



Al-Qisth in the Qur'an According to Sayyid Qutb's Interpretation (A Study of the Book Fi Zhilal al-Qur'an)

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Abstract

This study discusses the meaning of *al-Qisth* in the Qur'an according to the interpretation of Sayyid Qutb, the subjects and objects of *al-Qisth* in the Qur'an as explained by Sayyid Qutb, and the relevance of *al-Qisth* verses to social life. The research employs a qualitative approach in the form of document analysis and is library-based, limiting its activities exclusively to materials available in library collections. The author also applies the thematic (*maudhu'i*) method to interpret Qur'anic verses related to the topic under discussion. The findings indicate that the meaning of *al-Qisth* according to Sayyid Qutb encompasses both justice and the avoidance of injustice or corruption. In general, it also refers to placing everything in its proper position, accompanied by the capacity to fulfill one's responsibilities. The subjects of *al-Qisth* include Allah SWT, the Prophet, scribes (in matters of debt), and the people of Prophet Shu'ayb, while the objects include the justice of Allah SWT, transactions (debts), knowledgeable individuals, orphans, adopted children, judges, believers, non-Muslims, measures and weights, humans, and the jinn. The relevance of *al-Qisth* in social life can be seen in several aspects: treating others with fairness, upholding justice in society, applying justice in economic activities, and ensuring regulation and fairness within the family.

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INTRODUCTION

This study examines the term *al-Qisth* in the Qur'an according to the interpretation of Sayyid Qutb. The term *al-Qisth* appears 25 times across 15 surahs, comprising 17 Makkiyyah and 8 Madaniyyah, with various derivatives (Abdul Baqiy,

1986). The word *al-Qisth* in Arabic originates from the root letters qaf-sin-ta (ق-س-ط), which carry two contrasting meanings: *al-Qisth*, meaning justice (*al-‘adl*), and *al-Qasth*, meaning injustice or wrongdoing (*al-jur*) (Abu al-Husain: n.d.). Raghīb al-Ashfahani explains in his book that justice expressed through *al-Qisth* refers to *al-nashib al-‘adl*, meaning a portion or share distributed fairly (Raghīb al-Ashfahani, 2009). In Indonesian, it is defined as equal, impartial, fair, in accordance with what is right, and not arbitrary (Dedi Sugono, 2018).

Generally, the word *al-Qisth* carries the meaning of justice, derived from أَقْسَطَ – يُقْسِطُ, whereas *al-Qasth*, meaning injustice, derives from قَسَطَ يَقْسُطُ قِسْطًا. From the first meaning, the term also conveys the sense of a ‘portion’ (*al-nashib*), which implies that the concept of justice in *al-Qisth* is closely related to proportional rights (Abu al-Husain, n.d.).

The term *al-Qisth* appears in several derivative forms. Its *masbdar* (verbal noun) form occurs 15 times, in Q.S. Ali ‘Imran [3]: 18, 21; Q.S. An-Nisa’ [4]: 127, 135; Q.S. Al-Maidah [5]: 8, 42; Q.S. Al-An‘am [6]: 152; Q.S. Al-A‘raf [7]: 29; Q.S. Yunus [10]: 4, 47, 54; Q.S. Hud [11]: 85; Q.S. Al-Anbiya’ [21]: 47; Q.S. Ar-Rahman [55]: 9; and Q.S. Al-Hadid [57]: 25. Its *fi‘l mudhari’* (imperfect verb) form occurs twice, in Q.S. An-Nisa’ [4]: 3 and Q.S. Al-Mumtahanah [60]: 8. The imperative form appears once, in Q.S. Al-Hujurat [49]: 9. Its *isim fa‘il* (active participle) form appears five times, in Q.S. Al-Maidah [5]: 42; Q.S. Al-Hujurat [49]: 9; Q.S. Al-Mumtahanah [60]: 8; Q.S. Al-Baqarah [2]: 282; and Q.S. Al-Ahzab [33]: 5. The *isim tafdhil* (comparative or superlative) form appears twice in Q.S. Al-Jinn [72]: 14–15.

