Social Justice in Glorious Quran: A Pragma- Linguistic Study

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Abstract
Social justice is a fundamental aspect of human societies, with every civilization reflecting its principles in religious, legal, and cultural frameworks. In Islam, social justice is deeply rooted in the Quran and the Hadith, which provide a comprehensive guide to ensuring fairness, equality, and ethical conduct in personal and societal interactions. These texts outline the responsibilities and rights of individuals, promoting harmony and addressing social disparities. This study is considered as a reference for the Muslim and the non-Muslim people, as it aims to highlight the concept of the social justice in the light of Glorious Quran through a pragmatic lens, exploring how linguistic expressions and speech acts convey justice-related principles. It purposes to demonstrate the applicability of pragmatic theories—typically used in conversational language analysis—to religious texts, highlighting their explicit and implied meanings. The research focuses on selected Quranic verses that pertain to social justice. To analysing these texts and achieve these objectives, the researcher employs an eclectic analytical model. Leech's model

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builds on Austin's speech affect theory and Grice's conversational implicature theory, the research involves a detailed analysis of selected Quranic verses and Hadith to validate these hypotheses, emphasizing their relevance to promoting social justice in religious and societal contexts.

 Keywords: Glorious Quran, pragmatic analysis, social justice.

العدالة الاجتماعية في ضوء القرآن الكريم: دراسة لغوية عملية

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المستخلص

تعد العدالة الاجتماعية عنصرًا أساسيًا في المجتمعات البشرية، حيث تعكس كل حضارة مبادئها من خلال الأطر الدينية والقانونية والثقافية. في الإســـلام، ترتكز العدالة الاجتماعية بشـــكل عميق في القرآن الكريم والحديث النبوي، حيث توفر هذه النصـوص دليلًا شـاملًا لضـمان العدل والمسـاواة والسـلوك الأخلاقي في التفاعلات الشـخصـية والمجتمعية. كما تحدد هذه النصـوص حقوق الأفراد ومسـؤولياتهم، مما يسـهم في تحقيق الانسجام الاجتماعي ومعالجة الفجوات المجتمعية.

يُعد هذا البحث مرجعًا لكل من المسلمين وغير المسلمين، إذ يسعى إلى تسليط الضوء على مفهوم العدالة الاجتماعية في ضـــوء القرآن الكريم من منظور براغماتي، حيث يســـتكشـــف كيفية نقل المبادئ المتعلقة بالعدالة من خلال التعبيرات اللغوية وأفعال الكلام. كما يهدف البحث إلى إثبات قابلية تطبيق النظريات البراغماتية—المسـتخدمة عادةً في تحليل اللغة الحوارية—على النصـوص الدينية، من خلال إبراز معانيها الصريحة والضمنية.

يركز البحث على تحليل آيات قرآنية مختارة تتعلق بمفهوم العدالة الاجتماعية. ولتحقيق أهدافه، يســـتخدم الباحث نموذجًا تحليليًا انتقائيًا، يعتمد على نموذج ليتش الذي يســـتند إلى نظرية أفعال الكلام لأوســـتن ونظرية التضـــمين الحواري لغرايس. يتضـــمن البحث تحليلًا تفصـــيليًا لآيات قرآنية وأحاديث نبوية مختارة للتحقق من الفرضيات المطروحة، مع التركيز على مدى ارتباطها بتعزيز العدالة الاجتماعية في السياقات الدينية والمجتمعية. بتعزيز العدالة الاجتماعية في السياقات الدينية والمجتمعية.

1.   INTRODUCTION

Social justice is a universal concept that transcends cultures, religions, and societies, serving as a cornerstone for the ethical organization of human interactions. It encompasses principles such as fairness, equality, and the protection of individual rights, ensuring the well-being of individuals and communities. Within Islamic teachings, social justice holds a pivotal role, deeply embedded in Glorious Quran, which provides comprehensive guidelines for achieving a just and harmonious society. These sacred texts articulate fundamental principles of justice, addressing diverse aspects of human life, from individual responsibilities to societal obligations.

