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

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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, mutsanna, 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 qadrah, 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
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 mutasyabihab verses that become musykil or problems for those who are far from semantics. The existence of mutasyabihab 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. 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. 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.

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, 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. 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.

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. 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.

The problem of interpretation of meaning that is quite interesting to analyze is the term Al-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 *mufassirin*. 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* (اليد) 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 \textit{al-Yadd} Terms

When referring to classical and contemporary Arabic dictionaries, we will easily know the derivation of a word in the singular (\textit{mufrad}), dual (\textit{mutsanna}), and plural (plural) forms. The word \textit{al-yadd} is the origin as well as the singular form, later derivated to \textit{al-yaddani} (البداني) as the dual form, and the latter changed to al-\textit{aydi} (الأيدي) as the plural form.

The Author observes and manually calculates the word \textit{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 \textit{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 \textit{idhaf} with the various variants of \textit{i'rab} that enter and occupy it. Here is an inventory table of Qur'anic verses that mention the word \textit{al-yadd} and its derivation with variations in meaning formed:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
No & Name of Surah and Verse & Ayat & Verse Meaning \\
\hline
1 & Al-Baqarah: 237 & & Kekuasaan \\
2 & Al-Baqarah: 249 & & Telapak tangan \\
3 & Al' Imran: 26 & & Kekuasaan dan kehendak \\
4 & Al' Imran: 73 & & Kehendak \\
5,6 & Al-Maidah: 28 & & Memberuuh \\
6 & Al-Maidah: 64 & & Bahil \\
7 & Al-A'raf: 108 & & Telapak tangan \\
8 & Al-Taubah: 29 & & Patuh \\
9 & Al-Isra: 29 & & Bakhil dan boros \\
10 & Al-Mukminun: 88 & & Kekuasaan \\
11 & Al-Nur: 40 & & Tangan leksikal \\
12 & Al-Syura: 33 & & Telapak tangan \\
13 & Al-Naml: 12 & & Telapak tangan \\
14 & Al-Qashash: 32 & & Telapak tangan \\
15 & Yasin: 83 & & Kekuasaan \\
16 & Shad: 44 & & Telapak tangan \\
17 & Al-Fath: 10 & & Kekuatan dalam menolong \\
18 & Al-Hadid: 29 & & Kehendak \\
19 & Al-Mulk: 1 & & Kekuasaan \\
\hline
\end{tabular}
\caption{The term \textit{al-Yadd} is Singular}
\end{table}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
No & Name of Surah and Verse & Ayat & Verse Meaning \\
\hline
1 & Al-Baqarah: 66 & & Masa depan \\
2 & Al-Baqarah: 97 & & Memberuuh (kitab-kitab) sebelumnya \\
\hline
\end{tabular}
\caption{The term \textit{Al-yadd} is Dual}
\end{table}
Table 3. The term _Akyaaddal_ is plural

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Surah and Verse</th>
<th>Ayat</th>
<th>Verse Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,2</td>
<td>Al-Baqarah: 79</td>
<td>106</td>
<td>Fungsi tangan. Ketika tangan seseorang tidak digunakan, ia kembali kepada tangan. Ketika tangan digunakan, ia kembali kepada tangan.</td>
</tr>
<tr>
<td>3</td>
<td>Al-Baqarah: 95</td>
<td>134</td>
<td>Tangan dominatif</td>
</tr>
<tr>
<td>4</td>
<td>Al-Baqarah: 195</td>
<td>175</td>
<td>Menahan yang telah dikerjakan</td>
</tr>
<tr>
<td>5</td>
<td>Al-Baqarah: 255</td>
<td>195</td>
<td>Menjatuhkan atau merugikan diri sendiri</td>
</tr>
<tr>
<td>6</td>
<td>Al 'Imran: 182</td>
<td>195</td>
<td>Di depan</td>
</tr>
<tr>
<td>7</td>
<td>Al-Nisa: 43</td>
<td>195</td>
<td>Membenarkan (kitab-kitab) sebelumnya</td>
</tr>
<tr>
<td>8</td>
<td>Al-Nisa: 62</td>
<td>195</td>
<td>Berbuat dosa</td>
</tr>
<tr>
<td>9</td>
<td>Al-Nisa: 77</td>
<td>195</td>
<td>Tahanlah tangan (diri sendiri) dari berperang</td>
</tr>
<tr>
<td>10</td>
<td>Al-Nisa: 91</td>
<td>195</td>
<td>Membuat tangan (diri sendiri) dari berperang</td>
</tr>
<tr>
<td>11,12</td>
<td>Al-Maidah: 6</td>
<td>195</td>
<td>Membuat tangan (diri sendiri) dari berperang</td>
</tr>
</tbody>
</table>