This discussion is significant because the Qur’anic verses containing *al-Qisth* can be interpreted as referring to either justice or injustice. The author employs the interpretations of Sayyid Qutb to elucidate how he explains these verses in his work *Fi Zilal al-Qur’an*, providing a deeper understanding of the use and meaning of *al-Qisth* in the Qur’an.

METHODS

This study employs a qualitative method, which involves the use of qualitative data by establishing fundamental assumptions and rules that guide the research. These assumptions and rules of reasoning are then systematically applied in the collection and analysis of data to provide explanations and arguments. The study also utilizes the *maudhū‘i* (thematic) method, allowing for the discussion of Qur’anic verses based on predetermined themes. The data sources used in this research include both primary and secondary sources, namely the Qur’an and the exegesis *Fi Zilal al-Qur’an* authored by Sayyid Qutb.

RESULT AND DISCUSSION

The meaning of *al-Qisth* according to Sayyid Quthb in his tafsir *Fi Zhilal al-Qur’an* is “justice” and its opposite, which is “injustice” or “destruction.” In general, Sayyid Quthb explains that being just means placing everything in its proper position while having the ability to fulfill its rights (Sayyid Quthb, 2002).

As stated in Allah’s Word in Q.S. al-Nisa’ [4]:135:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِحِمَاٍّ فَلَا تَتَّبِعُوا أَهْوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُّا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“O you who have believed, be upright as witnesses for Allah, even against yourselves or your parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow your desire, lest you act unjustly. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.” (Q.S. al-Nisa’ [4]:135)

Sayyid Quthb explains that the term al-Qisth in this verse is a mandate to act with absolute justice in all circumstances and fields. Justice prevents tyranny and oppression, guarantees equality among humans, and grants everyone their rightful due, whether Muslim or non-Muslim. In this context, the rights of believers and non-believers, close relatives and distant ones, friends and enemies, the rich and the poor, are equal in the sight of Allah, and justice is proportionate to each individual (Sayyid Quthb, 2002).

“Be upright as witnesses for Allah...!” means acting with accountability to Allah, not based on personal, familial, or societal considerations, and not influenced by circumstantial factors of the judicial process. Testimony and dealings are solely for Allah, independent of inclination, desire, interest, or opinion (Sayyid Quthb, 2002).

In another verse, al-Qisth with the meaning of justice is also explained in Q.S. Yunus [10]:4:

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوهُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

“To Him is your return, all of you; this is the true promise of Allah. Indeed, He begins creation and then repeats it so that He may recompense those who have believed and done righteous deeds with justice. But for those who disbelieved, there will be a drink of boiling water and a painful punishment for their disbelief.” (Q.S. Yunus [10]:4)

In his tafsir, Sayyid Quthb explains that this verse illustrates justice in recompense for deeds performed in the world. Justice in recompense is one of the objectives of creation and resurrection: “so that He may reward those who believe and do righteous deeds justly.” Enjoyment without hindrance and pleasure without negative effects is one of the ultimate goals for humans after resurrection. Human potential in this world, full of turmoil and imperfection, cannot achieve this, as earthly pleasures are always accompanied by loss or side effects (Sayyid Quthb, 2002). Allah’s reward is proportionate to each individual’s actions, for He is the Most Just and will establish perfect balance on the Day of Judgment (Sayyid Quthb, 2002).

The opposite of al-Qisth is al-Qaasith (الجار), meaning those who are unjust or destructive, as explained in Q.S. al-Jin [72]:14-15:

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

“Among us are the believers and among us are the unjust. As for those who have submitted, they have indeed chosen the right path. As for the unjust, they will be fuel for Hellfire.” (Q.S. al-Jin [72]:14-15)

Sayyid Quthb explains that al-Qaasithuun refers to the rebellious and those who avoid justice and goodness. Among the believing jinn, they are distinguished from the unjust. This distinction indicates that Muslims are characterized by justice and doing good, while the unjust are destructive (Sayyid Quthb, 2002).

