

**SPEECH DELIVERED BY JUSTICE SAEED KWAKU GYAN ON SATURDAY 21ST JANUARY, 2023 AT BAGH-E-AHMAD, POMADZE ON THE OCCASION OF THE 90<sup>TH</sup> NATIONAL ANNUAL CONVENTION OF THE AHMADIYYA MUSLIM MISSION, GHANA**

I respectfully begin with the ancient Islamic greeting of *Assalaamu Alaikum Warahmatullah Wabarakatuh*.

I find it a great but humbling experience to stand before you this afternoon to deliver a speech connected with and touching on the theme of this year's Annual Jalsa of the Ahmadiyya Muslim Mission, Ghana.

The theme of this convention, as you well know, is:

**“PROMOTING JUSTICE AND SOCIAL COHESION – THE ISLAMIC EXAMPLE”.**

And the topic entrusted to me to discuss is

**“THE ISLAMIC JUSTICE SYSTEM AND ITS IMPACT ON HUMAN SOCIETY”.**

Permit me to express my sincere gratitude and thanks to the organizers for the privilege to deliver this speech. I, however, find my task difficult and almost like a punishment because the subject I am to talk about is not a simple one. It is very broad and quite technical, thereby making it practically impossible to properly deal with it in the time allotted to me.

Let me take the opportunity to thank Allah SWT for granting us the favour of entering a New Year (2023) and also for enabling such a large number of the faithful to gather here at Bagh-e-Ahmad, Pomadze, having travelled from near and very far away to attend this blessed Jalsa, which was initiated by the Promised Messiah<sup>as</sup>, the founder of the Ahmadiyya Muslim Movement himself.

In coming here, you have, no doubt, endured a lot of personal sacrifices, considering the very difficult circumstances of our country and even of our world today.

I wish you all a **HAPPY, PEACEFUL, SAFE, PROSPEROUS, & BLESSED 2023.**

I sincerely congratulate the organizers on the profound and valuable theme they have chosen for this year's Annual Convention.

Our world today is facing a crisis of very serious proportions. Nearly every country under the sun today is confronted with very difficult, social, economic and political circumstances, which are causing fear, despair and unease all over the world.

There is growing breakdown of law and order. Violence, insecurity and confusion appear to be spreading everywhere and at all levels of the society and within our human communities.

We practically seem to find no positive and effective answer to our growing difficulties either at the level of the State (government) or even at the level of our small family unit, in our individual homes.

One is almost shocked to witness recent chaotic street scenes of very violent mass protests or demonstrations incredibly in a place like the Islamic Republic of Iran. And, in the frightful World Super Power, United States of America, which considers itself the world's strongest, best and centuries old Liberal Democratic State, only recently, rowdy demonstrators invaded and temporarily took over the Capitol Hill, the building occupied by the American equivalent of our Parliament, causing not merely fear and panic but actually causing injury and damage to officials and State property. It was an unthinkable occurrence.

Here in Ghana, we equally witnessed disturbing violent and chaotic scenes in our own Parliament house where our Honourable Members of Parliament were engaged in actual fighting and other ugly physical confrontation on the floor of Parliament, leading to armed soldiers, for the first time in our history, invading Parliament House, to the horror and dismay of our people.

The troubling Military Coup de tats which we thought we were rid of in Africa appear to be back in several countries with the World finding no effective solution to this African nightmare.

At the larger International level, the recent Russian invasion of neighbouring Ukraine has sent shock-waves all over the world, not only threatening a potential 3rd World War, but the effect of the war in Ukraine is creating socio-political and economic destabilization in many parts of the world far away from the actual theatre of war.

In Ghana today, the Ukraine war, added to Covid 19, has become the alleged cause of our painful economic suffering and the disastrous fall of our Cedi as well as the apparent down turn of our Country.

When one carefully and critically examines the state of our World today, and the current unfortunate situation of many Nations, it is not too difficult to come to the inevitable conclusion that central to the numerous crises of our time is the issue of Justice.

Many feel cheated or unfairly treated, one way or the other, be it States or individual human beings, and are consequently reacting or responding in diverse negative ways.

There seems to be palpable injustice at every level – economic, social and political. This is so at the family or home level, at the individual State level and even more so at the International level.

Unfairness, oppression, troubling abuse in inter-personal relationships, inequitable dealings, cheating and even criminal activity are distorting and destabilising social cohesion, peace, economic and political progress of nations and communities all over the world.

