


## Interpretation of Lexical and Relational Meanings in Term *Yadd*: Syntagmatic and Paradigmatic Approaches to the Language of the Qur'an

Nur Taqwa Amin<sup>1</sup> Sastra Arab Universitas Muslim Indonesia

[nurtaqwa.amin@umi.ac.id](mailto:nurtaqwa.amin@umi.ac.id)

Dedi Rochmad Hermawan Ali<sup>2</sup>  Pendidikan Bahasa Arab, IAIN Sultan Amai Gorontalo

[deherali14@gmail.com](mailto:deherali14@gmail.com)

Hasnil Oktavera<sup>3</sup> Pendidikan Bahasa Arab IAIN Manado, Indonesia

[hasniloktavera@iain-manado.ac.id](mailto:hasniloktavera@iain-manado.ac.id)

Berti Arsyad<sup>4</sup> Sastra Arab, Universitas Muhammadiyah Gorontalo, Indonesia

[bertiarsyad@umgo.ac.id](mailto:bertiarsyad@umgo.ac.id)

 <https://doi.org/10.58194/eloquence.v1i2.438>

---

### Article History

Received:

06 June 2022

Accepted:

01 July 2022

Published:

30 August 2022

---

### Abstract

**Background:** Interpreting the Qur'an, especially *mutasyabihah* verses, can be done by syntagmatic and paradigmatic analyses to obtain more detailed information about the meaning and derivations.

**Purpose:** This study analyzes the linguistic and relational meanings of the word Al-yadd in the Qur'an.

**Method:** This research is library research, with a content analysis approach to syntagmatic and paradigmatic aspects. Data were obtained from the redaction of the Qur'anic verses containing the word *al-Yadd* in the form of *mufrad*, *mitsanna*, and *jamak*. The steps of analysis are carried out by a literature study, determining samples, categorization, coding and data processing, and analysis of meaning based on syntagmatic and paradigmatic approaches to determine the relational meaning of *al-yadd* in these verses.

**Results:** The results showed that the word Al-yadd in the Qur'an is mentioned 119 times and spread over 109 verses. In terms of quantity, the word al-Yadd is in the form of three variants; singular 21 times, double 32 times, and plural 66 times; from these three variants, the word *al-Yadd* forms many phrases with different meanings in each redaction. The lexical meaning of *al-yadd* is hand to humans and others. The relational meaning of the word al-yadd in the Qur'an varies greatly depending on the methods and approaches used in the analysis. Among the syntagmatic relational meanings of the term *al-yadd* are *qudrab*, power, in front, and the gift of grace. Its paradigmatic relational meanings are palm, arm, benefactor, and humble.

**Conclusions and Implications:** This study concludes that the paradigmatic and syntagmatic approaches to the word *al-yadd* produce a variety of meanings so that the word should not be interpreted farially because each word must be seen in relation to the adjacent or accompanying words. This research implies that every word in the Qur'an does not only have one fixed meaning, so to find out the diversity of meanings, one of them must be analyzed with a paradigmatic and syntagmatic approach more comprehensively. The influence of the syntagmatic and paradigmatic relationship approach to language studies has

---

---

logical consequences for researchers and language teachers today with several aspects of linguistic units, including words, phrases, or clauses.

---

**Keywords:**

*Lexical Relational Meanings; Term Yadd; Syntagmatic Paradigmatic Approaches; Language of the Qur'an*

---

**Latar Belakang:** Interpretasi Al-Qur'an secara khusus ayat-ayat mutasyabihah dapat dilakukan dengan analisis sintagmatik dan paradigmatis sehingga mendapatkan informasi lebih detail tentang makna dan derivasinya.

**Tujuan:** Tujuan penelitian ini adalah untuk menganalisis makna leksikal maupun relasional kata *Al-yadd* di dalam Al-Qur'an.

**Metode:** Penelitian ini merupakan penelitian Pustaka, dengan pendekatan konten analisis pada aspek sintagmatik dan paradigmatis. Data diperoleh dari redasi ayat al-Quran yang memuat kata *al-Yadd* baik dalam bentuk mufrad, mutsanna dan jamak. Langkah-langkah analisis dilakukan dengan cara; studi literature, menentukan sampel, kategorisasi, coding dan olah data, dan analisis makna berdasarkan pendekatan sintagmatik dan paradigmatis untuk mengetahui makna relasional *al-yadd* pada ayat-ayat tersebut.

**Hasil:** Hasil penelitian menunjukkan bahwa, kata Al-yadd dalam Al-Qur'an disebutkan sebanyak 119 kali dan tersebar pada 109 ayat. Dari segi kuantitasnya kata *al-Yadd* berbentuk tiga varian; tunggal 21 kali, ganda 32 kali, dan jamak 66 kali, dari ketiga varian ini kata al-yadd membentuk banyak frase, ragam makna yang berbeda-beda di setiap redaksinya. Makna leksikal *al-yadd* adalah tangan kepada manusia dan selainnya. Makna relasional kata al-yadd dalam Al-Qur'an sangat bervariasi tergantung pada metode dan pendekatan yang digunakan dalam analisis. Di antara makna relasional sintagmatik dari kata *al-yadd* adalah kudrah, kekuatan, di depan, dan karunia rahmat. Di antara makna relasional paradigmatisnya adalah telapak tangan, lengan, dermawan, dan bakhil.

**Kesimpulan dan Implikasi:** Penelitian ini menyimpulkan bahwa pendekatan paradigmatis dan sintagmatik pada kata *Al-yadd* menghasilkan ragam makna, sehingga kata tersebut semestinya tidak diinterpretasi secara farsial, karena setiap kata harus dilihat hubungannya kata yang berdekatan atau yang menyertainya. Implikasi penelitian ini adalah bahwa setiap kata dalam al-Quran tidak hanya memiliki satu makna tetap, sehingga untuk mengetahui keragaman makna salah satunya harus dianalisis dengan pendekatan paradigmatis dan sintagmatik secara lebih komprehensif. Pengaruh pendekatan hubungan sintagmatik dan paradigmatis terhadap kajian bahasa membawa konsekuensi logis bagi para peneliti dan para pengajar bahasa dewasa ini dengan beberapa aspek unit linguistik yang mencakup kata, frasa, ataupun klausa.

---

**Kata Kunci:**

*Makna Leksikal Relasional; Istilah Yadd; Pendekatan Paradigmatik Sintagmatik; Bahasa Al-Qur'an*

---



This is open access article under the

[Creative Commons Attribution-ShareAlike 4.0 International License.](https://creativecommons.org/licenses/by-sa/4.0/)

---

## INTRODUCTION

Muslims have long experienced serious intellectual struggles to understand aspects of the truth of the Qur'an.[1] Because the Quran has very high magic, both at the level of content and the language used. This height of the Quranic language shows evidence that the Quran is a divine kalam, a revelation Allah handed down to the prophet Muhammad, not a literary work of human creation.[2] Therefore, linguistics such as phonological, morphological, syntactic, and semantic is very significant in providing color and influencing the interpretation of the Qur'an. This is very interesting and can even stimulate the emergence of varied and massive interpretive works from the past to the present.