Dermawan
13. Al-Maidah: 11


15. Al-Maidah: 33

16. Al-Maidah: 38

17. Al-Maidah: 64

18. Al-Maidah: 94

19. Al-An'am: 7

20. Al-An'am: 93

21. Al-'Araf: 17

22. Al-'Araf: 124

23. Al-'Araf: 149


25. Al-Anfal: 51

26. Al-Anfal: 70

27. Al-Tauhah: 14

28. Al-Tauhah: 52

29. Al-Tauhah: 67

30. Hud: 70

31. Yusuf: 31

32. Yusuf: 50

33. Yusuf: 111

34. Ibrahim: 9

35. Maryam: 64

36. Thaha: 71

37. Thaha: 110

38. Al-Anbiya: 28

39. Al-Hajj: 76

40. Al-Nur: 24

41. Al-Syur'ara': 49

42. Al-Qasas: 47

43. Al-Rum: 36

44. Al-Rum: 41

45. Saba: 9

46. Yasin: 9

47. Yasin: 35

48. Yasin: 45

49. Yasin: 65

50. Yasin: 71

51. Shad: 45

52. Fussilat: 14

53. Fussilat: 25

54. Al-Syura: 30

55. Al-Syura: 48

Al-dzira'

Berbuat jahat

Mencegah

Tangan notatif

Tangan hakikat

Telapak tangan

Kekuasaan

Berkurusan

Dengan perantara
tangan-tangan kalian

Media atau perantara

Bakhi

Menutup mulut
dengan telapak tangan

Di hadapan kita

Di hadapan kita

Berkurusan

Berkurusan

Perbuatan buruk

Pemikir amaran

aman mulia dan

agung
<table>
<thead>
<tr>
<th>Ke</th>
<th>Al-Fath: 10</th>
<th>Biay dan pertolongan</th>
</tr>
</thead>
<tbody>
<tr>
<td>56</td>
<td>إِنا ٱلاذِينَ يُ َايِعُونَكَ إِنامَا يُ َايِعُونَ ٱ اَ يَدُ ٱ اِ</td>
<td>ميلندungi</td>
</tr>
<tr>
<td>57</td>
<td>وَعَدَكُمُ ٱ اُ مَغَانِمَ كَثِيرَة  تَأْ ُذُونَهَا فَعَجالَ لَكُمْ هَٰذِهِ ٌ وَكَفا</td>
<td>Mencegah dan menahan</td>
</tr>
<tr>
<td>58</td>
<td>Al-Fath: 20</td>
<td>Melindungi</td>
</tr>
<tr>
<td>59</td>
<td>وَعَدَكُمُ ٱ اُ مَغَانِمَ كَثِيرَة  تَأْ ُذُونَهَا فَعَجالَ لَكُمْ هَٰذِهِ ٌ وَكَفا</td>
<td>Mencegah dan menahan</td>
</tr>
<tr>
<td>60</td>
<td>Al-Fath: 24</td>
<td>Mencegah dan menahan</td>
</tr>
<tr>
<td>61</td>
<td>Al-Mumtahanah: 2</td>
<td>Perbuatan</td>
</tr>
<tr>
<td>62</td>
<td>Al-Mumtahanah: 12</td>
<td>Perbuatan</td>
</tr>
<tr>
<td>63</td>
<td>Al-Jumuah: 7</td>
<td>Perbuatan dosa</td>
</tr>
<tr>
<td>64</td>
<td>Al-Tahrim: 8</td>
<td>Perbuatan</td>
</tr>
<tr>
<td>65</td>
<td>‘Abasa: 15</td>
<td>Penjagaan</td>
</tr>
</tbody>
</table>

