

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 30/12/16 – 'Adl

تاريخ اليوم الثلاثون من شهر ربيع الأول، في السنة ألف وأربع مائة وثمانية وثلاثين

Today is the 30th Rabi' al-Awwal 1438

The singular importance of justice in our *din* is emphasised by the fact that in the enumeration of the ninety-nine names narrated by Abū Hurayrah, *al-'Adl* is counted as one of them, and this name means Justice itself not merely The Just One or the All-Just. This is understood, in one explanation, as being an example of a type of rhetoric in Arabic, just as when one says “Zayd *karam*” which means literally: “Zayd is generosity,” a rhetorical way of saying that Zayd is so generous that it is as if he is generosity itself. Similarly, *al-'Adl* means that Allah is so just that it is as if He is justice itself.

قال ابن الأثير في النهاية: العدل: هو الذي لا يميل به الهوى فيجور في الحكم

Ibn al-Athir said in the *Nihaya*: “*Al-'Adl* is the One Whom desire does not cause to deviate to become unjust in judgement.”

One of the most comprehensive of all *āyats* in the Noble Book is:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed. (Sūrat an-Nahl 16:90)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Allah commands you to return to their owners the things you hold on trust and, when you judge between people, to judge with justice. How excellent is what Allah exhorts you to do! Allah is All-Hearing, All-Seeing. (Sūrat an-Nisā' 4:58)

قوله تعالى: "وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ" قال الضحاك: بالبينه على المدعي واليمين على من أنكروا.

وهذا خطاب للولاة والأمراء والحكام، ويدخل في ذلك بالمعنى جميع الخلق كما ذكرنا في أداء الأمانات. قال صلى الله عليه وسلم (إن المقسطين يوم القيامة على منابر من نور عن يمين الرحمن وكلتا يديه يمين الذين يعدلون في حكمهم وأهليهم وما ولوا). وقال (كلكم راع وكلكم مسؤول عن رعيته فالإمام راع وهو مسؤول عن رعيته والرجل راع على أهله وهو مسؤول عنهم والمرأة راعية على بيت زوجها وهي مسؤولة عنه والعبد راع على مال سيده وهو مسؤول عنه ألا فكلكم راع وكلكم مسؤول عن رعيته). فجعل في هذه الأحاديث الصحيحة كل هؤلاء رعاة: وحكاما على مراتبهم، وكذلك العالم الحاكم؛ لأنه إذا أفتى حكم وقضى وفصل بين الحلال والحرام، والقرض والندب، والصحة والفساد، فجميع ذلك أمانة تؤدي وحكم يرضى.

“And, when you judge between people, to judge with justice”. Aḍ-Ḍaḥḥāk said: By means of [the hadith]: “Clear evidence is the responsibility of the claimant and the oath is the right of the person who denies.” This is addressed to governors, amirs and judges, **but it also comprises every person in its meaning.** He ﷺ said, “On the Day of Rising those who act equitably will be on minbars of light on the right hand side of the All-Merciful – and both His hands are right hands – those who are just in their judgements, in their families and in that over which they have authority.” And he said, “Every one of you is a shepherd and every one of you is responsible for his flock. The leader is a shepherd and he will be asked about his flock. A man is a shepherd over his family and he will be asked about them. A woman is a shepherd over her husband’s house and she will be asked about it. A slave is a shepherd over his master’s wealth and he will be asked about it. Indeed, every one of you is a shepherd and every one of you will be asked about his flock.” So that in these *ṣaḥīḥ* hadiths he ﷺ made all of these people shepherds, rulers and judges according to their ranks. Similarly, a scholar is a judge and a ruler since when he issues a fatwa and a legal ruling and makes a distinction between the *ḥalāl* and the *ḥarām*, between that which is obligatory and that which is recommended, and between that which is sound and that which is corrupt, then all of that is a trust which he discharges and a judgement with which he is pleased.

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ^ط وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ^ج اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ ^ط

"You who believe! show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to taqwa." (Sūrat al-Mā'idah 5:8-10)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed." (Sūrat an-Nahl 16:90)

قوله تعالى: "إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ" روي عن عثمان بن مظعون أنه قال: لما نزلت هذه الآية قرأتها على علي بن أبي طالب رضي الله عنه فتعجب فقال: يا آل غالب، اتبعوه تفلحوا، فوالله إن الله أرسله ليأمركم بمكارم الأخلاق.

