

**Verses in the Qur'an
about Adl (عدل) -
Insaaf (Justice) -
Compiled**

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Verses in the Qur'an about Adl (عدل) - Justice

‘Adl (عدل) - an Arabic Word meaning Insaaf ‘Justice’

Adl (عدل) is an Arabic word meaning insaaf (justice) in Urdu. It is an important aspect of Islam.

Justice is one of the characteristics of Allah. The Quran considers justice to be a supreme virtue.

Allah does not deny the prayers of three people and one of them is that of Adil Badshah (Ruler doing justice). It is not only for Muslims but for all in general. If it is the case of Muslim and the other party is Non-Muslim, the justice should be done even if it is going to be in favour of Non-Muslim. Justice among people will bring peace in the society.

Presently due to dual standards followed by people there are problems in the world at all levels.

‘Adl (عدل) is an Arabic word meaning ‘justice’. Adl is essentially part of Tawheed. Belief that God is Just, He will reward or punish any person according to his deeds and thus the notion of predestination (where all decisions are God’s and not anyone else’s) in one’s deeds does not exist. It is absolutely forbidden in Islam to believe that the Almighty, Merciful Allah planned our destiny and that the good and the bad are just His Will and there is no choice for us between them (Nauzubillah).

“Verily, Allaah commands ‘Adl (fairness, equity, justice) Ihsaan (excellence in servitude to Allaah, benevolence towards people, graciousness in dealings) and giving to those close to you, while He forbids Fahshaa (lewdness, indecency, licentiousness, immorality), Munkar (bad actions, undesirable activities, generally unaccepted behaviour, not fulfilling one’s obligations), and Baghy (rebellion, transgressing limits, exploiting or violating others’ rights, abuse of authority or freedom). He admonishes you so that you heed the advice.”

(An-Nahl 16:90)

Those who ascribe to such lies do so because they want to blame their own evils on Allah and claim the good for themselves! Although the attribute of Allah’s Justice is not a separate entity of Allah for certainly the Almighty God can never be compartmentalized nor defined in any relative terms, it is nonetheless absolutely compulsory to believe and fully understand the importance of this attribute in Islam so as not to allow the evil suggestions of Iblees/Shaytan (curse of Allah be upon him and his progeny) and his companions from leading us astray.

The Messenger of Allaah also said: “The fair and just people who are equitable: in passing judgments, in dealing with their family members and in using the authority delegated to them, will be on the pulpits of Noor in the audience of Allaah SWT.”

(‘Abdullah Ibn ‘Umar in Muslim)

The Islamic concept of ‘Adl is very comprehensive and implies fairness and equity in every thing a person says or does. It covers the comments we make, the judgments we pass, the way we handle our responsibilities and obligations to others, the way we deal with people, the way we handle differences,

the way we treat others whether they are members of our family, friends, relatives, strangers or enemies. Fairness, equity and justice must be a hallmark of our behaviour in all of these areas.

“And when you speak, be just, even if it concerns a close relative.”

(Al-An’aam 6:152)

“O believers! Have Taqwa and say only the words that are appropriate.”

(Al-Ahzaab 33:70)

“So, those who do not repent, they indeed are the Zhaalimeen (unjust, wrongdoers, inequitable, transgressors).”

(Al-Hujuraat 49:11)

Practice of justice is such an important Islamic requirement that the Messenger of Allaah gave detailed instructions on how to ensure that justice is carried out. There are many other Ahaadeeth in which the Prophet emphasized: the need to listen to both parties properly before arriving at a decision; basing the decision on evidence, not on claim; not giving a verdict or passing a judgement when angry; etc. Justice is not possible without credible witnesses; hence he emphasized on the need of giving true witness as well as provided guidelines for accepting witnesses and oaths.

“O believers, be the enforcers/establishers of justice, giving witness for the sake of Allaah, even if it is against yourselves, your parents or your kith and kin. Whether they are rich or poor, Allaah has more rights than any on them. Do not let pursuing your desires come in the way of being just.”

(An-Nisaa 4:135)

It stresses the doing of what is right because it is the truth and The Truth represents one of the ninety-nine “beautiful names” of God. As a reflection of His attributes of *Al-’Adl* (The Just One) and *Al-Muqsit* (The Upholder of Equity), we are urged to establish justice and deal with all in a manner that assures equity, fairness and balance and safeguards the rights, property, honor and dignity of all people. God assures us that even though He is All-Powerful and none can challenge His Authority, He deals with all with truth, kindness, justice, and the rights of none will be transgressed on the Day of Judgment.

