

***Discussions on Equity and Justice
Continued***



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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. Glory be to Him and He is exalted above whatever they associate with Him. He is The One Who sent down the Quran to the heart of His messenger and destined it for the hearts of the believers. 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

“Qaf, By the glorious Quran.” (translation of Quran Surah 50: 1)

Section 1

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

1. Qāf.

By the Glorious Qur-ān
(Thou art God's Apostle).

From the commentary of Yusuf Ali: The term *majeed* is one of the most beautiful appellations of the Quran. “(His) Its glory is like that of the rising sun: the more he rises on your mental and spiritual horizon, the more you are lost in admiration of his glory. His meanings are manifest and inexhaustible. The greater your experience, the more light is your spiritual eye able to bear.”

The best tafsir of the Quran is the Quran. So, first look into the Quran for further explanation or clarification. If nothing is found, then go to resources containing Hadith and/ or Seerah.

“But no, he is a Glorious Reading; in a Protected Tablet.” (translation of Quran Surah 85: 21 22)

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾

21. Nay, this is
A Glorious Qur-ān,

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

22. (Inscribed) in
A Tablet Preserved!

This attribute of Quran is also one of the attributes of Allah. **“Surely He is Praised and Full of Glory.”** (Surah 11: 73)

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾

73. They said: "Dost thou
Wonder at God's decree?
The grace of God
And His blessings on you,
O ye people of the house!
For He is indeed
Worthy of all praise,
Full of all glory!"

Allah has endowed the Quran with many of His own exalted characteristics. Take a few moments to think on a few of these and what that means for you.

Insha Allah the experience you have with the Quran is that of the seeker with the One Whom is Sought (al Musta'aan). It is a direct relationship between you and Allah ta'ala; a relationship like no other.

Assignment

Look for information on the characteristic of “al Majeed”. Bring what you find to share with us.

Al-Majeed

- The Most Glorious One, The Glorious, The One who is with perfect Power, High Status, Compassion, Generosity and Kindness.
- Extremely perfect in Glory and Honour. When honour combines with the goodness of the act, then it is called glory.

Discussions of Equity and Justice

“Oh you who believe, be of those who stand firm for equity as witnesses for the sake of Allah, even if it is against your own selves, or your parents or your relatives. Whether the person be rich or poor matters not, for Allah is the Protector of both of them. Do not follow your desires lest you swerve and if you distort (facts) or turn away from justice, then Allah is certainly well aware of what you do.” (translation of Quran Surah 4:138)

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

138. To the Hypocrites give
The glad tidings that
There is for them
(But) a grievous Penalty;—

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.

Ayaat for Discussion

6: 115 ‘Adl – Concerns the “words of Allah”

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ

﴿١١٥﴾

115. The Word of thy Lord
Doth find its fulfilment
In truth and in justice:
None can change His Words:
For He is the one Who
Heareth and knoweth all.

7: 29 About iklaas – sincerity

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ
 مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

29. Say: "My Lord hath commanded
 Justice; and that ye set
 Your whole selves (to Him)
 At every time and place
 Of prayer, and call upon Him,
 Making your devotion sincere
 As in His sight:
 Such as He created you
 In the beginning, so
 Shall ye return."

10: 4 Equity of the final decisions

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ
 لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ
 شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤٧﴾

4. To Him will be your return—
 Of all of you. The promise
 Of God is true and sure.
 It is He who beginneth
 The process of creation,
 And repeateth it, that He
 May reward with justice
 Those who believe
 And work righteousness;
 But those who reject Him
 Will have draughts
 Of boiling fluids,
 And a Penalty grievous,
 Because they did reject Him.

10: 47 “ ” “ ”

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٤٧﴾

47. To every people (was sent)
An Apostle: when their Apostle
Comes (before them), the matter
Will be judged between them
With justice, and they
Will not be wronged.

60: 08 End of this ayah only: Love of Allah for those who are fair and equal in their dealings For us, insha Allah!!

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٨﴾

8. God forbids you not,
With regard to those who
Fight you not for (your) Faith
Nor drive you out
Of your homes,
From dealing kindly and justly
With them: For God loveth
Those who are just.

Other words translated as “just and equitable”

In translation the words “haqq” and “ma’roof” often appear as justice and fairness
Haqq – 39: 69;

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالتَّيِّبِينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

69. And the Earth will shine
 With the glory of its Lord:
 The Record (of Deeds)
 Will be placed (open);
 The prophets and the witnesses
 Will be brought forward;
 And a just decision
 Pronounced between them;
 And they will not
 Be wronged (in the least).

40 78

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
 مَّن لَّمْ نَقْضُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا
 جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

78. We did aforetime send
 Apostles before thee: of them
 There are some whose story
 We have related to thee,
 And some whose story
 We have not related
 To thee. It was not
 (Possible) for any apostle
 To bring a Sign except
 By the leave of God:
 But when the Command
 Of God issued,
 The matter was decided
 In truth and justice,
 And there perished,
 There and then, those
 Who stood on Falsehoods.

ma'roof – 2: 128, 229;

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا
 وَثُبِّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

128. "Our Lord! make of us
 Muslims, bowing to Thy (Will),
 And of our progeny a people
 Muslim, bowing to Thy (Will);
 And show us our places for
 The celebration of (due) rites;
 And turn unto us (in Mercy);
 For Thou art the Oft-Returning,
 Most Merciful.

الطَّلَقُ مَرَّتَانٍ فَاِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ أَنْ
 تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ
 أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ
 اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

﴿٢٢١﴾

229. A divorce is only
 Permissible twice: after that,
 The parties should either hold
 Together on equitable terms,
 Or separate with kindness.
 It is not lawful for you,
 (Men), to take back
 Any of your gifts (from your wives)
 Except when both parties
 Fear that they would be
 Unable to keep the limits
 Ordained by God.
 If ye (judges) do indeed
 Fear that they would be
 Unable to keep the limits
 Ordained by God,
 There is no blame on either

Of them if she give
 Something for her freedom.
 These are the limits
 Ordained by God;
 So do not transgress them
 If any do transgress
 The limits ordained by God,
 Such persons wrong
 (Themselves as well as others).

4: 19

يَتَأْتِيَهُنَّ الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا آلِيسَاءَ
 كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ
 بِفَحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى
 أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا



19. O ye who believe!
 Ye are forbidden to inherit
 Women against their will.
 Nor should ye treat them
 With harshness, that ye may
 Take away part of the dower
 Ye have given them,—except
 Where they have been guilty
 Of open lewdness;
 On the contrary live with them
 On a footing of kindness and equity.
 If ye take a dislike to them
 It may be that ye dislike
 A thing, and God brings about
 Through it a great deal of good.