Despite the centrality of social justice in Islamic teachings, its linguistic realization in the Quran has not been extensively examined through a pragmatic lens. While numerous studies have explored social justice from theological, philosophical, and legal perspectives, there remains a gap in understanding how Quranic discourse pragmatically conveys justice-related principles. The Quran employs various linguistic strategies, including speech acts, implicatures, and presuppositions, to communicate fairness, equality, and ethical conduct. However, the implicit and context-dependent nature of these linguistic features requires a systematic analytical framework to uncover their deeper meanings.

The main aim of this study is to explore the Qur'anic viewpoint on social justice and examine its significance in addressing the social justice challenges encountered by the modern generation. The primary aim of this thesis is to explore how Allah Almighty uses linguistic tools with rhetorical style to express and promote social justice. By examining these texts through a pragmatic framework, the study seeks to uncover the speech acts, contextual elements, and implied meanings that contribute to the dissemination of justice-related messages. In doing so, it highlights the interplay between language and context in religious discourse and underscores the enduring relevance of Islamic teachings in addressing contemporary issues of justice.

Pragmatic perspectives are adopted to analyze the linguistic and contextual features of social justice as expressed in Glorious Quran. Pragmatics, a branch of linguistics, focuses on the study of meaning in context, particularly the ways in which language use reflects underlying intentions, cultural norms, and societal values. Applying pragmatic theories—such as Speech Act Theory and contextual analysis—to religious texts enables a deeper understanding of how justice-related principles are articulated, both explicitly and implicitly.

This study seeks to address this gap by applying pragmatic analysis to selected Quranic verses related to social justice. By employing Leech's model—incorporating Austin's speech act theory and Grice's conversational implicature theory—this research aims to investigate how linguistic expressions in the Quran function pragmatically to promote justice. Understanding these pragmatic mechanisms can enhance both Muslim and non-Muslim audiences' comprehension of Quranic discourses, shedding light on the Quran's rhetorical and communicative strategies in advocating for social justice.

The value of this study to Islam is both theoretical and practical. It enhances the understanding of social justice within the framework of Islamic texts, provides valuable insights for applying justice in the modern world, and strengthens the connection between faith and social action. This research could not only contribute to scholarly knowledge but also inspire positive change in Muslim communities by providing both a theoretical basis and practical tools for promoting justice, equality, and fairness in society. This study can help reinforce the idea that social justice is integral to the Islamic faith. This could strengthen the religious identity of Muslims by highlighting how their faith aligns with global human rights and justice movements.

2. LITERATURE REVIEW

Several studies have been conducted concerning the analysis of Qur'anic verses. One of these studies was done by Jewad et al. (2020). This research examined the politeness strategies and maxims in two chapters of the Glorious Quran, the surah of Prophet Yusuf and the surah of the Cave (al-Kahf). The study used Leech's model (1983) and Brown and Levinson's (1987) theories to investigate the linguistic aspects of these strategies and principles. The research also examined the image of the main characters in the sacred book, using a qualitative approach to provide interpretations of selected verses. The aim was to understand the linguistic aspects of politeness in the Glorious Quran.

Another study was conducted by Junaidi (2021). He investigated the principles of social justice in Quranic verses, analysing them using content analysis. The qualitative study used content analysis to describe, analyse, and synthesise words, themes, and concepts. The study revealed that social justice is extensively discussed in the Glorious Quran, including human dignity, equality, liberty, fair distribution of wealth and opportunities, and respect for human rights.

Neama (2021) explored the linguistic aspects of paralinguistic features in the Glorious Quran, a symbolic language with various interpretations and levels of signification. These features make the structure difficult for common readers to interpret, as they have various linguistic meanings related to pragmatic and semiotic levels. The study aimed to understand the complexities of the Glorious Quran's structure and its meanings.

