

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

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Article History	ABSTRACT
Received 06-06-2022 Accepted: 06-07-2022 Published: 06-08-2022	<p>Background: nterpreting the Qur'an, especially mutasyabihah verses, can be done by syntagmatic and paradigmatic analyses to obtain more detailed information about the meaning and derivations.</p> <p>Purpose: This study analyzes the linguistic and relational meanings of the word <i>Al-yadd</i> in the Qur'an.</p> <p>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 <i>al-yadd</i> 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 <i>al-yadd</i> in these verses.</p> <p>Results and Discussion: The results showed that the word <i>Al-yadd</i> in the Qur'an is mentioned 119 times and spread over 109 verses. In terms of quantity, the word <i>al-yadd</i> is in the form of three variants; singular 21 times, double 32 times, and plural 66 times; from these three variants, the word <i>al-yadd</i> forms many phrases with different meanings in each redaction. The lexical meaning of <i>al-yadd</i> is hand to humans and others. The relational meaning of the word <i>al-yadd</i> in the Qur'an varies greatly depending on the methods and approaches used in the analysis. Among the syntagmatic relational meanings of the term <i>al-yadd</i> are qudrah, power, in front, and the gift of grace. Its paradigmatic relational meanings are palm, arm, benefactor, and humble.</p> <p>Conclusions and Implications: This study concludes that the paradigmatic and syntagmatic approaches to the word <i>al-yadd</i> 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.</p>
Keywords:	<i>Lexical Relational Meanings; Term Yadd; Syntagmatic Paradigmatic Approaches; Language of the Qur'an;</i>

ABSTRAK

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, koding dan olah data, dan analisis makna berdasarkan pendekatan sintagmatik dan paradigmatis untuk mengetahui makna relasional *al-yadd* pada ayat-ayat tersebut.

Hasil dan Pembahasan: 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;



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INTRODUCTION

Muslims have long experienced a serious intellectual struggle as an effort to be able to understand the aspects of the truth of the Qur'an.[1] Because the Qur'an has a very high miracle, both in the level of content and the language used. The height of the language of the Qur'an shows evidence that the Qur'an is a divine kalam, a revelation revealed by Allah to the Prophet Muhammad and not a literary work created by humans[2] Therefore, in general, linguistic sciences such as phonological, morphological, syntactic, and semantic are very significant in providing color and influence on the interpretation of the Qur'an. This is very interesting and even able to stimulate the emergence of varied and massive works of interpretation from the past to the present.

Mastery of this semantic science is highly demanded for a mufassir or those who want to enter the science of interpreting the Qur'an. Because in it there are mutasyabihah verses that become a problem or problem for those who are far from semantic science. The existence of mutasyabihah verses in the Qur'an in detail is caused by three things, namely; pronunciation ambiguity, meaning ambiguity, and pronunciation and meaning ambiguity.[3]

Therefore, tafsir or tafsir research is highly dependent on semantics. This is based on the work or function of semantics itself in which it concentrates on the essence of meaning and the relationship between meanings. So it is understood that between the two, namely; Interpretation and semantics are very closely related and intersect. [4] One of the advantages of using semantics to reveal the meaning of Qur'anic verses is being able to understand the meaning from the use of the language, based on time and language usage. Moreover, it concentrates on certain words comprehensively, and is able to find the relationship between the meaning of words and each other.[5]

The problem of interpretation of meaning that is quite interesting to analyze is the term *al-yad* in the Qur'an. This term is very interesting because with so many words spread in the Qur'an with different meanings from one verse to another. This can be found if we refer to classical and contemporary books of interpretation. However, the existing interpretation is only limited to the interpretation of letter by letter and verse by verse. This certainly cannot provide information about the meaning of *al-yad* as a word itself. Because global interpretation tends to be idiomatic interpretation (التفسير التعبيري) which is indeed intended for the wider community other than scholars.