Mastery of semantics is highly demanded by a *mufassir* or those who want to enter the science of interpreting the Qur'an. Because in it, there are *mutasyabihah* verses that become *musykil* or problems for those who are far from semantics. The existence of *mutasyabihah* verses in the Qur'an in detail is due to three things, namely, the equality of pronunciation, the uniformity of meaning, and the similarity of pronunciation and meaning.[3]

Therefore, interpretation or interpretation research relies heavily on semantics. It is based on the work or function of semantics, which concentrates on the nature of meaning and the relationship between meanings. Thus it is understood that between the two names, interpretation and semantics have a very close and intersecting relationship.[4] One of the advantages of using semantics to reveal the meaning of Quranic verses is that they can understand the meaning in terms of the use of the language based on time and language use. Moreover, it concentrates on certain words comprehensively, as well as being able to find relationships in the meanings of one word with another. [5]

The syntagmatic and paradigmatic approaches pioneered by de Saussure were enriched by the views of a Danish linguist, Louis Hjelmslev, who took over de Saussure's concept with a slight change where he replaced the term associative with the term paradigmatic and gave it a broader meaning. Meanwhile, a British linguist, John R. Firth, called the syntagmatic relationship the syntactic relationship with the term structure and the paradigmatic relationship with the term system.[6],[7] Then Verhaar agrees with Firth that the terms structure and system are more dominantly used than the terms structure and system. Verhaar agrees with Firth that structure and system are more dominantly used than syntax and paradigmatic terms. The reason is that both terms can be used or applied to all language levels, namely phonetics, phonology, and linguistics. language, namely phonetics, phonemics, morphology, and syntax, and at the lexicon level. Further differences in views on the term put forward by several linguists above will be described in the theoretical background of this article. The syntagmatic and paradigmatic relationship approach's influence on language study or teaching has logical consequences.[8], [9]

Language study or language teaching has logical consequences for researchers, language researchers, and language teachers today with some aspects of linguistic units; as M. Finocchiaro states, linguistic forms include words, phrases, or clauses. Developed by de Saussure. The linguistic units that are pragmatically presented include form, function, and meaning at the level of morphology, phonology, and syntax. The tendency to pay attention to an approach in language study and language learning developed by de Saussure. and language learning developed by de Saussure is not only prominent in the study of foreign or in the study of foreign or second languages, especially in the learning of English as a foreign language.[10] Learning English as a foreign language, but in our country, this tendency also influences the views that this tendency also influences the views underlying some of the relevant approaches or theories. Relevant approaches or theories. The problem, then, is how the tendency of researchers typologically use these approaches or theories so that language research, language learning, language learning, and language learning describe an accurate phenomenon to achieve competence that can be academically useful for researchers and language learners. Academically can be useful for researchers and language users.[11]–[13]

The problem of interpretation of meaning that is quite interesting to analyze is the term *Al-yadd* in the Qur'an. This term is very interesting because, with so many words, this is spread in the Qur'an with the reclassification of different meanings

from one verse to another. This can be found if we refer to classical and contemporary interpretation books. However, the existing interpretation is limited to letters per letter and verse by verse. This certainly cannot provide information about the meaning of *al-yadd* as a word in itself because global interpretation tends to be an idiomatic interpretation (التفسير التعبيري) which is intended for the wider community other than scholars.

For this reason, the Author tries to raise this issue because of science's necessity to continue developing. By observing and analyzing the term *Al-yadd* with all its derivations and meanings contained in the Qur'an, the Author tries to summarize the variations in the meaning of *al-yadd* in this study. The goal is to know the meaning of *al-yadd* comprehensively and not partially. Another reason is understanding how the word *al-yadd* transforms meaning from lexical to other connotational meanings. The significance of this research is expected to be directed to the advancement and development of science or theoretical functions. It is also expected to be a solution to the analyzed problem.

## METHOD

This research is library research. Data sources come from interpretation books, dictionaries, linguistics, and translations owned by the Author and are search results on the internet in the form of articles, journals, papers, and so on. Primary data are tafsir books, translations of Qur'anic meanings, and Arabic dictionaries. Then it will be combined with secondary sources from journals, articles, papers, and related writings. This is what the Author does to get the desired accuracy of the result with high precision. After that, the data is analyzed according to the approaches contained in this article to get the appropriate results.

## RESULT AND DISCUSSION

The gradual descent of the Qur'an to the prophet Muhammad saw the great *ibrah* and wisdom that Muslims should have contemplated. Among the problems of the Qur'an is that it can improve the quality of education for Muslims to improve the human spirit, straighten their behavior, shape their personality and perfect their existence.[14] This would be more perfect if, in the process of *tadabbur*, Muslims understood Arabic, the chosen spoken language, to be the main device in understanding the Qur'an. Because the Qur'an has and chooses unique stylistics in conveying the divine message to the people of Iqra through the Messenger of Allah saw.

After the prophet's death, Muhammad saw differences over time and space, and there was a shift in the meaning of the Qur'an by the *mufasssirins*. This is where the importance of methods for achieving explicit and implicit meaning accuracy in verses of the Qur'an.[15] Semantics, one of the levels in linguistic studies, turns into an approach to understanding the Qur'an.[16] For this reason, Arabic semantic studies play a very important role and are the key to a very broad door of knowledge. Whatever discipline wants to exploit the Qur'an will use semantics as its analysis knife. For example, in simple terms, the word *Al-yadd* (اليَد) in the Qur'an is interpreted with several different meanings. This is certainly in accordance with the context and the construction of the phrase formed. This disparity in meaning is a semantic consequence that enriches the interpretation of Muslims.

## 1. Classification, Derivation, and Inventory of *al-Yadd* Terms

When referring to classical and contemporary Arabic dictionaries, we will easily know the derivation of a word in the singular (*mufrad*), dual (*mitsanna*), and plural (plural) forms. The word *al-yadd* is the origin as well as the singular form, later derived to *al-yaddani* (اليدان) as the dual form, and the latter changed to *al-aydi* (الأيدي) as the plural form.

