
The Concept of Divine Justice in The Quran Thematic Analysis of Al Adl

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Abstract

The Quran, as the holy scripture of the Islamic community, not only provides spiritual guidance but also emphasises the importance of justice in various aspects of life. The research method employed in this study is a qualitative approach with thematic analysis. Several verses of the Quran elucidate the concept of justice, one of which is found in Surah An-Nisa, verse 129, which explains that although a husband may have multiple wives, absolute justice among them is challenging to achieve. The intrinsic nature of Allah as the Most Just reflects that His justice is not influenced by external factors or specific conditions. The active attributes of divine justice focus on Allah's actions and decisions in governing human life. In the context of social relations, justice encompasses equal treatment of all individuals regardless of their background, social status, or wealth. The divine justice taught in the Quran serves not only as a moral guideline but also as a foundation for the formulation of public policies and improved social systems. It is essential for Muslims to continuously explore and comprehend the principles of justice in the Quran and to apply them in their daily lives.

Keywords : Al'Adl , Al-Quran, Concept of Justice

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1. Introduction

Justice is one of the fundamental principles of Islamic teachings, clearly reflected in the Quran. In various contexts, whether social, political, or economic, justice is a fundamental principle that must be upheld by every individual and community. The Quran, as the holy book for Muslims, not only provides spiritual guidance but also emphasizes the importance of justice in various aspects of life. This article will discuss the importance of the concept of justice from a Quranic perspective and its impact on everyday life.

In the Quran, justice is defined as fair and impartial action, where every individual is entitled to their rights without discrimination. One example of the application of justice in Islam can be seen in a just economic system. In Surah Al-Baqarah, verse 282, Allah SWT emphasizes the importance of clarity in transactions and the prohibition of usury (riba). This demonstrates the importance of economic justice in Islam, where every individual should receive a balanced benefit from every transaction. Applying this principle in a modern economic system can help reduce inequality and improve societal welfare.

The importance of the concept of justice in the study of the Quran extends beyond the social and economic dimensions to encompass political aspects. Justice in governance is one of the main indicators of a good nation. In Surah Al-Maidah, verse 8, Allah SWT commands Muslims not to allow hatred toward a particular group to influence justice. This demonstrates that justice should be a primary principle in political decision-making, which in turn contributes to stability and peace in society.

One of the most frequently occurring issues of injustice is economic inequality. In many countries, the gap between the rich and the poor is widening. This inequality not only hinders social mobility but also impacts access to education, healthcare, and employment opportunities. In this context, individuals from low-income backgrounds often struggle to obtain quality education and decent employment, ultimately perpetuating the cycle of poverty.

In the legal field, injustice is also often seen in unfair judicial systems. In many countries, access to justice is often influenced by an individual's economic or social status. Globally, this injustice is also evident in a wider range of issues. Therefore, a deep understanding of the concept of justice in the Quran is crucial for its application in everyday life. Through this study, it is hoped that the public can better understand and apply the principles of justice in various aspects of life, thereby creating a more harmonious and prosperous society.

The purpose of this study is to analyze and explore the concept of divine justice in the Quran, particularly as it relates to the term "adl." This research aims to provide a deeper understanding of how divine justice can be applied in today's social and legal context. By identifying the principles of justice contained in the Quran, it is hoped that this research can contribute to efforts to create a more just and prosperous society.

Furthermore, this research also aims to explore the relationship between divine justice and social justice. By understanding how these two concepts interact, it is hoped that solutions can be found to address the various issues of injustice that exist in society.

2. Method

This study employs a qualitative approach using thematic analysis as the primary analytical framework. Thematic analysis, as developed by Braun and Clarke, is a method designed to systematically identify, analyze, and report patterns or themes within qualitative data. (Heriyanto, 2018). This approach was selected because it enables an in-depth exploration of the conceptual and theological dimensions of al-'adl (divine justice) in the Qur'an. In this study, thematic analysis is applied to classify Qur'anic verses containing the root word 'adl and its derivatives, subsequently organizing them into major thematic categories, including theological justice (dzatiyyah and fi'liyyah attributes), social justice, legal justice, economic justice, and political justice. The analytical process follows several stages: data collection, data reduction, thematic categorization, interpretative analysis, and conclusion drawing in accordance with the research objectives.

The primary data source of this research is the Qur'an, particularly verses containing the term al-'adl and related semantic concepts. Secondary data consist of classical and contemporary Qur'anic exegesis (tafsir), theological literature, academic books, and peer-reviewed journal articles relevant to the discourse on divine justice. Data were collected through a comprehensive library research method, involving systematic textual examination and comparative interpretation. The analysis was conducted both contextually and intertextually, taking into account the historical background of revelation (asbab al-nuzul), the correlation between verses (munasabah), and their relevance to contemporary social realities. Through this approach, the study not only provides a descriptive account of divine justice in the Qur'an but also offers an analytical and reflective interpretation of its implications for modern Muslim society..