For this reason, the author tries to raise this problem because it is a necessity of science to continue to develop. By observing and analyzing the term *al-yad* with all its derivations and meanings contained in the Qur'an, the author tries to summarize the variations in the meaning of *al-yad* in this study. The goal is none other than so that we can know the meaning of *al-yad* comprehensively and not partially. Another reason is that we can understand how the word *al-yad* undergoes a transformation of meaning from lexical to other connotations. 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 able to be a solution to the problem analyzed.

LITERATURE REVIEW

This article discusses the interpretation of the lexical and relational meanings of the term "Yadd" in Arabic, particularly in the context of the Qur'an, using both syntagmatic and paradigmatic approaches.[6] This approach is used to understand the meaning of words in relation to other words in a sentence (syntagmatic) and in relation to other words that have similar or opposite meanings (paradigmatic).[7], [8]

The lexical meaning of a word is its basic or dictionary meaning,[9], [10] while relational meaning is the meaning that arises when the word is used in a particular context or in combination with other words.[11], [12] In this study, the authors outline how the term "Yadd," which lexically means "hand," has a broader and different meaning in various Qur'anic contexts, depending on how the word is used syntagmatic and paradigmatic.

The syntagmatic approach looks at how the word "Yadd" is used in a particular phrase or sentence in the Qur'an. For example, in some verses, "Yadd" can refer to God's power or authority when used in combination with other words that indicate strength or power.

The paradigmatic approach, on the other hand, highlights the relationship of the word "Yadd" to other words that have similar or opposite meanings in the Qur'an. This helps to broaden the understanding of how the word is used to communicate deeper theological concepts, such as divine power or generosity.

This approach is important in the study of the language of the Qur'an because it allows for a richer and more contextual interpretation of sacred texts. By using syntagmatic and paradigmatic

analysis, researchers can better understand the nuances of meaning in the Qur'an and how language is used to convey complex messages.

This study shows that syntagmatic and paradigmatic approaches are very useful tools in understanding the meaning of words in religious texts such as the Qur'an. This enriches the interpretation of the meaning of the word "Yadd" and shows the importance of considering the linguistic context in the study of religious language.

METHOD

This research is a library research.[13], [14] Data sources come from tafsir books, dictionaries, linguistics, and translations, both owned by the author and search results on the internet in the form of articles, journals, papers, and so on. Primary data are the book of tafsir, translations of the meaning of the Qur'an, and Arabic dictionaries. Then it will be compared with secondary sources from journals, articles, papers, and related writings. This is done by the author to get the desired accuracy of the results with high precision. After that, the data is analyzed according to the approaches contained in this article to get appropriate results.

RESULT AND DISCUSSION

The gradual descent of the Qur'an to the Prophet Muhammad (saw) has great ibrah and wisdom that should be contemplated by Muslims. Among the lessons of the Qur'an is that it can improve the quality of education for Muslims to improve the human soul, straighten their behavior, form personality and perfect their own existence.[15] This will be more perfect if in the process of tadabbur, Muslims understand Arabic which is the chosen language to be the main tool in understanding the Qur'an. Because the Qur'an has and chooses a very unique stylistic in conveying divine messages to the Iqra people through the Prophet (saw).

After the death of the Prophet Muhammad (saw) and along with the passage of time and differences in space, there was a shift in the meaning of the Qur'an by the mufassirin. This is where the importance of the method to achieve explicit and implicit accuracy of meaning in the verses of the Qur'an.[16] Semantics which is one of the states that in the field of linguistic study has turned into one of the approaches to understanding the Qur'an.[17] For this reason, the study of Arabic semantics plays a very important role and is the key to a very wide door of knowledge. Any discipline that wants to exploit the Qur'an will definitely use semantics as its analytical knife. A simple example, said *al-yad* (اليد) in the Qur'an is interpreted with several different meanings. This is certainly in accordance with the context and construction of the phrase that is formed. This disparity of meaning is a semantic consequence that enriches the treasures of Muslim interpretation.

