Analysis of the Lexical Meaning of Harf Jar in Surah Al-Ahqaf

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Abstract
This study aims to analyze the lexical meaning of the harf jar in the holy Quran Surah Al-Ahqaf. The research method used is library research by collecting data through the study of relevant books, literature, notes, and reports. Data analysis is done through the process of data reduction, data presentation, and data verification to conclude the research results. The results showed that there are 70 lexical meanings of 8 types of harf jar in Surah Al-Ahqaf. The harf jar "min" has a lexical meaning of "from" with the number of occurrences 17 times. The jar "ilā" has the lexical meaning of "to, to" with the number of occurrences 6 times. The jar "'an" has the lexical meaning of "from, away from" with 3 occurrences. The jar "alā" has the lexical meaning of "above" with 7 occurrences. The jar "fī" has the lexical meaning of "at, in" with 8 occurrences. The harf jar "ba" has the lexical meaning of "with" with 17 occurrences. The jar "kaf" has the lexical meaning of "like, like" with 2 occurrences. The harf jar "lam" has the lexical meaning of "ownership, share" with 10 occurrences.

Keywords: Lexical Semantics; Harf Jar; Surah Al-Ahqaf

Kata Kunci: Semantik Leksikal; Huruf Jar; Surah Al-Ahqaf

Introduction
Allah revealed the Quran in Arabic. Therefore, in order to understand the Quran, we are required to have a mastery of the Arabic language. In terms of language aspects, the Quran has various features. Arabic, as the language of the Quran, has many meanings ranging from tens to hundreds in conveying the type, quality, condition, and quantity, both in the meaning of isim, fiil, and letters. Arabic is believed to have more privileges than any other language. One of the three
divisions of Arabic words that have various meanings is letters. Letters in Arabic, are grouped by Arabic linguists into two categories, namely letters that have no meaning, called hijāiyah, ranging from alif to ya', and letters that have meaning, called al-Ma’āny letters.¹

The Arabic language is famous for its uniqueness and peculiarity. One of the aspects that makes Arabic special is its richness in vocabulary, including in terms of semantically deep word meanings. In Arabic, words are referred to as al-kalimah. Arabic divides words into three types, namely isim (nouns), fī'il (verbs), and letter (particles). Isim (nouns) are words that refer to objects or concepts unrelated to time, such as nouns, names of people, and adjectives. Fī'il (verbs) are words that refer to actions or activities related to time. Meanwhile, letter (particles) are words that give meaning to other words.²

According to Musthafa al-Ghalayaini, letter is a word that has the function of conveying meaning to other words, without having any special markings such as those found in isim and fī'il. The definition of letter is a word that has an incomplete meaning except when combined with other words.³ Based on these two definitions, it can be concluded that letter is a word that expresses a meaning that is not clear unless it is combined with other words in a complete sentence.

In general, letter (particles) can be divided into two types, namely letter mabni and letter ma’na. Letter mabni is a letter that functions as a structure or component in the formation of a word. Meanwhile, letter ma’na is a letter that is not included in the sentence structure unless it has a specific meaning. Letter ma’na in the context of its function in the sentence, can be divided into two types, namely letter 'amil (letters that change the final position of a word) and letter ghairu 'amil (letters that do not change the final position of a word).⁴

One of the letters in Arabic that needs to be considered is harf jar. The function of harf "jar" is to change the next word in the form of a noun into a genitive form (majrūr), and its presence in the sentence has a very crucial role in determining the meaning of the sentence. In Indonesian, harf jar is known as a preposition. Prepositions are words used to connect nouns

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with verbs in a clause. In terms of semantics, prepositions show various meaning relationships between the element before the preposition and the element after it.

Each jar harf has its own meaning, but the jar harf does not only have one meaning. On the contrary, when the jar is used in the Arabic sentence structure, it has other meanings. For example, the jar "min" means al-ibtidā' which refers to the beginning, whether it is the beginning of a place or time.

Semantics in Arabic refers to the study of the meaning of words and sentences. It involves understanding concepts, meaning relations between words, and how context affects the meaning conveyed. In Arabic, semantics involves an in-depth analysis of word structure, the use of word roots, as well as the changes in meaning that occur in a given context.

