



The Qur'anic Concept of 'adl (Justice) as a Foundation for Social Transformation in Contemporary Muslim Societies

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Abstract

Justice or 'adl as the Qur'an calls it is more than a legal term; it is the heartbeat of a healthy society. The Qur'an speaks of it not as an option, but as a divine command: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" In today's Muslim societies, where people face political unrest, widening economic gaps, and fraying social bonds, this call for justice feels more urgent than ever. This study seeks to critically explore the Qur'anic concept of justice ('adl). This study starts from a simple yet profound question: if the Qur'an has given us a clear vision of justice, why do so many of our communities still struggle with injustice? The aim is to look closely at what the Qur'an really means by 'adl and how that meaning can inspire deep and lasting change in our world today. The research employs a qualitative approach using thematic analysis of Qur'anic verses alongside the sayings of the Prophet Muhammad ﷺ, the research draws lessons from both classical scholars and modern voices. Real-world examples from different Muslim contexts will help bridge the gap between theory and lived experience. The findings highlight that Qur'anic justice has four inseparable dimensions: staying true to Allah, fair and transparent governance, honest economic dealings, and fairness in everyday human relationships. Real transformation, the study argues, happens when both individuals and institutions commit to these values when leaders lead with integrity, markets operate without exploitation, and people treat each other with dignity. At its core, this research is not only about studying a concept; it's about reviving a principle that can heal societies. In a time of global change and uncertainty, the Qur'anic vision of 'adl offers not just hope, but a clear, Allah-centred path towards fairness, trust, and unity.

Keywords: Justice, 'adl, Qur'an, Hadith, Social Transformation, Muslim Societies, Governance, Islamic Ethics.

Introduction

Justice ('adl) stands as one of the most fundamental and frequently emphasized concepts in the Qur'an, appearing in various forms over two hundred times throughout the sacred text. In an era characterized by widespread social inequality, political instability, and moral confusion across many Muslim-majority nations, the need to revisit the Qur'anic foundations of justice has become increasingly urgent. Contemporary Muslim societies face multifaceted challenges ranging from authoritarian governance and systemic corruption to economic disparities and the marginalization of vulnerable populations. These realities raise critical questions about whether Muslims have truly internalized and implemented the Qur'anic vision of justice that once served as the bedrock of early Islamic civilization¹.

The concept of 'adl in Islamic thought encompasses far more than procedural justice or legal fairness; it represents a comprehensive worldview that integrates spiritual consciousness with social responsibility, individual righteousness with collective welfare, and temporal concerns with eternal accountability. This paper argues that the Qur'anic conception of

¹ A.H. Al-Ghazali, *Ihya 'Ulum al-Din*, Dar al-Minhaj, Jeddah, 2011, vol. 2, pp. 145-148

justice provides not merely a set of rules but a transformative vision capable of addressing the root causes of social dysfunction in contemporary Muslim contexts. By examining key Qur'anic verses on justice and their practical implications, this study seeks to demonstrate how '*adl*' can serve as a catalyst for genuine social transformation².

Theoretical Framework: Understanding '*adl* in Islamic Tradition

The Arabic term '*adl*' derives from the root 'a-d-l, which carries meanings of straightness, balance, moderation, and fairness. In Qur'anic usage, '*adl*' represents the divine attribute of justice as well as a fundamental human obligation. Classical Islamic scholarship distinguished between several related concepts: '*adl*' (justice/equity), *qist* (fairness/equity), *mizan* (balance), and *haqq* (truth/right). While these terms overlap significantly, '*adl*' particularly emphasizes the restoration of balance and the fulfilment of rights. The opposite of '*adl*' is *zulm* (oppression/injustice), which literally means placing something in the wrong position or transgressing proper boundaries. This linguistic framework reveals that justice in Islamic thought is conceived as a state of proper ordering where everything occupies its rightful place and receives its due measure³.