About "Allah commands justice and doing good" it has been narrated from 'Uthmān ibn Maz'ūn that he said, "When this āyat was revealed, I recited it to 'Alī ibn Abī Ṭālib عليه السلام and he was astonished and said, 'Family of Ghālib, follow him and you will be successful, for by Allah! Allah has sent him to order you to have the noble qualities of character.'"

وفي حديث - إن أبا طالب لما قيل له: إن ابن أخيك زعم أن الله أنزل عليه "إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ" الآية، قال: اتبعوا ابن أخي، فوالله إنه لا يأمر إلا بحاسن الأخلاق.

There is in a hadith that when it was said to Abū Ṭālib "Your nephew claims that Allah has revealed to him, 'Allah commands justice and doing good' that he said 'Follow my nephew, for, by Allah! he doesn't command anything but the noble qualities of character.'"

وقال عكرمة: قرأ النبي صلى الله عليه وسلم على الوليد بن المغيرة "إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ" إلى آخرها، فقال: يا ابن أخي أعد، فأعاد عليه فقال: والله إن له لحلاوة، وإن عليه لطلاوة، وإن أصله لمورق، وأعلاه لمثمر، وما هو بقول بشر،

'Ikrimah said, "The Prophet صلى الله عليه وسلم recited "Allah commands justice and doing good" to al-Walid ibn al-Mughīrah and he said, 'Nephew, repeat it,' and so he repeated it to him and he said, 'By Allah! it has such sweetness, in it there is such beauty, its root produces leaves and its higher part is fruitful and it is not the saying of a mortal man.'"

وقال ابن مسعود: هذه أجمع آية في القرآن خبير يمثّل، ولشر يجتنّب.

Ibn Mas'ūd said, "This is the most comprehensive *āyat* in the Qur'ān about good things that should be embodied and bad things that should be avoided."

وحكى النقاش قال: يقال زكاة العدل الإحسان، وزكاة القدرة العفو، وزكاة الغنى المعروف، وزكاة الجاه كتب الرجل إلى إخوانه.

An-Naqqāsh is cited as saying, "It is said that the *zakāh* of justice is kindness, the *zakāh* of power is to pardon, the *zakāh* of wealth is well known, and the *zakāh* of status is that a man should write to his brothers."

اختلف العلماء في تأويل العدل والإحسان؛ فقال ابن عباس: العدل لا إله إلا الله، والإحسان أداء الفرائض. وقيل: العدل الفرض، والإحسان النافلة. وقال سفيان بن عيينة: العدل ها هنا استواء السرية {والعلانية}، والإحسان أن تكون السرية أفضل من العلانية. علي بن أبي طالب: العدل الإنصاف، والإحسان التفضل.

People of knowledge differ about the interpretation of *'adl* – justice and *ihsān* – excellence. Ibn 'Abbās رضي الله عنه said, "*Adl* – justice is *lā ilāha ill'Allāh* and *ihsān* is the obligatory acts." Some said, "*Adl* comprises the obligatory acts and *ihsān* the optional extra acts." Sufyān ibn 'Uyaynah said, "*Adl* here is that the secret and outward should be equal, whereas *ihsān* is that the secret should be better than the outward." Alī ibn Abī Ṭālib said, "*Adl* is being fair and *ihsān* is being bountifully generous."

وقال ابن العربي: العدل بين العبد وبين ربه إثارة حقه تعالى على حظ نفسه، وتقديم رضاه على هواه، والاجتناب للزواج والامتثال للأوامر. وأما العدل بينه وبين نفسه فمنعها مما فيه هلاكها؛ قال الله تعالى: "وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ" [النازعات] 40:....، ولزوم القناعة في كل حال ومعنى. وأما العدل بينه وبين الخلق فبذل النصيحة، وترك الخيانة فيما قل وكثر، والإنصاف من نفسك لهم بكل وجه، ولا يكون منك إساءة إلى أحد بقول ولا فعل لا في سر ولا في علن، والصبر على ما يصيبك منهم من البلوى، وأقل ذلك الإنصاف وترك الأذى.