In Arabic, word meanings are often based on word roots. Word roots consist of three basic consonants that form the core meaning, and by adding additional vowels and consonants, words with different meanings can be formed. For example, the root "كتب" (k-t-b) generally means "to write", but with the addition of affixes or vowel changes, we can form words like "كاتب" (katib) meaning "writer" or "كتاب" (kitab) meaning "book".

Moreover, in Arabic semantics, understanding context is very important. The meaning of a word or sentence can change depending on the context in which it is used. Understanding the context can affect the interpretation of words, figurative meanings, or even changes in grammar. Therefore, it is important to pay attention to the context as a whole when analyzing meaning in Arabic.

In summary, Arabic semantics involves the study of the meaning of words and sentences, focusing on the analysis of word roots, word formation based on word roots, as well as the role of context in determining the exact meaning. A good understanding of Arabic semantics allows us to better understand the meanings conveyed in texts, speech, and everyday communication in Arabic.

So important is the study of the harf jar, several researchers have left their studies, such as research conducted by Muh. Saifullah. This study reveals the repetition of harf jar in surah al-

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Sajadah as many as 66 times with certain meanings. Another research conducted by Maryam Taebi; In her research discusses the figurative meaning of the preposition "ب" (ب) in the Quran, especially in the second ten Juz'. It also discusses the controversy surrounding the addition of the verse "Bismillah" at the beginning of each surah in the Quran, which is considered a definite part of the Quran by Shia scholars, but not by Sunni scholars. In addition, it provides various interpretations and examples of verses that use the preposition "ب" (ب) in the Quran from the point of view of various commentators and syntacticians, both Sunni and Shia.

Then the research conducted by Zohreh Ghassabpoor, et al; the results of his research show that the meaning of the preposition "BE" in Persian is wider than the meaning of the preposition "BĀ" in Arabic. In a total of 35 meanings, 30 of them belong to "BE" and 18 to "BĀ". The study also emphasizes the importance of understanding the grammar and rules of both languages for accurate translation of literary and religious texts. In addition, the study also highlights the influence of Arabic on Persian and the need for mastery of both languages for accurate translations. Research conducted by Haj Bibi Naderan, et al. The results showed that the meaning of the preposition of Surah Al-Imran has a significant effect on the quality of translation from mother tongue to mother tongue to mother tongue and from mother tongue to foreign language, because the preposition gives rise to different meanings in the context of the Quran, and is an influential factor in different translations. This and the difference between translators' linguistic and non-linguistic knowledge have led to Quranic translations being presented in different qualities.

The result of this study is to provide a better understanding of the semantic function of the preposition "ب" in Arabic and how it is realized in different ways in English. This study also emphasizes the importance of understanding the context in translating the preposition "ب" to avoid losing meaning in translation. Thus, this study can help translators and speakers of Arabic and English to better understand the use of the preposition "ب" in both languages.16

Likewise, research has been conducted by M. Napis Djuaeni, et al; the study explains that the harf jar ba has a significant influence on changes in meaning so that it is not uncommon for this to give birth to differences in interpretation or commonly called khilafiyah among scholars and determination of law (istinbat), such as the command to do ablution in QS. al-Maidah / 5: 6, that which causes differences in interpretation because of an interpretable content on the harf jar ba. Another study that has been done by Nur Asdaliah, et al; researchers in this study identified the placement of the harf jar ba in surah al-Maidah which is presented in tabular form, both in terms of the number of verses containing the harf jar ba and the repetition of the letter in the same verse or in other verses. Researchers in their study revealed six meanings of the harf jar ba in surah al-Maidah along with the placement of the letter in the verse.

Another research that has been conducted by Puti Zulharby and Analisa Apriliani; researchers on this study showed that the errors made by students in general are intralingual errors, which are caused by limited understanding of changes in the meaning of words that form idioms, and macrolinguistic errors caused by improper cross-cultural interpretation. In addition, this study also contributes to beginner Arabic learners about the diversity of meanings of harf jar that form an idiom.

