



The Meaning of the Terms Adl and Haqq in the Quran: A Semantic Review of the Arabic Language and Its Implications for the Concept of Justice in Islamic Law

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Abstract

This research aims to explain the meaning of the terms adl and haqq in the Quran through an Arabic semantic approach and describe their implications for the concept of justice in Islamic law. The study was carried out through a literature study that combines linguistic analysis, classical interpretation of mufasir, and the findings of modern Arabic linguists. The results of the study show that adl contains the meaning of balance, straightness, and equal treatment, while haqq contains the meaning of divine truth and rights that must be upheld in social life. These two terms form the moral, spiritual, and legal foundation in Islamic law, so understanding their semantic meaning is very important to strengthen the construction of sharia justice. This research emphasizes that adl and haqq are two concepts that complement each other in forming an Islamic legal system that is oriented towards truth and benefit.

Keywords: Adl, Haqq, Semantics, Islamic Law

Introduction

Justice is the main principle in Islamic teachings which is the basis for all aspects of life, including in the formation of Islamic law. The term adl is an important focus in the teachings of the Quran because linguistically it comes from the root adala which describes balance and straightness so that it reflects the principle of putting things in their proper place (Ibn Manzur, 1990). Classical scholars emphasized that the use of the term adl in the Qur'an has a wide scope, both in social, moral, and legal contexts, so that it is not only a formal rule but also a moral guideline (Al Tabari, 2001). Contemporary Arabic linguists have also reinforced this view by explaining that the Arabic structure of the Qur'an reflects the moral values inherent in the message of revelation (Amin, 2019).

In addition to adl, the term haqq has an important position in the Quran and Islamic legal traditions. Semantically, haqq refers to the meaning of truth that is fixed, certain, and unchanging, which is the opposite of falsehood. The mufasir view that haqq includes the right of social and moral rights that must be upheld as well as the obligation for human beings to return rights to their owners (Ibn Kathir, 2000). The relationship with Islamic law is very strong because the meaning of haqq reflects the principles of honesty, trust, and the validity of actions in people's lives (Al Asfahani, 2012). Modern linguistic studies show that the term haqq has a layered field of meaning so that it has an ethical and legal function at the same time (Omar, 2018).

Thus, the study of the terms adl and haqq is very important to understand the foundation of justice in Islamic law. The semantic approach allows researchers to trace the root of words, literal meanings, contextual meanings, and theological values contained in these two terms. Scholars of

Islamic law argue that the sharia is based on the principle of maintaining balance and upholding the truth so this analysis is very relevant to explain the structure of justice in Islam (Auda, 2008). Therefore, this study seeks to provide a comprehensive understanding of the role of adl and haqq in Islamic legal thought.

Research Methods

This study uses a qualitative approach with a literature review method. The analysis was carried out by examining primary and secondary literature related to the meaning of adl and the meaning of haqq in the Quran. The primary sources of research include authoritative books of tafsir such as the works of Al Tabari, Ibn Kathir, Al Maraghi, and Al Zamakhsyari which provide a detailed explanation of the meaning of the two terms in the context of Islamic verses and law (Al Tabari, 2001).

Secondary sources are Arabic linguistic literature, classical dictionaries such as Lisan al Arab, as well as scientific journals on Arabic semantics and Quranic studies. The semantic method used includes the analysis of root words, morphological patterns, meaning relationships, and the use of words in the context of sentences to gain a deep understanding of the use of both terms in Arabic Al Quran (Versteegh, 2014). The analysis technique is carried out through data collection, in-depth reading, grouping of meanings, and contextual interpretation by linking lexical meaning with Islamic sharia values (Abdul Rauf, 2016). With this approach, the research produces a scientific understanding of the role of the terms adl and haqq in the concept of justice of Islamic law.

Results and Discussion

The study of the term adl in the Quran shows that the root word adala has the meaning of balance and straightness so that the concept is used to describe human behavior that is free from tendencies and free from tyranny in all aspects of life (Ibn Manzur, 1990). The mufasir explained that the commandment to act justly in many verses shows that the meaning of adl is not only legal formal but also a moral command that is the basis of man's relationship with man and man's relationship with Allah (Al Tabari, 2001). Modern Arabic linguists affirm that the term adl in the context of revelation indicates the unity between the meaning of language and moral meaning so that ethical values become a soft part inherent in the Arabic structure of the Quran (Amin, 2019).