2.1 Pragmatics

Tamozhska et. al explain that "Pragmatics is the branch of linguistics which studies how utterances communicate meaning in context. It is a medium where we examine how people convey different kinds of meanings with the use of language or how people express a variety of meaning with variety of people" (Tamozhska & elt,(n.d),p1).

Unubi (2016) states that pragmatics, a subfield of linguistics, has its roots in ancient Greek and Roman academic work. Its name, derived from the Latin words 'pragmaticus' and Greek words 'pragmatic', has been significantly influenced by philosophers like Wittgenstein, Morris, Austin, Searle, Grice, Levinson, and Leech.

Pragmatics is generally considered to be the study of the ability of speakers to communicate more than that which is explicitly stated. As J. Mey (2004) writes: "Pragmatics is essentially about the users of language in a real-life situation, and about the conditions that

enable those users to employ linguistic techniques and materials effectively and appropriately".

Leech (1983) defines pragmatics as context information speakers use to communicate meaning to listeners. It analyzes how utterances make sense in specific situations and the ties of signs with their users and interpreters.

Huang (2007) further explains that pragmatics studies the meaning of utterances in specific situations.

Pragmatics is a branch of linguistics that studies language usage and its role in everyday communication through various linguistic presentations and media. It focuses on the functional side of language and communication, considering cognitive, social, and cultural parameters. Recent research has emphasized dialogues as an interactive and functional application of language use, providing empirical and theoretical approaches to enrich pragmatic knowledge. This field is diverse and multifaceted, encompassing cognitive, social, and cultural aspects.

2.2 Definition of social justice

Social justice must be based on acknowledging the interdependence of various groups within society and ensuring that equal protection is afforded to all groups, recognizing their combined impact on our social and economic well-being. This is in line with the state's primary objective to promote all individuals' well-being and maximize overall societal benefit. Justice which is being commonly used as a translationof the Arabic word 'Adl or its synonyms. The literal meaning of 'Adl in classical Arabic is thus a combination of moral and social values denoting fairness, balance, temperance and straightforwardness (Khadduri 1984, pp. 6-8)

Asyraf and Noorahan explain that Glorious "Qur'an, being the divine revelation of Allah, contains numerous principles pertaining to social justice. Hence, it is the responsibility of humanity to delve into the depths of this divine revelation to navigate the prevailing social justice challenges of the modern era. The Qur'an should serve as a guiding compass, directing individuals towards appropriate behaviours and actions when addressing social justice problems" (Asyraf and Noorahan,2002,p1425). It outlines justice principles across various levels, including the state, family, arbitration, and personal justice. It emphasizes the importance of justice in various aspects of life, with its value reiterated seventy-eight times. The Quran uses three Arabic words for justice as synonymys refer to a case in which several terminologies express the same meaning. Synonymy is particularly frequent in legal texts, (Al-Juburi & Hamood,2024,p212) : Al-Adel, Al-Qist, and al-Mezan.

Al Adel derives from the root Adala, which appears 28 times in the Quran in two variations: 'Adala (14 instances) and Adel (14 instances). Adala can be categorized into three distinct patterns within the intransitive verb form: 1) to act equitably, to judge justly (Surah al-Anaam 6:152), 2) to offer as an equivalent, to compensate (Surah al-Baqarah 2:48), and 3) to deviate, to turn away (Surah an-Naml 27:60). Additionally, Adala may manifest in transitive verb form as 1) to rectify, to position upright, to achieve proper proportion (Surah al-Infaal:7) and 2) to regard, or establish, as equivalent (Surah al-Anaam

6:1). In addition to the verb forms, the root Adala may also manifest as the noun Adel. Adel in the Qur'an can be classified into four distinct definitions: 1) Justice, equity, and fairness (Surat Al Nissa': 58), 2) Impeccable character and uprightness (Surat Al Ualq: 2), 3) The equivalent (Surat Al Maidaa: 95), 4) Recompense (Surat Al-Baqarah 2:123), and 5) Justice (Surah Al Anaam 6:115)

Al Qist, a term synonymous with Adala, appears 25 times in the Quran in five different forms. These words have different meanings. They can be interpreted in many ways. The first form means to act justly. The second refers to those acting unjustly. The third means more/most just. The fourth means those who act justly or fairly, and the last refers to justice and fairness. These definitions are based on the Quran's teachings and interpretations.