Over the centuries, human beings have made all efforts to fashion ways and means to achieve peaceful and harmonious individual and collective co-existence, and to ensure the progress and advancement of the people here on earth.

Systems and structures of government such as Feudalism, Monarchies, Democracies and Communism have evolved over time as well as economic systems such as Capitalism, Communism or Socialism have been fashioned all to promote human welfare and wellbeing.

Underlying all these efforts is the imperative need for law and order to govern and direct our human affairs. But the organised circumstances that promote and ensure law and order by way of the legal and judicial systems everywhere in the world can only find acceptable validity and sound permanence if they are built on the foundation of justice and fairness in order to regulate ordinary human relationships as well as the activities of States or Nations.

Since ancient times, Religion has always found a place in helping to establish human societies, Nations or States, or in facilitating cohesive and orderly human activities and relationships.

Similarly, over the years, human beings have exploited or used religion as an instrument of human control or for social cohesion. Islam is no exception in this regard.

How has Islam played a role in redefining human relationships, in establishing systems of law and order and achieving individual peace and collective co-existence, progress and advancement of communities, societies and nations?

As I have suggested earlier on, if the concept and true existence of justice had, in the past, been critical in promoting and cementing systems and structures of law and order to achieve civilised development and progress of human beings, what has been the role of Islam as a religion and as a force in advancing and sanitising human progress and in achieving a peaceful environment, in an organised and just way?

Religion, from ancient times, had fundamentally affected human affairs and national development in many ways. In the past 1,400 years or so, since its inception, Islam has practically and intensely influenced human affairs at every level and much more so than all the Religions that had preceded it.

For most ordinary people in Ghana and elsewhere, justice is seen and perceived essentially as what happens in our courts of law and the ways and manner in which the courts of the land try cases and handle disputes placed before the courts by litigants.

Simply put, Justice, under our system, has been defined or described as the "fair and proper administration of laws".

The Islamic justice system is, however, quite a complex concept which goes far beyond the determination of cases in the courts of law.

Because of time constraints, in this speech, I will try to demonstrate only some of the aspects of the Islamic justice system and also attempt to provide some practical examples of how Islamic justice operates to affect the affairs of human individuals and nations.

Islam is considered the last of the three Abrahamic monotheistic religions. It is also one of the most widely followed religions, with its adherents now numbered in the Billions all over the world.

Whereas the earlier Religions were considered as local, tribal or for specific nations, Islam was, right from its inception, regarded as a Universal Religion directed to all nations and all people of the world.

Literally, Islam is translated, from the original Arabic, as surrender or submission to the Will of Allah. It is also loosely interpreted as **PEACE**. Its followers believe in the Prophet Muhammad<sup>saw</sup> who received Divine messages or revelation, which were compiled into a book referred to as the Holy Quran.

Unlike the followers of previous or earlier Religions, the Prophet Muhammad<sup>saw</sup> had the unprecedented opportunity to establish a Nation State (the Muslim Nation) and to thereby apply the concepts, principles and moral and ethical regulations of the Islamic religion as contained in the Holy Quran.

The Prophet Muhammad<sup>saw</sup> therefore, practicalised the Quran and hence Islam in action thereby establishing for all time certain critical examples in governance and in guiding individuals, Muslims and non-Muslims alike, in conducting their human affairs.

Fortunately, the Prophet Muhammad<sup>saw</sup>, following his death, had four immediate successors, referred to as Khalifahs, who, having served and closely worked with him as his trusted companions, carried on with the work of the Prophet<sup>saw</sup>, deepened the concept of the Muslim nation and clarified its laws and principles for the benefit of future generations.

In time, starting from the lifetime of the Prophet, a system of Islamic law emerged, from the precepts, commands and general guidance from the Holy Quran, as implemented through the action and conduct of the Prophet<sup>saw</sup> and his successors.

**This has come to be referred to as *Sharia* in Arabic.**

In the Islamic Legal framework or tradition, “*Sharia* encompasses the Muslim approach or path to a pious and Islamic conscious life, which includes but is not solely limited to legal matters”.

The Islamic legal system or concept is guided by the idea of lawful and prohibited acts.

Firstly, the *Sharia* aimed at regulating the relationship between man and God, his Creator.

Secondly, it sought to address social relationships of people as well as Nations.

