

YAQEEN INSTITUTE FOR ISLAMIC RESEARCH

40 HADITHS ON SOCIAL JUSTICE

LECTURE NOTES

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Institute for Islamic Research

Chapter Three From the Scrolls of Abraham

قلت يا رسول الله ، فما كانت صحف إبراهيم ؟ قال : كانت
أمثالا كلها : أيها الملك المتسلط المبتلى المغرور ، إنني لم أبعثك
لتجمع الدنيا بعضها على بعض ، ولكن بعثتك لترد عني دعوة
المظلوم . فإني لا أرد لها ولو كانت من فم كافر

From Abu Dhar (ra) who said, "I said, 'O Messenger of Allah (ﷺ) what were the scrolls of Ibrahim (as)?' He said, 'They were parables,' [and so he (ﷺ) recited one of the revelations that was found in the revelation to Ibrahim (as) which read]: 'Oh king who has been entrusted with authority and who has been tested with that authority and who has been deluded by that authority: I did not send you to this world to amass the fortunes of it. Rather I sent you to avert from me the call of the oppressed for I do not reject the call of the oppressed even if it comes from a disbeliever.'" [Ibn Hibban]

Lessons:

1. This narration gives us a sense of the consistency of the message. Each prophet essentially preached the same overall message (creed and social values) from Allah (swt); they differed only in legislation. All of the messengers emphasized the importance of justice.
2. 'The only reason I sent you was to avert the calls of the oppressed from Me'
 - a. Allah makes this the only purpose of the one who He has entrusted with authority over others.
 - b. What often causes people to be unjust is obsession with this world. There is a connection between amassing the fortunes of this world and oppressing those who are disadvantaged. Allah mentions pursuing the fortunes of this world as a distraction from being just. Example: Capitalism is one of the greatest reasons for oppression today.

إن المقسطين عند الله على منابر من نور: الذين يعدلون في
حكمهم وأهليهم وما لووا"

'Abdullah bin 'Amr bin Al-'as (may Allah be pleased with them) reported: The Messenger of Allah (ﷺ) said, "The just will be seated upon pulpits of light. Those who are fair with regards to their judgment

and with their families and anything they undertake." [Muslim].

Lessons:

1. The *muqsiteen* (مقسطين) are people who are put in a position to judge, arbitrate, govern, or distribute. This is different than عدل (justice) because these are essentially people who are put in a position where they could potentially be unjust but they choose to be just.
2. Allah mentions 'pulpits of light' for the *muqsiteen* as a reward for their actions. He *azza wa jal* gives them a pulpit on the right side of Ar-Rahman. This is the opposite of the *dhalim* (ظالم) who is power hungry in this world and so Allah humiliates him. The *muqsiteen* do not allow a quest for power to cause them to be unjust, so in the next life they are honored and stand on pulpits of light.
3. Allah loves the *muqsiteen* (مقسطين) and does not love the *dhalimeen* (ظالمين)
 - a. "And Allah does not love the oppressors" [Qur'an 3:140]
 - b. "Indeed Allah loves those who act justly" [Qur'an 49:9]
4. The Prophet (saw) mentions in a hadith the seven groups of people who will be granted His shade on the Day of Judgment. Often the narrations change the order of the groups of people who will receive the shade, however, the one thing that remains constant is that in every narration the first to be mentioned is a just ruler. Imam Sufyan At-Thawri (ra) said that this is because if you have a just ruler it sets the stage for that society to behave righteously.
5. According to scholars, **of the seven** who are mentioned, **the just ruler is the best**. They will not only be in the shade of Allah but will also be seated on pulpits of light.

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ إِلَى نَفْسِهَا قَالَ إِنِّي أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا صَنَعَتْ يَمِينُهُ "

Narrated Abu Huraira: The Prophet (ﷺ) said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will include) a just ruler, a

young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to the mosque (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a

man who gives in charity so secretly

that his left hand does not know
what his right hand has given."

Does this hadith only apply to "rulers" ?

Ibn Hajr said, "The father is *imam* of the children, the mother is the *imamah* of the household, the teacher is the *imam* of the students, the *imam* is the *imam* of the congregants (for prayer), and the employer is the *imam* of his employees."

