

## CMCS Houston

## Texts on Justice

1. Old Testament

Three key words: *tsedek* - justice or righteousness or fairness. *tsedekah* – justice or righteousness. *mishpat* – justice or right judgement

**Deuteronomy 16:18-20**

שְׁפֹטִים וְשֹׁטְרִים תִּתֶּן-לָהֶם בְּכָל-שְׁעָרֵי אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לְשֹׁבְטֶיךָ וְשֹׁפְטֵי אֶת-הָעָם מִשְׁפַּט-צֶדֶק: **19** לֹא-תִטֶּהַּ מִשְׁפָּט לֹא תִכְיֹר פָּנִים וְלֹא-תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יַעֲרֵל עֵינֵי חֲכָמִים וְיִסְלַף דְּבַר צְדִיקִים: **20** צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תַּחֲיֶה וְיִרְשַׁת אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:

**18**You shall appoint judges and officers in all your towns that the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. **19**You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. **20**Justice (*tsedek*), and only justice, you shall follow, that you may live and inherit the land that the LORD your God is giving you.

**Amos 5:4-24**

**4**For thus says the LORD to the house of Israel:

“Seek me and live;  
**5**but do not seek Bethel, and do not enter into Gilgal  
 or cross over to Beersheba;  
 for Gilgal shall surely go into exile, and Bethel shall come to nothing.”

**6**Seek the LORD and live,  
 lest he break out like fire in the house of Joseph,  
 and it devour, with none to quench it for Bethel,  
**7**O you who turn justice (*mishpat*) to wormwood  
 and cast down righteousness to the earth!

**8**He who made the Pleiades and Orion,  
 and turns deep darkness into the morning  
 and darkens the day into night,  
 who calls for the waters of the sea  
 and pours them out on the surface of the earth,  
 the LORD is his name;  
**9**who makes destruction flash forth against the strong,  
 so that destruction comes upon the fortress.

**10**They hate him who reproves in the gate,  
 and they abhor him who speaks the truth.

**11**Therefore because you trample on the poor  
 and you exact taxes of grain from him,  
 you have built houses of hewn stone, but you shall not dwell in them;

you have planted pleasant vineyards, but you shall not drink their wine.

**12**For I know how many are your transgressions and how great are your sins— you who afflict the righteous (*tsaddik*), who take a bribe, and turn aside the needy in the gate.

**13**Therefore he who is prudent will keep silent in such a time, for it is an evil time.

**14**Seek good, and not evil, that you may live; and so the LORD, the God of hosts, will be with you, as you have said.

**15**Hate evil, and love good, and establish justice (*mishphat*) in the gate; it may be that the LORD, the God of hosts, will be gracious to the remnant of Joseph.

**16**Therefore thus says the LORD, the God of hosts, the Lord:

“In all the squares there shall be wailing, and in all the streets they shall say, ‘Alas! Alas!’ They shall call the farmers to mourning and to wailing those who are skilled in lamentation, **17**and in all vineyards there shall be wailing, for I will pass through your midst,” says the LORD.

**18**Woe to you who desire the day of the LORD! Why would you have the day of the LORD?

It is darkness, and not light,

**19**as if a man fled from a lion,

and a bear met him,

or went into the house and leaned his hand against the wall, and a serpent bit him.

**20**Is not the day of the LORD darkness, and not light, and gloom with no brightness in it?

**21**“I hate, I despise your feasts, and I take no delight in your solemn assemblies.

**22**Even though you offer me your burnt offerings and grain offerings, I will not accept them;

and the peace offerings of your fattened animals, I will not look upon them.

**23**Take away from me the noise of your songs; to the melody of your harps I will not listen.

**24:** וַיִּגַּל בְּמַיִם מְשֻׁפָּט וּצְדָקָה בְּנַחַל אֵיתָן:

**24**But let justice (*mishphat*) roll down like waters, and righteousness (*tzedakah*) like an ever-flowing stream.

## 2. Quran

The Quran mentions the word Adel عدل (Justice) and its derivatives 29 times. It also mentioned the word Qhest قسط (Just and equity) 27 times. These are some examples:

﴿ 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 ﴾

chapter 4 An-Nisa[58]. [النساء: 58]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

chapter 4 An-Nisa [135]. [النساء: 135]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾

chapter 5 Al-Maidah[8]. [المائدة: 8]

﴿ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَابِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُدُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا وَمَنْ يَرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يَرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ \*عَظِيمٌ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

chapter 5 Al-Maidah [42, 41]. [المائدة: 41, 42]