Therefore, Islamic legal system dealt with matters affecting human beings in their daily conduct and the effect of their actions here on earth. It also, importantly, emphasised the effect of man’s life and conduct here on earth on his further benefit or detriment in the life hereafter (i.e on his soul after death).

Thus, *Sharia* concerns itself with both the material and spiritual aspects of a person's existence and their conduct or actions on this earth. This requires man to be responsible and accountable for his conduct and actions towards his fellow human being and also towards secular authority (i.e government/state) as well as to the higher authority of God, above all else.

Islam's approach to justice is hence comprehensive and all-embracing and touches every aspect of human activity or conduct. It is stated that in Islam, every path which leads to justice is deemed to be in harmony with Islamic law. There is no place for discrimination whatsoever under the *Sharia* of Islam.

It is further asserted that justice is an obligation whilst injustice is prohibited or forbidden. We, therefore, speak of Absolute Justice in Islam. This is because, according to Islam, justice ultimately emanates from Allah and equally emulates the qualities or Attributes of Allah, as outlined in the Holy Quran, right from the very first Chapter – FATIHAH.

In Suratul Fatihah, Allah is portrayed as being Sovereign, i.e the Lord or King of all the Worlds (verse 2) and in verse 4, Allah is designated as the Ultimate and Absolute Judge – Master of the Day of Judgement.

Interestingly, in verse 3, Allah is also described as The Gracious and the Merciful. By His attribute of Grace and Mercy, Allah is shown as tempering justice with mercy, which then sets the standard and parameters for human conduct and action on earth.

In this connection, Allah admonishes us in Suratul An-Nisa as follows:

**“133: And to Allah belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allah as a Guardian”.**

**“135: Whoso desires the reward of this world, then let him know that with Allah is the reward of this world and the hereafter; and Allah is All-Hearing, All-Seeing”.**

Perhaps, one of the most profound and comprehensive statements, or Charter, on judicial administration, in respect of justice, as well as in connection with giving evidence on all matters, is contained in Quran Chapter 4 (An-Nisa) verse 136. This reflects the highest standard of justice and fair dealings contemplated by Islam.

**“136: O ye who believe! Be strict in observing justice and be witnesses for Allah, even though it be against yourselves or against your parents and kindred. Whether he against whom witness is borne, be rich or poor, Allah**

**is more regardful of them both than you are. Therefore, follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that Allah is well aware of what you do”.**

This verse is significantly reinforced by Quran Chapter 5 (Al-Maidah) verse 9.

**“9: O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do”**

See also Chapter 4 (An-Nisa) verse 169.

These Quranic verses must be the closest stipulations akin to and promoting the concept of compellable WITNESS under our law of Evidence. This is the process by which every competent witness is made available to assist in giving true evidence in the determination of disputes.

Now, for many Ghanaians, one of the lowest decisions which some considered as a substantial betrayal of trust, a let-down and a lost opportunity to demand or otherwise exact accountability and responsibility from public officials manifested itself during the trial by the Supreme Court of Ghana in relation to the 2020 Presidential Elections Petition.

On that occasion, many Ghanaians felt horrified and deeply disappointed when the Highest Court of the land, standing obviously on legal technicality, decided against the Electoral Commissioner, Mrs. Jean Mensah, entering the witness box to give evidence in relation to the Presidential Election results which she herself had declared. The Court appears to have shielded her from publicly and openly accounting to the Nation and the Ghanaian people in respect of the work of Ghana’s Electoral Commission, as an Independent Constitutional Body entrusted with the duty of organizing free, fair and just public elections in Ghana.

More than a few Ghanaians thought the said Supreme Court decision practically concretized and endorsed IMPUNITY in the conduct of high public officials, and, consequently, was a stern slap on the face of TRUTH. For them Justice had not been openly served.

It is obvious that were the Supreme Court of Ghana operating under laws and procedures guided by the above Quranic provisions, or edicts of the Holy Quran, they would not have come to the conclusion they did. That decision shows clearly the difference between the concept of justice according to law, as pertains in Ghana, and the higher demands and standard of Absolute Justice conceived under Islam as proclaimed by Allah in the Holy Quran.

In Islam, Justice is inherently anchored on TRUTH and the abhorrence of FALSEHOOD in human affairs.

