a person, the above-mentioned arguments heavily support the Concept of Qiasa over Diyat. Justice will never be achieved unless and until each participant of a group who participates in the murder of an individual is not held fully accountable due to Qisas. Those men who commit crimes with the expectation of getting off the leash by needing to pay Diyat, and if they get away with it, these men will be motivated to commit crimes again. As a result, Qisas has been emphasized. (Al Mubarak, 2017).

Moreover, in other laws, mob justice is explained as that; Taking domestic law and regulation into one's own hands is a regular phenomenon in our society that occasionally graces us with its presence. There are numerous examples in history of citizens assuming arbitrator, judicial officer, and executioner roles. The trial concludes, and the punishment is carried out within minutes of charges being framed. Always a sentence of death.

"A mob refers to an out of control crowd who are bent on causing havoc and reigning terror should they be triggered. Mob justice refers to the activities of a charged group that vents their long held hatred on an individual or groups of people whom they perceive as their enemy" (The online Dictionary, 2011).

Mob justice is a type of violence in which, under the guise of dispensing justice without trial, a mob executes an assumed offender, frequently after torturing and mutilating the body. The phrase mob justice pertains to a self-constituted court that imposes punishment without judicial process. For example, in Pakistan, mob justice is becoming more common in Islam, and case scenarios of blasphemy and other crimes seriously threaten the country's legal system (Hassner, 2011).

While debating the theme of mob justice, numerous reasons for its occurrence are revealed. The following are the most important reasons:

Inadequate Judiciary system: Our weak judicial system is one of the main reasons for mob justice in every state, for example, in Pakistan. The rule of law has always been a nonexistent, de jure 'reality' in Pakistan. The phrase "*law practice*" and "*due process of law*" are both important. Both ensure the appropriate functioning of a state's organizations within their respective jurisdictions, promote prosperity and peace, build a stable society, corroborate the delivery of services to the subjects of a country, and so on. Both safeguard citizens against discrimination and oppression. Pakistan's constitution promotes

the law and order and judicial process, but the country has had little success implementing these legal provisions. Pakistan's legal system is deteriorating at an alarming rate. More than 90% of cases do not settle before trial and end up in court. With liberal continuances and non-adherence to the civil procedure code, an elevated proportion of cases end up in the appeals process. This is due to lawyers' dilatory tactics, with the judiciary enabling them by not enforcing costs and attempting to deny adjournments. These flaws are exacerbated by the absence of a cultural context of compliance behavior with decisions; as a result, the system fails as a social disincentive in the vast majority of cases (Robin et al, 2010). It is certainly heartening that the superior judiciary is exerting itself to preserve fairness for all before the legislation, therefore gaining the public's faith that the people are safeguarded from the abuses of state functionaries. However, most of the population must interact with the subordinate judiciary, which is plagued by corruption and incompetence. Hence, the lower court's mistrust. In such a scenario, the populace lacks faith in the legal system and punishes the alleged criminals themselves (Robin et al, 2010).

Corruption and a lack of effective law enforcement: *"Judicial corruption means the voice of the innocent goes unheard, while the guilty act with impunity."* As per the Global Corruption Report 2007, corruption is attempting to undermine the world's judicial systems, denying individuals access to justice and the basic human right to a fair and unbiased trial, or even a trial at all. Transparency International, the global anti-corruption coalition, published Corruption in Justice Systems.

"Equal treatment before the law is a pillar of democratic societies. When courts are corrupted by greed or political expediency, the scales of justice are tipped, and ordinary people suffer," the ability to commit the crime and breach human rights is eroded by a corrupt judicial system (Khayatt, 2008). Any improper impact on court proceedings and the impartiality of judgments are considered judicial corruption. Bribing judges for advantageous or no decisions is one example. Judicial corruption refers to the misappropriation of judicial funds and authority, like when a jury hires family members to work on the bench or manipulates court structure and equipment agreements. It can also manifest in skewed case assignments and other pre-trial processes, including when bankrolled court clerks *"lose"* documents and evidence. It has the potential to sway any trial and court settlement, as well as the enforcement – and lack thereof – of court rulings and punishments. Corruption is the primary source of disappointment within the legal system. When people with a certain level of financial clout commit specific acts of malfeasance, those who go to the officials hand over money and risk being imprisoned. The fact that anyone can pay to be cleared of a crime makes the general public unsatisfied, leading to chaos as mob justice (Transparency International, 2007). The popular belief is that bribing your way out of custody and prison is simple. They also believe the system only benefits the wealthy because they can afford to cover for the police to arrive at the crime scene and bribe judicial officers to speed up the process. This mindset causes people to lose faith in the legal system, prompting them to take matters into their own hands. Trust is the *"belief that someone or something is reliable, good, honest, and effective and equal to all."* Small amounts of trust destabilize respectful relationships, whereas high levels of trust encourage healthy conversations. The belief in the credibility of law enforcement or the feeling of obligation to follow the law and pertain to decisions taken by judicial authorities

are both dependent on trust in law enforcement. Disruptions in the justice process are one of the factors that can increase the risk of mob justice and cause frustration. When justice is delayed, the level of anger in our society grows daily. In cases of suspected blasphemy where people believe the judicial framework will not provide swift justice, occurrences of mob justice occur. In Pakistan, where individuals are heavily connected to religious laws and follow blindly religious scholars, the slow court system led to mob lynching, especially in probable blasphemy cases. These religious researchers have been known to incite mobs to take the law into their own hands in some cases (Transparency International, 2007).