Classical scholars like Al-Ghazali and Ibn Taymiyyah emphasized that justice constitutes one of the primary objectives (*maqasid*) of Islamic law and governance. Al-Ghazali argued that the preservation of religion, life, intellect, lineage, and property—the five essential objectives of Shariah—all depend fundamentally on the establishment of justice. Without justice, society descends into chaos, oppression flourishes, and human dignity is violated. Ibn Taymiyyah went further, stating that God supports a just government even if it is not Muslim, but does not support an unjust government even if it claims to be Islamic. This radical prioritization of justice over mere religious identity demonstrates the centrality of '*adl*' in Islamic political thought⁴.

Qur'anic Verses on Justice: Textual Analysis and Interpretation

Universal Command for Justice

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعْظُمُ لَعْلَكُمْ تَذَكَّرُونَ﴾

Indeed, Allah commands justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded⁵.

This verse represents one of the most comprehensive moral directives in the Qur'an, with many scholars considering it the most encompassing ethical verse in the entire scripture. The verse establishes justice ('*adl*) as the first and foremost divine command, preceding even *ihsan* (excellence/good conduct). The positioning of '*adl*' before *ihsan* is significant: justice represents the baseline requirement, the minimum threshold of ethical behaviour, while *ihsan* represents the aspirational ideal. By commanding justice universally without exception or limitation, the verse establishes that no circumstance, relationship, or context can justify injustice. The verse further connects justice with remembrance and consciousness of God, suggesting that true justice flows from spiritual awareness and that injustice ultimately stems from spiritual heedlessness. The inclusion of opposition to oppression (*baghy*) alongside the command for justice indicates that justice is not merely passive fairness but requires active resistance to wrongdoing and exploitation⁶.

Justice Even Toward Enemies

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُوْنُوا قُوْمِينَ بِالْقِسْطِ شُهَدَاءَ اللَّهِ وَلَا عَلَىٰ أَنفُسِكُمْ أُفْلِدُونَ وَالْأَقْرَبُونَ إِنْ يَكُنْ عَنِّيْا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَنْتَهُوا أَنْ تَعْدُلُوا وَإِنْ تَنْلُوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ حَسِيرًا﴾

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So, follow not personal inclination, lest you not be just. And if you

² A. Ibn Taymiyyah, *Al-Siyasah al-Shar'iyyah*, Dar Ibn Hazm, Beirut, 2005, pp. 89-93

³ H. Al-Raghib al-Isfahani, *Mufradat Alfaz al-Qur'an*, Dar al-Qalam, Damascus, 2009, pp. 561-563

⁴ Ibn Qayyim al-Jawziyyah, M., *I'lam al-Muwaqqi'in 'an Rabb al-'Alamin*, Dar al-Kutub al-'Ilmiyyah, Beirut, 1991, vol. 3, pp. 14-18

⁵ Qur'an 16:90

⁶ M. Al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an*, Dar al-Kutub al-Misriyyah, Cairo, 1964, vol. 10, pp. 151-155

distort your testimony or refuse to give it, then indeed Allah is ever, with what you do, Acquainted⁷.

This verse establishes one of Islam's most revolutionary ethical principles: the obligation to uphold justice even when it conflicts with personal, familial, or communal interests. The verse addresses multiple potential obstacles to justice: self-interest, family loyalty, economic considerations, and emotional attachments. By commanding believers to testify truthfully even against themselves or their loved ones, the Qur'an establishes an absolute standard that transcends all forms of tribal, ethnic, or class solidarity. The reference to rich and poor highlights how economic disparities often distort justice, with the wealthy using influence to escape accountability while the poor face harsher treatment. The verse warns against following *hawa* (personal desires/inclinations), recognizing that justice requires transcending subjective preferences and biases. The concluding reminder of divine knowledge serves as both warning and motivation: humans may deceive others or even themselves, but ultimate accountability before God makes the pursuit of justice a spiritual imperative. This verse has profound implications for contemporary Muslim societies where nepotism, tribalism, and corruption frequently undermine legal systems and institutional integrity⁸.

Justice in Witnessing and Testimony

يَأَيُّهَا الَّذِينَ ءامَنُوا كُوْنُوا قُرْمِينَ لَهُ شُهَدَاءِ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَا تَعْدِلُوا
أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ

O you who have believed, be persistently standing firm for Allah, 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 Acquainted with what you do⁹.