“Surely Allah wrongs not even of the weight of an atom”

[Suran Nisa: 40]

The root meanings of the word *’Adl* include the sense of Justice, Equity, Fairness, Non-Discrimination, Counter-Balance, to Rectify, Put in Order, Even-ness, Proportion and the like. When Prophet Muhammad (SAW) said “help the oppressor and the oppressed”, he was stressing this same concept meaning help the oppressor from oppressing others.

“...and Allah wills no injustice to the world”

[Surah al-Imran: 108]

https://en.wikipedia.org/wiki/Justice_in_the_Quran

Justice in Islam

Description: Justice as a basic objective of Islam and a moral virtue, and the standard of justice envisaged by the Quran.

The Meaning of Justice

In the Islamic worldview, justice denotes placing things in their rightful place. It also means giving others equal treatment. In Islam, justice is also a moral virtue and an attribute of human personality. Justice is close to equality in the sense that it creates a state of equilibrium in the distribution of rights and duties, but they are not identical. Sometimes, justice is achieved through inequality, like in unequal distribution of wealth. The Prophet of Islam declared:

“There are seven categories of people whom God will shelter under His shade on the Day when there will be no shade except His. [One is] the just leader.”(*Saheeh Muslim*)

God spoke to His Messenger in this manner:

“O My slaves, I have forbidden injustice for Myself and forbade it also for you. So avoid being unjust to one another.” (*Saheeh Muslim*)

Thus, justice represents moral rectitude and fairness, since it means things should be where they belong.

The Importance of Justice

The Quran, the sacred scripture of Islam, considers justice to be a supreme virtue. It is a basic objective of Islam to the degree that it stands next in order of priority to belief in God’s exclusive right to worship (*Tawheed*) and the truth of Muhammad’s prophethood. God declares in the Quran:

“God commands justice and fair dealing...” (Quran 16:90)

And in another passage:

“O you who believe, be upright for God, and (be) bearers of witness with justice!...” (Quran 5:8)

Therefore, one may conclude that justice is an obligation of Islam and injustice is forbidden.

The centrality of justice to the Quranic value system is displayed by the following verse:

“We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people...” (Quran 57:25)

The phrase ‘Our Messengers’ shows that justice has been the goal of all revelation and scriptures sent to humanity. The verse also shows that justice must be measured and implemented by the standards and guidelines set by revelation. Islam’s approach to justice is comprehensive and all-embracing. Any path that leads to justice is deemed to be in harmony with Islamic Law. God has demanded justice and, although He has not

prescribed a specific route, has provided general guidelines, on how to achieve it. He has neither prescribed a fixed means by which it can be obtained, nor has He declared invalid any particular means or methods that can lead to justice. **Therefore, all means, procedures, and methods that facilitate, refine, and advance the cause of justice, and do not violate the Islamic Law are valid.**^[1]

Equality in Justice

The Quranic standards of justice transcend considerations of race, religion, color, and creed, as **Muslims are commanded to be just to their friends and foes alike, and to be just at all levels, as the Quran puts it:**

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, and your relatives, or whether it is against the rich or the poor...” (Quran 4:135)

According to another Quranic passage:

“Let not the hatred of a people swerve you away from justice. Be just, for this is closest to righteousness...” (Quran 5:8)

With regards to relations with non-Muslims, the Quran further states:

“God does not forbid you from doing good and being just to those who have neither fought you over your faith nor evicted you from your homes...” (Quran 60:8)

The scholars of the Quran have concluded that these rulings apply to all nations, followers of all faiths, as a matter of fact to all humanity.^[2] In the view of the Quran, justice is an obligation. That is why the Prophet was told:

“...If you judge, judge between them with justice...” (Quran 5:42)

“We have revealed to you the scripture with the truth that you may judge between people by what God has taught you.” (Quran 4:105)

Furthermore, the Prophet was sent as a judge between peoples, and told:

“...Say: I believe in the Scripture, which God has sent down, and I am commanded to judge justly between you...” (Quran 42:15)

The Quran views itself as a scripture devoted mainly to laying down the principles of faith and justice. The Quran demands that justice be met for all, and that it is an inherent right of all human beings under Islamic Law.^[3]

