

***Discussions on Equity and Justice  
Continued –with – Additional Topic***



**Prepared for**

**Quran Study Group  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Assalaamu alaikum wa rahmatullah.*

### **Tasbeeh**

***Surely all praise is due to Allah Lord of all created worlds, The One Who created the human being and taught him what he did not know. He is The One Who sent down the Quran in which is guidance, knowledge, mercy and clarification. We do witness that there is no god except Allah and we do witness that Muhammad (saw) is His servant and messenger. May prayers and peace be on Muhammad (saw), the unlettered Prophet and on his family, his companions, his wives, his children and all his descendants.***

### **About the Quran**

***“Alif, Laam, Raa; A Book We sent down to you so that you could take the people from darkness into light, by permission of Their Lord, to the Path of The Exalted, The Praised.” (translation of Quran Surah 14: 1)***

الرَّكَتِ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ  
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

14:1. A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!-

This ayah is addressed to the Prophet Muhammad (saw) and shows that he would be empowered and enabled by The Book – the knowledge contained within, the confidence and certainty it creates, etc. One of the purposes of Quran is to generate movement of and within the human being; actual physical movement (as in righteous deeds) and spiritual movement. The ability of the Quran remains the same today as it was when first revealed. It will continue to move us from darkness into light and guide us to the Siraat.

In a recent reading, a particular topic was being highlighted for me. In sharing this with you, I am also requesting that you bring to the Study something that seems to have been particularly pointed out to you recently. You may have made a written note or gone over it in your mind so that you would not forget. For me, it happened while I was reading in the Haa Meem series and the ayaat were related to ***“isti’aath”*** or seeking protective shelter with Allah. So, I then noted the specific times that we are instructed to do this.

1. **Surah 7: 200** *“If you are assaulted from Shaitan by an incitement to wrong, then seek protection with Allah. Surely He hears and knows all things.”*

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

7:200. If a suggestion from Satan assail thy (mind), seek refuge with God; for He heareth and knoweth (all things).

2. **Surah 16: 98** *“And when you read the Quran, then seek protection with Allah from the accursed Shaitan.”*

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

16:98. When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.

3. **Surah 23: 97 – 98** *“Repel evil with what is best. We know what they are saying. And say, ‘My Lord, I seek refuge with You from the suggestions of the evil ones and I seek refuge with You, My Lord, lest they come near to me.’”*

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾

23:97. And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

23:98. "And I seek refuge with Thee O my Lord! lest they should come near me."

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4. **Surah 40: 56** *“Surely those who dispute the signs of Allah without any authority*

*given to them, there is only a sense of greatness in their hearts. They will not reach it. Then seek protection with Allah, surely He is the Hearer and Seer of All.”*

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ  
إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ



40:56. Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but (the quest of) greatness, which they shall never attain to: seek refuge, then, in Allah. It is He Who hears and sees (all things).

5. **Surah 41: 36** This ayah is almost identical to Surah 7: 200. Note the very slight difference in the Names of Allah.

وَإِذَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ



41:36. And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.

6 – 7. **Surah tul Falaq (113) and Surah tun Naas (114)** – Both of these begin with instruction or

command to seek protection with Allah. However, note the differences. In Surah tul Falaq there are 4 external things from which we are seeking protection. What about Surah tun Naas?

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

1. Say: I seek refuge  
With the Lord of the Dawn

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

2. From the mischief  
Of created things;

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

3. From the mischief  
Of Darkness as it overspreads;

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

4. From the mischief  
Of those who practise  
Secret arts;

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

5. And from the mischief  
Of the envious one  
As he practises envy.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

1. Say: I seek refuge  
with the Lord  
And Cherisher of Mankind,

مَلِكِ النَّاسِ ﴿٢﴾

2. The King (or Ruler)  
Of Mankind,

إِلَيْهِ النَّاسِ ﴿٣﴾

3. The Allah (for judge)  
Of Mankind,-

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

4. From the mischief  
Of the Whisperer  
(Of Evil), who withdraws  
(After his whisper),--

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

5. (The same) who whispers  
Into the hearts of Mankind,--

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

6. Among Jinns  
And among Men.

### **Duah of the Prophets**

a. Prophet Musaa: Surah 2: 67: ***“I seek refuge with Allah lest I be of the ignorant ones.”***

b. Prophet Nuh: Surah 11: 47: ***“My Lord, surely I seek refuge with You lest I ask you about things of which I have no knowledge and if You don’t forgive Me and have mercy on me, I will be of those who are at a loss.”***

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي  
وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾

11:47. Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"

### **Duah of Maryam**

Surah 19: 18 ***“She said, ‘I truly seek refuge with The Merciful One from you, if you are one with consciousness of Allah.’”***

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتَ تَقِيًّا ﴿١٨﴾

19:18. She said: "I seek refuge from thee to ((Allah)) Most Gracious: (come not near) if thou dost fear Allah."