### 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 (الاسم) (المؤنث) derived from the letters *ya* (ي), *dal* (د), and *ya* (ي). The structure of the verb is *yadiya yada* (يدد يد - يد) which means to give or confer. In verse it says:

يديَّ على ا ن حسحاس  ن عمرو

I gave to Ibn Hashas bin 'Amr

Something of little benefit with the hand of generosity

Sometimes it also means hitting the hand. For example, *yadaytuhu* (يديته) i.e. *dharabtu yadahu* (ضربت يده) means I hit his hand. [20] Then lam the word was deleted i.e., the second letter *ya* (ي) because *Al-yadd* includes *ism manqash* i.e., a word ending in *ya* (ي) like the word *qadhi* (قاض) (الكلمة) 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-Lugah, al-yadd* lexically means the hand of man and besides. According to Al-Fairuzuabadi, *Al-yadd* is al-kaff (الكfé) 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 مِنِ ٱغْتَرَفَ غُرْفَةَ يَدَهُ

"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-Khaeffaf and Abu Zaid said, "Al-Gurfah or scooping water by hand." [24] Also verse about the punishment for thieves in Al-Maidah: 38:

وَٱلَاارِقُ وَٱلَاارِقَةُ فَٱقْطَعُوٓا۟ 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 ibnal Munkadir, said, "The Messenger of Allah saw cut off the hand of a thief from al-ku' (al-kou') 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:

لَآفْتَطِعُوا إِنْ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مَنْ خَلْفِهِ

'(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:

فَوَيََََََََََََْل  ل ِلَََََََََََََاذِينَ يَكْتُ ََََََََََََُونَ ٱلْكِتَََََََََََََٰبَ ِأَيََََََََََََْدِيهِمْ ... هَََََََََََََٰذَا مََََََََََََِنْ عِنََََََََََََدِ ٱ اِلِ َشََََََََََََْتَرُوا۟  ََََََََََََِهِۦ

"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 أيدهم) 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:
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 الي) 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 (تقتلني) so that the first phrase is; Basatha Al-yadd ila, 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 Machyuzzaar, 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:

"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:

"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 willed 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:

"And our heavens wake up 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:

"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 mutasyabibah 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-quwwah, which is the power that means, "The dab of the heavens we awaken with Our dominion."

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 (الك) and al-dzira' (الذراع). As for al-kaff, it means Al-yadd, as found in sura Al-Ra'd: 14:

لا يُشْجِبونْ لَهُمْ يَدٍ إِلَّا كَبَسَط كَفَٰٰيْهِ إِلَى أَنَّهَا لِيَلْبَغُ مَا هُوَ يُلْبِغُهُ

"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-yaddl in surah al-Baqarah: 249:

إِلَّا مَنِ اغْتَرَفَ غُرْفَةَ يَدِهِ

"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:

وَكَلْبُهُم طََِٰ ذِرَاعَيْهِ

"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:

فَٱغَِْلُوا۟ وُجُوهَكُمْ وَأَيْدِيكُمْ إِ َى ٱلَْْرَافِقِ وَٱمْسَحُوا۟  ِرُءُو ِكُمْ وَأَرْجُلَكُمْ إِ َى ٱلْكَعْ َيْنِ

"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:

فَٱمْسَحُوا۟ وُجُوهِكُمْ وَأَيْدِيكُم م ِنْهُ

"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:

أَلَّمْ أَرْجُلَ يُمْشِونَ يَدًا إِلَّا مَّلْمُ أَيْدٍ يُمْشِشُونَ يَدًا

"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 (يبطشد) 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 تَشْ َدُ عَلَيْهِمْ أَلَِْنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُ ُم  ِمَا كَانُوا۟ 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.

وقالتُ الْيَهَََََََُودُ يَََََََََدُ ٱ اِ مَغْلُولََََََََة ۚ غُلَََََََاَّْ أَيَََََََْدِيهِمْ وَلُعِنَََََََُوا۟ ۘ  َََََََََلْ يَََََََََدَاهُ مَقََََََََُْوطَتَانِ

"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**


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