

The Jurisprudential Interpretation of the Verses of Justice in the Noble Qur'an: A Thematic Analysis

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Abstract

Justice is considered one of the most fundamental values upon which societies and civilizations are built. Islam has given this value a high status, making it an essential objective of Sharia and a cornerstone for preserving the five necessities and ensuring the stability of the state and society. The problem addressed in this study lies in the lack of awareness regarding the detailed jurisprudential aspects of justice as derived from the Qur'anic verses and its practical applications in areas such as governance, judiciary, and transactions. Hence, this study aims to present a jurisprudential interpretation of the verses of justice in the Noble Qur'an, extract the related legal rulings, and demonstrate how these rulings are applied in financial dealings, social relations, and other areas. To achieve this, the study employs the inductive method to trace the occurrences and derivations of the word "justice" in the verses of rulings, and the analytical method to understand and examine these verses, gather the related jurisprudential issues, and explain them precisely. The study concludes with several findings, the most notable being that justice is obligatory in all aspects of life, including governance, judiciary, testimony, and financial and social transactions. Establishing justice contributes to societal stability and promotes equality among individuals. The results also highlight the importance of the judge possessing knowledge and scholarly competence, the necessity of ruling justly without relying on personal knowledge, and the need for judges and disputing parties to embody patience and good character. The study recommends enhancing awareness of Qur'anic rulings on justice and incorporating them into legal and Sharia curricula, given their profound role in establishing fairness and societal stability.

Keywords: Justice in the Qur'an, Jurisprudential Interpretation, Verses of Rulings, Judiciary and Transactions, Islamic Values

Introduction

Justice is one of the central values emphasized by Islam and among the greatest principles affirmed by the Qur'an, due to its fundamental role in organizing life, ensuring societal

stability, and preserving civilizations. It is not merely a moral or social value, but a core objective of Islamic law and a foundational pillar of sound governance in Islam. It serves as a key means for safeguarding the five essential necessities upon which Islamic Sharia is based: religion, life, wealth, honor, and intellect. Qur'anic verses clearly emphasize justice as a fundamental standard in dealings between individuals, between rulers and subjects, and in matters of testimony, judgment, trade, loans, and conflict resolution—indicating the breadth and comprehensiveness of the concept of justice in all aspects of life. While Islamic jurisprudence (*fiqh*) is concerned with deriving rulings from the texts, juristic exegesis (*tafsīr fiqhī*) represents a crucial link in this process, as it interprets Qur'anic texts related to rulings and extracts legal meanings based on the tools of the jurist and exegete. This study emerges from a recognized gap: the scarcity of studies that address the verses of justice in the Qur'an through the lens of objective juristic exegesis—combining between the overarching objectives of justice and precise derivation of legal rulings—thus allowing for a deeper understanding of this value's role in shaping the Islamic legal system. Accordingly, this research aims to explore the juristic interpretation of Qur'anic verses related to justice through a thematic analytical study of the verses that mention justice and its derivatives, particularly in legal, financial, and social contexts. It is distinguished by its effort to connect between the *maqāsid* (objectives) of Sharia and specific legal texts, while compiling scattered *fiqh*-related discussions from classical *tafsīr* works and authoritative jurisprudential sources. The researcher has drawn on several previous studies that examined justice from various angles, such as Badriah Al-Azmi's study *Justice in the Qur'an and Sunnah* (1999), which focused on the ethical dimension of justice; Sadiq Qasim's *Justice in the Qur'an* (2005), which discussed the general Qur'anic concept; Hossam Al-Muhammad's (2024) study on judicial issues from the story of David; and the studies of Fareed Al-Salman and Muhannad Istiti on Solomon's rulings. However, none of these studies offered a comprehensive, methodological approach to the juristic interpretation of justice-related verses. Thus, this research seeks to fill that gap, employing two primary methods: the inductive method to trace the occurrences and derivations of the term "justice" in the verses of rulings, and the analytical method to interpret these verses, analyze them, and derive legal rulings. The study aims to demonstrate the significance of justice in Islamic rulings, its impact on the stability and equity of society, and its role in ensuring peace and rights, with particular emphasis on legal principles governing justice in judgment, testimony, and transactions, and its contribution to upholding the rule of law in light of Islamic Sharia.

Statistics on the Term "Justice" ('Adl) in the Noble Qur'an

The root word *'adl* (justice) with its various derivatives appears in the Noble Qur'an **twenty-seven times**, across **twenty-three verses**. These verses are found in **eleven Meccan verses** and **twelve Medinan verses**, distributed across **eleven surahs**. The forms in which the root *'adl* appears in the Qur'an are as follows:

<i>Forms</i>	<i>Repetition</i>	<i>Forms</i>	<i>Repetition</i>
<i>i-'dilū</i> (اعْدِلُوا)	1	<i>fa-i-'dilū</i> (فَاعْدِلُوا)-	1
<i>bil-'adli</i> (بِالْعَدْلِ)	6	<i>fa-'adalaka</i> (فَعَدَلَكَ)	1
<i>ta-'dil</i> (تَعْدِلْ)	1	<i>li-a-'dila</i> (لِأَعْدِلْ)	1
<i>ta-'dilū</i> (تَعْدِلُوا)	4	<i>wa-'adlan</i> (وَعَدْلًا)	1
<i>'adl</i> (عَدْلٌ)	7	<i>va-'dihūna</i> (يُعْدِلُونُ)	5