The Author observes and manually calculates the word *al-yadd* in the Qur'an and finds that the word is mentioned 119 times, which is referred to as 109 [17]. The derivation of the word *al-yadd* in singular form is mentioned 21 times, then in dual form 32 times, and finally in plural form 66 times. They all form the phrase *idhafah* with the various variants of *i'rab* that enter and occupy it. Here is an inventory table of Qur'anic verses that mention the word *al-yadd* and its derivation with variations in meaning formed:

**Table 1.** The term *al-Yadd* is Singular

No	Name of Surah and Verse	Ayat	Verse Meaning
1	Al-Baqarah: 237	إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ الْبَيْتِ	Kekuasaan
2	Al-Baqarah: 249	وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ	Telapak tangan
3	Ali 'Imran: 26	بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	Kekuasaan dan kehendak
4	Ali 'Imran: 73	قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ	Kehendak
5,6	Al-Maidah: 28	لَنْ نَسْطِرَ إِلَيْكَ بَدَنَكَ لَتَقْتُلُنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنَّي أَخَافُ أَنَّهُ	Membunuh
7	Al-Maidah: 64	رَبِّ الْعَالَمِينَ وَقَالَتِ الْيَهُودُ يُدُّ اللَّهُ مَغْلُوبَةً	Bakhil
8	Al-A'raf: 108	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بِيضَاءٌ لِلنَّظِيرِينَ	Telapak tangan
9	Al-Taubah: 29	حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ	Patuh
10	Al-Isra: 29	وَلَا تَجْعَلْ بَدَنَكَ مَغْلُوبَةً إِلَيْنَا غَنَمِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا	Bakhil dan boros
11	Thaha: 22	وَأَضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بِيضَاءً مِنْ غَيْرِ سُوءٍ ؕ آيَةٌ أُخْرَىٰ	Telapak tangan
12, 13	Al-Mukminun: 88	قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِزُّهُ وَيَجَارِعُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ	Kekuasaan
14	Al-Nur: 40	ظَلَمْتُ بَعْضَهَا فَوْقَ بَعْضٍ إِذَا أُخْرِجَ يَدُهُ لَمْ يَكُنْ بِرَبِّهَا	Tangan leksikal
15	Al-Syu'ara: 33	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بِيضَاءٌ لِلنَّظِيرِينَ	Telapak tangan
16	Al-Naml: 12	وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بِيضَاءً مِنْ غَيْرِ سُوءٍ	Telapak tangan
17	Al-Qashash: 32	أَسْأَلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بِيضَاءً مِنْ غَيْرِ سُوءٍ	Telapak tangan
18	Yasin: 83	فَسُبْحٰنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ	Kekuasaan
19	Shad: 44	وَخَذَّ يَدَكَ ضِعْفًا فَاصْرَبَ بِهِ	Telapak tangan
20	Al-Fath: 10	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ	Kekuatan dalam menolong
21	Al-Hadid: 29	وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	Kehendak
22	Al-Mulk: 1	تَبٰرَكَ الَّذِي بِيَدِهِ الْمَلِكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	Kekuasaan

**Table 2.** The term *Al-yadd* is Dual

No	Name of Surah and Verse	Ayat	Verse Meaning
1	Al-Baqarah: 66	فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا	Masa depan
2	Al-Baqarah: 97	فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ	Membenarkan (kitab-kitab) sebelumnya

3	Ali 'Imran: 3	نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ	Membenarkan (kitab-kitab) sebelumnya
4	Ali 'Imran: 50	وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ	Sebelumnya
5,6	Al-Maidah: 46	وَقَفَّيْنَا عَلَىٰ آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۗ وَإِنِّي لَأَتَّبِعُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ	Sebelumnya
7	Al-Maidah: 48	وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ	Sebelumnya
8,9	Al-Maidah: 64	بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ	Dermawan
	Al-An'am: 92	وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ	Sebelumnya
10	Al-A'raf: 57	وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّبَنِي إِدْرِكَمَ رَحْمَتِهِ	Sebelum
11	Yunus: 37	وَمَا كَانَ هَذَا الْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ	Sebelumnya
12	Al-Kahfi: 57	وَمَن أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ۖ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاہُ	Melakukan dosa
13	Al-Ra'd: 11	لَهُ مَعْقِبَتٌ مِّن يَمِينِ يَدَيْهِ وَمِن خَلْفِهِ ۖ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ	Di depan
14	Al-Hajj: 10	ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ	Melakukan dosa
15	Al-Furqan: 27	وَيَوْمَ يَعْزُزُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَلَيِّنُنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا	Jari tangan
16	Al-Furqan: 48	وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا لِّبَنِي إِدْرِكَمَ رَحْمَتِهِ	Sebelum
17	Al-Naml: 63	أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ وَمَن يُرْسِلُ الرِّيحَ بُشْرًا لِّبَنِي إِدْرِكَمَ رَحْمَتِهِ	Sebelum
18	Saba: 12	وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ	Di hadapan
19	Saba: 31	وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَذَا الْقُرْءَانِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ	Sebelumnya
20	Saba: 46	إِن هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ	Sebelum
21	Fathir: 31	وَالَّذِي أُوحِيَآ إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ	Sebelumnya
22	Fushshilat: 42	لَّا يَأْتِيهِ الْبَطْلُ مِن يَمِينِ يَدَيْهِ وَلَا مِن خَلْفِهِ ۖ تَنزِيلٌ مِّن حَكِيمٍ حَمِيدٍ	Dari depan
23	Al-Ahqaf: 21	وَأَذْكُرَ آخِرَ عَادٍ إِذْ أُنذِرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ التَّنْذِرُ مِن بَيْنِ يَدَيْهِ وَمِن خَلْفِهِ	Sebelumnya
24	Al-Ahqaf: 30	قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ	Sebelumnya
25	Al-Hujurat: 1	يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْدِرُوا عَلَىٰ يَدَيْ اللَّهِ وَرَسُولِهِ	Mendahului
26	Al-Mujadalah: 12	يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَجِئْتُمْ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَةً	Sebelum
27	Al-Mujadalah: 13	ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَاتٍ	Sebelum
28	Al-Shaff: 6	وَإِذ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي ءاسْمُهُ ءَأَحْمَدُ	Sebelum
29	Al-Jinn: 27	إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِن خَلْفِهِ ۖ رَصَدًا	Di depan
30	Al-Naba': 40	يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاہُ وَيَقُولُ الْكَافِرُ يَلَيِّنُنِي كُنْتُ تُرَابًا	Perbuatan dosa
31	Al-Masad: 1	تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ	Celaan

