

INTRODUCTION

As-salaamu alaykum wa Rahmatullahi wa Barakaatu

Nahmaduhu wa nusalli ala Rasoolihil Kareem. Amma ba'd.

All praise is due to Almighty ALLAH, the Cherisher, Nourisher and Sustainer of the Universe. Peace, blessings and salutations be upon our Beloved Master and Leader, Nabi Muhammad Mustafa, SallALLAHU Alayhi wa Sallam (ﷺ).

'ADLUN-NABI ﷺ—THE JUSTICE OF NABI MUHAMMAD ﷺ

1. Almighty ALLAH جلادعلى speaks of justice in various verses of the Noble Qur'an, e.g., Ch. 4: Surah Nisaa, Ayat 58:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

<http://www.ahadees.com/sidebyside-surah-4-58.html>

Wa itha hakamtum baynan-naasi an tahkumu bil'adl – When you pass a verdict between people, then do so with justice

This was addressed to Mustafa ﷺ and the entire Ummah: the *Qadhis* (Judges), parents and anyone else with authority.

Almighty ALLAH جلادعلى also teaches us to speak justly: *Wa itha qultum, fa'dilu* (Ch. 6: Surah An'aam, Ayat 152)

وَإِذَا قُلْتُمْ فَاعْدِلُوا

<http://www.ahadees.com/ayat-152-surah-6.html>

Almighty ALLAH جلادعلى loves those who are just: *InnALLAHA yuhibbul muqsiteen* (Ch. 60: Surah Mumtahanah, Ayat 8) Mustafa Nabiyyuna ﷺ taught us about justice in all aspects of our lives:

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

<https://www.alislam.org/quran/search2/showChapter.php?ch=60>

It is mentioned in Bukhari Shareef on the authority of Sayyidina Abu Hurairah رضي الله عنه: Seven people will be under the shade of Almighty ALLAH جلادعلى or under the shade of the Throne of Almighty ALLAH جلادعلى on that Day when there will be no other shade. The first category will be for the *Imamun 'adilun* – the Just Ruler.

Thus, justice is required at all levels across the spectrum of society.

JUSTICE BEFORE NUBUWWAT

When the Quraish were re-building the Ka'aba Musharrafah, a huge quarrel arose amongst them regarding the placing of Hajar-i-Aswad (the Black Stone).

Almighty ALLAH جلادعلى made it such that they agreed to let the first person who entered the Haram the next morning have the honour of placing it on the Baitullah (Ka'aba). Lo and behold! It was Habeebullah Nabi Muhammad ﷺ who entered first. The Quraish were happy to let him ﷺ



proceed but Mustafa ﷺ refused and suggested instead that they place the Hajar-i-Aswad on a cloth. The leader of each tribe had to hold onto a corner of the cloth and carry it to the Ka'aba where Nabi ﷺ took it and placed it in its honourable place.

<http://www.islamiclandmarks.com/makkah-haram-sharief/hajar-al-aswad>

This illustrates Nabi ﷺ's justice even with the *Mushrikeen* (Polytheists) in the period prior to his receiving *Wahyi*.

SOCIAL JUSTICE

According to a hadeeth reported in Bukhari Shareef, Sunan An-Nisaa'i, Mishkaat Shareef and various other compilations, a lady from the Makhzumiyya [upper class] tribe had stolen something.

حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ ذَهَبْتُ أَسْأَلُ الزُّهْرِيَّ عَنْ حَدِيثِ الْمَخْزُومِيَّةِ، فَصَاحَ بِي، قُلْتُ لِسُفْيَانَ فَلَمْ تَحْتَمِلْهُ عَنْ أَحَدٍ قَالَ وَجَدْتُهُ فِي كِتَابِ
كَانَ كَتَبَهُ أَيُّوبُ بْنُ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا
أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَقَالُوا مَنْ يُكَلِّمُ فِيهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَجْتَرِئِ أَحَدٌ أَنْ يُكَلِّمَهُ، فَكَلَّمَهُ
إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ الضَّعِيفُ قَطَعُوهُ، لَوْ "أَسَامَةُ بْنُ زَيْدٍ، فَقَالَ
كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا .

(Sahih Al-Bukhari 3733 Book62 Hadeeth 81)

<http://sunnah.com/bukhari/62/81>

Usama bin Zaid رضي الله عنه came to intercede on her behalf.

Mustafa ﷺ was furious. *Afi hadin min hudoodillahi tashfa?* Have you come here to intercede regarding Allahu Ta'ala's penal code, Ya Usama? Even if my beloved daughter, Sayyidina Fathima رضي الله عنها had stolen something (Allah forbid), I would have amputated her hand.