Al-Mezan, originating from the root word wazana, is linked to the concept of justice in the Quran. Five forms of this word appear 23 times in the Quran: wazana three times, wazn three times, mauzeen once, meezan nine times, and mauwzin seven times. These terms are defined as: wazana means to weigh with balanced scales, wazn refers to weight, mawzeen means being balanced and well-proportioned, and meezan means weighing/weight/scales and principles of justice. The following table summarizes the numbers of the terms in Glorious Quran:

Table 1: Terms in the Glorious Quran

Al-Adel	28
Al-Qist	25
Al-Mezan	23

2.3 Quranic perspective on social justice

Man being part of this universe is himself dependent upon and related to all the other parts. Likewise, humanity is an essential unity and it's all scattered parts must be brought together, its diversity must give place to uniformity. There must be no distinction between men on the grounds of cast, colour, creed and these things must not become a dividing factor among us (Qutb 1953, p.17-20).

The Quranic perspective on social justice categorizes it into man's honorable dignity, equality, human rights, fair distribution of wealth and opportunity, and human freedom. It shares similarities and differences with existing social justice theories, and results and discussions are presented.

Nasr (2002) affirms that Almighty Allah has elevated mankind's status by recognizing them as the best creation, surpassing other creations in strength and size. Despite having free will, mankind has the possibility of abiding or going against Allah, indicating that not all humans remain faithful to Allah. This highlights the importance of human unity in the Quranic perspective.

Allah Al mighty granted mankind innate skills and abilities that enable him to become the vicegerent (khalifah) of the earth. Siyyd Qutb (2015) affirms that they will be punished or rewarded according to their actions and purposes.

3. METHODOLOGY

This study adopts an eclectic methodological approach to address these questions, combining models from Leech's social meaning, Austin's speech acts regarding locutionary, illocutionary, and perlocutionary acts, and Grice's two concepts, which are presupposition and implicature. "Grice's cooperative principle plays a crucial role in conversational implicature, which is the intended meaning understood by the hearers, even if the speakers do not express their intentions directly."(Al- Darraji, 2023, p. 279).

Concerning the collection of the verses of the Glorious Quran, the task was relatively straightforward because the data are available on the internet from reliable official websites. They are found on the net with their translation, and these translations were done by different authors. This difference motivated the researcher to choose the most reliable ones of them.

The procedures of the study

1) Selecting Ayahs that deal with social justice issues.
2) Reading them carefully to analyze them scientifically.
3) Showing the real meaning or the intended meaning to present the components of social meaning presented by Leech's theory.
4) Clarifying Austin's classification focusing on Locutionary Act, Illocutionary Act and Perlocutionary Act.
5) Clarifying Grice's Maxims and talking about each one of them in the data to control the concept of presupposition and implicature.
6) Presenting the approach that is used to analyze these Ayaas, which is expected to be qualitative and quantitative.
7) Choosing the suitable model that is used to analyze the data.
8) Analyzing each Ayaa form two aspects. The first one is semantic, and the second is pragmatic.

4. DISCUSSION

4.1 Justice in social relations

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠ النحل﴾

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (16:90)"

Social Meaning: Geoffrey Leech's theory examines how language conveys social meanings, roles, and values.

Social Values and Roles: The Aya presents a clear set of social norms and ethical values. Allah commands justice, good conduct, and generosity towards relatives, highlighting these values' importance in social interactions. It implies that individuals must adhere to these principles to maintain social harmony and fulfill their moral duties.