Understanding the lexical meaning or the meaning of words in the Qur'an is an important step in understanding the message that Allah SWT wants to convey. In this study, lexical meaning analysis is used to explore a deeper understanding of the use of the harf jar in Surah Al-Ahqaf. Therefore, this study is a complement to the works that have existed before.

Method

This research includes library research. The data is collected by conducting a study of books, literature, notes, and reports that have to do with the problem being solved. The data in this study consist of primary data and secondary data. The primary data is the harf jar in surah al-Ahqaf, while the secondary data comes from various sources that study the harf jar. The data are then analyzed using an interactive analysis model through a data reduction process by sorting out which data is needed and which is not needed based on the researcher's title, presenting data.

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(data display) by grouping data based on the problem under study, and the last is data verification or drawing conclusions.

**Result and Discussion**

Lexical meaning refers to the meaning of a word when the word is used independently, either in the form of a lexeme (base word) or in a form that has affixes (affixes) with a relatively fixed meaning, as can be found in a dictionary of a particular language. The researcher has identified 70 lexical meanings consisting of 8 types of meanings from 8 harf jar. The following is a list of lexical meanings of harf jar found in the Qur'an Surah Al-Ahqaf:

1. Harf jar /min/

The lexical meaning of harf jar /min/ is from.\(^{20}\) In Indonesian, the word "from" is a preposition that indicates the origin or starting place of something.\(^ {21}\) In Surah Al-Ahqaf, there are 17 lexical meanings of harf jar min in the 2nd verse, 4th verse, 5th verse, 9th verse, 10th verse, 12th verse, 15th verse, 17th verse, 18th verse, 21st verse, 22nd verse, 26th verse, 27th verse, 28th verse, 31st verse, 32nd verse, and 35th verse.

| The revelation of the Scripture is from Allah the Mighty, the Wise (QS. Al-Ahqaf : 2.) |  
|---|---|
| Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a scripture before this (Scripture), or some vestige of knowledge (in support of what ye say), if ye are truthful (QS. Al-Ahqaf : 4). |  
| And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer (QS. Al-Ahqaf : 5). |  
| Or say they: He hath invented it? Say (O Muhammad): If I have invented it, still ye |  

|  
|---|---|
| فَلَن أَدْرِيْ مَا يُفْعَلُ بِيْ وَلَۡ |  
| مَنْ أَضَلُّ مِمَّنْ يَّدْعُوْ |  
| وَمَنْ لَّۡ يَسْتَجِيْبُ مِنْ دُوْنِ اللِّٰ |  
| وَرَمَيۡصُمۡرَكۡنَىۡ بِالۡسَّمُوۡعَةِ اَبۡنَۡوَىۡ بِكِتَابِ مِنَ الۡرُّسُلِ قُلۡ اَرَءَيۡتُمۡ مَّا تَدۡعُوۡنَ اِیْتُوۡنِىۡ بِكِتَابٍ مِن ۡ |  
| مِنۡ دُوۡنِ اللِّٰ اَرُوۡنِىۡ مَاذَا خَلَفۡوۡا |  
| قَبۡلِ هٰذَاۤ اَوۡ اَثٰرَةٍ مِنۡ عِلۡمٍ اِنۡ كُنۡتُمۡ صٰدِقٍ |  
| مِنَ الۡعَزِيۡزِ الۡحَكِيۡمِ مِنَ اللِّٰ |  
| مِنَ الرُّسُلِ Q.S. Al-Ahqaf : 2. |  
| (3) |  
| (4) |  
| (5) |  