The timeless commitment of the Quran to the basic standards of justice is found in its declaration:

“And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words.” (Quran 6:115)

To render justice is a trust that God has conferred on the human being and, like all other trusts, its fulfillment must be guided by a sense of responsibility beyond mere conformity to set rules. Thus, the Quran states:

“God commands you to render trusts to whom they are due, and when you judge between people, judge with justice...” (Quran 4:58)

The reference to justice which immediately follows a reference to fulfillment of trusts indicates that it is one of the most important of all trusts.^[4]

Justice and the Self

The Quranic concept of justice also extends justice to being a personal virtue, and one of the standards of moral excellence that a believer is encouraged to attain as part of his God-consciousness. God says:

“...Be just, for it is closest to God-consciousness...” (Quran 5:8)

The Prophet himself instructed:

“Be conscious of God and be just to your children.”^[5]

The Quran tells the believers:

“...When you speak, speak with justice, even if it is against someone close to you...” (Quran 6:152)

Specific Examples of Justice Encouraged in the Quran

The Quran also refers to particular instances and contexts of justice. One such instance is the requirement of just treatment of orphans. God says:

“And approach not the property of the orphan except in the fairest way, until he [or she] attains the age of full strength, and give measurement and weight with justice...” (Quran 6:152, also see 89:17, 93:9, and 107:2)

Fair dealings in measurements and weights, as mentioned in the above verse, is also mentioned in other passages where justice in the buying, selling, and by extension, to business transactions in general, is emphasized. There is an entire chapter of the Quran, Surah al-Mutaffifeen (‘The Detractors in Giving Weights,’ 83) where fraudulent dealers are threatened with divine wrath.

References to justice also occur in the context to polygamy. The Quran demands equitable treatment of all wives. The verse of polygamy begins by reference to orphaned girls who may be exposed to depravation and injustice. When they reach marriageable age, they should be married off, even if it be into a polygamous relationship, especially when there is inequality in the number of men and women, as was the case after the Battle of Uhud when this verse was revealed. But, as the Quran states:

“If you fear that you cannot be just, then marry only one...” (Quran 4:3)

In conclusion, ‘to render justice’, in the words of Sarkhasi, a noted classical Islamic jurist, ‘ranks as the most noble of acts of devotion next to belief in God

It is the greatest of all the duties entrusted to the prophets...and it is the strongest justification for man’s stewardship of earth.’^[6]

Footnotes:

[1] Qaradawi, Yusuf, ‘Madkhal li-Darasah al-Sharia al-Islamiyya,’ p. 177

[2] Kamali, Mohammad, ‘Freedom, Equality, and Justice in Islam,’ p. 111

[3] Qutb, Sayyid, ‘*Fi Zilal al-Quran,*’ vol 2, p. 689

[4] Razi, Fakhr al-Din, ‘*al-Tafsir al-Kabir,*’ vol 3, p. 353

[5] *Riyad us-Saliheen*

[6] Sarkhasi, Shams al-Din, ‘*al-Mabsut,*’ vol. 14, p. 59-60

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You who believe! Be upholders of justice, bearing witness for Allah alone, even against you or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, Allah is aware of what you do. (Surat an-Nisa’, 135)

Among those We have created there is a community who guides by the Truth and act justly according to it. (Surat al-A‘raf, 181)

... if you do judge, judge between them justly. Allah loves the just. (Surat al-Maida, 42)

You who believe! Show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to taqwa - Fear [and respect] Allah. Allah is aware of what you do. (Surat al-Maida, 8)

Every nation has a Messenger and when their Messenger comes everything is decided between them justly. They are not wronged. (Surah Yunus, 47)

We sent Our Messengers with the Clear Signs and sent down the Book and the Balance with them so that mankind might establish justice. (Surat al-Hadid, 25)

Say: **“My Lord has commanded justice...”** (Surat al-A ‘raf, 29)

So call and go straight as you have been ordered to. Do not follow their whims and desires but say, ‘I have iman in a Book sent down by Allah and **I am ordered to be just between you.** Allah is our Lord and your Lord. We have our actions and you have your actions. There is no debate between us and you. Allah will gather us all together. He is our final destination.’ (Surat ash-Shura, 15)

Among those We have created **there is a community who guide by the Truth and act justly according to it.** (Surat al-A ‘raf, 181)