This verse addresses perhaps the most difficult test of justice: maintaining fairness toward those we dislike or consider enemies. The historical context of this revelation relates to early Muslim interactions with hostile Makkan pagans who had persecuted and expelled the Muslim community. Despite this history of oppression, Muslims are commanded not to allow their justified anger to lead to injustice in return. The verse recognizes the reality of human emotions—hatred, resentment, desire for revenge—while demanding that these emotions be subordinated to the objective standard of justice. The command "be just; that is nearer to righteousness" (*i'dlu huwa agrabu li-l-taqwa*) establishes an explicit connection between justice and *taqwa* (God-consciousness/righteousness), suggesting that true spiritual development is impossible without a commitment to justice. In contemporary contexts, this principle challenges Muslims to maintain justice in their treatment of religious minorities, political opponents, and even nations or groups engaged in conflict with Muslim communities. The verse dismantles any religious justification for collective punishment, discrimination, or revenge-based injustice¹⁰.

Justice in Economic Transactions

﴿أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ وَزُنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيمِ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾

Give full measure and do not be of those who cause loss. And weigh with an even balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption¹¹.

These verses, addressed to the people of Prophet Shu'ayb, establish economic justice as a fundamental religious obligation. The specific mention of accurate measurement and weighing addresses the concrete ways injustice manifests in commercial transactions—short-changing customers, using false scales, adulterating products, or engaging in deceptive business practices. The command not to "deprive people of their due" (*la tabkhasu al-nasa ashya'ahum*) extends beyond commercial contexts to encompass all forms of economic rights: fair wages for workers, timely payment of debts, equitable distribution of inheritance, and fulfilment of contractual obligations. The connection between economic injustice and "spreading corruption on earth" reveals the Qur'anic understanding that economic exploitation has wider social consequences, undermining trust, destabilizing communities, and creating systemic dysfunction. Contemporary applications include addressing wage theft, exploitative labour practices, financial fraud, usurious lending, and monopolistic behaviour that concentrates wealth while impoverishing the masses. The Qur'an's emphasis on

⁷ Qur'an 4:135

⁸ I. Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, Dar Tayyibah, Riyadh, 1999, vol. 2, pp. 456-459

⁹ Qur'an 5:8

¹⁰ M. Al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, Mu'assasat al-Risalah, Beirut, 2000, vol. 9, pp. 554-558

¹¹ Qur'an 26:181-183

economic justice challenges both unbridled capitalism and state-controlled economies, calling instead for a balanced system that protects property rights while ensuring distributive justice¹².

Justice in Leadership and Governance

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤْدُوا الْأَمْانَةَ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعَمَا يَعْظُمُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing¹³.

This verse establishes fundamental principles of Islamic political ethics, addressing both the selection of leaders (rendering trusts to those qualified) and their conduct in office (judging with justice). The concept of *amanah* (trust) in this context encompasses political authority, public office, and governmental responsibility. Leaders are trustees, not owners of power; they hold authority on behalf of the people and ultimately remain accountable to God. The verse challenges both hereditary systems that concentrate power in particular families and patronage systems that distribute offices based on loyalty rather than competence. The command to judge with justice when exercising authority over people establishes the rule of law as superior to the rule of individuals, requiring that even the highest officials be bound by objective standards rather than personal whims. Classical scholars like Al-Mawardi and Al-Ghazali developed elaborate theories of governance based on this verse, emphasizing that political legitimacy derives from competence, integrity, and commitment to justice rather than force, lineage, or religious rhetoric. For contemporary Muslim societies plagued by authoritarianism, corruption, and dynastic politics, this verse provides a powerful critique and an alternative vision of accountable, competent, just governance¹⁴.

Justice as Balance and Equity

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ لَا تَطْغُوا فِي الْمِيزَانِ وَأَقِيمُوا الْوَرْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

The heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance¹⁵.