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<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِكُمْ.... (9)</td>
<td>the nations before me have passed away?…. (QS. Al-Ahqaf : 17)</td>
</tr>
<tr>
<td>ومن قَبْلِهِ كَتَبْ مُوْسَى إِمَامًا وَّرَحْمَةً....(12)</td>
<td>Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already…. (QS. Al-Ahqaf : 10).</td>
</tr>
<tr>
<td>أيَّن تَبْتُ إِلَيْكَ وَإِنَّى مِنَ الْمُسْلِمِينَ (15)</td>
<td>.... I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee) (QS. Al-Ahqaf : 15).</td>
</tr>
<tr>
<td>وَقَدْ خَلَتِ الْقُرُونُ (17)</td>
<td>.... but the nations before me have passed away?…. (QS. Al-Ahqaf : 17)</td>
</tr>
<tr>
<td>أوليِّكَ الْذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أمَّمٍ فَدَ خَلَتْ مِنْ قَبْلِهِمْ (18)</td>
<td>Such are those on whom the Word concerning nations of the jinn and mankind which have passed away before them hath effect. Lo! they are the losers (QS. Al-Ahqaf : 18).</td>
</tr>
<tr>
<td>إِنَّهُمْ كَانُوْا خَسِيرِيْنَ (21)</td>
<td>.... There have passed by warners before and after him. (He said,) &quot;Do not worship other than Allah. Verily…. (QS. Al-Ahqaf : 21)</td>
</tr>
<tr>
<td>فَأَمَّنْ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ (21)</td>
<td>They said: Hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art of the truthful (QS. Al-Ahqaf : 22).</td>
</tr>
<tr>
<td>إِنِي أَخَافُ عَلَيْكُمْ (21)</td>
<td>..... and hearts, but their hearing, their sight, and their hearts do not avail them anything, for they always deny the verses of Allah…..(QS. Al-Ahqaf : 26)</td>
</tr>
<tr>
<td>وَلَفَّذ أَهْلُكَنا مَا خَلَوْكَ مِنَ الْغَرِّ وَعَسْفَانَا الآيَةِ (26)</td>
<td>And verily We have destroyed townships round about you, and displayed (for them)</td>
</tr>
</tbody>
</table>
Our revelation, that haply they might return (QS. Al-Ahqaf : 27).

So, why do those (gods) which they worship besides Allah to draw near (to Him) not help them? In fact,…. (QS. Al-Ahqaf : 28)

…. and believe in Him, surely He will forgive some of your sins and save you from the punishment of Allah…. (QS. Al-Ahqaf : 31)

….. There is no power (to escape the punishment of Allah) on earth, and there is no protector for them except Allah. They are in manifest error (QS. Al-Ahqaf : 32).

….. punishment is hastened for them. On the day when they will see the promised punishment, it will be as if they had stayed only a moment during the day. (Your advice is) a warning (from Allah). So, none will be destroyed except the wicked (QS. Al-Ahqaf : 35).

In the verses mentioned above, the meaning of harf jar /min/ is /al-ibtidā/, which means stating the beginning. This means that the word followed by harf jar /min/ is the beginning of the meaning of the related sentence. The researcher concluded that the al-ibtidā meaning of harf jar min is a lexical meaning, because the al-ibtidā meaning is comparable to the meaning of the word "from" in Indonesian, which also expresses the place of beginning.22 Arabic linguists are of the opinion that most of the meanings of harf jar min are to explain the beginning.23

2. Harf jar /ilā/

The lexical meaning of harf jar /ilā/ is "to" or "to".24 In Indonesian, the words "to" or "to" function as prepositions that indicate direction and purpose.25 In Surah Al-Ahqaf, there are 6 lexical meanings of harf jar /ilā/ in the 5th verse, 9th verse, 11th verse, 15th verse, 29th verse, and 30th verse.

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22 Ahmad Warson Munawwir, Kamus Al-Munawwir.
23 Departemen Pendidikan dan Kebudayaan, Kamus Besar Bahasa Indonesia.
24 Ahmad Warson Munawwir, Kamus Al-Munawwir.
The meaning of harf jar /ilā/ in the verses mentioned above is to describe the end of something or its destination. The researchers concluded that the intihā al-gāyati meaning of harf jar /ilā/ can be considered a lexical meaning as it is equivalent to the meaning of the word "to" in Indonesian, both of which indicate the same direction or purpose.  