Presentation of Graphical Charts

No.	Chapters	Meccan	Medinan	Verses	Repetition
1.	Al-Baqarah		✓	282 .282 .123 .48	4
2.	An-Nisa		✓	135 .129 .85 .3	4
3.	Al-Ma'idah		✓	106 .95 .95 .8 .8 1	5
4.	Al-An'am	✓		152 .115 .70 .70 .1	5
5.	Al-A'raf	✓		181 .159	2
6.	An-Nahl	✓		90 .76	2
7.	An-Naml	✓		60	1
8.	Ash-Shura	✓		15	1
9.	Al-Hujurat		✓	9	1
10.	At-Talaq		✓	2	1
11.	Al-Infitar	✓		7	1
Total	11	6	5	23	27

Figure 1: Illustrates the Derivatives of the Root Word "Adl" (Justice) in the Surahs of the Qur'an

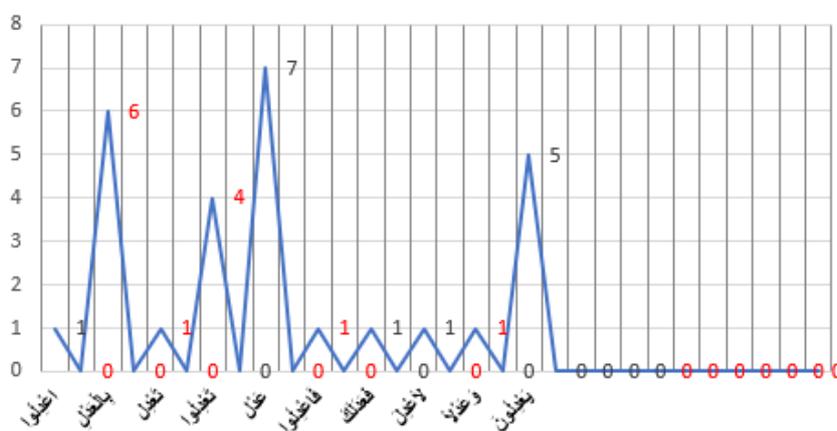


Figure 2: Illustrates the Forms in Which the Root Word "Adl" (Justice) Appears in the Surahs of the Qur'an

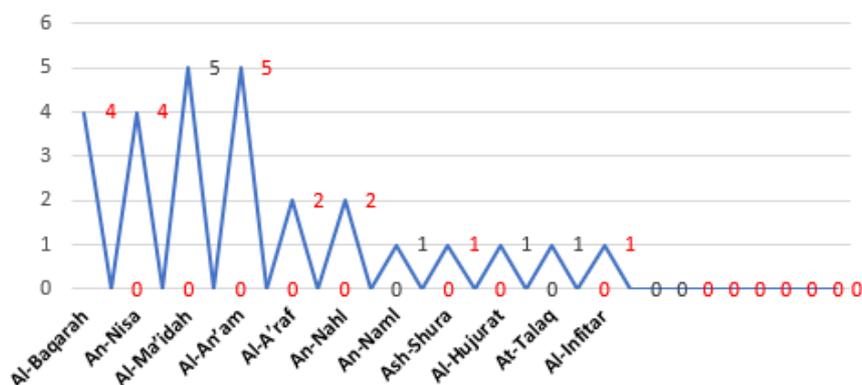


Figure 3: Illustrates the Occurrences of the Root Word "Adl" (Justice) in Individual Surahs of the Qur'an

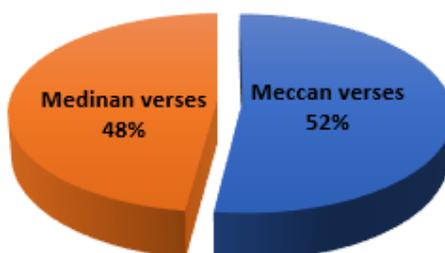


Figure 4: Illustrates the Percentage Distribution of the Occurrences of the Root Word "Adl" in Meccan and Medinan Verses

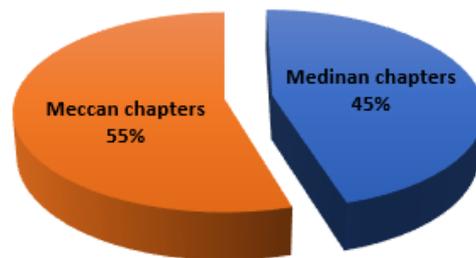


Figure 5: Illustrates the Percentage Distribution of the Occurrences of the Root Word "Adl" in Meccan and Medinan Surahs

Analysis of the Chart Results

The analysis of the statistical charts related to the occurrences and forms of the root word "Adl" (justice) in the Qur'an reveals several significant insights across its frequency, distribution, linguistic forms, and contextual placement.

