

"The Knowledge of Allah" (3)

Muslim character (2)  
(Justice)

in relation to mankind

29 October 2008

(Be just: Allah is watching you)

Be just: that is nearer to Piety

Today, inshaAllah we will continue the topic of:

"belief in the Unity of Allah's Lordship", and

we are discussing "The Knowledge of Allah in relation to mankind."

As we discussed that: true believers believe

① that Allah knows, sees, hears and records all their deeds and sayings and their secrets, accordingly they worship Allah knowing that "He sees them", i.e. The Rank of "Ihsan" which is the highest rank of worshipping Allah.

There is an important rule related to "Ihsan", this rule is mentioned in Surat Al Israa V. 7

Allah the All mighty said "

"And We said: If you do good, you will be but doing good for yourselves"

This is the Rule of "Reward is the natural fruit of action".

(2) According to this rule: everything a human being does, with all its results and consequences are totally his own. i.e. The reward is determined by the nature of the action done. This is to say that: human being is responsible for himself. It is he who chooses to do good and become one of the good-doers (Al Muhseneen). ~~she~~ alone will receive the reward i.e. he alone is the one to get the benefit (the reward) of the good that he did (Allah is not in need of any human). So let every believer remember this rule as it will always encourage him to do more good deeds.

As believing of the knowledge of Allah was the reason for worshipping him from the rank of "Ihsan" which is the highest level

of worshipping Allah.

We need to know that, Other than "Ihsan", it is the justice, honesty, truthfulness and the Sincerity have to be the manners of the True believer who believes that Allah hears, sees, knows and records every deed and saying and secret. (ان الله يسمع كل شيء ويري كل خفية)

InshaAllah, Today we will learn about "Justice" which is one of the most important characters of

a muslim :-

(3) I Justice (Insaaf)

← Allah the Allmighty said in Surat 4 An-Nisa

V. 135

135- "O you who believe! Stand out firmly for justice as witnesses to Allah, even though it be against yourselves or your parents or your kind, be he rich or poor, Allah is a better protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you

distak you witness or refuse to give it, Verily, Allah is Ever Well-Acquainted with what you do!!"

### The meaning

This is an adress to the believers to maintain justice among all people. Hence, addressing them by the very fact of their being believers is of special impatance. It is because they are believers that they are being prepared to fulfill their duties, the duty of the believer "who believes that Allah

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knows, hears and sees every thing, <sup>which is</sup> to deal directly with Allah and for His sake. <sup>That duty</sup> is the set of fairness, which prevent aggression or oppression.

Believers should establish the testimony for Allah i.e to give correct testimony and say the truth when they are asked about it, even in the following

### Situations:

① If harm will affect them as a consequence.

or 2 even if they have to testify against their  
parents and kin, and not to compromise for their sake,

Rather, give the correct and just witness even if  
they are harmed in the process, for the truth

presides above everyone and is preferred to everyone,  
whether a believer or unbeliever, relative and stranger, <sup>all</sup> poor and rich, <sup>must</sup>

(be treated with  
absolute equality)

c) Also the just believers do not favour someone in their  
testimony because he is rich or feel pity for

him because he is poor, but believers must

stand for justice in all situations, and finally

they are not supposed to let desire, lust or

hatred which they have against others to distort

their witness or to refuse to give it.

At the end of the verse, Allah is reminding the

believers about the fact that has to be the base

for their just behaviour, this fact is that

Allah is Ever Well acquainted with

what they do.

And in Surat 5 Al-Maidah V. 8, Allah said:

8. "O you who believe! stand out firmly for Allah as just witnesses, and let not the hatred of others make you avoid justice. Be just: that is nearer to piety and fear Allah. Verily, Allah is Well acquainted with what you do."

The meaning

It is the covenant between Allah and the believers that: they must deal with other people on the basis of absolute justice, which is never affected by feeling of love or hatred or by feelings of interests or relations of any kind.

It is justice based on the duty of remaining steadfast in devotion to Allah alone. No influences are ever allowed to tilt the balance of justice, especially when the believers are mindful that: Allah watches over

them and knows what lies at the bottom of their hearts. No human being can attain this standard unless he deals in such a matter directly with Allah.