Those with faith, those who are Jews, and the Christians and Sabaeans, all who believe in Allah and the Last Day and act rightly, will have their reward with their Lord. They will feel no fear and will know no sorrow. (Surat al-Baqara, 62)

Call to the way of your Lord with wisdom and fair admonition, and argue with them in the kindest way. (Surat an-Nahl, 125)

Is it not likely that, if you did turn away, you would cause corruption in the earth and sever your ties of kinship? Such are the people Allah has cursed, making them deaf and blinding their eyes. (Surah Muhammad, 22-23)

Allah does not forbid you from being good to those who have not fought you in the deen or driven you from your homes or from being just towards them. Allah loves those who are just. Allah merely forbids you from taking as friends those who have fought you in the religion and driven you from your homes and who supported your expulsion. Any who take them as friends are wrongdoers. (Surat al-Mumtahana, 8-9)

As for those who reject Allah’s Signs, and kill the Prophets without any right to do so, and kill those who command justice, give them news of a painful punishment. (Surah Al ‘Imran, 21) **2009-08-31 23:50:52**

<http://www.harunyahya.com/en/Articles/17228/verses-in-the-quran-about>

Justice in the Quran

Justice is a central theme in the Qur'an, dictating the traditions of law and how should put into practice. There are two ways in which justice operates: in a legal sense and in a divine sense. Regarding justice in the legal sense, the Qur'an tells Muslims not only how to conduct themselves, but is also highly important regarding relationships with other people. It states what the various punishments for certain crimes should be along with the justification behind this reasoning. Furthermore, the Qur'an brings across the idea that anyone who propagates the message of justice and acts accordingly will be justly rewarded with their place in jannah. With regard to divine justice, there has been a discourse between many commentators debating how justice will be fulfilled for different people, although all agree that **Allah shall not do any injustice.**^[1] It is debated as to how justice regarding non-Muslims functions. Although Qur'an is not direct on justice for non-Muslims but on three occasions this book clearly enunciates that the good deeds of the humans belonging to other religious backgrounds are not to be wasted before Allah,^{[2][3]} and^[4] from these verses, it can be inferred directly that Creator i.e. Allah has nothing to do with religious background but the good deeds of the actor will always be rewarded both in this world and hereafter too, enshrining the justice for all by Allah.

Originally the Concept of Justice within the Qur'an was a broad term that applied to the individual. Over time, Islamic thinkers thought to unify political, legal and social justice which made Justice a major interpretive theme within the Qur'an. **Justice can be seen as the exercise of reason and free will or the practice of judgment and responsibility.** The practices and exercises were guided by two Islamic words: Huquq (rights) or obligations one owes and Hsan (generosity beyond obligation). These words created a guideline for Muslims to abide by.

“Central to the prophetic conception of justice are three features: relationships among men and toward God are reciprocal in nature, and justice exists where this reciprocity guides all interaction; justice is both a process and a result of equating otherwise dissimilar entities; and because relationships are highly contextual, justice is to be grasped through its multifarious enactments rather than as a single abstract principle.”^[5]

The Qur'an places great emphasis on knowledge, and the pursuit thereof, as valuable (49:9), but links the intellectual well-being of people to a profound awareness of God and justice, and emphasizes the compatibility of knowledge with faith (35:28, 05:89, 58:11).^[6]

Justice assumes such prominence in the Qur'an that it is regarded as one of the reasons why God created the earth. The demands that the Quran makes upon individuals to uphold justice and oaths is extraordinary, transcending all bonds of family and society. While justice is something that one demands for oneself, more importantly, it is something to be fulfilled for others, regardless of the cost to oneself, one's relatives or one's own community.^[7]

- And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. Sura Al-Baqara:188 (2:188)
- Allah will not punish you for the oaths you make accidentally, but He will punish you for the oaths you make intentionally; for the expiration of oaths made or violated accidentally feed ten

Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), and then he should fast for three days. That is the expiation for the oaths that you have sworn or broken accidentally. So protect your intentional oaths as Allah has made clear to you in His Ayat so that you may be grateful. Sura Al-Ma'ida:89 (5:89).^[7]

- Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. Sura An-Nisa:58 (4:58)
- But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. Sura An-Nisa:65 (4:65)
- It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money - Diya) must be paid to his family, and a believing slave must be freed. And who so finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise. Sura An-Nisa:92 (4:92)
- And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin. Sura An-Nisa:112 (4:112)

