



Ramadan Daily Quran Studies, by Dr Zahid Aziz, 2024

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Ahmadiyya Anjuman Ishaat Islam Lahore (UK)



Study 3:

“Master of the Day of Judgment”





- The next verse of *Surah Fatiha* consists of the following attribute of God:

“Master of the day of Recompense.” — 1:3

مَلِكِ يَوْمِ الدِّينِ

- The original words here are: *Mālik-i yaum-id-dīn*.
- The word *Mālik* means ‘Master’, and *yaum-id-dīn* is the day on which recompense, requital, reward or judgment is dispensed for deeds done.
- Usually the “day” here is taken to mean the final Day of Judgment in the Hereafter.



- As God is *Raḥmān*:
 - Out of His mercy He gave man the resources he needed for his development,
- As God is *Raḥīm*:
 - Out of His mercy He made those people progress who used those resources for the right purposes.
- As *Mālik*:
 - God passes His judgment on what they did, and gives them their due for their good and bad deeds.



- The recompense or judgment is not, in fact, postponed to the final Day of Judgment, but takes place every moment. The word *yaum*, as used in the Quran, can mean any period of time, however long or short. Therefore, while there will be a final Day of Judgment for human deeds, that day will in fact show openly what judgment had already been passed.
- The word *Mālik* indicates that God has absolute power, and is not, like a judge in a court, or an examiner marking papers of students, who is bound to give only a specified reward or necessarily apply a penalty and punishment.



- The judgment of God is based purely on justice and facts, and is not in any way based on favouritism, prejudice or discrimination. Here are three quotations from the Quran on this point:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا^ط

1. “And We will set up a just balance on the day of Resurrection, so no soul will be wronged in the least.” (21:47)



وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوَفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

2. “...and judgment is given between them with justice, and they are not wronged. And every soul is paid back fully for what it did, and He knows best what they do.” (39:69–70)



وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

3. “And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful. And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages.” (7:8–9)



- There is no mention of Muslim or non-Muslim here, but just “soul” (*nafs*). And the judging is according to the weight of the good deeds, whoever may be the doer.
- To be precise, the words here are: “whose balance is heavy ... whose balance is light”. By “balance” (*mawāzīn*, موازين) is meant the balance of good deeds over bad deeds.



- The law of God relating to rewarding good deeds and punishing wrong deeds is stated in the Quran as follows:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

1. “Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged.”
(6:160)

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۗ... وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا

2. “For those who do good is good (reward) and more (than this). ... And those who earn evil, the punishment of an evil is the like of it...” (10:26–27)



مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿٨٤﴾

3. “Whoever brings good, he will have better than it; and whoever brings evil, those who do evil will be recompensed only for what they did.” (28:84)





- The “tenfold” mentioned in 6:160 is in fact the minimum reward for good deeds.
- There is a saying of the Holy Prophet that the reward for a good deed actually done is from tenfold to seven-hundredfold, and the reward for a good deed which is intended but not done is equal to the deed which was intended (Bukhari, hadith 6491).
- The punishment for evil is, at the most, in proportion with the misdeed committed; otherwise it is lesser, or the evil may even be pardoned.