Frequency and Distribution

The root "Adl" and its derivatives appear 27 times in the Qur'an across 23 verses and 11 surahs, with 11 Meccan verses and 12 Medinan. Notably, 22 of these occurrences appear in the first half of the Qur'an, and 5 in the second half, indicating a concentration in earlier surahs. The surahs where the term appears include *Al-Baqarah*, *An-Nisa'*, *Al-Ma'idah*, *Al-An'am*, *Al-A'raf*, *An-Nahl*, *An-Naml*, *Ash-Shura*, *Al-Hujurat*, *At-Talaq*, and *Al-Infitar*. Among them, six are Meccan and five are Medinan, reflecting a nearly balanced yet purposeful distribution across the Makkan and Madinan phases of revelation.

Linguistic Variations and Forms

The term appears in multiple grammatical forms such as اَعْدِلُوا (command), بالعدل (prepositional), يعدلون، وعدلاً، لأعدل، فاعدلو، فَعَدَلْكَ، عدل، عدل، عدل، تعدلوا، تعدل، تعدل، indicating its use in commands, qualities, descriptions, and legal contexts. This diversity in form emphasizes that justice in the Qur'an is a practical, actionable, and all-encompassing principle, not merely a theoretical value.

Contextual and Thematic Placement

Justice-related verses are embedded in various legislative, ethical, theological, and judicial contexts, indicating the interdisciplinary relevance of justice in Islamic teachings. The term is used to regulate behavior, enforce fairness in dealings, establish equity in judgment, and uphold rights in social and political structures. For instance, its use in *Surat An-Nisa'*, *Al-Ma'idah*, and *Al-An'am* coincides with broader themes of legal rulings, testimonies, and social responsibilities.

Proportional and Temporal Implications

The Meccan verses account for 48%, while the Medinan verses make up 52%. Interestingly, when considering the distribution across surahs, 55% are Meccan and 45% Medinan, indicating the concept's foundational nature from early revelation and its continuous presence in the Islamic legal framework. The prevalence of the term in Medinan surahs corresponds with the need for detailed legal and social structures during the establishment of the Islamic state. In contrast, its mention in Meccan surahs often connects with

foundational theological and moral reform, preparing hearts for the institutionalization of justice.

Comprehensive Qur'anic Treatment of Justice

The analysis shows that justice in the Qur'an touches on numerous spheres, including:

- Justice in testimony and financial transactions
- Justice in legal rulings and judiciary systems
- Justice with adversaries and in family life
- Justice in reconciliation, creation, and divine attributes

Conclusion

In sum, the data confirms that justice is deeply embedded in the Qur'anic message both linguistically and thematically. It forms a foundational pillar of Islamic belief and law, manifesting in every facet of life—from personal conduct and societal interactions to state governance. The Qur'an presents justice not only as a virtue to be upheld but as an obligatory framework for securing rights, achieving social stability, and realizing the divine will on earth.

Legal Rulings of Justice in the Qur'an

Justice ('Adl) is a foundational value in Islamic law and a central objective of the Shari'ah. The Qur'an repeatedly emphasizes the establishment of justice as a divine mandate that permeates all aspects of human interaction—judicial, social, financial, and personal. Legal rulings derived from the Qur'an show that justice is not merely an ethical ideal, but a practical obligation embedded in legislative commands, court proceedings, economic transactions, and family relations. These rulings reflect the Qur'an's comprehensive approach to justice as a guiding principle for maintaining equity, preventing oppression, and securing the rights of all parties.

Justice in the Documentation of Debt

The Qur'anic directive to uphold justice in the documentation of financial debts is clearly illustrated in Surah Al-Baqarah: *"O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write (it) between you in justice..."* *"...But if the debtor is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice..."*.

(*Al-Baqarah*, 2:282). This verse emphasizes the necessity of employing a **just scribe** who neither favors the debtor nor the creditor and records the debt with full accuracy and impartiality. Commentators have expounded on the legal and ethical responsibilities of such a scribe. Sheikh Siddiq Hassan Khan asserted that the scribe must write fairly, avoiding any additions, omissions, or biases. The transacting parties are thus instructed to appoint a person whose character ensures equity and whose writing reflects the truth between both sides (Siddiq Hassan Khan, 2003: 114). Al-Shawkani echoed this by saying: *"The just scribe neither increases nor decreases the amount of debt but seeks fairness and accuracy between the parties."* (Al-Shawkani, 2000: 259). Ibn al-'Arabi added that the verse addresses two realities:

1. Since not everyone is capable of writing, and transactions were widespread, Allah instructed that a qualified scribe should intervene to ensure justice.

2. Because the creditor and debtor may be biased if they write on their own behalf, the divine instruction calls for an independent scribe, who writes justly and holds no partiality (Ibn al-‘Arabi, 2003: 328–329).