Table 3. The term *Al-yadd* is plural

No	Name of Surah and Verse	Ayat	Verse Meaning
1,2	Al-Baqarah: 79	قَوْلِ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا. قَوْلِ لَهُمْ مِمَّا كَتَبْتَ بِيَدَيْهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ	Tangan denotatif
3	Al-Baqarah: 95	وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ	Perbuatan yang telah dikerjakan
4	Al-Baqarah: 195	وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ	Menjatuhkan atau merugikan diri sendiri
5	Al-Baqarah: 255	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ	Di depan
6	Ali 'Imran: 182	ذَٰلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ	Berbuat dosa
7	Al-Nisa: 43	فَلَم تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا	Al-dzira' (ujung jari sampai siku)
8	Al-Nisa: 62	كَيْفَ إِذَا أَصَابْتُم مَّصِيبَةً بِمَا قَدَّمْتُمْ أَيْدِيهِمْ	Berbuat dosa
9	Al-Nisa: 77	أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ	Tahanlah tangan (diri sendiri) dari berperang
10	Al-Nisa: 91	فَإِن لَّمْ يَعتَرِلُوْكُمْ وَبَلَّغُوا إِلَيْكُمْ السَّلَامَ وَكُفُّوا أَيْدِيَهُمْ فَعُدُّوْهُمْ وَأَقْتُلُوْهُمْ حَيْثُ تَقْتُلُوْهُمْ	Menahan tangan (diri) dari berperang
11, 12	Al-Maidah: 6	فَاعْسِلُوا وُجُوْهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَاقِي ..... فَاَمْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ	Al-dzira'