Again Allah in the Quran is giving to the believers practical examples related to justice in their daily life, as Allah mentioned in

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Surat 6 - AL-Anam - V. 152

152 "And come not near to the orphan's property except to improve it, until He (or she) attains the age of full strength, and give full measure and full weight with justice. We burden not any person but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say

the truth even if a near relative is concerned and fulfill the covenant of Allah. This He commands you, that you may remember.

The 4 practical examples of justice in this verse are:

First

The Right of orphans:

1- Every orphan feels weak within the community

because he has lost his father who is supposed to bring him

up well and protect him. His weakness, then imposed a duty of everyone who is looking after an orphan property to remember that Allah is watching him and recording all his deeds regard of the orphan so he is supposed to protect the orphan property and try to improve it, until the orphan becomes physically and mentally able to receive his property and take good care of it.

Scolars of Madinah set two criteria for the stage of (a person comes of age) : attaining puberty and showing maturity.

Second the 2<sup>nd</sup> practice of justice is to give just weight and full measure. This clearly applies to commercial transactions and require people to do their best to ensure that everyone gets what is due to them.

∴ Commercial transactions have a very real link with the belief of unity of Allah, who knows, sees & hears are records everything, i.e. we can not separate faith and worship on one side and the Laws, human dealings

and transactions on the other side, the situation of many societies which are suffering the failure of that separation as the people will never be honest, just and truthful except when their faith is calling them for these good manners. Otherwise corruption will be the nature of their financial and commercial transactions.

Third  
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The 3<sup>th</sup> application of justice based on the belief of Allah's knowledge is that: "when you speak, be just even if be against one of your close relatives."

The meaning:

In our worldly life, people tend to think that family relations dictate mutual support in all situations. A human being knows that he himself is weak, but with his relatives he finds strength. The wider his relations extend, the more firmly established in his existence. It is through his relations that his presence in this world is extended to future generations. For all this, a man is weak when it comes to testifying

for or against his relatives or to making a judgement between them and other people. Hence, the Quran provides the necessary support so that a Muslim's conscience prompts him to say words of truth and justice, thinking only of his relationship with Allah and watching Him alone.

This gives him - the strength which outweighs by far any support he may have from his relatives, as he places his obligations towards Allah above his duties to his relatives.

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Fourth

The fourth application of justice based on the belief that "Allah is watching over all our sayings and deeds" is to

be true to your covenant with Allah i.e. to follow all <sup>rules</sup> the commands outlining the path leading to Allah The Only God.

This is the Path of maintaining that lordship belongs only to Allah and that people must submit to Him alone. Any path that differs with this, can only lead them astray

Rule: the whole of the Islamic Law is just

and stands for justice, as Allah said in the Quran: -

1- "Allah enjoins justice."

2- "Say: my Lord has commanded justice"

Bukhari records that Ammar said:

Three qualities, whoever combines them has

gathered together faith: being just, spreading  
the Sakam to the people and giving in charity  
despite poverty:

In b-al-Qayyim said in commentary to

this Hadith: -

These words comprise the foundations and branches  
of all good. Justice leads a person to fulfil the rights of  
Allah completely and the right of other people  
completely such that he does not ask them for what is  
not due to them or burden them beyond their  
ability that he deals with them in the way

that he would like to be dealt with.  $\odot$  forgive them  
for what he himself would like to be forgiven for  $\odot$  and  
that he judges them in the same way that he  
would judge himself.

Included amongst the rank of justice it that a  
person should cultivate himself, increase it in  
magnitude and raise it through obedience to Allah  
and actualising His tawhid, Love of Him, Fear of  
Him, Hope in Him, absolute reliance in Him, turning  
to Him all the time and preferring what pleases Him  
to what pleases the creation. |

A person being just to himself leads him to  
have knowledge of his Lord and His right over him,  
and knowledge of himself and the purpose for  
which he was created.

This is justice a good manner based on the belief in Allah's knowledge and leads to all good.

And insha Allah, we will learn about the injustices  
and oppression next week. Al-Saly