Al-Alusi emphasized that the scribe must uphold impartiality and avoid leaning toward either side through exaggeration or negligence (Al-Alusi, 1994: 2/55). Al-Suyuti further clarified: *“The scribe must maintain fairness between the parties, writing exactly what is due—no more and no less.”* (Al-Suyuti, 2011: 2/118–119)

Derived Jurisprudential Rulings

- The appointed scribe must be fair and just, ensuring an accurate and impartial recording of the contract to prevent future disputes.
- If the debtor is unable to dictate, the guardian must do so **in justice**, ensuring no harm befalls either the creditor or the ward.

Justice in Measures and Weights

Justice in commercial transactions, particularly in weighing and measuring is emphasized repeatedly in the Qur’an through several key verses. Among them is the verse: **“And give full measure and weight in justice. We do not burden any soul beyond its capacity”** (Al-An‘ām: 152), and similarly: **“Give full measure and weight with justice, and do not deprive people of their due, and do not cause corruption upon the earth after its reformation”** (Hūd: 85), as well as: **“Give full measure when you measure, and weigh with an even balance”** (Al-Isrā’: 35).

The repetition of these commands indicates the crucial role of justice in financial transactions such as buying, selling, and trade, where exploitation and fraud are common. These verses call attention to the moral and social consequences of unfair dealings, including societal decay and loss of divine blessing. As ‘Awwā (2016: 20) notes, such misconduct is antithetical to divine intent, which seeks to establish truth and abolish falsehood. The expression **“with justice” (bil-qist)** signifies that fairness and accuracy are obligatory when weighing or measuring goods, ensuring that people receive their due without exaggeration or shortchanging. Upholding justice in this realm protects individual rights, curbs greed, and prevents societal corruption.

Derived Jurisprudential Rulings

1. It is obligatory to maintain justice and precision in measures and weights.
2. Fraud, cheating, and manipulation in transactions are categorically prohibited.
3. The unjust appropriation of others’ wealth—whether by under-measuring or deception—is a serious offense in Islamic law.
4. Such actions are considered a form of corruption (fasād) and are morally and legally punishable.

Justice in Speech

Justice in speech is clearly emphasized in the Qur’an in the verse: *“And when you speak, be just, even if it concerns a near relative...”* (Al-An‘ām: 152). Ibn ‘Ashūr interprets this verse as a call to uphold justice in all verbal expressions, as injustice in speech can lead to the infringement of rights whether through distortion, concealment, or false testimony. He

elaborates that justice in speech includes telling the truth when affirming or criticizing someone, offering sincere advice in consultations, speaking truthfully in reconciliation efforts, fulfilling promises, being fair in wills and inheritance matters, avoiding perjury, and ensuring that any praise aligns with actual attributes. He even states that refraining from insult—despite its possible justification—is an act of justice, since God commands restraint. Silence, when motivated by fear of speaking unjustly, is preferable, whereas uttering falsehood or injustice is categorically forbidden. Notably, the verse commands justice directly rather than simply forbidding falsehood or injustice, emphasizing the proactive nature of just speech (Ibn ‘Āshūr, 1997: 8/ 166–168). The phrase “even if it concerns a near relative” serves as a caution against favoritism towards family or bias against strangers. It forbids partiality in speech for or against anyone be it a friend or an adversary. Al-Shawkānī underscores that true justice requires treating all people equitably in verbal judgments and interactions (al-Shawkānī, 2000, p. 556). Additionally, al-‘Awā (2016, p. 22) explains that the obligation to speak justly is not conditional upon ease or convenience. Even when perfect justice is unattainable due to human limitations, the Qur’anic command remains—to uphold justice to the best of one’s ability. Thus, the standard is not absolute perfection, but the pursuit of truth and fairness within the realm of what is reasonably possible.

Derived Jurisprudential Rulings

1. Justice in speech is a divine obligation in all interactions.
2. Bias based on kinship, friendship, or enmity is prohibited in verbal testimony or communication.
3. Truthfulness, sincerity, and impartiality must govern one’s words, particularly in contexts like testimony, advice, and reconciliation.
4. Silence is preferable when just speech is not possible; speaking injustice is categorically impermissible.
5. The Qur’an frames this command in positive language— **“be just”**—to encourage proactive moral conduct rather than mere avoidance of wrongdoing.

Justice in Judgment

Justice in governance and legal rulings is clearly emphasized in the Qur’anic verse: *“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice...”* (An-Nisā’: 58). Al-Qurṭubī considers this verse one of the foundational legal principles in Islam, encompassing all aspects of religion and law. He explains that while it is explicitly addressed to rulers, governors, and judges, by extension, it applies to all individuals in positions of responsibility (al-Qurṭubī, 2010, 5: 221). The command to judge with justice is primarily directed at those tasked with settling disputes, such as judges, arbitrators, and others involved in legal decision-making. Their duty is to diligently discern between right and wrong, uphold the rights of the aggrieved, and ensure justice is delivered. Justice here entails giving every person their due, enabling rightful ownership, and ensuring fair adjudication in all dealings. As Ibn ‘Āshūr explains, this kind of justice is foundational to the moral structure of Islamic society; even the slightest deviation from it can initiate a chain of corruption and social decay (Ibn ‘Āshūr, 1997: 5/. 94). Al-Shawkānī further clarifies that judgment must be based on the Qur’an and the Sunnah, not on subjective opinions devoid of divine guidance (al-Shawkānī, 2000: 391). Ibn al-‘Arabī emphasizes that this verse addresses both public officials and the general Muslim populace, stating that every Muslim is, in a sense, a custodian and ruler, and thus responsible for upholding justice in their