The word تَحَرَّوْا (taharru – “seek” or “choose”) emphasizes that seeking guidance in Islam means deliberately choosing the right path, based on knowledge and conscious intention, not blindly following others (Sayyid Quthb, 2002).

Regarding the subjects of al-Qisth in the Qur'an, one is Allah SWT. Justice is one of Allah's essential attributes, serving as the foundation and measure for everything, encompassing all creation, decisions, and actions. In the 22 verses mentioning al-Qisth, Allah appears as the subject four times, for example:

Q.S. Ali-Imran [3]:18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

"Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – maintaining justice. There is no deity except Him, the Exalted in Might, the Wise." (Q.S. Ali-Imran [3]:18)

This verse underscores the Islamic conception of monotheism (tawhidul-uluhiyyah and tawhidul-qawaamah), where Allah governs creation justly. Absolute justice among humans cannot occur without following Allah's guidance, as His rule harmonizes the universe and human affairs; without it, there is only injustice, conflict, and futility (Sayyid Quthb, 2002).

Q.S. Yunus [10]:4 again emphasizes that humans return solely to Allah, and divine justice ensures that rewards and punishments are fully proportionate to each person's deeds (Sayyid Quthb, 2002).

The second subject is the Messenger (Rasul). In the 22 verses mentioning al-Qisth, the Messenger appears as the subject three times, for example:

Q.S. al-Maidah [5]:42

سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلصَّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"They are those who listen to lies and consume unlawful gains. If they come to you (O Messenger) for judgment, then decide between them, or turn away from them; if you turn away, they cannot harm you in any way. And if you judge between them, judge with justice, for indeed Allah loves those who act justly." (Q.S. al-Maidah [5]:42)

Allah gives His Messenger a choice in handling these people (the Jews). If the Prophet SAW wishes, he may avoid dealing with them, and they will not cause harm. If he wishes, he may judge among them, but if he chooses to judge, he must do so with justice, unaffected by their desires (Sayyid Quthb, 2002).

Q.S. Yunus [10]:47

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

"For every nation there is a messenger; so when their messenger comes, judgments are made among them with justice, and they are not wronged." (Q.S. Yunus [10]:47)

Each people is given respite until their messenger arrives to warn them and clarify matters. Their rights, as determined by Allah, are preserved: no people will be punished before receiving guidance. Decisions are made justly according to their response to the messenger, while the messenger continues his mission and leaves ultimate judgment to Allah, so humans recognize their position and messengers do not hasten Allah's decree (Sayyid Quthb, 2002).

The third subject is the people of Prophet Shu'aib. Among the 22 verses on al-Qisth, the people of Shu'aib appear as the subject once:

Q.S. Hud [11]:85

وَيَقُومِ أَوْفُوا أَلْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُمْسِدِينَ

"And Shu'aib said: 'O my people, give full measure and weight with justice, and do not deprive people of their due and do not cause corruption on the earth.'" (Q.S. Hud [11]:85)

Here, the subject is the people of Shu'aib, who are warned by their prophet to maintain just measures and scales, distributing proportionally (Sayyid Quthb, 2002).

Some objects of al-Qisth according to Sayyid Quthb's interpretation include:

First, the justice of Allah SWT. In the 22 verses, justice ascribed to Allah appears as the object twice:

Q.S. Yunus [10]:4

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

"To Him is your return, all of you; this is the true promise of Allah. Indeed, He begins creation and then repeats it so that He may recompense those who have believed and done righteous deeds with justice. But for those who disbelieved, there will be a drink of boiling water and a painful punishment for their disbelief." (Q.S. Yunus [10]:4)

Justice in recompense is one of the purposes of creation and resurrection. Enjoyment without hindrance and pleasure without side effects is among the aims for humans who follow guidance and live rightly (Sayyid Quthb, 2002).