﴿ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالْحَقِّ هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ ﴿الأنعام: 152﴾ chapter 6 Al-Ana'am[152] فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

﴿ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ \* ﴿ فُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ عَالِيَهُمُ الصَّلَاةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴾

chapter 7 Al-Araf [30, 29]. [الأعراف: 29, 30]

﴿ وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴾

chapter 7 Al-Araf[181]. [الأعراف: 181]

﴿ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

[النحل: 76] chapter 16 Al-Nahal

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

[النحل: 90] chapter 16 Al-Nahal

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴾

[النحل: 126] chapter 16 AL-Nahal

﴿ إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ يَٰ بَغِضْنَا عَلَىٰ \* ﴿ وَهَلْ أَتَاكَ نَبَأُ الْخَضِيمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ بَغِضٍ فَاخُكُم بَيْنَنَا بِالْحَقِّ وَلَا تَشْطَطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴾

[ص: 21، 22] chapter 38 Sad

﴿ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴾

[ص: 26] chapter 38 Sad

﴿ فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴾

[الشورى: 15] chapter 42 Ash-Shura

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

[الحجرات: 9] chapter 49 Al-Hujurat

chapter 55 Al-Rahman ﴿ أَلَّا تَطْغَوْا فِي الْمِيزَانِ \* ﴿ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴾ [الرحمن: 7 - 9]

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴾

chapter 57 Al-Hadid [25:الحديد].

﴿ لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

chapter 60 Al-Mumtahana [8:المتحنة].

وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

49 المائدة Al-Maidah

### Translations:

- Allah will not punish you for the oaths you make accidentally, but He will punish you for the oaths you make intentionally; for the expiation of oaths made or violated accidentally feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths that you have sworn or broken accidentally. So protect your intentional oaths as Allah has made it clear to you in His Ayat so that you may be grateful. (5:89).
- Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. -- (4:58)
- But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. -- (4:65)
- It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money - Diya) must be paid to his family, and a believing slave must be freed. And who so finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise. -- (4:92)
- And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin. -- (4:112)
- 'O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor

man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do. --h (4:135)

- O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills. -- (5:1)
- And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. -- (5:38)
- (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. -- (5:42)
- But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers. -- (5:43)
- Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws). -- (5:44)
- And We ordained therein for them (The Jews): "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). -- (5:45)
- Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree)] to Allâh. -- (5:47)
- And so judge (you O Muhammad) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). -- (5:49)
- Do they then seek the judgement of (the days of) Ignorance? (pre-Islam) And who is better in judgement than Allâh for a people who have firm Faith. -- (5:50)
- O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as

adjudged by two just men among you; or, for expiation, he should feed Masâkîn (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution. -- (5:59)

- Say (O Muhammad): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges." -- (6:57)
- Then they are returned to Allâh, their True Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account. - (6:62)
- [Say (O Muhammad)] "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail." Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt. -- (6:114)
- And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges. -- (7:87)
- And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. -- (8:106)
- Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" -- (10:35)
- And (O Muhammad), follow the revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges. -- (10:109)
- And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walî (protector) or Wâq (defender) against Allâh. -- (13:37)
- See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning. -- (13:41)
- He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth(female infanticide)? Certainly, evil is their decision. -- (16:59)
- The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. -- (16:124)

- He (Muhammad) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (unto Allâh that He has offspring, and unto Muhammad that he is a sorcerer, and unto the Qur'ân that it is poetry)!" -- (21:112)
- Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitân (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: -- (22:52)
- The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh - Islâmîc Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise). -- (22:56)
- Allâh will judge between you on the Day of Resurrection about that wherein you used to differ." -- (22:59)
- The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise). -- (24:51)
- Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing. -- (27:78)
- And He is Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He), all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned. -- (28:70)
- And invoke not any other ilâh (god) along with Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned. -- (28:88)
- When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. -- (38:22)
- O Dâwûd (David)! Verily! We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning. -- (38:26)
- Say (O Muhammad): "O Allâh! Creator of the heavens and the earth! All-Knower of the Ghaib (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ." -- (39:46)
- So wait patiently (O Muhammad) for the **Decision** of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep -- (52:48)
- O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of

money) which they have spent [as their Mahr][1] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr ) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise. -- (60:10)

- What is the matter with you? How judge you? -- (68:36)
- Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge? -- (68:39)
- So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish - when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87). -- (68:48)
- Therefore, be patient (O Muhammad) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. -- (76:24)
- Is not Allâh the Best of judges? -- (95:8)

### 3. New Testament

Key words: *krisis* and related words – decision or judgement; *dikaïos* and related words – righteousness, justice, doing what is right. The *dikaïos* group of words is translated ‘righteous/righteousness’ and the *krisis* words ‘judge/judgement’ by the ESV below.