Social Expectations: The Aya contrasts positive values (justice, good conduct, and generosity) with negative behaviors (immorality, immoral conduct, and oppression). This delineation underscores the social expectation that individuals should act according to these ethical guidelines. The social meaning here is that upholding justice and positive conduct is integral to fulfilling one's social role and responsibilities.

Speech Act: John Austin's theory divides language into locutionary, illocutionary, and perlocutionary acts.

• Locutionary Act: The locutionary act involves the literal statement that Allah commands justice, good conduct, and generosity, while forbidding immorality, bad conduct, and oppression. Allah is also providing admonishment to help individuals remember these commands.

• Illocutionary Act: The illocutionary force of this Aya is to issue commands and prohibitions as divine instructions. It is not just a descriptive statement but a directive, intending to guide behavior and moral choices. The illocutionary act here involves issuing a set of ethical imperatives and warnings to shape and correct human behavior.

• Perlocutionary Act: The perlocutionary effect is to motivate individuals to reflect on their actions and align them with these ethical guidelines. By admonishing the listeners, the Aya aims to provoke a response where individuals are reminded of their moral duties and are encouraged to adopt or reinforce good conduct and justice in their lives. Austin's theory (1969)

Presupposition and Implicature: Grice's theory deals with what is assumed (presupposition) and what is implied (implicature) beyond the literal meaning of the statement.

• Presupposition: The Aya presupposes that there is a standard of ethical behavior that Allah has established, which includes justice, good conduct, and proper treatment of relatives. It also presupposes that people may need reminders or guidance to adhere to these standards, suggesting that human beings may sometimes deviate from these principles and require admonishment.

• Implicature: The implicature of the Aya is that adherence to justice and good conduct is crucial for a well-functioning society, and failing to avoid immorality and oppression is detrimental. The final clause implies that the act of admonishment is intended to serve as a corrective measure, reinforcing the notion that people often need reminders to follow these ethical guidelines. It suggests that being reminded of these principles is a necessary part of maintaining moral and social order.

4.2 Protection of the oppressed

" وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ
وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا
النساء-127

"And they request from you, [O Muńammad], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them191 – and [yet] you desire to marry them – and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good – indeed, Allah is ever Knowing of it.(4:127)"

Social Meaning: Leech's theory of social meaning emphasizes how language reflects social relationships, power dynamics, and social conventions. In the context of this verse, the social meaning can be analyzed from several perspectives:

a)   Addressing social norms and justice: The verse deals with issues of justice, particularly with the treatment of women, orphaned girls, and children. The phrase "what has been recited to you in the Book concerning the orphan girls" indicates a legal and social ruling about how women and orphans should be treated, especially in the context of marriage and inheritance. This establishes a moral and social framework that reinforces justice, equity, and the proper treatment of vulnerable groups in society.

b)   Power relations and authority: The verse commands Prophet Muhammad (PBUH) to issue a ruling, which indicates his role as a religious and moral authority. The statement that "Allah gives you a ruling about them" asserts that the ultimate source of legal and social norms is divine, further establishing a relationship where individuals must adhere to divine laws that prioritize fairness and justice for the marginalized.

c)   Cultural implications of marriage and inheritance: The mention of "you desire to marry them" highlights the practice of marrying orphaned girls, which may have had social connotations of exploitation or inequity. The verse implies that such practices should not occur without justice, emphasizing that the rights of women and orphans must be maintained. Thus, the social meaning extends to the correction of practices that might otherwise be harmful to vulnerable groups in society. Leech's (1981)

Speech Act: John Austin's speech act theory distinguishes between different types of speech acts, such as locutionary acts, illocutionary acts, and perlocutionary acts:

•   Locutionary Act: This refers to the literal meaning of the words used in the verse. The locutionary act here is the command or statement that Allah has given a legal ruling regarding the treatment of orphan girls, marriage, and the maintenance of justice for orphans.