'O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do. Surah An-Nisa (4:135)

- O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills. Sura Al-Ma'ida (5:1)
- And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. Sura Al-Ma'ida:38 (5:38)
- (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. Sura Al-Ma'ida:42 (5:42)

- But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers. Sura Al-Ma'ida:43 (5:43)
- Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws). Sura Al-Ma'ida:44 (5:44)
- And We ordained therein for them (The Jews): "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). Sura Al-Ma'ida:45 (5:45)
- Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree)] to Allâh. Sura Al-Ma'ida:47 (5:47)
- And so judge (you O Muhammad) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). Sura Al-Ma'ida:49 (5:49)
- Do they then seek the judgement of (the days of) Ignorance? (pre-Islam) And who is better in judgement than Allâh for a people who have firm Faith. Sura Al-Ma'ida:50 (5:50)
- O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masâkîn (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution. Sura Al-Ma'ida:59 (5:59)
- Say (O Muhammad): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges." Sura Al-An'am:57 (6:57)
- Then they are returned to Allâh, their True Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account. Sura Al-An'am:62 (6:62)
- [Say (O Muhammad)] "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'an), explained in detail." Those unto whom We gave the Scripture [the

Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt. Sura Al-An'am:114 (6:114)

- And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges. Sura Al-A'raf:87 (7:87)
- And others are made to await for Allah's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. Sura At-Tawba:106 (8:106)
- Say: "Is there of your (Allah's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" Sura Yunus (Jonah):10 (10:35)
- And (O Muhammad), follow the revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges. Sura Yunus (Jonah):109 (10:109)
- And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walî (protector) or Wâq (defender) against Allâh. Sura Ar-Ra'd:37 (13:37)
- See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgment and He is Swift at reckoning. Sura Ar-Ra'd:41 (13:41)
- He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth (female infanticide)? Certainly, evil is their decision. Sura An-Nahl:59 (16:59)
- The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. Sura An-Nahl:124 (16:124)
- He (Muhammad) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (unto Allâh that He has offspring, and unto Muhammad that he is a sorcerer, and unto the Qur'an that it is poetry)!" Sura Al-Anbiya (21:112)
- Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitân (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: Sura Al-Hajj:52 (22:52)
- The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise). Sura Al-Hajj:56 (22:56)
- Allâh will judge between you on the Day of Resurrection about that wherein you used to differ." Sura Al-Hajj:59 (22:59)
- The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'an) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise). Sura An-Nur:51 (24:51)

- Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing. Sura Ash-Shu'ara:78 (27:78)
- And He is Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He), all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned. Sura Al-Qisas (28:70)
- And invoke not any other ilâh (god) along with Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned. Sura Al-Qisas (28:88)
- When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. Sura Sad:22 (38:22)
- O Dâwûd (David)! Verily! We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning. Sura Sad (38:26)
- Say (O Muhammad): "O Allâh! Creator of the heavens and the earth! All-Knower of the Ghaib (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ." Sura Az-Zumar (39:46)
- So wait patiently (O Muhammad) for the **Decision** of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep Sura At-Tur (52:48)
- O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their Mahr][1] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgment of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise. Sura Al-Mumtahina (60:10)
- What is the matter with you? How judge you? Sura Al-Qalam (68:36)
- Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge? Sura Al-Qalam (68:39)
- So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish - when he cried out (to Us) while he was in deep sorrow. (See the Qur'an, Verse 21:87). Sura Al-Qalam(68:48)
- Therefore be patient (O Muhammad) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. Sura Al-Insan:24 (76:24)
- Is not Allâh the Best of judges? Sura Al-Alaq (95:8)

Afterlife and Justice

God's justice determines ones afterlife:

One's condition in the afterlife, felicitous or painful, is determined by the degree to which one has affirmed the unity and justice of God and, because of that affirmation, has acted with justice and mercy toward one's fellows.^[8]

"The Qur'ān makes it clear that justice decrees that those who are in the fire will remain there eternally; later commentary has softened that reality by interpreting it to mean that they will remain only as long as the fire itself lasts, and that God in his mercy will at last bring all souls back into his presence in paradise".^[9]