3. Results and Discussion

Etymologically, the word "just" comes from Arabic, namely "عَدْلٌ" (adla) which means balanced, straight, and not deviating from the truth. In the context of the Qur'an, the word Al-'adl in the Qur'an has several meanings. First, al-'adl has the same meaning which refers to equality in the fulfillment of rights. Second, al-'adl means balanced. Third, al-'adl reflects the attention and fulfillment of the rights of each individual. Fourth, al-'adl is attributed to Allah SWT. (Ngaisih, 2019) In this context, justice is one of the values that is highly emphasized and expected to be implemented by humanity.

In the Islamic view, adl is a term that describes a consistent attitude towards the truth while avoiding everything that is prohibited by religion. Ibn Manzur explained that justice is something that is naturally felt by a person's heart as something that is right and straight. (K. A. RI, 2010)

Imam al-Qurtubi, a scholar of Islamic exegesis, explained that justice is a mental faculty that underpins a servant's behavior and ethics. This ability enables an individual to maintain a state of piety and high morals. Meanwhile, piety is defined as an attitude of submission and obedience to commands, while refraining from all prohibitions. (Rahmi, 2024). According to Buya Hamka, justice can be understood as the consequence of every human action, even the smallest. On the other hand, evil cannot occur without God's permission, although nothing can stop it if God wills it. (Sartika & Aria, 2025) The term adl can be divided into two categories, namely:

1. Things that are always considered good by common sense, such as repaying others' kindness and not hurting them.
2. Justice that can only be understood through sharak.

Identifying Verses of the Quran Using the Word Al 'Adl

Justice in the Koran does not only focus on the relationship between humans and God, but also includes interactions between humans. Justice. In many verses, Allah commands His people to act fairly, both in personal and social matters.

In Islamic teachings, the concept of divine justice is reflected in the revelations and wisdom conveyed by the Prophet to his people. This revelation, the word of God, can be found in the Quran. Meanwhile, divine wisdom is expressed through the Prophet's sayings and recognized as the Sunnah. These two textual sources serve as the basis for establishing Islamic law and upholding justice. In this context, the Quran offers a relevant solution by emphasizing the need for equal rights and obligations among all members of society..In An-Nisa verse 129.

وَلَنْ تَسْتَطِيعُوا أَنْتَعِدُوا بَيْنَ النِّسَاءِ

Translation:

You will never be able to do justice between your wives. (Almubarak, 2018)

The interpretation of this verse suggests that even if a husband has several wives, absolute justice between them is difficult to achieve. This underscores the importance of justice in the household, especially in the context of polygamy. In this context, this verse reminds us

that justice extends not only to material things, but also to attention and affection. In Anisa verse 58

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ اللَّهُ يَشَاءُ لِيُصِيبَكُمْ بِحُكْمِكُمْ ۗ سَمِيعٌ بَصِيرٌ

Translation:

Indeed, Allah commands you to convey the trust to its owner. When you establish laws between people, you must establish them fairly. Indeed, Allah gives you the best teaching. Indeed, Allah is All-Hearing, All-Seeing. (D. A. RI, n.d.)

This verse emphasizes the importance of trust and justice in every action, both in personal and social contexts. The word "fair" in the verse refers to equal rights. The term "fair" in this context means equal treatment, which includes the judge's attitude and actions when making a decision. (Shihab, 2003). This requires the judge to treat all parties in dispute equally, for example in terms of seating, name-calling, friendly facial expressions, and sincerity in listening. All of these are essential parts of the decision-making process.

In everyday life, trust can be a responsibility given to someone, both in work and in relationships between individuals. Surah An-Nahl verse 90

بِالْعَدْلِ وَالْإِحْسَانِ وَإِتَائِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْمُنْكَرِ وَالْبَغْيِ ۗ بِعِظَتِكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ

Translation:

Indeed, Allah commands to act fairly, do good deeds, and provide assistance to relatives. He (also) forbids evil, evil and hostility. He teaches you lessons so that you will always remember. (D. A. RI, n.d.)

The interpretation of this verse indicates that God commands His people to always act justly and kindly. In the context of everyday life, justice and virtue are two values that must be upheld. In the letter Al Hujurat verse 9

بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Translation:

Reconcile both of them fairly. Be fair! Indeed, Allah loves those who act justly. (D. A. RI, n.d.)