1. Classification, Derivation, and Inventory of *Al-yad* Term

If we refer to classical and contemporary Arabic dictionaries, we will easily know the derivation of a word in the form of singular (*mufrad*), dual (*mitsanna*), and plural (plural). The word *al-yad* is the origin and form of the singular, then derives into *al-yadani* (اليدان) as a dual form, and the latter is transformed into *al-aydi* (الأيدي) as a plural form.

The author observes and calculates manually the word *al-yad* in the Qur'an and finds that the word is mentioned 119 times in the diaspora into 109 verses.[18] The derivation of the word *al-yad* in the singular form is mentioned 21 times, then in the dual form 32 times, and finally in the plural form 66 times. All of them form the phrase *idhofah* with various variants of *'rab* that enter and occupy it.

The following is an inventory table of Qur'anic verses that mention the word *al-yad* and its derivation with variations of the meanings that are formed:

No	Name of Letter and Verse Number	Verse	Types of Derivation	Meaning
1	Al-Baqarah: 66	فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا	Dual	Future
2, 3	Al-Baqarah: 79	فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ - ثُمَّ نَأْتِيهِمْ فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ	Plural Plural	Denotative hand
4	Al-Baqarah: 95	وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ	Plural	Acts that have been done
5	Al-Baqarah: 97	فَإِنَّهُ نَزَلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ	Dual	Justifying the previous (books)
6	Al-Baqarah: 195	وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ	Plural	Putting yourself down or harming yourself
7	Al-Baqarah: 237	إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُمَّدَةُ النَّكَّاحِ	Singular	Authority
8	Al-Baqarah: 249	وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ	Singular	Palm
9	Al-Baqarah: 255	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ	Plural	In front of
10	Ali 'Imran: 3	نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ	Dual	Justifying the previous (books)
11	Ali 'Imran: 26	قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	Singular	Power and will
12	Ali 'Imran: 50	وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنْ التَّوْرَةِ	Dual	Previously
13	Ali 'Imran: 73	قُلْ إِنَّ أَلْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ	Singular	Will
14	Ali 'Imran: 182	ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ	Plural	Sin

15	Al-Nisa: 43	فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَمُورًا	Plural	Al-dzira' (fingertip to elbow)
16	Al-Nisa: 62	كَيْفَ إِذَا أَصَابْتُم مَّصِيبَةً بِمَا قَدَّمْت أَيْدِيهِمْ	Plural	Sin
17	Al-Nisa: 77	أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ	Plural	Hold your hands (yourself) from fighting
18	Al-Nisa: 91	فَإِنْ لَمْ يَغْتَرِ لَوْكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ	Plural	Refrain from fighting
19, 20	Al-Maidah: 6	يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ	Plural	Al-dzira'
			Plural	Al-dzira'
21, 22	Al-Maidah: 11	يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ مُّشْرِكُونَ	Plural	Doing evil
		يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ فَاذْكُرُوا اللَّهَ	Plural	Preventing
23, 24	Al-Maidah: 28	لَئِنْ بَسَطْتَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ	Singular	Kill
		إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ	Singular	
25	Al-Maidah: 33	إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَخُوا مِنَ الْأَرْضِ	Plural	Denotative hand