capacity (Ibn al-‘Arabī, 2003: 572). Al-Qurṭubī reiterates that although some scholars—such as ‘Alī ibn Abī Ṭālib, Zayd ibn Aslam, and others—interpreted this verse as specific to Muslim authorities (i.e., the Prophet ﷺ and his governors), the broader linguistic construction suggests a universal directive applicable to all who exercise any form of judgment or leadership (al-Qurṭubī, 2010, 5: 221). Fakhr al-Dīn al-Rāzī comments on the sequencing in the verse—first commanding the rendering of trusts and then justice in judgment—arguing that the order reflects a deliberate divine design. A person must begin by fulfilling their personal duties and then extend justice to others. He explains that rendering every rightful claim to its owner is the essence of judicial fairness, and this order reflects the logical and moral coherence of the Qur’anic message (al-Rāzī, 1410H, 10: 108–109). Muḥammad Salīm al-‘Awā emphasizes that justice in judgment is not only a goal in itself but also a means to higher purposes. Justice ensures the well-being and rectitude of society, aligns with Qur’anic prohibitions against corruption, and upholds the moral architecture of the Muslim community. Because justice is the mechanism through which harm is prevented and rights are preserved, it is both intrinsically and extrinsically mandated by the Sharī‘ah. The absence of justice would compromise the integrity of Islamic legal objectives, which is incompatible with the wisdom and consistency of divine law (al-‘Awā, 2016: 30).

Derived Jurisprudential Rulings

1. Justice in judgment is a divine obligation upon all who exercise authority or legal decision-making.
2. Judgments must be based on objective divine guidance—namely, the Qur’an and Sunnah—not on personal opinion or bias.
3. Trusts and justice are interconnected; personal integrity is foundational to societal justice.
4. The command to render justice transcends formal legal positions—it is a universal moral obligation.
5. Justice is both an end and a means in Islamic law: a virtue to uphold and a mechanism to preserve social order and human dignity.

Justice in Establishing Religion

Justice in the establishment and practice of religion is explicitly emphasized in the following verse: “Indeed, Allah commands justice, excellence (iḥsān), and giving to relatives, and forbids immorality, wrongdoing, and transgression. He admonishes you so that you may be reminded.” (An-Naḥl: 90). Al-Shawkānī interprets justice (‘adl) in this verse as maintaining a balanced religious stance—avoiding both extremes of excess (ghulūw) and deficiency (tafrīṭ). Justice in religion, therefore, involves moderation, neither neglecting essential duties nor exaggerating beyond what is prescribed (al-Shawkānī, 2000: 969). Al-Ṭabarī, citing Ibn ‘Abbās, explains that *justice* here refers to the declaration of *Lā ilāha illā Allāh* (There is no god but Allah), while *excellence* (iḥsān) means fulfilling the obligatory acts. Justice, in this context, also encompasses acknowledging the blessings of Allah, expressing gratitude, and giving rightful praise—especially the testimony of monotheism (al-Ṭabarī, 2013: 14/ 334). According to al-Qurṭubī, quoting Sufyān ibn ‘Uyaynah, justice is the conformity between one’s private inner state and public outer actions, while ‘Alī ibn Abī Ṭālib is cited as saying that *excellence* (iḥsān) is when one’s inner sincerity surpasses their outward display of piety (al-Qurṭubī, 2010: 10/ 160). Ibn ‘Aṭīyah succinctly defines justice as the fulfillment of obligatory duties in beliefs and legal rulings, fulfilling trusts, avoiding oppression, and being fair in all dealings (Ibn ‘Aṭīyah, 2002: 111). Ibn ‘Āshūr emphasizes that the term “justice” in this verse is a

comprehensive term, and its application relies on what has been established through religious traditions and legal directives. The Qur'anic understanding of justice encompasses interpersonal rights and obligations as delineated by Islamic law. He describes this verse as a foundational summary of the entire legislative framework in Islam, noting that justice here entails giving each person their due and preserving both essential and complementary rights in personal and social transactions (Ibn 'Āshūr, 1997: 14/ 255). Al-Shawkānī reports a narration from al-Ḥasan al-Baṣrī, who recited the verse and remarked, "Indeed, Allah has encompassed all goodness and evil in this single verse. By Allah, there is no act of obedience that justice and excellence do not include, nor any sin that immorality, wrongdoing, and transgression do not represent" (al-Shawkānī, 2000: 971). Similarly, 'Abd Allāh ibn Mas'ūd is reported to have said: "This verse is the most comprehensive in the Qur'an concerning what is to be followed and what is to be avoided." (al-Qurṭubī, 2010: 10/ 165). Another verse highlighting the concept of justice in the religious mission is: *"So to that (religion of truth) invite, and remain steadfast as you are commanded, and do not follow their desires. And say: 'I believe in whatever Scripture Allah has sent down, and I have been commanded to judge justly between you.'"*