3. Harf jar /'an/

The lexical meanings of harf jar /'an/ are "than", "from", and "far from". In Indonesian, the word "than" is used as a preposition to show comparison, while the word "from" also functions as a preposition with one of the meanings of "through" or "past". In Surah Al-Ahqaf, there are three uses of harf jar /'an/ with the same lexical meaning in verse 16, verse 22, and verse 28.
They said, "Have you come to turn us away from our gods? So, bring us the punishment you have promised us if you are of the righteous (QS. Al-Ahqaf : 22)

*قالو أجنننا لنا أنكنا عن الديننا فأتنا بما تعدنا إن كنت من الصالحين (22)*

… has disappeared from them. That is their lie and what they always make up (QS. Al-Ahqaf : 28)

*قلوا عنيكم وذلك إفكتم وما كنا نفترون (28)*

In the above verses, harf jar /'an/ means al-mujāwazatu, which literally means "through" or "past". The meaning of al-mujāwazatu can be considered equivalent to the meaning of the word "from" in Indonesian, which also means through or past.29

4. Harf jar /'alā/

The lexical meaning of the harf jar /'alā/ is "above".30 In Indonesian the word "on" expresses a high place.31 In Surah Al-Ahqaf there are 6 lexical meanings of harf jar 'alā in the 7th verse, 13th verse, 15th verse, 18th verse, 20th verse, 23rd verse and 34th verse.

When Our clear verses are recited to them, the disbelievers say of the truth when it comes to them, "This is manifest magic" (Al-Ahqaf : 7).

*إنا نتلقى عينهم إنانتا بنيت قال الذين كفرنا للحق يا جاءهم هذا سحر مبين (7)*

Indeed, those who say: "Our Lord is Allah", then they remain steadfast, then there is no fear for them nor do they grieve (Al-Ahqaf : 13).

*إن الذين قلنا ربي الله ثم استضنانا فلا خوف علينا ولا خمرنا (13)*

…. he (the boy) said, "O my Lord, guide me so that I may be grateful for Your favors that You have bestowed upon me and upon my parents,… (Al-Ahqaf : 15)

*قال رب أوزعني أن أشكر نعمت الله وعلى والدي وعلى والدي وأن أعمل صالحا ترضية وأصالح لي في ذرتبي إن نبت إلينك وآتي من المسلمين (15)*

They are the ones who will surely be doomed

*أولئك الذين حق عينهم القول في أمم قد خلت من*  

29 Ibid.
30 Ahmad Warson Munawwir, Kamus Al-Munawwir.
31 Departemen Pendidikan dan Kebudayaan, Kamus Besar Bahasa Indonesia.
with the nations before them from among the jinn and men. Indeed, they are the ones who have lost (Al-Ahqaf : 18).

On the day (when) those who disbelieved are confronted with hell, (it will be said to them,) "You have spent good (sustenance)….. (Al-Ahqaf : 20).

Do they not see that Allah, who created the heavens and the earth and does not tire of creating them, has the power to bring the dead to life? Of course He does. Indeed, He is Almighty over all things (Al-Ahqaf : 33).

On the day (when) the disbelievers are confronted with hell, (it will be said to them,) "Is not this (punishment) the truth?….. (Al-Ahqaf : 34).

The lexical meaning of harf jar /'alā/ is "above". In Indonesian, the word "above" is used to express a place that has a higher position. Surah Al-Ahqaf includes 7 uses of the lexical meaning of harf jar /'alā found in the 7th, 13th, 15th, 18th, 20th, 23rd, and 34th verses.

5. Harf jar /fi/

The lexical meaning of the harf jar /fi/ is in, inside. In Indonesian, the words "in" and "in" are used as prepositions to indicate place or time. Surah Al-Ahqaf has 8 lexical meanings of the harf jar fi in the 8th, 14th, 15th, 16th, 20th, 24th, 26th, and 32nd verses.

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32 Ibid.
33 Ahmad Warson Munawwir, Kamus Al-Munawwir.
34 Departemen Pendidikan dan Kebudayaan, Kamus Besar Bahasa Indonesia.
….. and grant me righteousness down to my children and grandchildren. Indeed I repent to You and indeed I am among the Muslims (Al-Ahqaf: 15).

Those are the ones for whom We accept the best deeds they have done, We forgive their mistakes, (and they) are among the dwellers of Paradise. This is the true promise that was made to them in the past (Al-Ahqaf: 16).

.... on the earth, when you have no right to be proud, and (also) because you are always disobedient (Al-Ahqaf: 20).