[Qāḍī Abū Bakr] Ibn al-'Arabi said, "*Adl* between the slave and his Lord is to prefer the Lord's rights over the self's portions and to give precedence to His good pleasure over one's desires, and to avoid the things that are strenuously warned against and to obey the commands. As for *'adl* between the slave and his self it is that he prevents himself from those things that entail his own destruction; Allah, exalted is He, said, 'And he forbids the self its

desires' (Sūrat an-Nāzi'āt 40),... and that he cling to contentment in every state and every meaning. As for *'adl* between the slave and between other people it is by his extending sincere good counsel to them, giving up deceiving them both in what is little and what is much, being fair towards them in every way, and that there should be no bad treatment from you in word or deed, in secret or openly; patiently enduring what trials afflict you from them. The least of it is being fair and giving up annoying, harming or abusing others."

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلِكُلِّمُ الْمُسْلِمِينَ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

أَمَّا بَعْدُ:

قوله تعالى: "وَإِيتَايَ ذِي الْقُرْبَىٰ" أي القرابة؛ يقول: يعطيهم المال كما قال "وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ" [الإسراء] 26: يعني صلته... وإنما خص ذَا الْقُرْبَىٰ لأن حقوقهم أؤكد وصلتهم أوجب؛ لتأكيد حق الرحم التي اشتق الله اسمها من اسمه، وجعل صلتها من صلته، فقال في الصحيح (أما ترضين أن أصل من وصلك وأقطع من قطعك). ولا سيما إذا كانوا فقراء.

As for His words "and giving to relatives" what He is saying is, "giving them wealth" as He said, "and give your relatives their due" meaning the ties of kinship. ... He only mentioned relatives because their rights are more seriously enjoined and their ties of kinship are more obligatory than others in order to stress the rights of ties of maternal kinship, which in Arabic are called *rahim*, whose name Allah derived from His own names [ar-Rahmān and ar-Rahīm] and He has made connecting and joining ties of kinship joining ties to Him Himself, for He, exalted is He, said in the *ṣaḥīḥ*, [in a hadith qudsi in which Allah, exalted is He, addresses ties of kinship] "Are you not pleased that I will unite whoever unites you and cut off whoever cuts you off." This is particularly true if they are poor.

قوله تعالى: "وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ" الفحشاء: الفحش، وهو كل قبيح من قول أو فعل. ابن عباس: هو الزنى. والمنكر: ما أنكره الشرع بالنهي عنه، وهو يعم جميع المعاصي والرذائل والدنئات على اختلاف أنواعها. وقيل هو الشرك. والبغي: هو الكبر والظلم والحقد والتعدي؛ وحقيقته تجاوز الحد، وهو داخل تحت المنكر، لكنه تعالى خصه بالذكر اهتماما به لشدة ضرره. وفي الحديث عن النبي صلى الله عليه وسلم (لا ذنب أسرع عقوبة من بغي). وقال عليه السلام (البأغي مصروع). وقد وعد الله من بغي عليه بالنصر.

“And He forbids indecency and doing wrong and tyranny”. *Faḥshā’* or indecency is every ugly word or deed. Ibn ‘Abbās said, “It is adultery and fornication.” *Munkar* – or wrongdoing is that which the *sharī’ah* repudiates by prohibiting it and it encompasses all acts of disobedience, and low, despicable, ignoble and dishonourable acts of all sorts. Some have said that it is *shirk* – association of partners with Allah. As for *baghy*, which is here translated as tyranny, it is arrogant pride, spite and transgression but its reality is that it is going beyond the limits and it is comprised under *munkar* – repudiated wrongdoing. However, Allah, exalted is He, singled it out for mention since He is concerned about it because it causes terrible harm. There is in a hadith from the Prophet ﷺ “There is no wrong action swifter to be punished than *baghy* – tyranny.” He ﷺ also said, “The one who exalts himself tyrannically over others will be overthrown.” And Allah promises Help to those who are tyrannised.

1. *Ṣalāh aṣ-Ṣubḥ*

2. Muhammad’s open invitation to a meal as *ṣadaqah* for his mother after Maghrib on Sunday.