كلكم راع، وكلكم مسئول عن رعيته، والأمير راع، والرجل راع على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راع، وكلكم مسئول عن رعيته

Ibn 'Umar (May Allah be pleased with them) reported: The Prophet (ﷺ) said, "All of you are guardians and all of you will be questioned about your flock. The ruler is a guardian of his society, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects." [Al-Bukhari and Muslim].

Everyone is required, as far as possible, to establish justice where they can. The bigger the flock, the bigger the responsibility.

For example, Allah mentions in surah Hadid:

"We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice."
[Qur'an 57:25]

ما من أمير عشرة إلا يؤتى به يوم القيامة مغلولاً حتى يكفيه العدل أو يوبقه الجور

In another hadith, the Messenger of Allah (ﷺ) said, "There is not a single person who has been entrusted with ten people except that he will be brought with those ten people on the day of Judgment and his hands will be chained to his neck. Justice will cause his hands to be released; oppression will cause him to perish."

صنفان من الناس إذا صلحوا صلح الناس وإذا فسدوا فسد الناس:
العلماء والأمرء

Sufyan At-Thawri said, "There are two groups of people that if they are righteous, people will be righteous, and if they are corrupt, people will be corrupt. [They are] the scholars and the rulers."

One group is in charge of worldly affairs of the people while the other offers guidance for our affairs in the hereafter.

Always remember that you have some level of authority over others.

The Messenger of Allah (ﷺ) said, "It is part of reverence to Allah that you show respect to an aged Muslim, and one who commits the Qur'an to memory (and does not exaggerate pronouncing its letters nor forgets it after memorizing), **and that you respect a just ruler.**" [Abu Dawud]

He (ﷺ) made it a part of our sunnah to respect and honor those who establish justice.

إن الله مع القاضي ما لم يجر فإذا جار تخلى عنه ولزمه الشيطان

"Indeed Allah is with the *qadi* (judge) as long as he is not unjust. When that person becomes a tyrant, Allah abandons him and 'sticks' a *shaytan* to him."

Imam Al-Qutayba comments on this hadith and says, "Nothing hardens a heart like oppression. Once someone becomes a *dhalim* in some capacity, the punishment for that person is that other forms of oppression become easy for them."

It was narrated by Abu Hurairah that the Messenger of Allah (ﷺ) said: There are three [people] whose supplications are not turned back: A just ruler, a fasting person until he breaks his fast, and one who has been wronged."

The worst situation is to be in a place where you wrong someone who has authority over you and who has not wronged you. Their *du'a* is answered for two reasons: because they were a "just authority" and because they were wronged by you. For example, a just parent who is wronged by their child will have their *du'a* answered.

A person who is in a place of authority and chooses to be just will find peace and security in this world. One afternoon the Ruler of Persia, Hurmuzan, arrived in Madinah on important diplomatic business with the Caliph. When he enquired as to the whereabouts of Umar ra, he was directed to a man sleeping peacefully under a tree with no bodyguards or weapons,. The Roman messenger marvelled at this sight: the leader of millions of people sleeping peacefully under a tree without a care in the world. He then remarked his famous words that remain etched into history until today: "O Umar! You ruled. You were just. Thus you were given security. And thus you slept."

Those who are just are the most beloved people to Allah in the next world.

قال رسول الله صلى الله عليه وسلم إن أحب الناس إلى الله يوم
القيامة وأدناهم منه مجلسا إمام عادل وأبغض الناس إلى الله
وأبعدهم منه مجلسا إمام جائر

The most beloved person to Allah on the Day of Judgment and the closest to Him in status is the just ruler. And the most hated of people on the day of Judgment and the farthest from Him is the oppressive imam.

The just will earn Paradise.

أهل الجنة ثلاثة : ذو سلطان مقسط متصدق موفق ، ورجل
رحيم رقيق القلب لكل ذي قرب ومسلم ، وعفيف متعفف ذو
عيال

The people of *jannah* are three [types]: a person in authority who is just, a man who shows mercy to his relatives, and a person who is blessed with a large family but refrains from begging

Al-Bayhaqi: This hadith about a righteous person who did not wrong those they were responsible for goes all the way back to the mother who visited Aisha (ra) and she gave her three dates and she gave two to her two children. The children ate both dates and then looked to her for the last one. She split it in half and gave it to the children. Aisha (ra) mentioned it to the Prophet (saw) and he praised the woman and said that she entered Paradise because of what she did. She went beyond justice and was merciful. She didn't do anything besides take care of the children she was entrusted with and that was enough for her to enter into Paradise.