			Al-dzira'
13, 14	Al-Maidah: 11	يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ اٰن يَسْطُوٓا۟ اِلَيْكُمْ اٰيٰتِيۡنَهُمْ فَكَفَّ اٰيٰتِيۡنَهُمْ عَنْكُمْ وَاَتَقُوا۟ اللّٰهَ	Berbuat jahat Mencegah
15	Al-Maidah: 33	اِنَّمَا جَزَاُ۟ اَلَّذِيۡنَ يُخٰرِبُوۡنَ اللّٰهَ وَرَسُوْلَهُۥ وَيَسْعَوۡنَ فِى۟ الْاَرْضِ فَسَادًا اَنْ يَّقْتُلُوۡا اَوْ يُصَلُّوۡا اَوْ يُقَطِّعُوۡا اٰيٰدِيۡهِمْ وَاَرْجُلَهُمۡ مِّنۡ جَلْبٍ اَوْ يَنْفُوۡا مِّنَ الْاَرْضِ	Tangan denotatif
16	Al-Maidah: 38	وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوۡا اٰيٰدِيۡهُمَا جَزَاًۭ بِمَا كَسَبَا۟ نَكَالًا مِّنۡ اللّٰهِ	Al-Kaff atau pergelangan tangan
17	Al-Maidah: 64	عَلَّمْتُ اٰيٰتِيۡهِمْ وَلَعِنَا۟ بِمَا قَالُوۡا	Bakhil
18	Al-Maidah: 94	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّكُمْ اللّٰهُ بَشِيۡءٍ مِّنَ الصَّيۡدِ تَنَالَهُۥ اٰيٰتِيۡكُمْ وَرِمَاۡحُكُمْ لِيَعْلَمَ اللّٰهُ مَنۡ يَخَافُهُۥ بِالْغَيْۡبِ	Tangan hakikat
19	Al-An'am: 7	وَلَوْ نَرٰكُمَا عَلٰى كَيْۡۡفٍ فِى۟ قِرۡطَاسٍ فَلَمَّسُوۡهُۥ بِاٰيٰتِيۡهِمْ لَقَالَ الَّذِيۡنَ كَفَرُوۡۤا اِنْ هٰذَا اِلَّا سِحْرٌ مُّبِيۡنٌ	Telapak tangan
20	Al-An'am: 93	وَلَوْ تَرَى۟ اِذِ الظّٰلِمُوۡنَ اِذۡ عَمَرَتِ اَلْاَۡمُوۡتُ وَاَلْمَلٰٓئِكَةُ بَاسِطُوۡۤا اٰيٰدِيۡهِمْ اَخْرِجُوۡۤا اَنْفُسَكُمۡ	Tangan secara leksikal
21	Al-A'raf: 17	ثُمَّ لَءَاۡتِيۡتَهُمۡ مِّنۡ بَيْنِ اٰيٰدِيۡهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اٰمِيۡمِهِمْ وَعَنْ شَمَائِلِهِمْ	Dari depan
22	Al-A'raf: 124	لَاۡقَطَعَنَّ اٰيٰدِيۡكُمْ وَاَرْجُلَكُمْ مِّنۡ جَلْبٍ ثُمَّ لَأَصْلَبِنَّكُمْ اٰجْمَعِيۡنَ	Tangan leksikal
23	Al-A'raf: 149	وَلَمَّا سَقَطَ فِى۟ اٰيٰدِيۡهِمْ وَاَوۡاۤءُ اَنْفُسِهِمْ قَدۡ ضَلُّوۡۤا	Menyesal dan bingung
24	Al-A'raf: 195	اَمْ لَهُمْ اٰيٰتٍ يَّبۡطِشُوۡنَ بِهَا	Tangan leksikal
25	Al-Anfal: 51	ذٰلِكَ بِمَا قَدَّمْتُمْ اٰيٰتِيۡكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَمٍ لِّلۡعٰبِدِ	Berbuat dosa
26	Al-Anfal: 70	يَا أَيُّهَا النَّبِيُّ قُلۡ لِّمَنۡ فِى۟ اٰيٰتِيۡكُمْ مِّنَ الْاَلۡسِنِىۡ اِنْ يَعْلَمَ اللّٰهُ فِى۟ قُلُوۡبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّا اٰخَذَ مِنْكُمۡ وَيَغْفِرَ لَكُمۡ	Kekuasaan
27	Al-Taubah: 14	فَيَلُوۡهُمۡ يٰۤعٰدِيۡتُهُمۡ اللّٰهُ بِاٰيٰتِيۡكُمْ وَيُخٰرِبُهُمۡ وَيَصۡبِرُكُمْ عَلٰىهِمْ وَيَشَفِّ صُدُوۡرَ مُّؤْمِنِيۡنَ	Dengan perantara tangan-tangan kalian
28	Al-Taubah: 52	وَتَحٰنَ تَتَرٰىنَّ بِكُمۡ اَنْ يَّصِيۡبَكُمۡ اللّٰهُ بِعَذَابٍ مِّنۡ عِنۡدِهٖۤ- اَوْ بِاٰيٰتِنَا	Media atau perantara
29	Al-Taubah: 67	الْمُنٰفِقُوۡنَ وَاَلۡمُنٰفِقٰتُ بَعْضُهُمۡ مِّنۡ بَعْضٍ يٰۤاٰمُرُوۡنَ بِالۡمُنۡكَرِ وَيَهۡتَوۡنَ عَنَ الْمَعْرُوۡفِ وَيَتَّبِعُوۡنَ اٰيٰتِيۡهِمْ	Bakhil
30	Hud: 70	فَلَمَّا رَاَ اٰيٰتِيۡهِمْ لَا تَصِلُ اِلَيْهِ تَكۡرِهًا وَاُوۡجَسَ مِنْهُمۡ خِيفَةً	Tangan leksikal
31	Yusuf: 31	فَلَمَّا رَاۡنِيۡهٗ اَكۡرَبۡتُهٗ وَقَطَعَنَّ اٰيٰدِيۡهِنَّ وَقُلنَّ حٰثِنٌ لِّهٖ مَا هٰذَا بَشَرًا اِنْ هٰذَا اِلَّا مَلَكٌ كَرِيۡمٌ	Jari-jari tangan
32	Yusuf: 50	فَلَمَّا جَاۡءَهُ الرُّسُوۡلُ قَالِ اَرْجِعِ اِلَىٰ رَبِّكَ فَسَلَّهُۥ مَا نَالَ النَّيۡسُوۡةَ الَّتِىۡ قَطَعَنَّ اٰيٰدِيۡنِىۡ	Jari-jari tangan
33	Yusuf: 111	مَا كَانَ خَدِيۡثًا يُفۡتَرٰى وَلٰكِنۡ تَصۡدِيقَ الَّذِىۡ بَيْنَ يَدَيْهِ وَتَفۡصِيۡلَ كُلِّ شَءٍ	Sebelumnya
34	Ibrahim: 9	جَاۡءَهُنَّ رُسُلُهُنَّ بِالۡبَيِّنٰتِ فَرَدُوۡۤا اٰيٰتِيۡنَهُمْ فِى۟ اَفۡوَاهِهِمْ وَقَالُوۡۤا اِنَّا كٰفِرٰنَاۤ بِمَاۤ اُرۡسَلۡنَاۤ بِهٖ	Menutup mulut dengan telapak tangan
35	Maryam: 64	لَهُۥ مَا بَيْنَ اٰيٰدِيۡنَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ	Di hadapan kita
36	Thaha: 71	فَلَاۡقَطَعَنَّ اٰيٰدِيۡكُمْ وَاَرْجُلَكُمْ مِّنۡ جَلْبٍ وَّلَاۡصَلِّبَنَّكُمْ فِى۟ جُدُوۡعِ النَّخْلِ	Tangan leksikal
37	Thaha: 110	يَعْلَمُ مَا بَيْنَ اٰيٰدِيۡهِمْ وَمَا خَلْفَهُمْ	Di hadapan
38	Al-Anbiya: 28	يَعْلَمُ مَا بَيْنَ اٰيٰدِيۡهِمْ وَمَا خَلْفَهُمْ	Di hadapan
39	Al-Hajj: 76	يَعْلَمُ مَا بَيْنَ اٰيٰدِيۡهِمْ وَمَا خَلْفَهُمْ	Di hadapan
40	Al-Nur: 24	يَوْمَ تَشٰهَدُ عَلٰىهِمۡ السَّيَۡٔةُ وَاٰيٰتِيۡهِمْ وَاَرْجُلُهُمْ بِمَا كَانُوۡۤا يَعۡمَلُوۡنَ	Tangan leksikal
41	Al-Syu'ara: 49	لَاۡقَطَعَنَّ اٰيٰدِيۡكُمْ وَاَرْجُلَكُمْ مِّنۡ جَلْبٍ وَّلَاۡصَلِّبَنَّكُمْ اٰجْمَعِيۡنَ	Leksikal
42	Al-Qashash: 47	وَلَوْلَاۤ اَنْ تُصِيۡبَهُمۡ مُّصِيۡبَةٌۭ بِمَا قَدَّمْتُمْ اٰيٰتِيۡهِمْ فَيَقُوۡلُوۡۤا رَبَّنَاۤ لَوْلَاۤ اُرۡسَلۡتَ اِلَيْنَا رَسُوۡلًا فَنَتَّبِعَ اٰيٰتِكَ وَتَكُوۡنَ مِنَ الْمُؤْمِنِيۡنَ	Melakukan dosa
43	Al-Rum: 36	وَ اِنْ تُصِيۡبُهُمۡ سَئَِّةٌۭ بِمَا قَدَّمْتُمْ اٰيٰتِيۡهِمْ اِذۡ هُمْ يَقۡنَطُوۡنَ	Melakukan dosa
44	Al-Rum: 41	ظَهَرَ الْفَسَادُ فِى۟ الْبَرِّ وَاَلۡبَحْرِ بِمَا كَسَبَتۡ اٰيۡدِىۡ النَّاسِ لِيُذِيقَهُمۡ بَعْضَ الَّذِىۡ عَمِلُوۡۤا لَعَلَّهُمْ يَرْجِعُوۡنَ	Perbuatan buruk
45	Saba: 9	اَفَلَمْ يَرَوْۤا اِلَىٰ مَا بَيْنَ اٰيٰدِيۡهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَاَلۡاَرْضِ	Di hadapan
46	Yasin: 9	وَجَعَلْنَا مِّنۡ بَيْنِ اٰيٰدِيۡهِمْ سَدًا وَمِنْ خَلْفِهِمْ سَدًا	Di hadapan
47	Yasin: 35	لِيَاْكُلُوۡۤا مِمَّنۡ مَّرُوۡ- وَمَا عَمِلَتْهُ اٰيٰتِيۡهِمْۤ- اَفَلَا يَشْكُرُوۡنَ	Amalan yang baik
48	Yasin: 45	وَ اِذَا قِيۡلَ لَهُمۡ اَتُّوۡۤا مَا بَيْنَ اٰيٰدِيۡكُمْ وَمَا خَلْفَكُمۡ لَعَلَّكُمْ تُرۡحَمُوۡنَ	Di hadapan
49	Yasin: 65	اَلْيَوْمَ نَخِيۡمُ عَلٰىۤ اَفۡوَاهِهِمْ وَتَكَلِّمُنَاۤ اٰيٰتِيۡهِمْ وَتَشٰهَدُ اَرْجُلُهُمْ بِمَا كَانُوۡۤا يَكۡسِبُوۡنَ	Leksikal
50	Yasin: 71	اَوَلَمْ يَرَوْۤا اَنَّا خَلَقْنَا لَهُمۡ مِّمَّا عَمِلَتْ اٰيٰدِيۡنَاۤ اَنْعٰمًاۤ فَمِنۡ لَهَا مَلَكُوۡنٌ	Kekuasaan
51	Shad: 45	وَ اذۡكُرۡ عِبۡدَنَاۤ اِنْۡرٰهِيۡمَ وَاِسۡحٰقَ وَيَعۡقُوۡبَ اُوۡلَىۤ الْاٰيٰدِىۡ وَالۡاَبۡصٰرِ	Pemilik amanlan-amalan mulia dan agung
52	Fushshilat: 14	اِذۡ جَاۡءَهُمُ الرُّسُوۡلُ مِّنۡ بَيْنِ اٰيٰدِيۡهِمْ وَمِنْ خَلْفِهِمْ اَلَّا تَعۡبُدُوۡۤا اِلَّا اَللَّ	Dari depan
53	Fushshilat: 25	وَقَيۡضُنَاۤ لَهُمۡ فَرۡنَاۤءَ فَرَزَقُوۡۤا لَهُمۡ مَا بَيْنَ اٰيٰدِيۡهِمْ وَمَا خَلْفَهُمْ	Di hadapan
54	Al-Syura: 30	وَمَا اَصۡبَحۡتُمْ مِّنۡ مُّصِيۡبَةٍۭ فَبِمَا كَسَبَتۡ اٰيٰتِيۡكُمْ وَيَغۡفُوۡۤا عَنۡ كَثِيۡرٍ	Perbuatan buruk
55	Al-Syura: 48	وَ اِنْ تُصِيۡبُهُمۡ سَئَِّةٌۭ بِمَا قَدَّمْتُمْ اٰيٰتِيۡهِمْ فَاِنَّ الْاِنۡسَانَ كَفُوۡرٌ	Perbuatan buruk