.... but that is the doom which you ask to hasten its coming, (i.e.) a wind containing a very painful torment (Al-Ahqaf: 24)

Indeed, We have indeed established a position for them (’Ad) which We did not give to you (the disbelievers of Makkah)…. (Al-Ahqaf: 26)

Whoever does not fulfill (the call of the Prophet Muhammad) who invites to (the religion of) Allah has no power (to escape the punishment of Allah) on earth and there is no protector for him besides Allah. They are in manifest error (Al-Ahqaf: 32).

The meaning of harf jar /fī/ in the verses above /zarfiyah/, means that the word entered by harf jar fī is a description, either a description of the place or time of the meaning of the sentence related and. The researcher concludes the meaning of żarfiyah as a lexical meaning because the meaning is equivalent to the meaning of the word "in, in" in Indonesian, which is to mark the place, time, and location of the sentence.\(^\text{35}\)

\(^{35}\) Ibid.
6. **Harf jar /ba/**

The lexical meaning of harf jar /ba/ in Indonesian is "with" which indicates a tool or method, and "for the sake of" which indicates an oath. Surah Al-Ahqaf contains 18 variations of the lexical meaning of harf jar ba, which are in the 3rd verse, 4th verse, 6th verse, 8th verse, 9th verse, 10th verse, 11th verse, 14th verse, 15th verse, 20th verse, 21st verse, 22nd verse, 23rd verse, 24th verse, 26th verse, 31st verse, and 34th verse.

<table>
<thead>
<tr>
<th>We did not create the heavens, the earth, and what is between them, except with right and in an appointed time. Nevertheless, those who disbelieve turn away from the warning given to them (Al-Ahqaf: 3).</th>
<th>ما خلْفَنا السَّمُوَاتُ وَالْأَرْضُ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجْلُ</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>.... Bring me the book that was before this (the Qur'an) or the inheritance of knowledge (of previous generations) if you are of the truthful (Al-Ahqaf: 4).</td>
<td>إنْتَوْنِيْ يُرِيدُونَ مِنْ قَبْلِ هٰذَا أَوْ أَنْثَى مِنْ عِلْمٍ إِنْ كُنْتُمْ صَدِيقِينَ</td>
<td>2</td>
</tr>
<tr>
<td>When the people are gathered (on the Day of Judgment), they will be their enemies and they will deny the worship they used to do to them (Al-Ahqaf: 6).</td>
<td>وَإِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ أَعْدَاءً وَّكَانُوْا كَفِيرِيْنَ</td>
<td>3</td>
</tr>
<tr>
<td>.... What do you speak about it (the Qur'an). He is sufficient witness between me and you. He is the Most Forgiving, the Most Merciful (Al-Ahqaf: 8).</td>
<td>شَهِيدًا بَّيْنِيْ وَبَيْنَكُمْ  وَهُوَ بِهٖ تُفِيْضُوْنَ فِيهِ كَفٰى</td>
<td>4</td>
</tr>
<tr>
<td>Say (Prophet Muhammad), &quot;I am not the first of the messengers and I do not know what (Allah) will do to me or to you. I follow only what is revealed to me and I am none other than a warner who explains to you the truth (Al-Ahqaf: 9).</td>
<td>فَلَنَّا مَا كُنْتُ بِدْعً إِنْ أَتَّبِعُ إِلَّۡ مَا يُوحٰى إِلَيَّ وَمَا أَنَا إِلَّۡ نَذِيْرٌ مُّبِيْنٌ</td>
<td>5</td>
</tr>
<tr>
<td>Say, &quot;Explain to me what you would think if it (the Qur'an) had come from Allah and you denied it, and a witness from the Children of Israel recognized something similar to it and</td>
<td>فَأَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّٰلَ وَكَفَرْتُمْ فَاٰمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّٰلَ يَهْدِي الْقَوْمَ الظٰلِمِيْنَ</td>
<td>6</td>
</tr>
</tbody>
</table>

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56 Ibid.
believed, while you boasted. Verily, Allah does not guide the wrongdoers (Al-Ahqaf: 10).