(Ash-Shūrā: 15). Al-Ṭabarī relates from Qatādah that the Prophet ﷺ was commanded to uphold justice and did so consistently until his death. Qatādah further states: "Justice is Allah's scale on earth—by it the oppressed takes from the oppressor, the weak from the strong. With justice, Allah verifies the truthful and disproves the liar, restrains the aggressor, and rebukes him." (al-Ṭabarī, 2013: 20/ 486). This understanding is affirmed by both al-Qurṭubī and al-Shawkānī (al-Qurṭubī, 2010: 13/ 16; al-Shawkānī, 2000: 1585).

Derived Jurisprudential Rulings

1. Justice in religion requires balance and moderation, steering away from both excess and negligence.
2. Monotheism, gratitude, and righteousness are foundational manifestations of justice in one's relationship with God.
3. The comprehensive scope of justice includes duties to God, oneself, and society.
4. Islamic law treats justice as a unifying principle, applicable across all religious and social dimensions.
5. Upholding justice is not merely a personal virtue but a divine command and a basis for societal reform and stability.
6. The verse from An-Naḥl (16:90) is widely regarded as one of the most comprehensive verses in the Qur'an, summarizing all moral, legal, and spiritual guidance in a single directive.

Justice with Enemies

Allah – exalted is His Name – has commanded believers to uphold justice even when dealing with their enemies. This is clearly stated in the following verse: *"O you who have believed, be steadfast for Allah as 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 fear Allah; indeed, Allah is All-Aware of what you do."*

(Al-Mā'idah: 8). The term *"shanā'an"* refers to enmity or intense hatred. In this verse, Allah prohibits believers from allowing their hostility towards others to lead them to abandon the

justice that is obligatory upon them. The verse reinforces this obligation with the imperative statement “*Be just; that is nearer to taqwā (righteousness)*”, meaning it is more conducive to attaining piety and avoiding the Hellfire (Ibn ‘Aṭīyah, 2002, p. 508; al-Shawkānī, 2000, p. 450). Likewise, Allah says: “*O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves...*” (An-Nisā’: 135). According to Ibn al-‘Arabī, the word “*al-qist*” here is synonymous with *‘adl* (justice). The phrase “*qawwāmīn bil-qist*” denotes those who are constantly active and diligent in upholding justice. The verb “*qāma*” (to stand) is metaphorically used to describe total commitment to fulfilling truth and duty—paralleling the divine attribute *Al-Qayyūm* (The Sustainer), who supervises every soul according to its deeds. Thus, the expression here implies complete dedication to justice. The phrase “*witnesses for Allah*” means that one should offer testimony sincerely for the sake of Allah, even without being requested to do so, and always declare the truth. Whoever upholds justice in this way becomes a witness to the truth on behalf of Allah—just as Allah Himself testifies to truth, along with the angels, the scholars, and the righteous of the ummah. When one testifies justly for the sake of Allah, they fulfill their obligation to divine truth (Ibn al-‘Arabī, 2003, Vol. 1, pp. 365–366). Ibn ‘Āshūr, interpreting “*Be persistently standing firm in justice, witnesses for Allah...*” (An-Nisā’: 135), affirms that the verse instructs believers to bear just testimony—even against themselves, their parents, or their close relatives. The mention of parents and relatives is intentional because they are often the most beloved to a person and thus potential sources of bias. If a person can testify justly against those they love, they are even more likely to be just when dealing with strangers, where emotional attachments do not interfere (Ibn ‘Āshūr, 1997, Vol. 5, p. 225).

Derived Jurisprudential Rulings

1. Justice is a universal obligation, not conditional upon the relationship with the other party, whether friend or foe.
2. Hatred or emotional bias must not influence legal decisions or moral conduct.
3. The verse confirms the internalization of justice, wherein a person must be honest even if it harms their own interests.
4. Bearing truthful witness, even against oneself or loved ones, is one of the highest forms of moral integrity in Islam.
5. These commands aim to eradicate favoritism, tribalism, and partisanship, reinforcing Islam’s commitment to objective justice.
6. Upholding such principles ensures spiritual purification (*taqwā*) and contributes to the moral elevation of the Muslim community.

Justice in Judiciary

The Qur’an gives detailed attention to justice in judicial proceedings, dispute resolution, and courtroom etiquette, as reflected in the passage in *Sūrat Ṣād* (Ṣād:21–26). This passage illustrates the importance of fair judgment, hearing both parties, recognizing power imbalances, avoiding personal desire in rulings, and upholding truth as a divine responsibility entrusted to those in authority. A close examination of these verses reveals the Qur’an’s profound concern with judicial integrity and proper courtroom conduct. This story serves as a paradigm for judges: it emphasizes the necessity of impartiality, listening to both parties, careful investigation before issuing rulings, and the importance of a designated space for hearing disputes—principles highly relevant for modern-day courts seeking true justice.