56	Al-Fath: 10	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدَ اللَّهِ فَوْقَ أَيْدِيهِمْ	Baiat dan pertolongan
57	Al-Fath: 20	وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ - وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ	Melindungi
58	Al-Fath: 24	وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ	Mencegah dan menahan
59	Al-Hadid: 12	يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ	Di hadapan
60	Al-Hasyr: 2	يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ	Perbuatan
61	Al-Mumtahanah: 2	إِنْ يَتَّقُوا اللَّهَ يَكُونُوا لَكُمْ أَعْدَاءً وَيَسْطُرُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ	Menyakiti
62	Al-Mumtahanah: 12	وَلَا يَأْتِينَ بَهْتَى يَفْتَرِينَهُ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ	Dusta tentang berzina
63	Al-Jumuah: 7	وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ	Perbuatan dosa
64,	Al-Tahrim: 8	نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ	Di hadapan
65	'Abasa: 15	بِأَيْدِي سَفَرَةٍ	Penjagaan

## 2. Lexical Meaning

The lexical meaning, according to the KBBI, is the meaning of language elements as symbols of objects, events, and so on. [18] Aminuddin explained that lexical meaning is the meaning of a linguistic symbol that has not experienced connotations and grammatical relations with other words. [19]

The word *al-yadd* (اليد) is a feminine noun (المؤنث) derived from the letters *ya* (ي), *dal* (د), and *ya* (ي). The structure of the verb is *yadiya yada* (يدي يدي) which means to give or confer. In verse it says:

يديت على ابن حسحاس بن عمرو  
بأسفل ذي الجداة يد الكريم

*I gave to Ibn Hashbas bin 'Amr  
Something of little benefit with the hand of generosity*

Sometimes it also means hitting the hand. For example, *yadaytubu* (يديته) i.e. *dharabtu yadahu* (ضربت يده) means I hit his hand. [20] Then lam the word was deleted (لام الكلمة) i.e., the second letter *ya* (ي) because *Al-yadd* includes *isim manqush* i.e., a word ending in *ya* (ي) like the word *qadhi* (قاضٍ) to lighten its pronunciation. Then the letter *dal* (د) takes its place. This opinion was attributed to Sibawaihi and agreed upon by Al-Akhfasy. [21]

In the dictionary, *Maqayis al-Lughab*, *al-yadd* lexically means the hand of man and besides. According to Al-Fairuzuabadi, *Al-yadd* is al-kaff (الكف) i.e. palm; or from fingertips to shoulders. [22] In terms of meaning relations, *Al-yadd* is a meronym for *al-jasad* (الجسد) or *al-badan* (البدن), which is the human body. Its use by the Arabs was widespread, encompassing both detonative and connotative meanings.

An example of a verse in which *Al-yadd* is lexically interpreted with the palm of the hand is found in surah Al-Baqarah verse 249:

إِلَّا مَنِ آغْتَرَفَ غُرْفَةً بِيَدِهِ

*"Except for who once scooped up water with both palms."*

Ibn Juraij said that Ibn 'Abbas said, "Whoever scoops once with his palm then his thirst will disappear; whoever drinks it without scooping up does not lose his



thirst." [23]. From Abu Amr bin Al-'Ala' from the line 'Abdul Wahhad Al-Khaffaf and Abu Zaid said, "Al-Gurfah or scooping water by hand." [24] Also verse about the punishment for thieves in Al-Maidah: 38:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

"And male thief and female thief then cut off the hands of both."

The point is to cut off the right-hand judge of each of the two as a reply and punishment from God for the *maksiat* they both worked on. [25] From Muhammad ibnul Munkadir, said, "The Messenger of Allah saw cut off the hand of a thief from al-ku' (الكوع) i.e. wrist." The above two verses interpret *al-yadd* as *al-kaff* or palm. As for *al-yadd* the meaning of limbs from fingertips to shoulders is found in the letter Al-A'raf: 124:

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ

"(Pharaoh said) Truly, I will completely cut off your hands and feet crosswise."

Ibn Katsir said, "That is to cut off a person's right hand along with his left leg or vice versa." The above verse is a verse from Fir'aun's speech that threatens his sorcerer who finally believed in Moses a.s after seeing the miracles of Moses a.s and that they might disbelieve in Allah SWT.

### 3. Relational Meaning

Relational meaning is a grammatical meaning that concerns intralingual or inter-word relations in a phrase or clause born as a result of the functioning of a word in the sentence structure.[26] Izutsu defines relational meaning as a new connotative meaning given in addition to the existing meaning by placing the word in a special position in a special semantic field.[27] Thus, the meaning of a word becomes more flexible because it adapts to the context in which it is placed. And in simple terms, we can say that the relational meaning parallels the meaning of the connotation. In Al-Baqarah: 79, Allah SWT said:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ

"Then there was a great accident for the people who wrote the Bible with their own hands, and it was said; " It is from God," (with the intention) to make a meagre profit by the deed. Then it is a great accident for them, a result of what is written by their own hands, and a great accident for them, the result of what they do."

The custom of the *Ahl al-Kitab* is to revise their scriptures according to lust. In its origin, the phrase *katabat aidiyhim* (كتبت أيديهم) has a positive meaning because writing is a commendable and encouraging thing and a beacon of civilization. However, this phrase shifts in meaning when it is associated with the habit of book experts who write not to spread knowledge and truth but to write to change the content of scripture. Another example is the word of Allah Swt. in Al-Maidah: 28:

لَئِنْ بَسَطْتَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ ۚ إِنَّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"Surely, if you move your hand to me to kill me, I will never move my hand to you to kill you. Indeed, I fear Allah, the Lord of the worlds."