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>.... Had the Qur’an been something good, they would not have preceded us in believing in it.&quot; (However,) not being guided by it, they will say, &quot;This is an old lie (which is represented) (Al-Ahqaf: 11).</td>
</tr>
</tbody>
</table>

They are the dwellers of Paradise (and) abide therein in recompense for what they have done (Al-Ahqaf: 14).

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>They are the dwellers of Paradise (and) abide therein in recompense for what they have done.</td>
</tr>
</tbody>
</table>

We advise people to be kind to their parents. His mother has borne him with difficulty.... (Al-Ahqaf: 15)

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>We advise people to be kind to their parents. His mother has borne him with difficulty....</td>
</tr>
</tbody>
</table>

..... on earth, when you have no right (to be proud), and (also) because you are always disobedient (Al-Ahqaf: 20).

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>..... on earth, when you have no right (to be proud), and (also) because you are always disobedient.</td>
</tr>
</tbody>
</table>

Remember the brother of 'Ad (Hud) when he warned his people (who lived) in the (valley of) Ahqaf.... (Al-Ahqaf: 21).

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Remember the brother of 'Ad (Hud) when he warned his people (who lived) in the (valley of) Ahqaf....</td>
</tr>
</tbody>
</table>

They said, "Have you come to turn us away from our gods? So, bring us the punishment you have promised us if you are of the righteous" (Al-Ahqaf: 22).

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>They said, &quot;Have you come to turn us away from our gods? So, bring us the punishment you have promised us if you are of the righteous.&quot;</td>
</tr>
</tbody>
</table>

He (Hud) said, "Verily the knowledge (of when the doom will come) is only with Allah. I am only conveying to you what has been revealed to me, but I see that you are a people of ignorance.” (Al-Ahqaf: 23).

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>He (Hud) said, &quot;Verily the knowledge (of when the doom will come) is only with Allah. I am only conveying to you what has been revealed to me, but I see that you are a people of ignorance.”</td>
</tr>
</tbody>
</table>

.... sends down rain upon us." (No,) but that is the punishment for which you ask for haste, (i.e.) a wind of very grievous punishment (Al-Ahqaf: 24).

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>.... sends down rain upon us.&quot; (No,) but that is the punishment for which you ask for haste, (i.e.) a wind of very grievous punishment.</td>
</tr>
</tbody>
</table>

...... For they had always denied the verses of their Lord, so their hearts are hardened. Truly, Allah is Mighty, Wise. (Al-Ahqaf: 25).

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>..... For they had always denied the verses of their Lord, so their hearts are hardened. Truly, Allah is Mighty, Wise.</td>
</tr>
</tbody>
</table>
Allah and they were surrounded by that which they had always mocked at (Al-Ahqaf: 26).

... believe in Him, surely He will forgive some of your sins and save you from a painful punishment (Al-Ahqaf: 31).

..."Is not this the truth?" They replied, "Certainly so, by our Lord." Allah said, "So, taste this punishment because you have always denied it" (Al-Ahqaf: 34).

The meaning of the harf jar /ba/ in the above verses is /al-isti'ānah/. This means that the harf jar refers to a tool of the verb, where the word followed by the harf jar /ba/ is the tool used to realize the meaning of the previous verb. In Indonesian, this can be interpreted as "with".  

7. Harf jar /kaf/

The lexical meaning of the harf "kaf" is such as. In Indonesian, the words "such as" have the meaning of simile. In Surah Al-Ahqaf, there are two lexical meanings of the harf "kaf" found in the 25th verse and the 35th verse. In these verses, the harf jar "kaf" has the meaning of "at-tasybih," which means stating a simile.