The interpretation of this verse demonstrates the importance of peace and justice among Muslims. In the context of conflict, whether small or large, this verse teaches us to always strive to reconcile the warring parties.

God's Justice (Al Adl Al-Ilahi) Between the Attributes of Dzatiyyah and Fiiliyah

God's justice, or what is known in Arabic as Al Adl Al Divine, is one of the fundamental concepts in Islamic theology which refers to the nature of God's justice in all aspects of His creation. Justice is one of God's attributes. There are differing views among various Islamic theological schools regarding this concept, resulting in differing understandings of God's justice. For example, the Mu'tazilite school views justice from the perspective of human interests, defining it as granting rights to every individual. (*Sifat-Sifat Dan Keadilan Allah Dalam Pemikiran Teologi Islam*, n.d.). Therefore, according to them, God is considered just if he gives humans their due rights. If someone does good, they deserve to enter heaven. Conversely, if someone does evil, they must accept the punishment of being thrown into hell. In this context, God's justice can be divided into two main categories: the dzatiyyah attribute and the fiiliyyah attribute. The dzatiyyah attribute refers to the justice inherent in God as the One and Only Being, while the fiiliyyah attribute relates to God's actions and decisions in implementing His justice in this world.

1. The Nature of Dzatiyyah in God's Justice

The essence of God as the Most Just Being reflects that His justice is not affected by external factors or specific circumstances. In this regard, God's justice is absolute and unlimited. For example, God never commits mistakes or injustice, even in situations that seem unfair to humans. This means that every decision God makes, whether in granting blessings or trials, is always based on perfect justice.

The Dzatiyah attribute is a characteristic that is always inherent in the Essence of Allah and is never separated from Him. Scholars explain this attribute as: "The attribute that always accompanies Allah, never separates from Him." (Rodja, 2021). This attribute is established through Islamic law and sound reason. There are also Dzatiyah attributes that can only be established through reason, which reason is unable to understand and determine. Attributes of Dzatiyah: Attributes inherent in Substance, such as Wujud (existence), Qidam (without beginning), and Baqa' (without end).

In theological studies, the essential nature of God's justice is often explained through the concept of tawhid, the recognition of God's oneness. In this context, justice becomes a manifestation of other attributes of God, such as wisdom, compassion, and mercy. In Surah Al-Baqarah (2:286), God affirms that "God does not burden a person beyond his capacity," indicating that His justice also encompasses an understanding of each individual's capacity.

A concrete example of this divine quality can be seen in various historical events, where God meted out just rewards to those who disobeyed His commands. For example, in the story of Noah and his people, God punished those who disobeyed, while Noah and his followers were saved. This story illustrates that God's justice is not merely reactive, but also proactive in protecting those who obey.

The nature of dzatiyyah confirms that Allah is a Being who never acts unjustly, and every decision of His is a reflection of perfect justice. According to the Qur'an, Allah says in Surah An-Nisa (4:40),

مَثْقَالَ دَرَّةٍ وَإِنْ تَكَ بُضْعُفَهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا God willing

The translation

Indeed, Allah will not wrong (someone) even if it is the size of a particle. If (something the size of a particle) is good, Allah will surely multiply it and give a great reward from Him. (D. A. RI, n.d.)

This demonstrates that God's justice is not merely a concept, but an integral part of His existence. In conclusion, the essential nature of God's justice affirms that God is a Being who never acts unjustly and always gives all His creatures equal rights. This understanding not only strengthens faith but also shapes an individual's character and behavior in daily life.

2. The Nature of Fiiliyyah in God's Justice

The fiiliyyah nature of God's justice focuses on God's actions and decisions in regulating human life. Fi'liyah traits are traits that are always related to Allah's will. When Allah wills, He will do something. If Allah wants something, then He will carry it out. (Rodja, 2021). Fi'liyah Attributes: Attributes related to Allah's will in carrying out certain actions, such as creation (al-khalq) and provision (ar-rizq). All these attributes must be believed without resembling creatures (bilā kayf), which confirms that His power has no limits.

This action occurs after the existence of a muqarinah irādah, which is the will that accompanies the event, causing it to occur. This differs from the sabiqah irādah that occurred previously. However, when Allah desires something, He only needs to say "Kun," and it will be realized. As in the Quran, Surah Yasin, verse 82, "When Allah desires something, He says 'Kun (be),' and it immediately becomes." Therefore, Allah does everything according to His will at all times and in all matters related to that will.

In this context, God's justice is seen through various events that occur in the world, both positive and negative. Allah gives fair rewards to each individual based on their deeds, as stated in Surah Al-Zalzalah verses 7-8.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

The translation

Whoever does a good deed as heavy as a particle, he will see (reward) it. who commits evil as heavy as a particle, he will see (retribution) for it. (D. A. RI, n.d.)