#### Matthew 7:1-5

**1**Μὴ κρίνετε, ἵνα μὴ κριθῆτε· **2**ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. **3**τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; **4**ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ; **5**ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκὸν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

**1**“Judge not, that you be not judged. **2**For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. **3**Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? **4**Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? **5**You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.

#### Matthew 23

**1**Then Jesus said to the crowds and to his disciples, **2**“The scribes and the Pharisees sit on Moses’ seat, **3**so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. **4**They tie up heavy burdens, hard to bear, and lay them on people’s shoulders, but they themselves are not willing to move them with their finger. **5**They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, **6**and they love the place of honor at feasts

and the best seats in the synagogues **7** and greetings in the marketplaces and being called rabbi<sup>b</sup> by others. **8** But you are not to be called rabbi, for you have one teacher, and you are all brothers. **9** And call no man your father on earth, for you have one Father, who is in heaven. **10** Neither be called instructors, for you have one instructor, the Christ. **11** The greatest among you shall be your servant. **12** Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

**13** “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in. **15** Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

**16** “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ **17** You blind fools! For which is greater, the gold or the temple that has made the gold sacred? **18** And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ **19** You blind men! For which is greater, the gift or the altar that makes the gift sacred? **20** So whoever swears by the altar swears by it and by everything on it. **21** And whoever swears by the temple swears by it and by him who dwells in it. **22** And whoever swears by heaven swears by the throne of God and by him who sits upon it.

**23** Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, **τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν**· ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι. **24** ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

**23** “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice (*krisis*) and mercy and faithfulness. These you ought to have done, without neglecting the others. **24** You blind guides, straining out a gnat and swallowing a camel!

**25** “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. **26** You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

**27** “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. **28** So you also outwardly appear righteous (*dikaïos*) to others, but within you are full of hypocrisy and lawlessness.

**29** “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous (*dikaïos*), **30** saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ **31** Thus you witness against yourselves that you are sons of those who murdered the prophets. **32** Fill up, then, the measure of your fathers. **33** You serpents, you brood of vipers, how are you to escape being sentenced to hell? **34** Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, **35** so that on you may come all the righteous (*dikaïos*) blood shed on earth, from the blood of righteous (*dikaïos*) Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. **36** Truly, I say to you, all these things will come upon this generation.

## Romans 1:16-2:24

**16**For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. **17**For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

**18**For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. **19**For what can be known about God is plain to them, because God has shown it to them. **20**For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. **21**For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. **22**Claiming to be wise, they became fools, **23**and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

**24**Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, **25**because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

**26**For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; **27**and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

**28**And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. **29**They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, **30**slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, **31**foolish, faithless, heartless, ruthless. **32**Though they know God’s righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

**2:1**Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. **2**We know that the judgment of God rightly falls on those who practice such things. **3**Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? **4**Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance? **5**But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.

**6**He will render to each one according to his works: **7**to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; **8**but for those who are self-seeking<sup>a</sup> and do not obey the truth, but obey unrighteousness, there will be wrath and fury. **9**There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, **10**but glory and honor and peace for everyone who does good, the Jew first and also the Greek. **11**For God shows no partiality.

**12**For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. **13**For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. **14**For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. **15**They show that the work of the law is written on their hearts, while their conscience also bears

witness, and their conflicting thoughts accuse or even excuse them [16](#)on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

[17](#)But if you call yourself a Jew and rely on the law and boast in God [18](#)and know his will and approve what is excellent, because you are instructed from the law; [19](#)and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, [20](#)an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— [21](#)you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? [22](#)You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? [23](#)You who boast in the law dishonor God by breaking the law. [24](#)For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

## James 5

[1](#)Come now, you rich, weep and howl for the miseries that are coming upon you. [2](#)Your riches have rotted and your garments are moth-eaten. [3](#)Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. [4](#)Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. [5](#)You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. [6](#)You have condemned and murdered the righteous person. He does not resist you.

[7](#)Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. [8](#)You also, be patient. Establish your hearts, for the coming of the Lord is at hand. [9](#)Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. [10](#)As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. [11](#)Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

[12](#)But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under judgement.