Nabi Muhammad ﷺ thus taught the Ummah that justice must be exercised without any fear or favour. Even if a verdict goes against one's relatives, justice must prevail.

Today, we see how unjustly laws are applied. There is one set of laws for the masses and another for the rich and influential. This happens in many countries.

JUSTICE WITH HONOURABLE WIVES

Nabi Muhammad ﷺ would divide his nights equally amongst his wives although his love for Sayyidina Ayesha رضي الله عنها was much greater. She was his beloved wife, Siddiqah, and the daughter of his beloved companion, Sayyidina Abu Bakr Siddiq رضي الله عنه.

Nabi ﷺ taught humanity and posterity:

<http://sunnah.com/abudawud/12/8>

اللَّهُمَّ هَذَا قَسْمِي *Allahumma hatha qasmi* – O Almighty ALLAH جلا وعلی, this is how I have made the
division and distribution

فِيمَا أَمْلِكُ *fima amlik* – according to my ability,

فَلَا تَلْمِني فِيمَا تَمْلِكُ وَلَا أَمْلِكُ *fala talumni fima tamlik wa la amlik* – so, do not hold me accountable [for
my love for Ayesha] because the love is in *Your* control not in mine.

This, and similar duas, are found in Mishkaat Shareef and Musnad-i-Ahmad.

Imagine! It was not compulsory for Nabi عليه الصلاة والسلام to exercise justice at all times and in all places with his wives, yet he ﷺ ensured that he treated them fairly.

Before he ﷺ embarked on a journey, for example, he would select one of his wives to accompany him. Pieces of paper bearing each wife's name were placed in a container. Nabi ﷺ would then select a name at random from the container. This was the *Akhlaaq-i-Kareema*, the Noble Character of the Master عليه الصلاة والسلام, and his justice.

JUSTICE IN DISTRIBUTION OF WEALTH

Sometimes Nabi ﷺ was approached by the *A'raab*, Bedouins, who were uneducated and unrefined. They would object (ALLAH forbid), saying, "Ya Rasoolullah, you have not been just to us".

Mustafa ﷺ would respond angrily, saying:

ويحك! Wayhak! – Woe to you!

وَمَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ؟ Wa mayya'dilu illam a'dil? – Who will be just if I am not?

By this, Nabi ﷺ meant: I am Habeebullah, the Most Beloved to ALLAH and Rahmatulil Alameen, a Mercy to the entire Creation, Mustafa ﷺ.

فَدُ خِبْتِ وَخَسِرْتَ إِنْ لَمْ أَعْدِلْ Qad khibta wa khasirta illam a'dil – If I do not exercise justice, I will be a loser (ALLAH forbid).

<http://sunnah.com/muslim/12/193>

LESSON: EXERCISING JUSTICE AMONGST ALL

In this way, Nabi ﷺ taught us that, if we do not exercise justice, we will become failures.

An easy example for us today: We have children. How many of us are just with them?

Mustafa Nabiullah ﷺ said: اتقوا الله واعدلوا بين اولادكم Ittaqullah, wa'dilu bayna awlaadikum – Fear ALLAH - exercise justice amongst your children! (Sahih Muslim)

<http://sunnah.com/riyadussaliheen/18/263>

Islam is called our Deen because it is the path to righteousness and justice.

Innadeena 'indALLAHIL Islam – Verily, the *only* Deen accepted by ALLAH is Islam, because it stands for justice in all times and all places. (Ch. 3: Surah Aal'Imraan, Ayat 19)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

<http://www.ahadees.com/sidebyside-surah-3-200.html>

In the very first Surah of the Qur'an, Surah Fatiha, we are reminded: *Maliki Youm-i-Deen* – Almighty ALLAH is the Sole Owner on the Day of Justice.

Almighty ALLAH commands us in the Qur'an: (Ch. 5: Surah Maaidah, Ayat 8):

وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ۗ اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ

<https://khultur.wordpress.com/2011/09/14/al-maidah-ayat8/>

Wa la yajrimannakum shana-aanu qowmin 'alaa illa ta'dilu; I'dilu huwa aqrabu litaqwa

The hatred of a people should not cause you to forget about justice, but justice should be upheld everywhere. That is closer to piety.

May Almighty ALLAH bless us with Imaan and Islam, and bless us with justice towards Muslims and non-Muslims, Ameen. It is the cornerstone of Islam and a fundamental characteristic of the true Muslim.

BarakALLAHU feek. JazakALLAHU khair. As-salaamu alaykum wa Rahmatullahi wa Barakaatu