Derived Jurisprudential Rulings

1. The judge must be a qualified mujtahid, knowledgeable in Islamic rulings, and may also seek consultation from scholarly advisors (Ibn al-‘Arabī, 2003: 4/ 59).
2. The judgment must be based solely on truth, with no influence of personal bias or desires, regardless of kinship, expectation of benefit, or existing friendships.
3. A fair judge must listen to all parties in a dispute, to fully understand the matter from all perspectives (Ṭabarī, 2013: 21/ 139).
4. Proper courtroom decorum must be observed, including respectful presentation of one's case.
5. A judge may rule according to personal knowledge, if such knowledge is certain and aligns with justice (Ibn al-‘Arabī, 2003).
6. A specific place should be designated for hearings, reflecting organizational structure in the judiciary.

Justice in Reconciliation between Disputing Parties

The principle of justice in resolving disputes between conflicting parties is clearly articulated in the Qur’anic verse: *“And if two groups among the believers fight, make peace between them. But if one of them transgresses against the other, then fight against the one that transgresses until it returns to the command of Allah. And if it returns, then make peace between them with justice and act justly. Indeed, Allah loves those who act justly.”* (Al-Ḥujurāt: 9). This verse highlights the importance of justice in reconciliation, particularly in instances where one group has wronged the other. The command to “reconcile with justice” (fa-aṣliḥū baynahumā bil-‘adl) refers to specific justice—ensuring that any damage or loss suffered by either party is compensated fairly, as disparities in harm may create residual resentment. The group that lays down arms and returns to the command of Allah may feel emotionally defeated and wounded. Hence, Islam obligates the community not only to enforce reconciliation but to reintegrate the defeated group into the fold of the Muslim community with dignity, in order to prevent lingering hostility or future conflict. After establishing this particular justice, the verse then shifts to a broader, general command of justice with the phrase: *“And act justly”* (wa-aqṣiṭū), followed by the incentive: *“Indeed, Allah loves those who act justly.”* This indicates that general justice is obligatory at all times, while specific justice must be applied when necessitated by conflict. Thus, a Muslim society must never abandon justice, whether in times of war, peace, conflict, or resolution (Ibn ‘Āshūr, 1997, Vol. 26, p. 240; al-Shawkānī, 2000, p. 1662). When comparing this verse to the one in Sūrat al-Mā’idah (5:8), scholars observe a rhetorical variation: one verse mentions justice (‘adl) before equity (qisṭ), and the other reverses the order. This variation, however, is stylistic, not semantic—both terms are synonymous in classical Arabic and Qur’anic usage. The shift in order reflects the Qur’an’s miraculous rhetorical style, rather than a change in legal or moral emphasis.

Derived Jurisprudential Rulings

1. Reconciliation between two fighting groups is obligatory.
2. If one group persists in wrongdoing, it becomes a communal obligation (farḍ kifāyah) to confront the aggressor until it returns to the command of Allah.
3. Upon submission, reconciliation must be conducted with justice and equity.
4. Fighting the transgressing group is legislated, but only until justice and unity are restored (Ibn al-Jawzī, 1422 AH, Vol. 4, p. 142; al-Jaṣṣāṣ, 1994, Vol. 3, p. 533).

Justice in Testifying Over a Will

Justice in testifying over a will is emphasized in the noble verse: *"O you who have believed, testimony (should be taken) among you when death approaches one of you at the time of bequest—(that of) two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you..."* (Al-Mā'idah: 106)

Al-Qurṭubī (2010) explained that this verse serves as evidence for the permissibility of accepting the testimony of non-Muslims (Ahl al-Dhimmah) regarding the will of a Muslim during travel, as implied by the structure of the verse and supported by its cause of revelation. If no Muslims are present with the testator during travel, two non-Muslims may serve as witnesses. Once they return and deliver their testimony, they must swear an oath after prayer affirming their truthfulness and that they have not altered or lied in their statement. Only then is their testimony accepted (Al-Qurṭubī, 2010: 6/ 349). The majority of exegetes interpret the phrase "two just men from among you" to mean two trustworthy individuals from among the believers (i.e., Muslims). The phrase "or two others from outside" refers to non-Muslim witnesses when no Muslims are present during travel. Among those who supported this interpretation are Ibn 'Abbās, Abū Mūsā al-Ash'arī, Sa'īd ibn Jubayr, Sa'īd ibn al-Musayyib, al-Shurayḥ, Mujāhid, Ibn Sīrīn, and Ibn Jurayj. They maintained that if a Muslim is alone while traveling and no fellow believer is present, he may take as witnesses Jews, Christians, Magians, or even idol worshipers. The testimony of such individuals is accepted only under these circumstances (Al-Baghawī, 510 AH:2/ 97). Al-Jaṣṣāṣ (1994) summarized the legal ruling drawn from this verse by stating: "The apparent meaning of the verse allows the testimony of non-Muslims regarding the will of a Muslim during travel—whether it includes a sale, acknowledgment of debt, bequest, gift, or charity. All of these fall under the broad category of 'will' when executed during a person's illness. Since Allah permitted their testimony in the context of a will, He did not restrict it to one specific type of contract. A will may contain debts, tangible property, or other obligations, and the verse makes no distinction between them."