On 25<sup>th</sup> December, 2022, Hazrat Masrool Ahmed<sup>atba</sup>, the World Wide Leader of Ahmadi Muslims, fondly referred to as HUZOOR, delivered a speech on the occasion of the Annual Jalsa of the Ahmadiyya Muslim Mission, Qadian, India. In the said address, the Huzoor commented on the Second Condition of **bai'at**, which is the Pledge/Oath of Allegiance Ahmadi Muslims make.

He observed as follows:

"The second condition of **bai'at** is that he/she shall keep away from falsehood, fornication/adultery, trespass of the eyes, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be."

Regarding falsehood, Huzoor quoted and explained Surah al-Hajj, Chapter 22 v 31:

**"Shun therefore the abomination of idols, and shun all words of untruth."**

The Huzoor stated further that the Promised Messiah<sup>as</sup> had declared that the uttering of falsehood was tantamount to Shirk, ie associating partners with God and that the Holy Quran had stressed on truthfulness, even if it was at the expense of testifying against one's relatives. This is the standard of truthfulness that every Ahmadi should try their utmost to adhere to.

Huzoor also quoted a hadith of the Holy Prophet<sup>saw</sup> in which he declared falsehood to be the greatest of all evils. Huzoor admonished that we ought to keep the standard of truthfulness of the Holy Prophet<sup>saw</sup> in mind, who would not lie even by way of jest, and used to say: Adopt truthfulness because truthfulness leads to virtue, and virtue leads to Paradise. Avoid falsehood because falsehood leads to disobedience, and disobedience conveys one to hell".

The Holy Prophet<sup>saw</sup> also said; "Whoever has the following characteristics is a hypocrite: When he speaks, he tells a lie, when he makes a contract, he breaks it and when he makes a promise he breaks it."

On the matter of political governance and the election or appointment and institution of leaders of the community, the Holy Quran has provided just guidance and direction.

In his fantastic book: “*Islam’s Response to Contemporary Issues*” the late Huzur, Hazrat Mirza Tahir Ahmad<sup>as</sup>, the 4th Khalifa of Jama’at Ahmadiyya, provides very interesting insights. And I take the liberty to quote extensively.

According to the Quran, people have a free choice to adopt any system of rule that suits them. However, it seems that democracy is preferred and highly commended in the Quran..... though not exactly on the pattern of Western style democracy.

There are only two pillars to the Islamic concept of democracy:

1. Democratic process of elections must be based on trust and integrity. Islam teaches that whenever you exercise your vote, do it with the consciousness that God is watching over you and will hold you responsible for your decision. Vote for those who are most capable of discharging their national trust and are themselves trustworthy.

2. Governments must function on the principle of absolute justice. Be the matter political, religious, social or economic, justice should never be compromised.... Hence no partisan interest or political consideration should be permitted to influence the process of decision-making.

Consequently, the Holy Quran states as follows:

**Allah commands you to make over the trusts to those best fitted to discharge them.....**

**Ch.4, Al-Nisa: 59.**

According to requirements of the Holy Quran, a voter is not the absolute master of his vote and, as a trustee, must discharge his duty fairly.

There is also the fundamental Islamic principle that, ultimately, all right to govern belongs to God.

**Then Exalted be Allah, the True King. There is no god but He, the Lord of the Glorious Throne.**

**Ch.23, Al-Muminun: 117**

All leaders, therefore, hold their office in trust for the people; to serve them and ensure their welfare through regular and appropriate consultation with them.

Therefore, in order to promote and advance Justice, Leaders must always seek to build consensus and not act as dictators.

Hazrat Tahir Ahmad<sup>as</sup> emphasized that, by the traditions of the Holy Prophet<sup>saw</sup>, every ruler and anyone in authority over another, in the way he treats his subjects or those under his authority, is directly answerable to God.

According to the Holy Quran, it is government's responsibility to ensure the provision of food, clothing, shelter and other basic needs of the citizens. In this connection, in a true Islamic system of government, it is the responsibility of government to be watchful so that people do not have to resort to strikes, industrial strife, demonstration, sabotage to fight for their rights.

Therefore, those in government should not govern in a manner that triggers disorder, chaos, suffering and pain, but should work diligently and effectively so as to establish peace in every sphere of society.

In Islam, Citizens also have clear responsibilities. For example, the protection of orphans and the vulnerable in society is a cardinal principle of Islamic justice. Quran Ch.6, Al-Anam: 153 States:

**“153: And approach not the property of the orphan, except in a way which is best, till he attains maturity, and give full measure and weight with equity.... And when you speak, observe justice, even if the person concerned be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may take care”.**

Islam strongly detests **corruption**.