In everyday life, there are many examples that show how the fiiliyyah nature of God's justice operates. For example, in the context of social justice, God encourages His people to help and support each other. In Surah Al-Maidah (5:8), Allah commands His people to be fair witnesses and not let hatred of a people encourage them to be unjust.

This shows that God's justice also expects active human participation in creating justice in the world. Another example of the filiiyyah nature of God's justice can be seen in the experiences of individuals facing trials or difficulties. Many people report that the trials they face teach them important values such as patience, perseverance, and empathy for others. In this context, God's justice is seen not only in the final outcome, but also in the process that shapes an individual's character.

Thus, God's inherent justice plays a vital role in human life. God not only provides a balance of rights and obligations but also teaches His people to play an active role in creating justice in the world. This understanding motivates individuals to contribute positively to society and practice the values of justice in their daily lives.

Justice in Social, Legal, Economic and Political Relations

Based on the understanding that all humanity originates from the same source, it is natural for humans to have a sense of brotherhood. This is in line with Allah's word in Surah An-Nisa, verse 1.

God willing **كَانَ** God willing **وَآتَوْا اللَّهَ** God bless you
Translation:

O people, fear your God who created you from one person (Adam) and He created from him his partner (Eve). From both of them, Allah produced many men and women. Fear Allah in Whose name you ask each other and (maintain) family relationships. Indeed, Allah always guards and watches over you. (D. A. RI, n.d.)

This verse emphasizes the importance of fearing God, understanding the background of human creation, and maintaining interpersonal relationships, especially within the family context. Furthermore, it reminds us that God constantly watches over our every action. This understanding forms the moral basis for human behavior and social interactions in everyday life.

a. Justice in law

In the context of social interaction, justice means giving equal treatment to every individual without regard to their background, social position, or wealth. For example, in Surah An-Nisa verse 135, Allah says, "O you who believe, be enforcers of justice, be witnesses for Allah, even against yourselves or against your parents and relatives." This verse shows that justice must be upheld even in the most difficult situations.

In the legal realm, divine justice requires the fair and non-discriminatory application of the law. In Surah Al-Maidah, verse 8, Allah commands Muslims to "act justly, even with those whom we dislike." This indicates that justice must be applied universally, regardless of who is involved. In practice, this means that the judicial system must be able to provide equal protection for all individuals, and there must be no room for corruption or abuse of power.

Social justice in law can also be understood as a norm or rule that binds every political regime in power based on the 1945 constitution. This norm has two dimensions, namely the positive dimension and the negative dimension. The positive dimension demands the primary responsibility of every individual holding state power to direct the potential and all policies taken for the sake of achieving social justice. Meanwhile, the negative dimension requires every holder of state power to avoid and prevent the emergence of injustice. (Sakinah, 2020). In Indonesia, in particular, the implementation of the law is very crucial to increase supervision of legal professionals, such as judges, lawyers, and other law enforcers, to ensure that they carry out their duties with integrity and comply with the principles of justice. (Parloindungan S, 2024)

Within the framework of the contemporary legal system, the values of justice contained in the Qur'an can be implemented through various approaches. First, the concept of social justice outlined in the verses of the Qur'an highlights the importance of protecting vulnerable groups, including women, children, and the poor. (Yuliati & Emahaman, 2024).

b. Economic justice

From an economic perspective, the concept of justice in Islam also emphasizes the equitable distribution of wealth, or balance and harmony, without neglecting one aspect over another. In a worldly context, Islam does not demean those who strive to accumulate as much wealth as possible, as long as this does not cause them to forget Allah Ta'ala, as stated in His word. (Irawan, 2018). One type of economic injustice expressly prohibited in the Qur'an is usury, as explained in Surah Al-Baqarah verse 275, which is seen as detrimental to the weaker party and causing inequality in economic interactions. Prof. Quraish Shihab, in Tafsir Al-Misbah Volume I, explains that Islam permits the practice of buying and selling because this transaction involves the efforts of both parties and provides balanced benefits. The profits obtained from buying and selling are the result of hard work, good management, and the risks that must be faced, whether in the form of profit or loss. All of this is highly dependent on individual skills and prevailing market conditions.

