

## The Virtue of Fairness

### First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ) [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

All praise is due to Allah. He decreed with justice and commanded it. And he forbid Himself from injustice and made it prohibited between His servants. His Prophet ﷺ was fair and commanded fairness. And he ﷺ forbade partiality and unfairness in the judgements.

Fairness is a rare and a dear virtue. It indicates the fairness of the one exhibiting it. And it applies to all aspects of life. For fairness is a part of justice. And it is an absolute value on which no exception can be made. And its opposite is injustice which is absolutely blameworthy. And no part of it is ever permitted. And every command to be just includes fairness.

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And every prohibition against injustice includes unfairness. And from the evidence of fairness is Allah Almighty's words:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ التَّحْلِ: 90

An Nahl (16) 90: **Indeed, Allah orders justice and good conduct**

And His words:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ  
وَالْأَقْرَبِينَ النِّسَاءِ 135

An Nisa (4) 135: **O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives.**

And it includes talking:

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ الْأَنْعَامِ: 152

Al Anam (6) 152: **And when you speak [i.e., testify], be just, even if [it concerns] a near relative.**

Just as it covers judgements:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ النِّسَاءِ: 58

An Nisa (4) 58: **And when you judge between people to judge with justice.**

And fairness is with regards to Allah Almighty, and with the Messenger of Allah ﷺ and with one's self and with the people whether close or far. And with those who one agrees with and disagrees with.

Fairness with Allah Almighty is to devote worship only to Him alone without partners. And establish the requirements of Iman (faith) by carrying out the commands and refraining from the prohibitions. For shirk (associating others with Allah) is the most obscene and grave injustice. And it eliminates fairness:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ لُقْمَانَ: 13

Luqman (31) 13: **Indeed, association [with Him] is great injustice**

And leaving the obligatory and performing the prohibited eliminates fairness with Allah. For Allah Almighty is the Creator of a person and his Provider. And every provision is from Him. Thus it mandates fairness towards Him in return for His favor by being thankful and obedient.

And fairness with the Prophet ﷺ is by believing, loving and obeying him. And supporting his allies. And opposing his enemies. For he is the one who guided the person to His Lord Most Glorified and taught His religion and Book. And if a person is saved and attained paradise, he is saved because of him after the mercy of Allah Almighty. Thus, it mandates loving and obeying him and supporting him against his enemies. And hating the one who is hostile to him. The Prophet ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

البخاري:15، مسلم:44

**None of you has believed until I am dearer to him than his father, his son and all the people.** [alBukhari 15, Muslim 44]

And fairness with one's self is to safeguard it. And refrain from what harms it. And for this reason suicide was forbidden. And it is forbidden to harm oneself or any part of the body. Just as fairness with the self includes avoiding what results in tormenting it after death. And performing deeds

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that lead to its happiness in the afterlife. And that is through Iman (faith) and righteous deeds. And refraining from the prohibited. Just as fairness with the self includes comforting it with what Allah has made permissible from the pure and good food, beverages, clothing, transportation and so forth from the comforts of this worldly life. And from the fairness with the self is not to overburden it in worship in a manner that harms it or harms those related to it. And for this reason, forsaking the worldly life like monks is prohibited in Islam. And Salman advised Abu al Dardaa (may Allah be pleased with them) to be fair with himself.

إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَقَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: -صَدَقَ سَلْمَانُ" (الْبُخَارِيُّ: 6139).

**Indeed your Lord has a right upon you, and your self has a right upon you, and your family has a right upon you. So give each the right they are due. The Prophet ﷺ when that was mentioned to him said: "Salman has told the truth." [alBukhari 6139]**

And as far as fairness with people, it is specific to each person. For fairness with parents is through treating them kindly and goodness towards them. Being kind is their right. And whoever is fair to them performs it.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا الْإِسْرَاءِ: 23

**Al Isra (17) 23: And your Lord has decreed that you worship not except Him, and to parents, good treatment.**

And fairness with relatives is to join the kinship and not cut them off. Just as was indicated in the Hadith narrated by Aishah (may Allah be pleased with her) who said that the Prophet ﷺ said:

الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ  
(البخاري: 4830، مسلم: 2554).

**The tie of kinship is attached to the throne and says: He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him. [alBukhari 4830, Muslim 2554]**

And fairness to the wife is looking at her virtues even when angry or when disliking something about her. As the Prophet ﷺ indicated:

لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ (مُسْلِمٌ: 1469)

**A believer must not hate a believing woman; if he dislikes one of her characteristics he will be pleased with another. [Muslim 1469]**

That is he should not hate her because of something he dislikes about her. For he certainly will find something that he likes about her. So from fairness is to be balanced and not to be unjust. And fairness with children is to be just with them in dealings and giving. The Prophet ﷺ said:

اتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ (البخاري: 2587، مسلم: 1623)

**Be conscious of Allah and be just between your children [alBukhari 2587, Muslim 1623]**

And fairness with the neighbor is goodness towards him. And averting harm from him. The Prophet ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ (البخاري: 6018، مسلم: 47)

**Whoever believes in Allah and the Last Day should not harm his neighbor [alBukhari 6018, Muslim 47]**

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And fairness with any Muslim is to love good for them as you love it for yourself. The Prophet ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ" (البخاري:6018، مسلم:47)

**None of you believes until he loves for his brother what he loves for himself.** [alBukhari 6018, Muslim 47]

And fairness is even with those who differ in religion such as the hypocrite or innovator. One is obligated to be fair with someone even if he is his enemy. For enmity and differing in religion does not permit being unjust. Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى  
أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى الْمَائِدَةِ: 8

Al Maedah (5) 8: **O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.**

And Abdallah bin Rawahah (may Allah be pleased with him) was fair when he went to khaybar to estimate the date harvest and he said to them:

وَلَيْسَ يَحْمِلُنِي بُغْضِي إِيَّاكُمْ عَلَى أَنْ أَحِيفَ عَلَيْكُمْ (أَحْمَدُ:14996)

**My hate of you does not drive me to be unjust with you.** [Ahmad 14996]

Thus, fairness is required of all and none are excluded from establishing it. And it is mandated towards everybody without exception.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ  
الرَّحِيمُ

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I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

## Second Khutbah

الْحَمْدُ لِلَّهِ , وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

There are people when they love someone they are excessive in loving them. Then they are excessive in praising them. And if he hates, he is excessive in hating. And he is excessive in criticizing. And he is not fair at all. And there are those that if they get mad at someone they spread their faults and hide their positive aspects. And the Imam Ibn Hazem set a precise scale that facilitates being fair saying:

Whoever would like to be fair should imagine himself in his opponent's place, then the face of his own abuse will appear to him.

And Ibn Qayim said: Fairness is to gauge your opponent with the same scale that you use for yourself. For in everything there is giving full measure and short-changing.

Therefore, it is necessary for the believer to adorn themselves with fairness for it is among the most beautiful virtues. And being fair to others as he expects others to be fair with him.

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We ask Allah Almighty to make us among those who are fair and just. And to spare us from injustice, oppression and transgression. Indeed, he is All Hearing, All Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [ Allah to confer] blessing upon him and ask [ Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيْمَنْ هَدَيْتَ وَعَافِنَا فِيْمَنْ عَافَيْتَ وَتَوَلَّنَا فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيْمَا  
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ  
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ  
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا



سَأَلْكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ  
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ  
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُوا اللَّهَ يَجْعَلْ  
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will

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forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.