



Ramadan Daily Quran Studies, by Dr Zahid Aziz, 2024

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## Study 7:

# Justice towards all - 1





- In the last Study we dealt with the fundamental teaching of Islam that God will judge the deeds of all people with justice and equity. Similarly, Muslims are required to do justice to all as well in the material and religious affairs of human life.
- In religious affairs, the Holy Prophet is directed as follows in the Quran:



فَلِذَلِكَ فَادُعْ<sup>ع</sup> وَاسْتَقِمْ كَمَا أُمِرْتَ<sup>ع</sup> وَلَا تَتَّبِعْ أَهْوَاءَهُمْ<sup>ع</sup> وَقُلْ أَمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ<sup>ع</sup> وَأُمِرْتُ لِأَعْدِلَ<sup>ع</sup>  
بَيْنَكُمْ<sup>ط</sup> اللَّهُ رَبُّنَا وَرَبُّكُمْ<sup>ط</sup> نَنَا أَعْمَالُنَا وَنَكُمْ أَعْمَالُكُمْ<sup>ط</sup> لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ<sup>ط</sup> اللَّهُ يَجْمَعُ بَيْنَنَا<sup>ع</sup> وَ

إِلَيْهِ الْمَصِيرُ<sup>ط</sup>

“To this then go on inviting, and be steadfast as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no contention between us and you. Allah will gather us together, and to Him is the eventual coming.” (42:15)





- Here, in the very manner of preaching of Islam, justice is to be strictly observed. “Low desires” include the desire to prove your superiority over others, to belittle and run them down in argument, to claim that all good is to be found in your community or in people of your religion and no good is found in others.
- It is said here that justice requires us to say to others: *“Allah is our Lord and your Lord”*. It means Allah is equally concerned about Muslims and about those who have not accepted the message of Islam. Allah is **not**, as commonly thought, “the God of the Muslims”, or a Being worshipped by Muslims only.



- The Supreme Being worshipped by followers of any other religion is the same one whom we call Allah, although we may differ in our conception of Him and what He does.
- People will be judged by Him according to their deeds. That is what justice requires, not that a group is favoured or rejected because of who they are.
- *“There is no contention between us and you”* is what Muslims ought to say to others, no wrangling, squabbling or bickering, because we will be judged for our deeds by One Who is equally the Lord of all. No amount of trying to prove by words that “I am right and you are wrong” is necessary.



- The final words of the verse, *“Allah will gather us together, and to Him is the eventual coming”*, may not only refer to the life after death but also indicate that a time will come when all humanity will unite under the One God.
- In worldly matters, the Holy Prophet is directed as follows in the Quran:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾

وَاسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾





“Surely We have revealed the Book to you with truth that you may judge between people by means of what Allah has taught you. And do not be one pleading the cause of the dishonest, and ask the forgiveness of Allah. Surely Allah is ever Forgiving, Merciful. And do not contend (i.e., plead) on behalf of those who act unfaithfully to their souls. Surely Allah does not love him who is treacherous, sinful.” (4:105–107)

- And what is judging between people “by means of what Allah taught you”? The Quran says about it in three places:



إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا  
يَعِظُكُمْ بِهِ

1. “Surely Allah commands you (O Muslims) ... that when you judge between people, you judge with justice. Surely Allah instructs you with what is excellent.” (4:58)

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ

2. “Say: My Lord commands (the doing of) justice.” (7:29)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ

3. “Surely Allah commands (the doing of) justice.” (16:90)





- The occasion of the revelation of the passage 4:105–107 quoted above was a dispute between a Muslim and a Jew.
  - A Muslim had stolen something.
  - When he was about to be accused of the theft, he hid the stolen item at a Jew's house, and accused the Jew of the theft.
  - The Muslim's tribe supported him.
  - The Holy Prophet Muhammad was judging the case. When he realised the truth, he cleared the Jew of the charge.
  - This was despite the fact that the Jews were opposed to the Holy Prophet, and it was a time when every Muslim was badly needed for the defence of Islam.
  - The Holy Prophet did not care that by his decision the Muslim's tribe would be antagonised and turn against him.



- Thus these verses teach the principle that dishonesty must be punished, whosoever may be the guilty party, and the balance of justice must be held equal between Muslims and non-Muslims, and between friends and foes.

*END OF STUDY 7*