The phrase *basatha Al-yadd ila* (بسط اليد الى) above literally means to spread a hand forward or stretch it out. A shift in meaning occurs when this phrase is accompanied by the phrase *litaqtulaniy* (لتقتلني) so that the first phrase is; *Basatha Al-yadd ila* (بسط اليد الى), undergoes a shift in meaning from its original meaning to the connotation meaning that is killing. To determine the relational meaning, two methodical steps are needed in analyzing it, namely syntagmatic analysis and paradigmatic analysis.[27]

#### 4. Syntagmatic Analysis

The syntagmatic analysis analyses meaning by considering the words before and after the word that is the object of analysis in a particular part or position. According to Nizar Machyuzaar, syntagmatic relationships between words refer to a concept in phrases and clauses.[28] Or we can say syntagmatic is the relationship between words in a single phrase or sentence (horizontal relationship). [29] The word *Al-yadd* means ahead, as found in Thaha: 110:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

"He knows what is in front and what is behind them."

*Al-yadd* in the above verse forms the phrase *idhofah* to the word *baina* (بين) which is often interpreted in the lead. The word *Al-yadd* means ability or *kudrah* and strength, in the letter *Shad*: 75:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي

"Allah says, 'O devil, what prevents you from prostrating to what I have created with both my hands?'"

*Al-yadd* in the above verse is *majrur* with the letter *ba* (ب), meaning a tool. So the word *biyadi* (بيدي) means by My hand but means by My *kudrah*. If God wished to create something, it was enough for Him to say *kun fayakun*. The word *Al-yadd* means strength. Allah said in the letter of *Al-Dzariyat*: 47:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ

"And our heavens were built with (We)."

*Al-yadd* in the above verse in the plural form *majrur* with the letter *ba* (ب) means power or power because it is sufficient for Him if he wants a creation by saying *kun fayakun*. Then the meaning became, "The sky that we built, and we perfected its creation with our power." [25] The word *Al-yadd* *salam surat Ali 'Imran*:73 means generosity and giver:

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

"Say: 'Verily the gift is in the hands of God which he gives to whomever he pleases.'"

*Al-yadd* formed the phrase *Yadullah* (يد الله) when it was leaned against Allah. The structure of the above verse brings the meaning of *Al-yadd* to generosity or the gift of gifts. Imam Ibn Katsir said, "As things are in their arrangements and will and He is the Supreme Giver and the One who holds, He gives gifts to anyone because of faith, knowledge, perfect reason..." Likewise with Ibn 'Abbas when meeting with other *mutasyabihah* verses from *Surah Al-Dzariyat*: 47:

*And our heavens are up with Our hands."*

He transferred the meaning of *Al-yadd* to the meaning of *al-qumwah*, which is the power that means, "The dab of the heavens we awaken with Our dominion." [30]

### 5. Paradigmatic Analysis

According to the Nara language website, paradigmatic meaning relations are relations between words that can occupy the same syntactic gatra and can replace each other in one particular context (vertical relationships)[29]. According to Nizar Machyuzaar, paradigmatics is the possibility of vocabulary that can fill a phrase and clause in a language. At the same time, paradigmatic analysis is a comparative analysis between concepts with the principle of similarity or synonyms and conflicting concepts or antonyms. So to understand the meaning of *Al-yadd* in the Qur'an, it is necessary to approach meaning with one of these linguistic phenomena. *Al-yadd* has synonyms including al-kaff (الكف) and al-dzira' (الذراع). As for al-kaff, it means *Al-yadd*, as found in sura Al-Ra'd: 14:

لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِّغِهِ

*"And the idols which they worship besides God, cannot allow anything for them but are like one who opens his palms into the water into his mouth when the water cannot reach his mouth."*

*Al-kaff* in the above verse parallels meaning with the word *Al-yadd* in surah al-Baqarah: 249:

إِلَّا مَنِ آغْرَقَهُ غُرُقَةً بِيَدَيْهِ "Except who once scooped up water with both palms."

As for al-dzira' with the meaning of *Al-yadd* found in sura Al-Kahfi: 18:

وَكَلَّمَهُمْ بَسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ "And their dog stuck out both arms at the door."

*Al-dzira'* lexically means the part of the hand from the fingertips to the elbows, and *Al-yadd* is sometimes excluded for this meaning if the indicators show it. As in the ablution verse of Surah Al-Maidah: 6:

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

*"Then wash your face and your hands to your elbows, and wash your head and wash your feet until your ankles."*

The same verse that speaks in the context of tayammum:

فَاَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ "Then wash your face and both hands with the ground."

Based on this verse, the word *Al-yadd* in the context of ablution and tayammum is understood with the lexical meaning of *al-dzira'*. As for the concept of antonyms, *Al-yadd* is often associated with al-rijl (الرجل), which means foot. The ablution verse above clearly conflicts with the meaning of the two. The two influence each other in asserting the desired meaning of the redaction of the verse. Similarly, in Sura Al-A'araf: 195:

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا

*"Whether the idols have legs with which they can walk or have a hand with which they can hold hard?"*

The meaning of *Al-yadd* is bound to the phrase in front of it i.e., holding tightly (بيطشون) in the above verse is then clearly affirmed again by the word *al-rijl* which is interpreted by walking where both are counter-meanings.

A similar phenomenon is mentioned also in Al-Nur's letter: 24:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

"On the day when their tongues, hands, and feet bear witness to what they used to do.."

It means that tongues, hands, and feet are lexically interpreted and will speak and testify with charity the deeds of a man. In Surah Al-Maidah: 64, the word *Al-yadd* is mentioned twice for contradictory meanings.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

"The Jews said, "God's hands are shackled." It was their hands that were shackled, and they were damned because of what they said. (Not so) but both hands of God are open. He provides as He wills."

The two words *Al-yadd* above have different meanings in one sentence structure, and the first *Al-yadd* means *bakhil* and stingy while the second means benefactor and *sakha*.

## CONCLUSION AND IMPLICATIONS

Based on the explanation above, the word *Al-yadd* in the Qur'an is 119 times and is found in 109 verses. The three derivation variants are singular 21 times, dual 32 times, and plural 66 times. The word *Al-yadd* forms many phrases with several different words.

The lexical meaning of *Al-yadd* is hand to the man and besides. The relational meaning of the word *Al-yadd* in the Qur'an varies greatly depending on the methods and approaches used in the analysis. Among the syntagmatic relational meanings of the word, *Al-yadd* are *kudrah*, strength, in front, and the gift of grace. Among the paradigmatic relational meanings are palms, arms, benefactors, and *bakhil*.