Hypocrisy

Munafiq in Islam or nifaq for hypocrite

- Use of the term in the Quran refers to a specific group headed by Abd Allah ibn Ubayy, whose lack of commitment to Islam caused Muhammad and the early Muslim community great strain at the Battle of Uhud and the Battle of the Trench^[10]
- Describes those of weak faith or those who work against Islam^[11]
- Those guilty of hypocrisy against Islam are condemned to the fires of hell for their failure to fully support the Muslim cause financially, bodily, and morally^[12]

Relevant Quotations in the Quran:

- Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. Sura An-Nisa:141 (4:141)
- Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût [1] (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. Sura An-Nisa:60 (4:60)
- And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad)," you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion. Sura An-Nisa:61 (4:61)
- The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All-Wise. Sura At-Tawba:110 (9:110)

Justice regarding non-Muslims

In practice, Islamic law offers differing interpretations of Quranic justice, but this is done largely by ensuring there is a separation between legal and divine justice.^[13] This essentially means the notion of justice regarding non-Muslims is one of how non-Muslims will be punished or rewarded in the afterlife. In common Muslim understanding, it is certain that disbelievers, including atheists and polytheists, will go to jahannam.^{[14][15][16]} This is seen as just, as Allah does not accept polytheism or anyone to be associated with Him.^[17] However, there are disagreements regarding how justice will work for the People of the Book as they also follow strict monotheism but do not regard Muhammad as a prophet.

It has been proposed by some scholars that Christians, Jews and other monotheistic religions will be allowed to enter jannah.^[18] They consider this as justice as it draws upon one of the main pillars of Islam, namely that everyone is judged by their intentions and their deeds. These scholars have made use of varying verses in the Qur'an to support their point. These verses appear to state that as long as there is a belief in God, the Day of Judgment and that they remain righteous, justice shall be done and these people shall find their reward in jannah.^{[19][20]} As a further basis for their arguments, other verses are drawn upon, such as 'let there be no compulsion in religion'.^[21] Another Qur'anic interpretation that supports this claim is seen when Glassé argues that "in theory, Islam accepts Christianity as a divinely revealed religion".^[22] This is based on verses in the Qur'an which state that the Believers are not solely Muslims, and that these people will be justly rewarded for their prayers and way of life with a place in jannah.^[23]

Alternatively, the Qur'an also offers many verses which seem to demonstrate that the only form of justice for all non-Muslims is one where they are all condemned to jahannam due to their failure to follow Muhammad as a prophet of God.^[24] However, this interpretation is partially based on verses of the Qur'an which state that Islam is the one true religion. Other scholars and Quranic translations have taken Islam in its literal meaning: submission to God. This would be in conjunction with other interpretations of aforementioned Quranic verses that promulgate the view that divine justice regarding non-Muslims is based on their deeds and intentions if they still practice monotheism. Conversely, the Qur'an also contains verses in which it is stated that People of the Book are unworthy of Allah's mercy and they shall be justly condemned to hell. This is seen when the Qur'an states "those who conceal God's revelations in the Book, and purchase for them a miserable profit - they swallow into themselves naught but Fire".^[25] Christians and Jews are seen as having changed the Message that was originally sent to them by Muhammad,^[26] which some commentators have interpreted as hypocrisy and linking hands with polytheists and atheists.^[27] However, in the same verse, the Qur'an also proposes to "forgive them, and overlook their misdeeds: for God loveth those who are kind."^[28]

Reconciliation of Double Message

The Qur'an contains a double message with regard to justice for non-Muslims; it appears to both proclaim that the divine justice in the afterlife for People of the Book will be their place in jannah (presuming they have lived righteously), whilst simultaneously stating that these very people deserve a

place in jahannam for their beliefs, no matter how righteous they may live The Qur'an also contains verses that command Muslims to fight against non-Muslims,^{[29][30][31]} whilst concurrently declaring that people who practice monotheism and live righteously will have nothing to fear in the afterlife as divine justice shall reward them with a place in jannah.

There have been attempts to reconcile this by some commentators, who have explained that these contrasts are due to chronology and that verses which were later revealed to Muhammad supersede earlier verses.^[32] Alternatively, it is suggested that in Allah's infinite justice^[33] and mercy,^{[34][35]} He will judge justly according to each individual's intentions and deeds. This line of reasoning follows the idea that we are incapable of fathoming what this decision will be as we are imperfect as humans and cannot attain Allah's perfection.

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