Q.S. al-Anbiya' [21]:47

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَٰسِبِينَ

"We will set up the scales of justice on the Day of Resurrection, so that no soul will be wronged in the least. And if it is only the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants." (Q.S. al-Anbiya' [21]:47)

The mustard seed represents the smallest visible thing. Even the tiniest deed will be counted on the Day of Judgment. The precise balance reflects the universe's laws and the alignment of human conduct with divine justice, leaving no one wronged. The detailed scales illustrate how cosmic order and human life are integrated under Allah's power (Sayyid Quthb, 2002).

Justice belongs absolutely to Allah SWT. What is described in Islam represents the most perfect depiction, as it is an attribute that Allah Himself ascribes to Himself.

The second object is people of knowledge. Among the 22 verses about al-Qisth, the learned appear as an object only once:

Q.S. Ali-Imran [3]:18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“Allah bears witness that there is no deity except Him, and [so do] the angels and those endowed with knowledge, maintaining justice. There is no deity except Him, the Mighty, the Wise.” (Q.S. Ali-Imran [3]:18)

This verse illustrates the testimony (syahadat) of angels and scholars, shown in their obedience to Allah’s commands, acceptance of life rules from Him, and acknowledgment of His teachings without doubt or objection. Thus, the testimony of angels and learned individuals represents tahsdiq (affirming Allah’s testimony), obedience, following divine guidance, and submission to all His teachings. The testimony of Allah, angels, and the learned concerning Allah’s oneness is accompanied by their acknowledgment that He establishes justice, as an inherent aspect of His divinity (Sayyid Quthb, 2002).

Those endowed with knowledge are always obedient to Allah SWT. They can distinguish between good and evil, understand what Allah commands to be done, and what must be avoided. They neither exaggerate nor neglect duties, including worship, and are ever grateful for whatever Allah provides.

The third object is orphans. Among the 22 verses about al-Qisth, orphans appear as an object three times, for example:

Q.S. al-Nisa’ [4]:3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

“And if you fear that you will not act justly toward orphan women, then marry those women that please you—two, three, or four. But if you fear you cannot do justice, then [marry] only one, or what your right hand possesses. That is closer to avoiding injustice.” (Q.S. al-Nisa’ [4]:3)

This verse addresses the justice of guardians toward orphans under their care. The justice required is absolute and not confined to a specific situation. It encompasses all forms of justice, whether in matters of dowry, or in avoiding exploiting an orphan woman for her wealth rather than for sincere affection. If guardians fear they cannot be just in marrying orphan women under their care, other women may be chosen instead (Sayyid Quthb, 2002).

The verse uses two terms for justice: al-Qisth (proportional distribution) and al-‘Adl (equal distribution).

The fourth object is judges. Among the 22 verses on al-Qisth, judges appear as the object once:

Q.S. al-Nisa’ [4]:135

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ عَيْنًا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِمَا بَيْنَهُمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“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 do not follow personal desire in order to be just. And if you distort [your testimony] or refuse, indeed Allah is

ever, of what you do, Acquainted." (Q.S. al-Nisa' [4]:135)

This verse is a mandate to uphold justice absolutely, in all circumstances. Justice prevents oppression, guarantees equality, and protects the rights of all, whether Muslim or non-Muslim. "Be persistently standing firm in justice" emphasizes accountability before Allah, not personal, familial, or societal bias. Those executing judicial responsibilities must remember this principle to ensure fairness in law and governance (Sayyid Quthb, 2002).