•Illocutionary Act: The illocutionary force is the speaker's intention behind the utterance. In this case, the illocutionary force of the verse is to issue a command or directive that guides behavior in accordance with divine law. The Prophet Muhammad (PBUH) is directed to communicate Allah's decree on social justice, specifically concerning women, orphans, and children.

•Perlocutionary Act: This refers to the effect that the utterance has on the listener or audience. The perlocutionary effect of the verse is that it compels believers to reflect on their treatment of orphans and women, particularly in the context of marriage and inheritance, and motivates them to act justly. It encourages the listener to follow divine guidance in their interactions and decisions about these groups. Austin's theory (1969)

Presupposition and Implicature: Grice's theories of presupposition and implicature help us understand the underlying assumptions and implied meanings in an utterance:

•Presupposition: Grice suggests that presuppositions are background assumptions taken for granted by the speaker and listener. In this case, the verse presupposes that the listeners are familiar with the social context of orphan girls and their treatment in marriage and inheritance. It also assumes that there has been some neglect or injustice in these practices, as the verse addresses a situation where "you desire to marry them" but have not fulfilled their rights. This presupposes a moral and legal obligation to protect the rights of orphaned girls and that such obligations may have been violated.

•Implicature: Grice's concept of implicature refers to what is suggested in an utterance, without being explicitly stated. Here, the implicature is that the listener is expected to act justly, maintain the rights of orphans, and avoid exploitation, especially in the context of marriage. The phrase "whatever you do of good" implies that actions must be guided by justice and the fulfillment of Allah's laws. The verse doesn't explicitly mention all the details of how to act, but it suggests that good actions, those done in accordance with Allah's justice, will be recognized by Him. Grice's theory (1975).

4.3 Wealth distribution

" يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا "(النساء11)

"Allah instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children – you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.(4:11)"

Social Meaning: Leech's principles help illuminate the social implications of this verse:

•Politeness Principle: the verse addresses a sensitive topic—inheritance—reflecting the need for fairness and clarity in familial relations. By providing detailed instructions on shares, it seeks to minimize disputes and ensure equitable treatment, which is crucial in maintaining social harmony.

•Social Cohesion: the detailed distribution of inheritance shares reinforces family ties by acknowledging the rights of various family members. It illustrates the importance of both male and female heirs, although with different shares, thereby promoting a structured approach to family welfare and responsibility. Leech's (1981)

Speech Acts: using Austin's framework, we can identify the speech acts present in the verse:

•Illocutionary Act: The verse serves as a directive, instructing believers on the proper distribution of inheritance. It communicates rules that must be followed, implying an authoritative command from Allah.

•Perlocutionary Act: The intended effect is to provide clarity and reduce potential conflicts among heirs regarding inheritance. It aims to instill a sense of obligation and responsibility to adhere to these rules, fostering a fair and just society. Austin's theory (1969).

Presupposition and Implicature: Grice's theory can be applied to explore the underlying meanings in the text:

•Presupposition: The verse presupposes that the audience recognizes the importance of inheritance laws in Islamic teachings and the necessity of fairness in familial relationships. It implies a shared understanding of familial duties and the moral weight of distributing wealth justly.

•Implicature: The statement "you know not which of them are nearest to you in benefit" implies that the decisions regarding inheritance are complex and that individuals may not fully grasp the implications of their choices. It suggests that the divine guidelines provided are meant to guide them through this complexity, emphasising the wisdom of following Allah's instructions.

4.4 Rights of woman in Islam

" وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا" ﴿ النساء 3 ﴾

" And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice]."(4:3)

Social Meaning : Geoffrey Leech's theory focuses on how language reflects social roles, norms, and relationships. Analyzing this Aya through Leech's framework:

Ethical and Social Responsibility: The Aya addresses the ethical and social responsibilities regarding the care of orphan girls and marital relationships. It reflects a concern for justice and fairness in situations where individuals may have multiple marital responsibilities.