(Al-Jaṣṣāṣ, 1994: 2/ 615)

Derived Jurisprudential Rulings

1. Justice must govern the process of testifying over wills.
2. In cases of necessity, such as travel, it is permissible to appoint non-Muslim witnesses when no Muslims are available.
3. Integrity and oath-taking are essential for the acceptance of such testimony.
4. The provision reflects flexibility in the law, balanced with the preservation of justice and fairness in protecting the rights of the deceased and their heirs.

Bearing Witness by Just Individuals During Divorce

The importance of justice through bearing witness in divorce proceedings is emphasized in the following verse: *"And when they have (nearly) fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for (the acceptance of) Allah..."* (At-Ṭalāq: 2). The verse indicates that when a divorce is enacted, whether through reconciliation or separation, the act should be witnessed by two just individuals. This ensures clarity, eliminates suspicion, and prevents future disputes. Al-Ālūsī (1994) explains that the directive to bring witnesses during either reconciliation or separation is intended to remove

doubt and end potential conflict, and that this directive is recommended (mandūb) rather than obligatory (Al-Ālūsī, 1994: 14/ 330). Ibn ‘Āshūr (1997) elaborated on the wisdom behind this ruling by stating: “The legal intent of this requirement is to ensure that testimony in matters of rights is clear and unambiguous, leaving no room for doubt or misinterpretation.” (Ibn ‘Āshūr, 1997: 3/ 114)

Derived Jurisprudential Ruling

1. The majority (including Mālikīs, Shāfi‘īs, and Ḥanbalīs) hold that witnessing divorce and reconciliation is recommended (mustaḥabb), but not a condition for the validity of the divorce. Thus, a divorce is valid even if it occurs without witnesses. However, they strongly recommend witnessing to avoid disputes and to safeguard rights.
2. The Zāhirī school and some early scholars, on the other hand, consider witnessing to be obligatory, maintaining that a divorce is not valid without it (Al-Shawkānī, 2000: 6/ 300–301; Al-Ṣan‘ānī, 1438 AH: 6/ 185–186).

In conclusion, the Qur’anic emphasis on involving two just witnesses in such sensitive matters reflects Islam’s commitment to transparency, justice, and the preservation of social and familial rights

Conclusion and Recommendations

The foregoing analysis of Qur’anic verses shows that justice (‘adl) is a central, multidimensional principle in Islam, woven through doctrinal, ethical, legal, and societal spheres. The Qur’an treats justice not as an abstract ideal but as a practical, binding obligation for individuals, communities, and authorities alike. Whether writing debts fairly, maintaining balance in commercial dealings, speaking truthfully even against loved ones, ruling with impartiality, resolving disputes, or bearing witness truthfully, justice is consistently upheld as both a divine command and a measure of piety. The many contexts in which the root ‘adl appears—legislative, judicial, personal, social, and inter-faith—confirm that justice functions as a universal ethical and legal norm. The Qur’an repeatedly links justice with God-consciousness (taqwā), showing that it is not merely a civic duty but also a spiritual imperative. Moreover, it demands justice not only among believers but even toward enemies, underscoring its role in safeguarding human dignity, social balance, and divine accountability. Based on the findings of this study, the following recommendations are proposed:

1. **Integrate Qur’anic justice into educational curricula.** Islamic schools and universities should incorporate deeper thematic studies of Qur’anic justice, underscoring its relevance to contemporary legal, ethical, and social issues.
2. **Develop jurisprudence grounded in Qur’anic justice.** Scholars and jurists should revisit and, where necessary, reformulate fiqh rulings to ensure that the Qur’anic spirit of fairness, universality, and rights protection is effectively applied.
3. **Promote justice in da’wah and public discourse.** Preachers and public figures should highlight the Qur’anic message of justice in sermons and media, especially where injustice and fragmentation prevail.
4. **Encourage judicial reform and ethical governance.** Muslim-majority societies should model their legal frameworks and governance on Qur’anic principles of justice, ensuring fairness, transparency, and accountability at every level.
5. **Foster interfaith justice and human-rights advocacy.** Because the Qur’an mandates justice toward those of other faiths, Muslim communities should actively champion human rights, interfaith harmony, and equitable treatment for all.

By implementing these recommendations, Muslim societies and institutions can more faithfully embody the Qur'anic vision of justice, thereby advancing personal integrity, social cohesion, and a more equitable global civilization. In sum, justice in the Qur'an is not merely a religious virtue; it is a foundational axis of Islamic civilization. Upholding justice is both a divine duty and a societal necessity, and its comprehensive application remains one of the most urgent needs of the modern Muslim world.

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