The fifth object is believers. Among the 22 verses on al-Qisth, believers appear as the object twice:

Q.S. al-Maidah [5]:8

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ؕ اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللّٰهَ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, and let not hatred of a people prevent you from being just. Be just; that is nearer to piety. And fear Allah; indeed, Allah is Acquainted with what you do." (Q.S. al-Maidah [5]:8)

Among Allah's covenant with Muslims is to uphold justice, with scales unaffected by love or hate, relationships, interests, or desires, under any circumstance. Sayyid Quthb emphasizes that acting justly is a duty for Muslims, to be fulfilled for Allah, even in the face of personal dislike or opposition. Justice is not merely an ideal, but a lived reality in daily life (Sayyid Quthb, 2002).

Q.S. al-Hujurat [49]:9

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَفُتِّلُوا إِلَىٰ تَبْعِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللّٰهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِينَ

"And if two groups of believers fight, reconcile them. But if one of them oppresses the other, fight against the one that oppresses until it returns to Allah's command. Then reconcile them with justice, and act equitably. Indeed, Allah loves those who act justly." (Q.S. al-Hujurat [49]:9)

Viewed in the context of the preceding and following verses, this verse is addressed to the believers. A believer should approach it through practical mechanisms derived from the principles of brotherhood among the believers, the essence of justice and harmony, and from piety toward Allah, coupled with the hope of attaining His mercy and approval (Sayyid Quthb, 2002).

Sixth, non-Muslims. In the 22 verses concerning al-Qisth (justice), non-Muslims as the object were identified by the author twice, namely:

Q.S. al-Maidah [5]: 42

سَمْعُونَ لِلْكَذِبِ أَكْلُونَ لِّلْسُخْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِينَ

"They are those who love to hear lies and consume what is unlawful. If they (the Jews) come to you for judgment, decide their case or turn away from them; and if you turn away from them, they will harm you not at all. But if you judge, then judge between them with justice. Indeed, Allah loves the just." (Q.S. al-Maidah [5]: 42)

The provision of a choice in dealing with the affairs of the Jews indicates that this ruling was revealed during the early days of Islam, as after that time the judicial law of Islamic Sharia became established. The Prophet Muhammad ﷺ acted as a Muslim judge, prosecutor, and engaged only in dealings with Allah SWT, because Allah loves those who act justly; justice is therefore performed not for others but for Allah. This is a firm responsibility within Sharia and Islamic jurisprudence, applicable across all times and places (Sayyid Quthb, 2002). From this explanation, it can be concluded that the object here refers to the Jews or non-Muslims.

Q.S. al-Mumtahanah [60]: 8

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you from doing good and acting justly toward those who do not fight you because of religion and do not expel you from your homes. Indeed, Allah loves those who act justly.” (Q.S. al-Mumtahanah [60]: 8)

This verse introduces the principle of social interaction with non-Muslims. It emphasizes fairness aligned with Islamic moral and social norms, reflecting a universal Islamic perspective on all creatures. This principle originates from Allah SWT and is directed toward Him (Sayyid Quthb, 2002). The verse prescribes fair treatment toward non-Muslims who are not hostile to Muslims, indicating that the principle of justice must be applied universally.

Seventh, weights and measures. In the 22 verses regarding al-Qisth, weights and measures appear as objects twice:

Q.S. al-An'am [6]: 152

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

“Do not approach the property of orphans except in the best way until they reach maturity. And give full measure and weight with justice. We do not burden any soul beyond its capacity. And when you speak, act justly, even if it concerns a close relative. Fulfill the covenant of Allah. This is what Allah instructs you so that you may remember.” (Q.S. al-An'am [6]: 152)

The phrase “give full measure and weight with justice” refers to fair trade and human interactions within their capacities. Sayyid Quthb explains that commercial dealings in Islam are inherently linked to faith, showing that muamalah (transactions) are inseparable from the ethical foundations of religion. Justice in weights and measures symbolizes the alignment of religious belief with everyday conduct (Sayyid Quthb, 2002).