26	Al-Maidah: 38	وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّن اللَّهِ	Plural	Al-Kaff or wrist
27, 28	Al-Maidah: 46	وَقَمِينًا عَلَىٰ آثَرِهِمْ بَعِيسَىٰ ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِّنَ التَّوْرَةِ سَوَاءً أُنزِلَتْهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ	Dual Dual	Previously
29	Al-Maidah: 48	وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ	Dual	Previously
30, 31, 32	Al-Maidah: 64	وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ	Singular Plural Dual	Bakhil Bakhil benefactor
33	Al-Maidah: 94	يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ اللَّهُ بِسَيِّئَةٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ	Plural	Hands of the Essence
34	Al-An'am: 7	وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ	Plural	Palm
35	Al-An'am: 92	وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ	Dual	Previously
36	Al-An'am: 93	وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ	Plural	Lexical hand
37	Al-A'raf: 17	ثُمَّ لَءَانِيَتَهُمْ مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ	Plural	In front of
38	Al-A'raf: 57	وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ	Dual	before
39	Al-A'raf: 108	وَنَزَعَ يَدَهُمْ فَادَاَهَا بِيضَاءُ لِلنَّظِيرِينَ	Singular	Palm

40	Al-A'raf: 124	لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِمَّنْ خَلْفٍ ثُمَّ لَأَضِلَّ بَيْنَكُمْ أَجْمَعِينَ	Plural	Lexical hand
41	Al-A'raf: 149	وَمَا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا	Plural	Regret and confusion
42	Al-A'raf: 195	أَمْ لَهُمْ أَيْدٍ يَبِيْطُونَ بِهَا	Plural	Lexical hand
43	Al-Anfal: 51	ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ	Plural	Committing sins
44	Al-Anfal: 70	يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِّنَ الْأَمْرِ إِن يَْعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِّمَّا أُجِدَّ مِنْكُمْ وَيَغْفِرْ لَكُمْ	Plural	Authority
45	Al-Taubah: 14	فَتَلَوْهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ	Plural	With the intermediary of your hands
46	Al-Taubah: 29	حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَّغُرُونَ	Singular	Obedient
47	Al-Taubah: 52	وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا	Plural	Media or intermediaries
48	Al-Taubah: 67	الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ	Plural	Bakhil
49	Yunus: 37	وَمَا كَانَ هَذَا الْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ	Dual	Previously
50	Hud: 70	فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكْرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً	Plural	Lexical hand
51	Yusuf: 31	فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حُشِّنْ لِّهِ مَا هَذَا بَشَرًا إِن هَذَا إِلَّا مَلَكٌ كَرِيمٌ	Plural	Fingers
52	Yusuf: 50	فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَالَ الْبِئْسَوَّةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ	Plural	Fingers

53	Yusuf: 111	مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ	Plural	Previously
54	Al-Ra'd: 11	لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۖ يَحْفَظُونَهُ مِمَّنْ أَمَرَ اللَّهُ	Dual	In front of
55	Ibrahim: 9	جَاءَهُمْ رَسُولٌ مِّن رَّبِّهِمْ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ	Plural	Covering the mouth with the palm of your hand
56	Al-Isra: 29	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا	Singular	Bakhil and extravagant
57	Al-Kahfi: 57	وَمَنْ أَظْلَمُ مِمَّن دُكِرَ بِآيَاتِ رَبِّهِ ۖ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ	Dual	Committing a sin
58	Maryam: 64	لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ	Plural	In front of us
59	Thaha: 22	وَأَضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۗ آيَةٌ أُخْرَىٰ	Singular	Palm
60	Thaha: 71	فَلَا قِطْعَانَ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِّن خَلْفٍ وَلَا صَلْبَتِكُمْ فِي جُدُوعِ النَّخْلِ	Plural	Lexical hand
61	Thaha: 110	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ	Plural	In front
62	Al-Anbiya: 28	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ	Plural	In front
63	Al-Hajj: 10	ذَلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلِّمٍ لِّلْعَبِيدِ	Dual	Committing a sin
64	Al-Hajj: 76	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ	Plural	In front
65	Al-Mukminun: 88	قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ ۖ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ	Singular	Authority
66	Al-Nur: 24	يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ	Plural	Lexical hand
67	Al-Nur: 40	ظَلُمْتُ بَعْضَهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدُهُ لَمْ يَكُذِّبْهَا	Singular	Lexical hand