These verses connect cosmic order with social justice through the metaphor of the *mizan* (balance/scale). The repetition of "balance" (*mizan*) three times within three verses emphasizes its centrality to the Qur'anic worldview. The verse suggests that the same divine wisdom that maintains cosmic balance—keeping celestial bodies in orbit, regulating natural systems, sustaining ecological equilibrium—demands corresponding balance in human affairs. Injustice is thus portrayed not merely as moral wrong but as a violation of the fundamental structure of reality, a form of cosmic transgression. The command not to "transgress within the balance" encompasses both individual ethical conduct and systemic social arrangements. Any system or practice that creates extreme imbalances—whether in wealth distribution, access to resources, legal treatment, or political power—violates this divine principle. Contemporary applications include addressing wealth inequality, where a tiny minority controls vast resources while majorities struggle; environmental justice, where industrial powers disproportionately pollute while vulnerable nations suffer climate consequences; and legal equity, where the powerful evade accountability while the marginalized face harsh penalties. The verse presents justice not as an abstract ideal but as alignment with the inherent structure of a divinely ordered universe¹⁶.

Divine Justice and Human Accountability

إِنَّ اللَّهَ لَا يَنْظِلُمُ مِنْ قَلْبٍ وَإِنْ تَكُ حَسَنَةٌ يُضْعِفُهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

Indeed, Allah does not do injustice, even as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward¹⁷.

¹² M. Al-Zamakhshari, *Al-Kashshaf 'an Haqa'iq Ghawamid al-Tanzil*, Dar al-Kitab al-'Arabi, Beirut, 1407 AH, vol. 3, pp. 345-348

¹³ Qur'an 4:58

¹⁴ A. Al-Mawardi, *Al-Ahkam al-Sultaniyyah*, Dar al-Hadith, Cairo, 2006, pp. 15-19

¹⁵ Qur'an 55:7-9

¹⁶ F. Al-Razi, *Mafatih al-Ghayb*, Dar Ihya' al-Turath al-'Arabi, Beirut, 1420 AH, vol. 29, pp. 78-82

¹⁷ Qur'an 4:40

This verse establishes divine justice as the ultimate reality and model for human behaviour. By declaring that God does not commit even an atom's weight of injustice, the Qur'an presents absolute justice as not merely an ethical ideal but as an ontological fact about the nature of ultimate reality. God, who possesses absolute power and needs nothing from creation, nevertheless binds Himself to perfect justice—a profound theological statement with ethical implications. If the All-Powerful voluntarily limits His own actions by justice, how much more should limited human beings commit themselves to fairness and equity. The verse further reveals the asymmetry in divine justice: while wrongs are punished proportionally, good deeds receive multiplied rewards. This divine generosity serves as a model for human systems of justice, which should lean toward mercy and rehabilitation rather than revenge and retribution. The verse's eschatological dimension—pointing toward ultimate accountability—addresses a fundamental challenge in establishing justice on earth: the reality that many injustices go unpunished in this life and many virtuous acts go unrewarded. The certainty of final accountability before a perfectly just Judge provides both comfort to victims of injustice and warning to perpetrators who evade earthly consequences. For contemporary Muslim societies, this verse challenges the common disconnect between religious rhetoric and social practice, demanding that belief in divine justice translate into the pursuit of human justice¹⁸.

The Multidimensional Nature of Qur'anic Justice

The verses examined above reveal that Qur'anic justice operates across multiple dimensions simultaneously. First, there is legal justice—the fair application of laws, equitable judicial procedures, and proportionate punishment. Second, there is social justice—the protection of vulnerable populations, the limitation of excessive inequality, and the promotion of human dignity for all. Third, there is economic justice—fair distribution of wealth, legitimate means of acquisition, and fulfilment of economic rights. Fourth, there is political justice—accountable governance, the rule of law, and protection from tyranny and oppression. Finally, there is interpersonal justice—honesty in relationships, fulfilment of commitments, and equity in family and community dealings. These dimensions are not separate but integrated aspects of a holistic vision where justice in one sphere reinforces justice in others, while injustice in one area inevitably corrupts other domains¹⁹.