Lack of Education and Legislation: One of the causes of mob justice is the absence of strict laws. The rule of law is ostensibly promised by all forms of government, whether democratic and authoritarian. It is not always the case in reality or spirit. The rule of law is efficient and consolidated in large and powerful democracies, leading to peaceable order and prosperity. If the rule of law is absent, the situation is reversed. Legislation is always made in the interest of the public and on the basis of merit. Making laws is inadequate unless they are applied uniformly and without discriminatory practices based on the legal concepts. Our country's laws and constitution are well-defined. Following that, comprehensive rules and regulations were drafted, but their proper implementation remains challenging. Law aids in the administration of a country in accordance with existing legal principles, the maintenance of peace, the provision of rights to all citizens, the explanation of their responsibilities, and the imposition of penalties in the event of a violation, among other things (Shaikh, 2018). It also serves as a foundation for institution-building, politico-economic, socio-cultural, and structural development. The issue here is not so much in making laws as in enforcing and implementing them properly. Whenever the perpetrator is apprehended the week before, he is back out on the streets the next day. People tend to use their behavior to work on these issues because they are not provided what they are intended to be given in terms of sanctions by the courts. As a result, they follow the law into their own hands to persecute the offender, resulting in mob justice (Shaikh, 2018). There was a perception that the sentences handed down by the courts were not proportional to the crimes committed. This demonstrates that victims of criminal acts believe that the perpetrators were either not prosecuted at all or were prosecuted too delicately and would soon return to illegal activities. They also believe Pakistani laws are not always fair. Lack of education is among the main causes of mob justice. Those who apply the law into their own hands are typically uneducated and unaware of the judicial framework. They also have trouble reading and comprehending the law. This addresses the problem of legal illiteracy, which leads to mob justice. The majority of Pakistanis are uneducated and unable to read the constitution. They are unaware of their rights and the consequences of having committed mob justice; as such, they probably commit it, perhaps unaware that they are breaking the law.

Preventing crime and sectarian conflict: Those who advocate taking the law into their own hands assert that mob justice reduces the incidence of thievery in society. It reduces the amount of thievery and deters individuals from committing theft or unlawful behavior. Mob justice can be seen as a lesson for people who actually intend to commit a particular crime (MacKenzie, 1997). Religious extremism is the most significant reason for mob justice in Pakistani

society. Intolerance of those who disagree with one's religion leads to public outbursts of emotion, resulting in the inspirations for mob justice. In Pakistan, there is discord among supporters of various religious beliefs, hate speech directed at others, and separatist polarization of society, which promotes violence. Pakistan's government should promote religious harmony and foster an environment that values differences of opinion (Transparency International, 2007). In mob justice, the most commonly used allegation is blasphemy. In Pakistan, there are three types of occurrences where blasphemy is frequently used. In several cases, the charge of blasphemy has been used to resolve a personal score, a grudge, or to obtain financial benefits. In other cases, blasphemy allegations result in mob justice, even when the allegations are unfounded. In the third type of incident, religious authorities abuse blasphemy for political reasons. Mashal Khan's murder and the assassination of late Punjab province governor Salman Taseer are examples of recent religious extremism in Pakistan.

Impact of Mob Justice

Mob justice is a form of anarchy in which large groups of people take to the streets, abide by the law into their own hands, and create extreme injustices. As a result, mob justice weakens the justice system, causing the fabric of society to be broken. This demonstrates the state's lack of writ and the society's utter discontent. If not dealt with promptly, this presents a scenario in which justice is meted out to the powerful, while the weak and susceptible are left with no choice but to submit to the desires of the powerful. The maxim "*Might is Right*" is promoted due to this.

First and foremost, mob justice has been seen explosive eruption suddenly on various pretexts in the starting. Provocation is unique, and only genuine means are used. Even so, once a society has grown accustomed to such manifestations of justice, multiple pressure groups turn to mob justice to accomplish their nefarious objectives. This situation seriously threatens the justice process and the state as a whole. The following areas where mob justice encourages lawlessness (Adu-Gyamfi, 2014).