68	Al-Furqan: 27	وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي آتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا	Dual	Fingers
69	Al-Furqan: 48	وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ	Dual	Before
70	Al-Syu'ara: 33	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ	Singular	Palm
71	Al-Syu'ara: 49	لَأُقَطِّعَنَّ أَيْدِيكُمْ وَأُزْلِقُكُمْ مِّنْ خَلْفٍ وَأَلْصَقِبَنكُمْ أَجْمَعِينَ	Plural	Lexical
72	Al-Naml: 12	وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ	Singular	Palm
73	Al-Naml: 63	أَمِّنْ يَدَيْكُمْ فِي ظُلُمَاتِ اللَّبْرِ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ	Dual	Before
74	Al-Qashash: 32	أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ	Singular	Palm
75	Al-Qashash: 47	وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمْتَ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ	Plural	Committing a sin
76	Al-Rum: 36	وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمْتَ أَيْدِيَهُمْ إِذَا هُمْ يَقْنَطُونَ	Plural	Committing a sin
77	Al-Rum: 41	ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ	Plural	Bad deeds
78	Saba: 9	أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ	Plural	In front
79	Saba: 12	وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ	Dual	In front
80	Saba: 31	وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ	Dual	Previously
81	Saba: 46	إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ	Dual	Before

82	Fathir: 31	وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ	Dual	Previously
83	Yasin: 9	وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا	Plural	In Front
84	Yasin: 35	لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ	Plural	Good practice
85	Yasin: 45	وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرحَمُونَ	Plural	In front
86	Yasin: 65	الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ	Plural	Lexical
87	Yasin: 71	أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِيهِمْ أَنْعَمًا فَهُمْ لَهَا مُلْكُونَ	Plural	Authority
88	Yasin: 83	فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَالَّذِي تَرْجَعُونَ	Singular	Authority
89	Shad: 44	وَحُذِّبِيكَ ضِعْفًا فَأَضْرِبِ بِهِ	Singular	Palm
90	Shad: 45	وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحٰقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ	Plural	Owner of noble and great deeds
91	Fushshilat: 14	إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ	Plural	From the front
92	Fushshilat: 25	وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ	Plural	In front
93	Fushshilat: 42	لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ سَتَازِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ	Dual	From the front
94	Al-Syura: 30	وَمَا أَصْبَحْتُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ	Plural	Bad deeds
95	Al-Syura: 48	وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمْتُمْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ	Plural	Bad deeds
96	Al-Ahqaf: 21	وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ	Dual	Previously

97	Al-Ahqaf: 30	قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقِ مُسْتَقِيمٍ	Dual	Previously
98, 99	Al-Fath: 10	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ	Singular Plural	Power in helping Teachings and help
100	Al-Fath: 20	وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ	Plural	Protect
101, 102	Al-Fath: 24	وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ	Plural Plural	Prevent and contain
103	Al-Hujurat: 1	يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ	Dual	Preceded
104	Al-Hadid: 12	يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ	Plural	In Front
105	Al-Hadid: 29	وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	Singular	Will
106	Al-Mujadalah: 12	يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجِيتُمْ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَةٌ	Dual	Before
107	Al-Mujadalah: 13	ءَأَشْفَقْتُمْ أَنْ تَقْدِمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَتِ	Dual	Before
108, 109	Al-Hasyr: 2	يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاغْتَبَرُوا يَأُولِي الْأَبْصَارِ	Plural Plural	Action
110	Al-Mumtahanah: 2	إِنْ يَتَقَفُّوكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّنَّتَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ	Plural	Hurt
111	Al-Mumtahanah: 12	وَلَا يَأْتِيَنَّ بِهِنَّ يَفْرِيَتَهُ بَيْنَ أَيْدِيَهُنَّ وَأَرْجُلِهِنَّ	Plural	Lies about adultery
112	Al-Shaff: 6	وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ	Dual	Before

		وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنَ بَعْدِي أَسْمُهُ أَخْمَدُ		
113	Al-Jumuah: 7	وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ	Plural	Sinful deeds
114	Al-Tahrim: 8	نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ	Plural	In front
115	Al-Mulk: 1	تَبَرَّكَ الَّذِي بِيَدِهِ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	Singular	Authority
116	Al-Jinn: 27	إِلَّا مَنْ أَرْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا	Dual	In front of
117	Al-Naba': 40	يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرْبًا	Dual	Sinful deeds
118	'Abasa: 15	بِأَيْدِي سَفَرَةٍ	Plural	Care
119	Al-Masad: 1	تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ	Dual	Censure

1. Lexical Meaning

Lexical meaning according to KBBI is the meaning of language elements as symbols of objects, events, and so on.[19] Aminuddin explained that lexical meaning is the meaning of linguistic symbols that have not experienced connotations and grammatical relationships with other words.[20]

al-yad word (اليد) is a noun (الاسم) The feminine one (المؤنث) comes from the letter ya (ي), dal (د), and ya (ي). The verb structure is yadiya yada (يدي-يدي) which means to give or bestow. In a poem it is said:

يديت على ابن حسحاس بن عمرو
بأسفل ذي الجداة يد الكريم

Meaning: I gave to Ibn Hashas bin 'Amr

Something that has little benefit with a generous hand

Sometimes it also means hitting the hand. Example, yadaytuhu (يديته) that is dharabtu yadahu (ضربت يده) meaning I hit his hand.[21]

Then the word lam is removed (لام الكلمة), which is the second letter yes (ي) because *al-yad* is included in ism manqush, which is a word that ends in ya (ي) like the word qadhi (قاضي) to ease its pronunciation. This opinion is attributed to Sibawaihi and disagreed with Al-Akhfasy.[22]

In the dictionary Maqayis al-Lughah *al-yad* lexically means human hands and others.[21] According to Al-Fairuzuabadi, *al-yad* is al-kaff (الكف) i.e. palm; or from fingertips to shoulders.[23] Judging from the relationship of meaning, *al-yad* is a meronym of al-jasad (الجسد) or al-badan (البدن), which is the human body. Its use by the Arabs is very wide, including detonative and connotative meanings.

An example of a verse in which *al-yad* is lexically interpreted with the palm is found in Surah Al-Baqarah verse 249:

إِلَّا مَنِ آغْرَفَ غُرْفَهُ بِيَدِهِ

Translation: "Except for the one who once took the water with both palms."

Ibn Juraij said that Ibn 'Abbas said, "Whoever drinks once with the palm of his hand will lose his thirst, and whoever drinks without drinking will not lose his thirst." [24]

From Abu Amr bin Al-'Ala' from the path of 'Abdul Wahhad Al-Khaffaf and Abu Zaid said, "Al-Gurfah or scooping water with his hands." [25]

Also the verse about punishment for thieves in Al-Maidah: 38:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

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

The point is to cut off the right hand of each of them as an excuse and punishment from Allah for the immorality that the two of them have done. [26]

Muhammad ibn al-Munkadir said, "The Prophet (saw) cut off the hand of a thief from al-ku' (الكوع), namely the wrist." [25]

The two verses above interpret *al-yad* as al-kaff or palm.

The *al-yad* with the meaning of the limbs from the fingertips to the shoulders is contained in Surah Al-A'raf: 124:

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ

Translation: "(Pharaoh said) Indeed, I will actually cut off your hands and feet crosswise."

Ibn Kathir said, "That is, a person's right hand is cut off along with his left leg or vice versa." [24]

The above verse is a saga from Pharaoh's words that threatened his sorcerer who finally believed in the Prophet Moses (as) after seeing the miracle of the Prophet Moses (as) and for them to disbelieve in Allah SWT.