Guidance for Social Conduct: The Aya provides practical guidance for dealing with orphans and marital arrangements, indicating that if justice cannot be assured, the solution is to limit oneself to one wife or to engage in relationships with those "your right hands possess." This regulation aims to prevent injustice and exploitation. Leech's (1981)

2. Speech Act

•Locutionary Act: The locutionary act is the straightforward statement: "If you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those right hands possess."

•Illocutionary Act: The illocutionary force is that of a directive or command. The Aya instructs individuals on how to manage marital relationships in a way that ensures justice, particularly when dealing with orphan girls. It directs individuals to marry multiple women if they can be just but advises marrying only one if they fear they cannot maintain fairness.

•Perlocutionary Act: The perlocutionary effect is to influence individuals' behavior concerning marriage and justice. The goal is to ensure that individuals act justly in their relationships, guided by the ability to maintain fairness. The Aya aims to promote equitable treatment and prevent injustice. Austin's theory (1969)

3. Presupposition and Implicature

•Presupposition of Justice in Marriage: The Aya presupposes that justice is a key consideration in marital relationships and that the ability to treat spouses fairly is essential. It assumes that individuals are aware of the ethical implications of their marital choices.

•Implicature Analysis: The Aya implies that the primary concern in deciding the number of wives should be the ability to act justly. If one cannot guarantee fairness, it is better to limit oneself to one wife or to relationships with those one rightfully possesses, thereby reducing the risk of injustice.

5. CONCLUSION

The Glorious Quran is a profound text that transcends time and culture, offering universal principles for the establishment of social justice. Through its linguistic constructs, pragmatic frameworks, and contextual application, the Quran provides guidance to achieve equity, fairness, and harmony in society. This study has explored the Quranic discourse as a linguistic and pragmatic phenomenon, highlighting its dynamic approach to addressing socio-political and ethical issues.

At the heart of the Quranic message on social justice lies the principle of balance and the recognition of human dignity. The Quran presents justice (Adl) not merely as a theoretical concept but as a pragmatic imperative intertwined with human conduct, societal systems, and divine accountability. By employing rhetorical strategies, metaphors, and direct injunctions, the Quran communicates its vision of a just society where rights and responsibilities are equitably distributed among individuals, irrespective of their social, economic, or cultural backgrounds.

From a linguistic perspective, the Glorious Quran employs precise and impactful language to underscore the importance of justice. Words such as Adl (justice), Ihsan (benevolence), and Mizan (balance) are not only central to its moral philosophy but are also pragmatically anchored in the context of real-life situations. The Quran's use of conditional clauses, imperatives, and narratives serves to guide believers toward actionable justice, ensuring that abstract principles are translated into tangible outcomes.

Pragmatically, the Quran addresses social justice through direct commandments and illustrative parables that resonate with diverse audiences. For instance, its emphasis on fairness in trade, equitable treatment of orphans, and the prohibition of exploitation reflects a commitment to protecting the most vulnerable segments of society. Furthermore, the Quran's advocacy for consultation (Shura), accountability, and the eradication of corruption demonstrates its relevance to governance and public administration.

This study also underscores the Quran's dynamic approach to justice, which considers the evolving needs of society. Its principles are adaptable, enabling application across different cultural and historical contexts without compromising their core ethical values. The Quran encourages continuous interpretation and reflection (Ijtihad), ensuring its guidance remains relevant and inclusive.

In conclusion, the Quran's pragmatic linguistic approach to social justice exemplifies its timeless relevance. By combining linguistic precision with moral clarity, the Quran offers a comprehensive framework for individuals and societies seeking to foster justice and equity. It challenges humanity to transcend selfishness and prejudice, advocating for a world grounded in compassion, accountability, and mutual respect. This study reaffirms that the Quran's teachings, when understood through a pragmatic lens, serve as a robust foundation for building a harmonious and just society. Future research can further explore its application in modern contexts, bridging the gap between ancient wisdom and contemporary challenges.

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