8. Harf jar /lam/

The lexical meaning of harf jar /lam/ is belonging to, for. In Surah Al-Ahqaf, there are 10 lexical meanings of harf jar /kaf/ found in the 4th, 5th, 6th, 8th, 11th, 15th, 17th, 19th, 22nd, and 26th verses.
| did they have any participation in (the creation of) the heavens! Bring me the book of … (Al-Ahqaf: 4) | بِكِتَابٍ (4) |
| Who is more misguided than he who worships other than Allah (a god) who cannot fulfill his supplication?… (Al-Ahqaf: 5) | وَمَنْ أَضَلُّ مِمَّنْ يُبْدِعُ مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لهُ (5) |
| When the people are gathered (on the Day of Judgment), they will be their enemies and they will deny the worship they used to do to them (Al-Ahqaf: 6). | يُبِرِّئُهُمْ وَإِذَا حُشِرَ النَّاسُ كَانُوْا لِيُّمُ أَعْمَاءً وَكَانُوْا كَفَرِينَ (6) |
| In fact, they said, "He (Prophet Muhammad) has invented it (the Qur'an)." He said, "If I had invented it, you would not have been able to save me from it in the least…. (Al-Ahqaf: 8). | أمْ يَقُولُونَ افْتَرَيْهُ ۗ قُلْ إِنِ افْتَرَيْتُهُ فَلََ تَمْلِكُوْنَ شَيْئًا (8) |
| The disbelievers say of the believers, "If only the Qur'an were something good,… (Al-Ahqaf: 11). | وقالُ الَّذُينَ كَفَرُوْا لِلَّذِيْنَ أَمْنُوْا لَوْ كَانَ خَيْرًا مَّا (11) |
| … and grant me righteousness down to my children and grandchildren. Verily I repent to You and verily I am among the Muslims (Al-Ahqaf: 15). | صَالِحًا تَرْضِيَهُ وَأَصْلِحَ مِنَ الصَّلِيمِيْنَ (15) |
| However, the one who says to his parents, "Ah, you two! Did you both warn me that I would be raised (from the grave),… (Al-Ahqaf: 17). | وَالَّذِيْ قَالَ لِوَالِدَيْهِ أَفِ إِنَّمَا أَعْبَدُونَ أَنْ أَخْرَجَ منَ اللَّهِ (17) |
| Everyone gets a rank according to what they have done and so that Allah perfects the recompense of their deeds and they are not wronged (Al-Ahqaf: 19). | وَلِكُلٍّ ذَرَجْتُ مَا عَمِلُوْا وَلِيُوَفُّوْهُمْ أَعْمَالَهُمْ وَلَا يُظْلَمُوْنَ (19) |
| They said, "Have you come to turn us away from our gods? So, bring us the punishment you have promised us if you are of the... (Al-Ahqaf: 22) | قَالُوْا أَجِنْبِيْنِ أَفْنَ أَتَأْفُكَا عَنِ الْبَيَانِ قَانِبًا بَعْدًا إِنْ كُنْتُمْ منَ الصَّدِيقِيْنَ (22) |
righteous” (Al-Ahqaf: 22).

Indeed, We have indeed established a position for them ('Ad) which We did not give to you (the disbelievers of Makkah). We have given them hearing, sight, and hearts,… (Al-Ahqaf: 26)

الله يّمِىٰ١٠ إِن مَّكَّنُهُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمَاعًا وَأَبْصَارًا وَأَفْئِدَةً (26)

The meaning of harf jar /lam/ in the above verse can be explained as /al-milk/, which means ownership. Muhammad Hassan Sharif reveals that the original meaning of harf jar lam is /al-milki/. According to Jamaluddin Ibn Hisyam, harf jar lam has the meaning of istihqaq which is related to the meaning and nature of a sentence, as well as related to the retribution against the disbelievers. The meaning of istihqaq is the basic meaning of the harf jar lam, because it belongs to the syibhu al-milk type of meaning which is the basis of harf jar lam.

Conclusion

Analyzing the lexical meaning of the harf "jar" provides a deeper insight into the structure of the Arabic language and enriches our understanding of Qur'anic verses. Through proper understanding of the use of the harf "jar" in Surah Al-Ahqaf, we can explore the deeper meaning of each verse and capture the message that Allah SWT wants to convey.

The use of the harf "jar" in Surah Al-Ahqaf shows the diversity of meanings and functions that the letter can express. The harf "jar" is used in different contexts, such as describing the relationship between nouns and verbs, indicating ownership or strengthening the meaning of a word, and indicating a place or location. The researcher's suggestion is to conduct a more in-depth study of the historical and linguistic context of Surah Al-Ahqaf. Understanding the background and circumstances when the Surah was revealed can help us understand the context of the use of the harf "jar" and the intentions contained therein.

References


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