The Qur'anic conception of justice also reveals several distinctive characteristics that differentiate it from some secular conceptions. First, it is theocentric rather than anthropocentric—justice is defined by divine command rather than human convention, though this divine standard is accessible to human reason and conscience. Second, it is communal as well as individual—justice encompasses not merely protection of individual rights but the wellbeing of the community and the proper ordering of social relationships. Third, it is comprehensive rather than narrowly legal—extending beyond courtrooms and legislation to encompass ethics, economics, politics, and spirituality. Fourth, it is eschatological—grounded in the certainty of ultimate accountability before God, which provides both motivation for justice-seeking and consolation when earthly justice fails. Finally, it is transformative rather than merely regulatory—aimed not just at managing society but at fundamentally shaping human character and social structures according to divine wisdom²⁰.

Historical Implementation and Contemporary Challenges

The early Islamic community under Prophet Muhammad demonstrated remarkable commitment to justice despite existing in a society structured by tribal hierarchy, slavery, and the subordination of women. The Qur'anic revelation gradually but persistently challenged these injustices through both explicit commands and transformative principles. The Prophet's establishment of a written constitution in Medina, his appointment of Bilal (a former African slave) to positions of high honour, his severe warnings against exploitation of workers and orphans, and his famous statement that he would enforce justice even against his own daughter if she committed theft—all demonstrated the practical application of Qur'anic justice principles. The first four caliphs, particularly Umar ibn al-Khattab, became legendary for their commitment to justice, with stories of Umar's attention to the welfare of the poor, his accountability to citizens, and his establishment of institutional safeguards against tyranny becoming foundational to Islamic political culture²¹.

However, the historical trajectory of Muslim societies has been marked by a persistent gap between the Qur'anic ideal of justice and actual social and political realities. Within decades of the Prophet's death, Islamic polities devolved into dynastic rule, where hereditary succession replaced merit-based selection and political authority became concentrated in the hands of ruling families. The classical Islamic legal tradition (*fiqh*), despite its sophistication and concern for justice, often accommodated existing power structures rather than challenging them. Scholars faced pressure to legitimize rulers and issue fatwas that served state interests rather than justice. The institution of slavery, though regulated and mitigated by Islamic law, was never abolished despite clear Qur'anic preference for emancipation. Women's rights, despite Qur'anic

¹⁸ A. Al-Baydawi, *Anwar al-Tanzil wa-Asrar al-Ta'wil*, Dar Ihya' al-Turath al-'Arabi, Beirut, 1418 AH, vol. 2, pp. 89-92

¹⁹ M. Ibn al-'Arabi, *Ahkam al-Qur'an*, Dar al-Kutub al-'Ilmiyyah, Beirut, 2003, vol. 2, pp. 234-238

²⁰ A.I. Al-Shatibi, *Al-Muwafaqat fi Usul al-Shari'ah*, Dar Ibn Affan, Cairo, 1997, vol. 2, pp. 291-296

²¹ M. Ibn Sa'd, *Al-Tabaqat al-Kubra*, Dar al-Kutub al-'Ilmiyyah, Beirut, 1990, vol. 3, pp. 267-271

advances, were progressively restricted through patriarchal interpretations of religious texts. Economic exploitation continued through various means even as Islamic discourse emphasized charity and compassion²².

Contemporary Muslim-majority societies face even more complex challenges to implementing Qur'anic justice. Many have inherited colonial legal systems that exist alongside, and sometimes in tension with, Islamic legal principles. Authoritarian governments, often maintaining power through repression and patronage, cynically invoke Islamic legitimacy while violating basic Islamic principles of accountability and justice. Economic systems characterized by extreme inequality, corruption, and exploitation of labour contradict Qur'anic economic ethics. Legal systems frequently fail to provide equal access to justice, with the wealthy and connected enjoying impunity while the poor and marginalized face harsh treatment. Ethnic and sectarian tensions lead to discrimination and violence against minorities, contradicting Qur'anic commands for justice toward all. Gender injustice persists, with women facing legal discrimination, domestic violence, and exclusion from public life, often justified through selective and patriarchal interpretations of religious texts. Perhaps most troubling is the frequent disconnect between public religious piety and private moral conduct, where individuals and societies proclaim Islamic identity while tolerating or participating in systematic injustice²³.