2. Relational Meaning

Relational meaning is a grammatical meaning that concerns intra-language or inter-word relationships in a phrase or clause that is born as a result of the functioning of a word in a sentence structure. [27] Izutsu defines relational meaning as a new connotative meaning that is given in addition to the existing fundamental meaning by placing the word in a special position in a special semantic field. [28] Thus, the meaning of a word becomes more flexible because it adjusts to the context in which the word is placed. And in simple terms, we can say that relational meaning is parallel to the meaning of 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

Translation: "So great calamity was to those who wrote the Book with their own hands, and he said: " This is from Allah", (with the intention) to gain little profit by the deed. So great woes were to them, to what their own hands had written, and great woes to them, to what they did."

The habit of Ahlul Kitab is to revise their holy book according to lust. Originally, the phrase *katabat aidiyhim* (كُتِبَتْ أَيْدِيهِمْ) had a positive meaning because writing was a commendable and recommended thing and became a beacon of civilization. However, this phrase undergoes a shift in meaning when it is associated with the habit of bookmakers who write not to spread knowledge and truth but to change the content of the holy book.

Another example is the words of Allah SWT in Al-Maidah: 28:

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

Translation: "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 calls upon all the worlds."

The phrase *basatha al-yad ila* (بسط اليد الى) above literally means to stretch out your hand forward or stretch it out. The shift in meaning occurs when this phrase is accompanied by the phrase *litaqtulani* (لتقتلني) so that the first phrase is; *Basatha al-yad ila* (بسط اليد الى) experienced a shift in meaning from its original meaning to the connotation of killing .

To be able to determine the relational meaning, two methodological steps are needed in analyzing it, namely syntagmatic analysis and paradigmatic analysis.[28]

a. Syntagmatic Analysis

Syntagmatic analysis is the analysis of meaning by considering the words before and after the word that is the object of analysis in a certain part or position.[28] According to Nizar Machyuzaar, syntagmatic relationships between words refer to a concept in phrases and clauses.[29] Or we can say, syntagmatic is the relationship between the meanings of words in one phrase or sentence (horizontal relationship).[30]

The word *al-yad* means in front as contained in Surah Thaha: 110:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

Translation: "He knows what lies ahead and what is behind them."

Al-yad in the above verse forms the phrase *idhofah* to the word *baina* (بين) which is often interpreted with the front.

The word *al-yad* means ability or temperament and strength, in Surah Shad: 75:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي

Translation: "God said, 'O devil, what prevents you from prostrating yourself to the one whom I have created with my hands?'"

Al-yad in the above verse has the status of *majrur* with the letter *ba* (ب) which means as a tool. So the word *biyadi* (بيدي) which literally means with My hand but the meaning is with My kudrah. Because if Allah wants to create something, it is enough for Him to say *kun fayakun*.

The word *al-yad* means strength, Allah says in Surah Al-Dzariyat: 47:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِي

Translation: "And our heavens rise with the power of (Us)"

Al-yad in the above verse in the plural form of *majrur* with the letter *ba* (ب) means power or strength because it is enough for Him to want a creation by saying *kun fayakun*. So the meaning becomes, "The sky that we built and we perfected its creation with our strength." [26]

The word *al-yad* *salam* surah Ali 'Imran:73 means generosity and giving:

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

Translation: "Say: 'Indeed, the bounty is in the hands of Allah that He gives to whomever He wills.'"

Al-yad forms the phrase *Yadullah* (يدالله) when it is relied upon by Allah. The structure of the verse above brings the meaning of *al-yad* to generosity or the giving of gifts. Imam Ibn Kathir said, "Everything is in his arrangement and will and He is the All-Giver and the Bearer, He gives gifts to anyone due to faith, knowledge, perfect intellect..."[24]

Likewise with Ibn 'Abbas when he met other mutasyabihah verses than Surah Al-Dzariyat: 47:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِينَا وَإِنَّا لَمُوسِعُونَ

Translation: And our heavens rose with Our hands."