In addition, the explanation of the mufasir about the importance of being fair to all human beings even to the hated party gives a new dimension to the concept of adl. This shows that adl is not only a balance in judgment but also contains an element of self-control so that emotions do not affect decisions so that the value of justice becomes objective and not distorted by personal interests (Ibn Kathir, 2000). Semantic analysis of the form of use of the word adl shows that the general structure of language contains the message of universality so that the value of adl becomes a basic principle that applies to all Islamic legal contexts (Abdul Rauf, 2016). Thus, adl serves as the normative foundation of sharia that must be maintained in every process of law-making and social interaction.

On the other hand, the term haqq contains the meaning of truth that comes from Allah and the rights inherent in every human being so that this concept contains ontological and legal aspects at the same time (Al Asfahani, 2012). The mufasir emphasized that the concept of virtue related to the fulfillment of rights, trust, and honesty shows that haqq is not limited to abstract truths but also

includes real actions that humans must take to fulfill the rights of others (Al Maraghi, 2006). Contemporary linguistic studies show that the root word haqqa describes something fixed and definite so that the value of haqq is absolute and cannot be changed by social situations or human interests (Omar, 2018). In the context of Islamic law, this concept is a guideline for the enforcement of rights and protection of the wronged party.

The meaning of haqq is also related to the enforcement of truth in a social context. The explanation of the mufasir about the coming of truth and the loss of falsehood shows a close relationship between truth, justice, and the creation of social order because injustice is born from deviation from the truth (Ibn Kathir, 2000). Semantic analysis shows that the term haqq has a strong moral force as a principle that is the basis for removing falsehood in human life (Badawi, 2016). Therefore, linguistic research shows that the meaning of haqq emphasizes that Islamic law must be built on the basis of fixed and unchanging truth so that the law functions as a moral guardian of society.

In addition to the source of the Quran, a number of authentic hadiths provide affirmation of the importance of adl value and haqq value in Islamic law. In a sahih hadith narrated by Bukhari and Muslim, the Prophet said that a just leader is one of the groups who receive the protection of Allah on the Day of Resurrection so that justice has a very high spiritual position (Rahman, 1980). Another hadith emphasizes that delaying the granting of rights to those who have the right is a form of tyranny so that the concept of haqq has direct social implications in people's lives (Hassan, 2021). These two hadiths show that adl and haqq are not only legal values but also spiritual values and social values that are the pillars of the structure of Islamic society.

Analysis of the relationship between adl and haqq shows that the two concepts complement each other integrally. The value of adl creates balance and equality in human relationships, while the value of haqq provides the foundation of truth that is the basis for all sharia rules so that justice is not only at the procedural level but also at the level of moral substance (Auda, 2008). The explanation of the mufasir regarding the command to convey the mandate to the owner and enforce the law fairly shows the parallelism between the enforcement of rights and the enforcement of justice so that the concept of justice in Islam is never separated from the value of truth (Nasr, 2015). Linguistic analysis shows that the use of these two terms forms a moral framework that governs the relationship of law and morality simultaneously in the lives of Muslims (Versteegh, 2014).

Further studies show that adl and haqq have great relevance in the formation of Islamic sharia because these two concepts are in line with the main purpose of sharia, which is to protect religion, soul, intellect, descendants, and property (Syaltut, 2005). The concept of adl helps the sharia to maintain balance and protection of rights between individuals, while the concept of haqq helps the sharia to ensure that the truth is the basis for the determination of the law so that there is no tyranny. Modern linguistic research shows that the use of these two concepts in the context of revelation is always in a moral orientation so that Islamic law is understood not only in the formal aspect but also in the ethical aspect that contains beneficial value (Holes, 2004). Thus, the semantic meaning of adl and haqq provides a strong intellectual and theological foundation for the reconstruction of justice in Islamic law in the contemporary era.

Conclusion

This study concludes that the term *adl* and the term *haqq* have a depth of linguistic and theological meaning that is very important for the formation of the concept of justice in Islamic law. Semantic analysis shows that *adl* describes balance, straightness, and equal treatment, while *haqq* describes the truth and rights that must be upheld. These two terms complement each other so as to form an Islamic justice structure that unites legal, moral, and spiritual aspects. A deep understanding of these two terms is very important to apply Islamic law correctly and generate benefits for society. Thus, *adl* and *haqq* are the main foundations for the development of Islamic legal justice in every era.

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