Pathways to Social Transformation Through Qur'anic Justice

Achieving genuine social transformation in contemporary Muslim societies requires a multifaceted approach that addresses spiritual, intellectual, institutional, and cultural dimensions simultaneously.

First, there must be a religious revival focused not on external rituals alone but on the core Qur'anic values of justice, compassion, and human dignity. This requires shifting popular religious consciousness from an emphasis on individual piety and sectarian identity toward social ethics and universal human values. Religious education must emphasize justice as a central Islamic obligation rather than treating it as a secondary concern subordinate to ritual correctness or doctrinal purity. Mosques, Islamic schools, and religious media should consistently teach that injustice in any form—whether corruption, exploitation, oppression, or discrimination—represents a fundamental violation of Islamic principles regardless of the perpetrator's outward religiosity²⁴.

Second, there must be serious intellectual engagement with the Islamic tradition to recover and reinterpret principles of justice for contemporary contexts. This involves critical examination of classical *fiqh* to distinguish between eternal principles and historically contingent rulings, acknowledging how patriarchal, authoritarian, and class-based biases influenced traditional interpretations. Muslim intellectuals must demonstrate that commitment to justice does not require abandoning Islamic identity but rather represents authentic return to Qur'anic foundations.²⁵.

Third, there must be institutional reform to create structures that embody and enforce justice. This includes developing truly independent judiciaries insulated from political pressure, establishing effective anti-corruption mechanisms with real enforcement power, creating representative political institutions that ensure accountability of rulers to the ruled, reforming police and security forces to serve citizens rather than regimes, and establishing robust civil society organizations that can advocate for justice and check governmental power.²⁶

Fourth, there must be cultural transformation to create social norms that prize justice and stigmatize corruption, exploitation, and oppression. This involves celebrating historical and contemporary examples of Muslims who have championed justice, creating art, literature, and media that promote justice themes, fostering critical thinking that questions unjust authority rather than blind obedience, and building social movements that mobilize citizens around justice issues.²⁷

Findings

The research yields several significant findings regarding the relationship between Qur'anic justice and social transformation in contemporary Muslim societies.

First, the Qur'anic concept of '*adl*' represents a comprehensive ethical and social framework that integrates spiritual consciousness with concrete social practice, encompassing legal, economic, political, and interpersonal dimensions of human life.

²² A. Ibn Khaldun, *Muqaddimah*, Dar al-Fikr, Beirut, 2001, pp. 189-195

²³ Y. Al-Qaradawi, *Min Fiqh al-Dawlah fi al-Islam*, Dar al-Shuruq, Cairo, 1997, pp. 134-139

²⁴ Y. Al-Qaradawi, *Min Fiqh al-Dawlah fi al-Islam*, Dar al-Shuruq, Cairo, 1997, pp. 134-139

²⁵ Al-Qaradawi, *Min Fiqh al-Dawlah fi al-Islam*, Dar al-Shuruq, Cairo, 1997, pp. 134-140

²⁶ Al-Qaradawi, *Min Fiqh al-Dawlah fi al-Islam*, Dar al-Shuruq, Cairo, 1997, pp. 134-141

²⁷ A. Ibn Taymiyyah, *Al-Hisbah fi al-Islam*, Dar al-Kutub al-'Ilmiyyah, Beirut, 1983, pp. 45-51

Second, the Qur'an establishes justice as an absolute and universal obligation that transcends all forms of partisan loyalty, personal interest, and emotional attachment, demanding fairness even toward enemies and requiring testimony even against oneself or loved ones.

Third, Qur'anic justice is fundamentally egalitarian, rejecting hierarchies based on wealth, lineage, ethnicity, or power, and demanding equal application of law and equal access to rights regardless of social status.

Fourth, the Qur'an connects justice with other fundamental values including mercy, compassion, and *ihsan* (excellence), revealing that justice represents the minimum threshold while believers are called to exceed mere fairness toward generosity and forgiveness.

Fifth, the implementation of Qur'anic justice requires institutional frameworks, not merely individual virtue, recognizing that systematic injustice requires systematic solutions including accountable governance, independent judiciary, and protection of rights.