He transferred the meaning of *al-yad* with the meaning of *al-quwwah*, which is power which means that, "We have awakened the heavens with Our power." [31]

b) Paradigmatic Analysis

According to the Narabahasa website, paradigmatic meaning relations are relations between word meanings that can occupy the same syntactic gatra and can replace each other in a certain context (vertical relationship).[30] According to Nizar Machyuzaar, paradigmatic is the possibility of vocabulary that can fill in a phrase and clause in a language [29]. While paradigmatic analysis is a comparative analysis between concepts with the principle of similarity or synonyms and conflicting concepts or antonyms [28]. So that to understand the meaning of *al-yad* in the Qur'an, it is necessary to take a meaning approach with one of these linguistic phenomena.

Al-yad has synonyms including *al-kaff* (الكف) and *al-dzira'* (الذراع). As for *al-kaff*, it means *al-yad*, as contained in Surah Al-Ra'd: 14:

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

Translation: "And the idols they worship besides Allah cannot allow anything for them except like a man who opens his palms into the water into his mouth and the water cannot reach his mouth".

Al-kaff in the above verse parallels the meaning with the word *al-yad* [26] on surat Al-Baqarah: 249:

إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

Translation: "Except for the one who once took the water with both palms."

As for *al-dzira'* with the meaning of *al-yad* is found in Surah Al-Kahfi: 18:

وَكَلْبُهُمْ بَسِطَ ذِرَاعَيْهِ بِالْوَصِيدِ

Translation: "And their dog stuck out his arms in front of the door."

Al-dzira' lexically means the part of the hand from the fingertips to the elbows, and *al-yad* is sometimes absolutely for this meaning if the indicators indicate it. As in the verse of ablution surah Al-Maidah: 6:

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Translation: "Then wash your face and your hands to your elbows, and wash your heads and then wash your feet to your ankles."

The same verse that speaks in the context of *tayammum*:

فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

Translation: "Then wash your face and both hands with the soil."

Based on this verse, the word *al-yad* in the context of ablution and tayammum is understood with the lexical meaning of al-dzira'.[24]

As for the concept of antonyms, *al-yad* is often associated with al-rijl (الرجل) which means foot. In the ablution verse above, it is clear that there is a contradiction in the meaning of the two. Both of them influence each other in affirming the desired meaning of the verse's redaction. The same is true of Surah Al-A'araf: 195:

أَلَيْسَ لَهَا أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْتَاطُونَ بِهَا

Translation: "Do the idols have legs with which they can walk or have hands with which they can hold firmly?"

The meaning of *al-yad* is tied to the phrase in front of it, namely holding tightly (ببَطْشُونَ) in the verse above, then clearly reaffirmed by the word al-rijl which is characterized by walking where both are counter-meanings.

A similar phenomenon is also mentioned in Surah Al-Nur: 24:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Translation: "In the day when their tongues, hands, and feet bear witness to them of what they used to do."

It means that the tongue, hands, and feet, which are interpreted lexically, will speak and bear witness to human deeds on the Day of Resurrection.[26]

In Surah Al-Maidah: 64 words *al-yad* are mentioned twice for contradictory meanings.

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

Translation: "The Jews said, "God's hand is bound." Before, it was their hands that were bound and they were cursed because of what they said. (Not so) but the hands of God are open, and He provides as He wills."

The two words *al-yad* above have different meanings in one sentence structure, the first *al-yad* means bakhil and stingy while the second means generous and sakha.[26][24]

CONCLUSION AND IMPLICATIONS

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

The lexical meaning of *al-yad* is the hand for humans and others. The relational meaning of the word *al-yad* in the Qur'an varies greatly depending on the method and approach used in the analysis. Among the syntagmatic relational meanings of the word *al-yad* are kudrah, strength, in front, and the granting of grace. Among the paradigmatic relational meanings are palm, arm, benefactor, and bakhil.

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