In Surah Al-Hashr, verse 7, Allah states that wealth must be distributed so that it does not circulate only among the wealthy. This creates a more equitable economic system, where every individual has equal access to resources. Ibn Kathir's interpretation reveals that this verse emphasizes the importance of equitable wealth distribution in society to prevent the accumulation of wealth in the hands of a few individuals. This reflects the principle of economic justice, which obliges Muslims to strive to ensure the common good and reduce existing social inequalities. (Imamurrisal, n.d.). In this context, zakat and sadaqah become important instruments for achieving social justice, by encouraging the wealthy to help the less fortunate.

c. Political justice

Political aspects also play a crucial role in the implementation of justice. In Surah Al-Baqarah, verse 188, Allah prohibits the unlawful appropriation of another's property. This emphasizes that justice in the political sphere must prioritize the principles of transparency and accountability. In many cases, political injustice can lead to social discontent and conflict. Therefore, implementing principles of justice in government and politics is crucial for maintaining societal stability. To maintain stability in society, it is necessary to adhere to the principles of upholding justice in Islam, namely:

1. Absolute freedom of the soul. Islam guarantees complete freedom of the soul, encompassing not only the spiritual but also the economic. This freedom aims to free individuals from all forms of slavery, including the cult of personality and fear for life, livelihood, and social status.
2. Perfect human equality. In Islam, there is no distinction between individuals from the nobility and those from the common people. Islam exists to affirm that all humans are one. (Almubarak, 2018)

The application of the principles of justice in daily life is not only focused on legal or social aspects, but also encompasses social interactions and moral values. Every Muslim is expected to uphold justice in their relationships with family, friends, coworkers, and fellow citizens. (Al Jumhur & Nitaliya, 2024). Overall, justice in social, legal, economic, and political relations is an interrelated and inseparable aspect. The application of the principles of divine justice in various aspects of contemporary Muslim society is crucial to creating harmony and prosperity. In this context, justice is not merely a concept, but must be realized in concrete actions that can be felt by all members of society.

The Implications of Quranic Justice in Contemporary Muslim Society

The implications of Quranic justice for contemporary Muslim societies are vast and complex. The divine justice taught in the Quran serves not only as a moral guide but also as a foundation for the formation of better public policies and social systems. In this context, it is important to explore how the principles of justice can be applied in the daily lives of Muslim communities.

One of the significant implications of Quranic justice is in education. Fair and equitable education is the key to creating a prosperous society. In Surah Al-Mujadila verse 11, Allah

says, "Allah will elevate those who believe among you and those who are given knowledge to several degrees." This verse shows that education is one way to achieve social justice. Therefore, efforts to increase access to education for all levels of society must be a priority for the government and educational institutions.

In the economic sphere, the application of Quranic justice can be seen through ethical business practices. In Surah Al-Baqarah, verse 282, Allah instructs His followers to record transactions and refrain from committing fraud. In contemporary Muslim societies, implementing these principles can help create a more transparent and equitable business environment. For example, many companies are beginning to implement principles of corporate social responsibility to ensure that they pursue not only profit but also benefit society.

In the political realm, Quranic justice demands active community participation in decision-making processes. In Surah Ash-Shura, verse 38, Allah teaches the importance of consultation in community affairs. Therefore, contemporary Muslims should be encouraged to participate in elections and other political processes to ensure their voices are heard. This also creates accountability among leaders and encourages them to act in accordance with principles of justice.

Justice is not only a principle enshrined in religious texts, but also serves as the foundation for creating a more comprehensive and adaptive legal system. In the context of Islamic law, justice serves as a moral and ethical guideline that guides the behavior of individuals and society in various dimensions of life. (Rizqi & Nasrulloh, 2024)

Overall, the implications of Quranic justice in contemporary Muslim society are crucial for achieving social well-being and harmony. Applying the principles of justice in various aspects of life, from education and economics to interfaith relations and politics, can help create a more just and prosperous society.

4. Conclusions and Suggestions

The concept of divine justice in the Qur'an, represented by the principle of al-'adl, has profound implications for various aspects of Muslim life. The concept of divine justice enshrined in the Qur'an, through a thematic analysis of al-'adl, demonstrates that justice is a fundamental value in Islamic teachings. Identification of verses that use the word al-'adl illustrates the importance of justice in the lives of individuals and society. God's justice, both in its essential and intrinsic qualities, provides a strong foundation for Muslims to apply the principle of justice in various aspects of life, including social, legal, economic, and political aspects.

In the context of contemporary Muslim society, the implementation of divine justice can be seen through efforts to increase access to education, ethical business practices, interfaith dialogue, and active participation in politics. These are all concrete steps that can help realize justice in everyday life. Therefore, justice is not merely a theoretical concept but must be realized in concrete actions that can be felt by all members of society. It is important for Muslims to continue to explore and understand the principles of justice in the Koran, and apply them in everyday life. Only in this way, we can create a society that is just, prosperous and in accordance with Islamic values.

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