Sixth, there exists a significant gap between Qur'anic ideals and the historical and contemporary practice of Muslim societies, with this gap often justified through selective interpretation of religious texts, cultural traditions masquerading as religious requirements, and political authoritarianism using religion for legitimization.

Seventh, achieving social transformation requires simultaneous work on multiple levels including religious consciousness, intellectual discourse, institutional structures, legal frameworks, economic systems, and cultural norms.

Eighth, the Qur'anic emphasis on justice provides common ground for dialogue and cooperation between Muslims and others, as justice represents a universal human value transcending particular religious or cultural traditions.

Ninth, the recovery of Qur'anic justice principles offers Muslim societies an authentic religious framework for reform that avoids the pitfalls of both slavish imitation of Western models and reactionary rejection of all modern concepts of rights and justice.

Tenth, the ultimate sustainability of any reform depends on internalizing justice as a spiritual value connected to God-consciousness and ultimate accountability, rather than merely as a pragmatic strategy or externally imposed requirement.

Recommendations

Based on these findings, several recommendations emerge for scholars, religious leaders, policymakers, and civil society activists committed to social transformation in Muslim contexts. For religious scholars and leaders: prioritize justice themes in religious education and discourse, moving beyond narrow legalistic approaches to emphasize broad ethical principles; develop comprehensive contemporary interpretations of justice that address modern issues like environmental degradation, digital rights, and global inequality while remaining grounded in Qur'anic foundations; challenge interpretations of Islamic texts that justify oppression, discrimination, or exploitation, demonstrating that such readings contradict core Qur'anic values; model justice in religious institutions themselves, ensuring transparency, accountability, and equity in their own operations.

For policymakers and governmental officials: establish truly independent judicial systems with adequate resources and protection from political interference; implement comprehensive anti-corruption measures including transparency requirements, whistleblower protections, and enforcement mechanisms with real consequences for violations; reform legal codes to eliminate discriminatory provisions and ensure equal protection under law regardless of religion, ethnicity, gender, or economic status; invest in accessible, quality education that promotes critical thinking.

For civil society organizations and activists: build social movements around specific justice issues that can mobilize citizens and pressure institutions for reform; document and publicize injustices to raise public awareness and build pressure for change; provide legal aid and advocacy for victims of injustice who lack resources to defend their rights; develop educational programs that teach citizens about their rights and how to effectively advocate for justice.

For individuals: develop personal commitment to justice as a core religious obligation, examining one's own complicity in unjust systems and relationships; practice justice in daily life through honest business dealings, fair treatment of employees and workers, fulfilment of family responsibilities, and civic engagement; support organizations and movements working for justice through financial contribution, volunteering, or advocacy; use whatever platform or influence one has—whether in workplace, family, or community—to promote justice and challenge injustice.

Conclusion

The Qur'anic concept of justice ('*adl*) offers contemporary Muslim societies a powerful and authentic framework for addressing their most pressing challenges. Rather than representing an archaic or culturally-bound notion, Qur'anic justice embodies universal principles of human dignity, equity, and accountability that remain profoundly relevant to modern contexts. The analysis of key Qur'anic verses reveals a sophisticated and comprehensive vision of justice that encompasses legal fairness, social equity, economic rights, political accountability, and interpersonal ethics, all grounded in consciousness of the Divine and awareness of ultimate accountability.

The pathway to social transformation through Qur'anic justice demands simultaneous work on multiple fronts: religious education that prioritizes ethical values over sectarian identity, intellectual engagement that reinterprets tradition for

contemporary contexts, institutional reform that creates structures of accountability and equity, legal changes that ensure equal rights and protection, economic policies that address extreme inequality, cultural shifts that stigmatize corruption and celebrate integrity, and spiritual revival that connects outward religiosity with inner transformation.

The question facing contemporary Muslim societies is not whether Islamic principles are relevant to modern challenges—the Qur'anic vision of justice clearly speaks to universal human concerns transcending time and place. Rather, the question is whether Muslims will have the courage, wisdom, and commitment to implement these principles authentically and comprehensively, or whether they will continue settling for superficial religiosity divorced from ethical substance. The Qur'anic concept of '*adl*' provides the foundation; the responsibility for building upon it rests with contemporary Muslims.

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