Quran 4 An-Nisah: 30 declares:

**“30: O ye who believe! Devour not your property among yourselves by unlawful means, except what you earn by trade with mutual consent”.**

The Quran also states in Chapter 74, **Al Muddaththir**, verse 7:

**“7: Bestow not favours seeking to get more in return”**

In Chapter 26 Ash-Shura, Allah declares:

**“182: Give full measure, and be not of those who give less,**

**“183: And weigh with a true balance,**

**“184: And diminish not unto people their things, nor go about the earth, creating disorder”.**

Similarly, in Quran Chapter 55-**Rahman**:10, it is stated as follows:

**“10: So weigh all things with justice and fall not short of the measure”**

And Allah gives an ominous warning in Quran Ch.83 **At-Tatfif**: (Verses 2-7):

**“2: Woe unto those who give short measure;**

**“3: Those who, when they take measure from other people take it in full;**

**“4: But when they give by measure to others or weigh to them, they give them less.**

**“5: Do not such people know that they will be raised again**

**“6: To witness the judgement of an awful day?**

**“7: The day when mankind will stand before the Lord of the Worlds”.**

It is also the duty of citizens to act with maximum restraint and fairness even in the face of injury occasioned them, or oppression caused them.

Thus, Quran, Ch. 42 **Ash-Shura** verses 41 to 43 direct:

**“41: Remember that the recompense of an injury is an injury the like thereof; but whoso forgives and thereby brings about improvement, his reward is with Allah. Surely He loves not the wrongdoers.**

**“42: There is no blame on those who defend themselves after they have been wronged.**

**“43: The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment”.**

And Chapter 16 **An-Nahl** declares:

**“127: And if you decide to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience, then surely that is best for those who are patient.**

**“129: Verily, Allah is with those who are righteous and those who do good”.**

In this connection, the Holy Prophet<sup>saw</sup> is reported to have admonished: Help the oppressed and also the oppressor. His companions in dismay asked: Ya Rasullullah, we can appreciate the advice to help the oppressed, but how about the oppressor? The Prophet replied: you help the oppressor by stopping him from oppressing.

What high and profound wisdom from the Holy Prophet of Islam in seeking to establish a just and harmonious society.

The 4<sup>th</sup> Khalifa in his book; “*Islam’s Response to Contemporary Issues*” submits as follows:

The Holy Quran often speaks of peace but always in relation to justice. Peace is oft-mentioned as conditional to the dispensation of justice. In a situation erupting into belligerence and active hostility between two Muslim individuals or nations, the Holy Quran has this to say:

“In case two parties among the believers, be they individuals or nations, fight each other, bring about reconciliation between them. If, however, one of them persists in belligerence and transgresses against the other, bring your collective might to bear upon the one that transgresses to force him until he agrees that his dispute be resolved in accordance with the Word of Allah.

Then if both parties do so submit, effect reconciliation between them and make them resolve their dispute with equity and absolute justice. Act justly. Remember, Allah loves the just.

All believers are brothers, so make peace between your brothers and be mindful of your duty to Allah that you may be shown mercy”  
(Ch.49, Al-Hujurat:10-11).

In the above Quranic verses, non-Muslims are not mentioned for the obvious reason that they cannot be expected to submit to the teachings of the Quran. Yet, the verses serve as an excellent model for the whole world to follow.

This, for example, is a clear remedy for resolving the current Russian-Ukraine war as well as other conflicts in our World today.

The United Nations Organizations (UNO) could also, obviously, learn useful and positive lessons from the Quranic verses, noted above, namely, (Ch.49, Al-Hujurat:10-11).

In conclusion, kindly permit me to read a portion from the book written by Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>as</sup>, the Second Khalifa of Ahmadiyya, entitled: *Life of Muhammad*, which suitably captures the life of the Holy Prophet<sup>saw</sup>, as it reflects the Islamic concept of justice and fair dealing.

The Arabs were greatly given to favouritism and applied different standards to different persons. Even among the so-called civilized nations of today one observes a reluctance to bring prominent persons or persons occupying high positions or offices to account for their doings, though the law is enforced rigorously against the common citizen. The Holy Prophet<sup>saw</sup> was, however, unique in enforcing uniform standards of justice and fair dealing.