Q.S. Hud [11]: 85

وَيَقُومُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

“And Shu'aib said: ‘O my people, give full measure and weight with justice, and do not deprive people of their due, nor cause corruption on the earth.’” (Q.S. Hud [11]: 85)

Providing full measure carries a stronger moral weight than merely not reducing. It reflects a broader principle of ensuring others' rights across all matters, including trade, pricing, and measurement (Sayyid Quthb, 2002).

Eighth, adopted children. Among the 22 verses on al-Qisth, justice toward adopted children appears once:

Q.S. al-Ahzab [33]: 5

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"Call them by their fathers' names; that is more just in the sight of Allah. If you do not know their fathers, call them your brothers in religion or your freedmen. There is no sin upon you for mistakes, but [there is sin] for what your hearts intend. And Allah is Forgiving, Merciful."

Sayyid Quthb explains that calling adopted children by their biological fathers' names is an act of justice, honoring both the child and the father, reflecting the principle of placing things in their proper context and recognizing inherent rights and talents (Sayyid Quthb, 2002).

Ninth, humanity. In the 22 verses on al-Qisth, humanity appears once:

Q.S. al-Hadid [57]: 25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"We sent Our messengers with clear proofs and revealed with them the Book and the balance, so that mankind may uphold justice. And We sent iron in which there is great strength and benefits for humanity, so that Allah may know who supports Him and His messengers unseen. Indeed, Allah is Powerful and Mighty."

The divine balance serves as a tool to ensure human justice amid moral and social challenges. It represents the standard for fairness, impartiality, and equilibrium in human affairs, without which humans are misled by ignorance and desire (Sayyid Quthb, 2002).

Tenth, the jinn. The jinn appear in Q.S. al-Jin [72]: 14-15:

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ۚ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

"Among us are believers, and among us are those who deviate. Whoever submits, they have sought the right path. As for those who deviate, they become fuel for Hellfire."

The term al-Qaasithuun refers to those who are rebellious and unjust. Believing jinn regard them as opposed to the faithful. The use of the verb taharru (seek) implies striving for guidance, while deviation represents straying from truth. The fate of rebellious jinn mirrors the fate of humans—punishment in Hell or reward in Paradise (Sayyid Quthb, 2002).

Relevance of al-Qisth interpretation in society:

i) Treating Others with Justice – Equal treatment of individuals without discrimination, reflecting obedience to Allah, as highlighted in Q.S. al-Maidah [5]: 8.

ii) Justice in Economic Activity – Fair trade practices, accurate measures, and

honest dealings, as in Q.S. Hud [11]: 85.

iii) Family Justice – Ensuring fairness in familial responsibilities and marital choices, e.g., monogamy if fairness in polygamy cannot be maintained, as in Q.S. al-Nisa [4]: 3.

iv) Enforcement of Justice – Upholding justice impartially in all circumstances, including legal and social contexts, as emphasized in Q.S. al-Nisa [4]: 135.

CONCLUSION

In *Fi Zhilal al-Qur'an*, Sayyid Quthb explains the meaning of al-Qisth as justice and the avoidance of injustice or wrongdoing. Broadly, Sayyid Quthb also defines justice as placing everything in its proper place accompanied by the ability to fulfill it. According to Sayyid Quthb's interpretation, the subjects of al-Qisth include Allah SWT, the Messenger, scribes (involved in debt), and the people of Prophet Shu'aib. The objects, on the other hand, encompass Allah's justice, knowledgeable individuals, social transactions (such as debts), believers, non-Muslims, orphans, adopted children, weights and measures, judicial authorities, humanity, and the jinn. Several aspects of al-Qisth are relevant to societal life. First, treating others justly, as reflected in Q.S. al-Maidah [5]: 8. Second, the enforcement of justice, as emphasized in Q.S. al-Nisa' [4]: 135. Third, the application of justice in economic activities, as illustrated in Q.S. Hud [11]: 85. Fourth, regulation and fairness within the household, as addressed in Q.S. al-Nisa' [4]: 3.

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