### **Discussion of Anger**

#### **Surah tul Faatihah**

The first place that anger is mentioned in Quran is in ***Surah tul Faatihah*** referring to the anger or wrath of Allah. It is mentioned as one half of a destiny to try to avoid. Allah (iwj) says of His own anger in a Hadith recorded in the Sahih of Bukharee and Muslim: ***“When Allah decreed the Creation, He wrote in His Book about Himself, and he (the Book) is established with Him: ‘Surely My Mercy overpowers My Anger.’”***

#### **Surah tul Baqarah**

The second mention is of the force or wrath of Allah being enacted against Bani Israil, who after being blessed with the ***“manna wa salwaa”*** and the 12 springs were ungrateful (***Surah 2: 61***). Allah states very clearly the reasons for the levels of punishment inflicted on them and there are four reasons given.

Allah being the Sovereign can do as He pleases, but there is no problem when He decides to act on His displeasure and send severe punishment on an individual or a group. As He is ***Al ‘Adl and Al Muqsit***, there will be no injustice or wrong done. The human being on the other hand must restrain anger in thought and action because very often it is unwarranted or exceeds the proper limit or is misdirected.

#### **Prophets Do Get Angry**

Prophet Musaa became very angry when, on return from his meeting with Allah (swt) he finds his people had reverted to shirk. (***See Surah 7: 150 – 154***) Initially his anger was directed to his brother, Haroon, and he began to treat him unjustly by grabbing his beard and expressing deep dissatisfaction at his management of affairs. Quite soon he realized that this was unwarranted and Haroon did not deserve the brunt of his anger. This is a good example of why we must control and cool our anger towards individuals.

#### **Anger of People – General**

***“Then whatever is given to you then, it is for the time of this world. But what is with Allah is better and more lasting for those who believe and put their trust in their Lord and for those who avoid the major sins and immorality and when they are angry, they forgive.” (translation of Quran 42: 36 – 37)***

The human being must avoid holding anger and acting as a result of it. It is a volatile emotion manipulated by Shaitan. Most often injustice will be done to others and to the self. It is good to recall the Prophet’s words and his advice as well as to state the ***“isti’aath”***.



### **Discussions of Equity and Justice**

***“Oh you who believe, be of those who stand firm for the sake of Allah as witnesses with fairness and do not let the hatred of a people toward you make you do wrong and move away from justice. Be just, that is closer to protecting the soul (piety). And, protect yourselves with regard to Allah. Surely, Allah is well aware of what you do.” (translation of Quran Surah 5:8)***

In Quran, the names or attributes of Al ‘Adl and Al Muqsit do not appear in these particular forms. However what we see as a general pattern is that Allah, Who embodies all good, encourages the human creation to develop and exercise virtues that reflect His Goodness. The realm of Justice and Equality follow that pattern.

#### **Differences between ‘adl and qist.**

***‘Adl – Just / Justice:*** This is related to giving to each what is needed and properly due. It is used for judging in situations and between people (individuals or groups). Literally the verb means to make straight or straighten.

***Qist – Fairness / Equality:*** This is used for proper weight, measure (6:152; 11: 85; 55: 9) and giving or distributing equally

#### **Ayaat containing both terms:**

**Surah 49: 9** – Related to settling affairs between two Muslims or Muslim groups.

Commentary: “Islam takes account of every just and legitimate interest without separating the spiritual from temporal matters.

#### **Surah 6: 152**

#### **Ayaat using ‘Adl**

4: 58 – re: Judging between people

5: 95 – re: Judging the value of an animal to be sacrificed. The judgment is to be made by those who exemplify justice.

5:106 – re: Who will witness the making of the will as death approaches one.

6: 115 – (We will read this one in the group.) \*\*

7: 181 – re: Communities who use truth to dispense justice

16: 90 – re: Allah’s command for justice and doing of good

#### **Ayaat using Qist**

3: 21 – re: Prophets who command people to just and fair dealing

4: 127 – re: Standing up for fairness related to orphans

4: 135 – re: Command to believers to stand for fairness and equality as witnesses for Allah \*\*

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5: 41 – 42 – re: How to handle different types of people; Allah’s love for those who are fair

7: 29 – re: Command of Allah for fairness \*\*

10: 4 – re: Fair reward of those who believed and performed good deeds

10: 47 – re: Communities and the final settlement with their Prophet as a witness

10: 54 – re: Same final wording as 10: 47

21: 47 – re: Scales of yaum ul qiyaamah

57: 25 – re: Book and balance sent with the Prophets (as) so that humans might stand for fairness and equality

60: 08 – re: Love of Allah for those who are fair and equal in their dealings (also 4:42; 49:9)

**Other words translated as “just and equitable”**

In translation the words “haqq” and “ma’roof” often appear as justice and fairness

*Haqq* – 39: 69; 40 78                      *ma’roof* – 2: 128, 229; 4: 19

***\*\*Indicate ayaat we will try to read in the session. Obviously, our limited time will not allow that we read them all***