On one occasion, a case came before him in which a young woman belonging to a highly respectable family was found to have committed theft. This caused great consternation as, if the normal penalty were imposed upon the young woman, a leading family would be humiliated and disgraced. Many were anxious to intercede with the Prophet<sup>saw</sup> on behalf of the offender but were afraid to do so. Eventually, Usama<sup>ra</sup> was prevailed upon to undertake the mission. Usama<sup>ra</sup> went to the Holy Prophet<sup>saw</sup> but the moment the latter perceived the trend of his submission he was much upset and said: "You had better desist. Nations have come to a bad end for showing favours to highly placed persons while pressing hard on the common people. Islam does not permit this and I will certainly not do it. Verily, if my own daughter, Fatima<sup>ra</sup>, were to commit an offence I would not hesitate to impose the appropriate penalty" (Bukhari, Kitabul Hudud).

When the Prophet's uncle, Abbas<sup>ra</sup> became a prisoner in the Battle of Badr, he was, like other prisoners, tied up with a rope to prevent his escape. The rope was so tightly secured that he groaned with pain during the night. The Prophet<sup>saw</sup> heard his groans and was unable to sleep. The Companions of the Prophet<sup>saw</sup>, perceiving this, loosened the rope that bound Abbas<sup>ra</sup>. When the Prophet<sup>saw</sup> got to know of this, he directed that all prisoners should be treated alike, saying that there was no reason for showing favour to his own relative. He insisted that either they must loosen the bonds of all the prisoners or must tighten the bonds of Abbas<sup>ra</sup> like those of the others. As the Companions of the Prophet<sup>saw</sup> did not wish him to be subjected to uneasiness on account of his uncle they undertook to guard the prisoners carefully and loosened the bonds of all of them (Zurqani, Vol. 3, p. 279).

Even during the exigencies of war, the Holy Prophet<sup>saw</sup> was most particular in observing all accepted rules and conventions. On one occasion he despatched a party of his Companions on a scouting expedition. They encountered some men of the enemy on the last day of the Sacred Month, Rajab. Thinking that it would be dangerous to let them escape and carry to Mecca news of the scouting party being so near, they attacked them and, in the course of the skirmish, one of them was killed. After the scouting party had returned to Medina the Meccans began to protest that the Muslim scouts had killed one of their men in the Sacred Month. The Meccans had often been guilty of violating the sanctity of the Sacred Months *vis-a-vis* the Muslims whenever it suited them, and it would have been a suitable reply to their protest to say that as the Meccans had themselves set at naught the convention relating to the Sacred Months, so they were not entitled to insist upon their observance by Muslims. But the Prophet<sup>saw</sup> did not make this reply. He severely reprimanded the members of the party, refused to accept the booty and, according to some reports, even paid the blood-money for the person killed, till the revelation of Quran Ch. 2: 218 cleared the whole position (Tabari and Halbiyya).

People are generally careful not to hurt the feelings of their friends and relations but the Holy Prophet<sup>saw</sup> was very particular in this respect, even regarding people who were opposed to him. On one occasion a Jew came to him and complained that Abu Bakr<sup>ra</sup> had hurt his feelings by saying that God had exalted Muhammad<sup>saw</sup> above Moses<sup>as</sup>. The Prophet<sup>saw</sup> summoned Hazrat Abu Bakr<sup>ra</sup> and asked him what had transpired. Abu Bakr<sup>ra</sup> explained that the Jew had started by saying that he swore by Moses<sup>as</sup> whom God, he said, had exalted above the whole of mankind, and that he (Abu Bakr<sup>ra</sup>) had thereupon retorted by swearing by Muhammad<sup>saw</sup>, whom God had exalted above Moses<sup>as</sup>. The Prophet<sup>saw</sup> said: "You should not have said this as the feelings of other people should be respected. Nobody should exalt me above Moses<sup>as</sup> (Bukhari, Kitabut Tauhid).

This did not mean that the Holy Prophet<sup>saw</sup> did not, in fact, occupy a higher position than Moses<sup>as</sup> but that an affirmation like this addressed to a Jew was likely to hurt his feelings and should have been avoided.

Finally, it is my respectful opinion that were the World to follow this Islamic concept of justice, which is morally and ethically driven and guided by the Word of God, as is contained in the Holy Quran, there will be peace and order in our communities and, consequently, social cohesion will be promoted in a significant and practical manner everywhere in the World.

**Thanks and bless you for your kind consideration.**

**Assalaamu Alaikum**