## BIBLIOGRAPHY

- [1] E. Ismail, "Analisis Semantik Pada Kata Ahzāb dan Derivasinya dalam Al-Quran," *Al-Bayan*, vol. 2, 2016.
- [2] A. Khalwani, M. Y. A. Hasyim, and A. Miftahudin, "Kata Bermakna Hujan dalam Al-Quran (Tinjauan Semantik Dan Stilistika)," *Lisanul Arab*, vol. 6, 2017.
- [3] M. Turmuzi and F. I. Tsuroya, "Studi Ulumul Qur'an: Memahami Kaidah Muhkam-Mutasyabih dalam Al-Qur'an," *Al-Wajid*, vol. 2, p. 5, 2021.
- [4] E. Zulaiha and A. Radiana, "Kontribusi Pendekatan Semantik Pada Perkembangan Penelitian Al-Qur'an," *Al-Bayan*, vol. 4, 2019, doi: 10.15575/al-bayan.v4i1.4726.
- [5] Dindin Moh Saepudin, M. Solahudin, I. Faizah, and S. R. Khairani, "Iman Dan Amal Saleh Dalam Alquran (Studi Kajian Semantik)," *Al-Bayan*, vol. 2, 2017.
- [6] G. Fanselow and C. Féry, "Prosodic and Morphosyntactic Aspects of Discontinuous Noun Phrases : a Comparative Perspective \*."
- [7] R. Przybylska, "Kolokacje a analiza semantyczna wyrazu," *LingVaria*, vol. 2, pp. 43–51, 2020, doi: <https://doi.org/10.12797/LV.15.2020.30.04>.
- [8] V. N. Denisenko and N. S. Kalinina, "Vladimir N. Denisenko 1 , Natalia S. Kalinina 2," *Rudn J. Lang. Stud. Semiotics Semant.*, vol. 11, no. 1, pp. 36–47, 2020, doi: 10.22363/2313-2299-2020-11-1-36-47.

- [9] E. Teich, P. Fankhauser, S. Degaetano-ortlieb, and Y. Bizzoni, "Less is More / More Diverse: On The Communicative Utility of Linguistic Conventionalization," *Front. Commun.*, vol. 5, no. January, pp. 1–17, 2021, doi: 10.3389/fcomm.2020.620275.
- [10] B. Studies, "English Placeholders as Manifestations of Vague Language : Their Role in Social Interaction," *Brno Stud. English*, vol. 45, no. 2, 2019, doi: <https://doi.org/10.5817/BSE2019-2-10> Jarmila.
- [11] M. J. Bell, S. Ben, and H. Ingo, *How morphological structure affects phonetic realisation in English compound nouns*. The Author(s), 2021. doi: 10.1007/s11525-020-09346-6.
- [12] I. Journal and A. Studies, "Translating Arabic Metaphorical Expressions into English : Mahfouz 's Morning and Evening Talk as an Example Mohammed Farghal and Raneen Mansour," *Int. J. Arab. Stud.*, vol. 20, no. 1, pp. 105–124, 2020, doi: <https://doi.org/10.33806/ijaes2000.20.1.6>.
- [13] B. Surace, "Semiotics of the pornographic face : From traditional porno to Beautiful Agony," *Sign Syst. Stud.*, vol. 49, no. 3/4, pp. 400–417, 2021.
- [14] M. D. Kurniasih, D. A. Lestari, and A. Fauzi, "Hikmah Penurunan Al-Qur'an Secara Berangsur," *Mimbar*, vol. 37, 2020, doi: <https://doi.org/10.15408/mimbar.v37i2.18914>.
- [15] N. Lubab and M. Dimiyati, "Urgensi Pendekatan Semantik dalam Tafsir (Studi Pemikiran Toshihiko Izutsu)," *Hermeneutik*, vol. 11, 2017, doi: <http://dx.doi.org/10.21043/hermeneutik.v11i1.4504>.
- [16] M. A. Mahmudi, "Pendekatan Semantik Alquran Tosihiko Izutsu: Altrnatif Memahami Maksud Alquran Tanpa Intimidasi Maknae," *Al Furqan*, vol. 5, 2022.
- [17] "المعاني - الآيات والسور التي وردت فيها كلمة يد ومشتقاتها في القرآن الكريم"
- [18] D. P. dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, 3rd ed. Jakarta: Balai Pustaka, 1990.
- [19] Aminuddin, *Semantik, Pengantar Studi Tentang Makna*. Bandung: Sinar Baru, 1988.
- [20] A. bin F. Al-Qazwaini, *Maqayis al-Lughah*, 1st ed. Kairo: Dar al-Afaq al'Arabiyah, 2017.
- [21] "إسلام ويب - لسان العرب - حرف الياء - يدي- الجزء رقم15"
- [22] M. bin Y. Al-Fairuzuabadi, *Al-Qamus al-Mubith*, 6th ed. Damaskus: Muassasah al-Risalah, 1998.
- [23] I. bin 'Umar bin K. Al-Dimasyqi, *Tafsir Al-Qur'an Al-'Azhim*, 1st ed. Riyadh: Dar Ibni al-Jauzi, 2009.
- [24] M. al-D. wa al-M. Al-Qur'aniyah, *Mausu'ah Al-Tafsir Al-Ma'tsur*, 1st ed. Jeddah: Dar Ibn Hazm, 2017.
- [25] N. minal Ulama, *Al-Mukhtashar fi Al-Tafsir*, 2nd ed. Riyadh: Markaz Tafsir li al-Dirasat al-Islamiyah, 2014.
- [26] M. Ismail, "Pendekatan Semantik Sebagai Analisa Konseptual Al-Qur'an," 2019.
- [27] T. Izutsu, *Relasi Tuban dan Manusia; "Pendekatan Semantik dalam Al-Qur'an"*. Yogyakarta: Tiara Wacana, 2003.
- [28] N. Machyuzaar, "Posskriptum: Sintagmatik dan Paradigmatik Teks," <https://badanbahasa.kemdikbud.go.id/>, 2022.
- [29] "Sintagmatis dan Paradigmatik: Relasi Horizontal dan Vertikal | Narabahasa."
- [30] M. R. Wahab and M. F. Hamat, "Ahl Al-Sunnah Wa Al-Jama'ah, Asha'irah Dan Al-Ash'ari: Satu Pengenalan," *Penyelid. Islam*, vol. 30, 2018.
- [31] Ramadan Bahua, Rahmat, Rawandi Hula, Ibnu, Halim, Hasim, "إشتقاق الألفاظ و إعجاز معانيها," "A Jamiy Jurnal Bahasa dan Sastra Arab", vol. 8, no. 2, pp. 171-186, 2019.