Lives, Property, and Honor of the People Will Be On Stake: The state's primary function is to protect people's lives, property, and honor. Individuals lack confidence in their lifestyles, property, and integrity when they are subjected to mob justice. They have to give in to the mob's demands. In almost all cases, mob violence is used by the minority, but with such brutality, they can bring the majority to their knees against their will. The general public is afraid to speak out against such brutality. They surrender, and a more powerful and evil option emerges to the judiciary and state systems. In many cases, numerous political and religious interest groups use it to repress the individuals. If the government fails to confront such structured acts of brutality, a more robust criminal chain will emerge. Extortion and other major offenses result from this type of repeated mob justice, which develops new centers of power parallel to the authorities. These power facilities are further criminalized, resulting in coercion and other major offenses (Adu-Gyamfi, 2014).

Dissatisfaction with the Judiciary: Mob justice is not a crime committed; its consequences are not limited to the victim. It is, instead, a social crime with far more social ramifications than any other. It is a serious threat to statehood and the legal system. Individuals who engage in mob justice believe they are all-

powerful and the sole guardians of the law. They simultaneously manifest all of the government's powers. They assume the role of public management in establishing the governance center, regulatory power in enacting laws, government bureaucracy in enforcing those laws, and judicial power in adjudicating disputes. When such events happen on a regular basis, the general public believes that the interest groups that resort to infringement mob justice are natural centers of power. As a result, there is a sense of dissatisfaction with the way the judiciary system and policing work. This is where the foundation of governance is found. When people express dissatisfaction with the judicial system's ability to deliver justice, the entire government system begins to crumble like a residence of cards. This dissatisfaction fosters an ecosystem where disgruntled people turn to these components to safeguard or use mob justice strategies to further their lawful goals. As a result, society's governance and anarchy deteriorate (Adu-Gyamfi, 2014).

- **Erosion of Writ of the State:** The power of the state to enact legislation enacted by the people or their representatives is known as the Writ of the State. This is a legal authority center that has been duly authorized by the individuals. Using mob justice by several is not in the public's best interests. Thus, the minority will triumph over the majority's will through the use of violence, and the country becomes debilitated in the hands of a few, jeopardizing the state's lawful writ. Ordinarily, mob justice methods are applied by a variety of pressure groups that are religious, ideological, or cultural in nature. These groups often become powerful states inside a country, and the original state eventually succumbs to their pressure. With the passage of time and after each instance of mob justice, the country's writ fades and is supplanted by these interest groups, resulting in the absence of the government and a country of lawlessness. Where might is proper, and the minority rules the most with abuse, a new society of dread emerges. Provocation and inconsequential sentiments repress wisdom in such a system devoid of prudence (Adu-Gyamfi, 2014).

- **State Of Fear and Fear Trading:** Because mob justice is such a violent form of public power, it maintains a constant climate of fear among the people. As previously stated, such manifestations can be caused by actual feelings and genuine instigation. Nonetheless, even when there are proper legal system platforms in place, repeated incidents may result from proper organizing by different pressure groups. In previous blasphemy cases in Pakistan, where the issue was subjected to vicious mob justice, the cases could have been genuine religious motivation. Nevertheless, in several cases, religious interest groups and even persons exploited popular sentiment for personal benefit and formed mob justice violence as a result of their particular agenda. Various religious, cultural, and even politicians have used these tactics in the past to further their agendas and maintain a constant state of fear. Many such symptoms have previously been noted in Karachi, Pakistan. Following the completion of a state of fairness based on emotions, such organizations resort to coercion and other offenses. Fear trading emerges as a result of this (Brian, 2017).

- **Conscience Suppressed and Expression Enslaved:** Investigation, discussions, conversations, and dialogue are all tools for discovering new ways of thinking and learning. Conscience is repressed in a society where mob justice is common, thoughts are artificially created and used, and concepts are even traded for financial gain. Apostasy is defined as genuine and healthy logical research on this topic. Fear draws mob justice, and fear gives all healthy places

to a halt. As a result, societal progress has come to a halt. In such a society, freedom of speech becomes a taboo subject. As a result, society corrodes and eventually collapses.

Conclusion

As a social offense, mob justice is an excellent illustration of anarchy and disorder. In Islam, mob justice is referred to as "fitnah," which signifies chaos to a larger degree. This substitutes wisdom and astuteness with provocative emotions and heinous acts. In many instances in which it becomes a common occurrence, nefarious institutions and pressure groups employ it as a weapon. Beginning with provocations and sentimentality, it culminates in the advancement of economic and political-religious agendas. As a result, it creates brutal criminal circles. It leads to dissatisfaction with state institutions, the judicial system, lawlessness, a lack of state writ, and eventually, a parallel state replaces the state. Multiple pressure groups and even individuals use these violent tactics under the guise of religious blasphemy. Blasphemy is only used to stir up controversy. Mob justice will bring the upstate system to an end if it is not dealt with as an organized crime.

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