

## 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 "fi" 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.

### Abstrak

Penelitian ini bertujuan untuk menganalisis makna leksikal harf jar dalam dalam Al-Qur'an surat Al-Ahqaf. Metode penelitian yang digunakan adalah penelitian kepustakaan dengan mengumpulkan data melalui studi penelaahan terhadap buku, literatur, catatan, dan laporan yang relevan. Analisis data dilakukan melalui proses reduksi data, penyajian data, dan verifikasi data untuk menyimpulkan hasil penelitian. Hasil penelitian menunjukkan bahwa terdapat 70 makna leksikal dari 8 jenis harf jar dalam surat Al-Ahqaf. Harf jar "min" memiliki makna leksikal "dari" dengan jumlah kemunculan 17 kali. Harf jar "ilā" memiliki makna leksikal "ke, kepada" dengan jumlah kemunculan 6 kali. Harf jar "an" memiliki makna leksikal "dari, jauh dari" dengan jumlah kemunculan 3 kali. Harf jar "alā" memiliki makna leksikal "di atas" dengan jumlah kemunculan 7 kali. Harf jar "fi" memiliki makna leksikal "di, dalam" dengan jumlah kemunculan 8 kali. Harf jar "ba" memiliki makna leksikal "dengan" dengan jumlah kemunculan 17 kali. Harf jar "kaf" memiliki makna leksikal "seperti, laksana" dengan jumlah kemunculan 2 kali. Harf jar "lam" memiliki makna leksikal "kepemilikan, bagi" dengan jumlah kemunculan 10 kali.

## 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.<sup>1</sup>

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), fi'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. Fi'il (verbs) are words that refer to actions or activities related to time. Meanwhile, letter (particles) are words that give meaning to other words.<sup>2</sup>

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 fi'il. The definition of letter is a word that has an incomplete meaning except when combined with other words.<sup>3</sup> 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).<sup>4</sup>

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

<sup>1</sup> Saida Gani, "Huruf Ba (ب) Jar Dalam Bahasa Arab Dan Maknanya Dalam Al-Quran Surah Al-Baqarah," *Al Jamiy : Jurnal Bahasa dan Sastra Arab* Vol. 11, N (2022): 486–493, <https://journal.umgo.ac.id/index.php/AJamiy/article/view/1873>.

<sup>2</sup> mohammad Syafiuddin Shobirin, "Proses Morfologis Proses Morfologis Pembentukan Jamak Nomina Dalam Bahasa Arab," *JoEMS (Journal of Education and Management Studies)* 3.1 (2020): 57–56, <https://ojs.unwaha.ac.id/index.php/joems/article/view/289>.

<sup>3</sup> Fitriani Hornai, "HARF JĀRR 'MIN' م (DAN PENGGUNAANYA DALAM AL-QUR'ĀN AL-KARĪM (DALAM TINJAUAN SEMANTIK)," 2022, <https://journal.unhas.ac.id/index.php/jsbsk/article/view/20185>.

<sup>4</sup> Dianatul Ulya, "Taaluq Dan Makna Harf Jar Dalam Surah Al Qashash (Analisis Sintaksis)" (Fakultas Bahasa dan Seni Universitas Negeri Semarang, 2017).

with verbs in a clause.<sup>5</sup> In terms of semantics, prepositions show various meaning relationships between the element before the preposition and the element after it.<sup>6</sup>

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.<sup>7</sup>

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.<sup>8</sup>

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".<sup>9</sup>

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.<sup>10</sup>

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.<sup>11</sup>

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-

<sup>5</sup> Abdul Chaer, *Linguistik Umum*, Cetakan ke. (Jakarta: Penerbit Rineka Cipta, 2012).

<sup>6</sup> Nusarini Nusarini, "Preposisi Dalam Bahasa Indonesia: Tinjauan Bentuk Dan Peran Semantisnya," *Caraka: Jurnal Ilmu Kebahasaan, Kesastraan, dan Pembelajarannya* 4.1 (2017): 19–32.

<sup>7</sup> Mushthafa Al-Ghalayiny, *Jami' Durus Al-Arabiyah* (Beirut: Maktabah Al- Ashriyah, 1994).

<sup>8</sup> J. Sutomo, "Konteks, Referensi, Dan Makna: Kajian Semantik J. Sutomo Universitas Stikubank, Semarang," *Jurnal Pengembangan Ilmu Bahasa Dan Budaya* 10, no. 2 (2015): 26–34, <https://www.unisbank.ac.id/ojs/index.php/fbib1/article/view/3748>.

<sup>9</sup> Arifuddin Arifuddin, "Pembentukan Derivat Kata Bahasa Arab Dalam Perspektif Mazhab Kuffah," *Jurnal CMES* Vol. 9, No (2016): 145–157, <https://jurnal.uns.ac.id/cmcs/article/view/15152>.

<sup>10</sup> Surianti Nafinuddin, "Pengantar Semantik (Pengertian, Hakikat, Jenis)," *Pengantar Semantik* (2020).

<sup>11</sup> Rahmat Hidayatullah, "Peran Konteks Dalam Studi Makna: Kajian Semantik Arab," *JILSA (Jurnal Ilmu Linguistik dan Sastra Arab)* 5, no. 2 (2021).

Sajadah as many as 66 times with certain meanings.<sup>12</sup> Another research conducted by Maryam Taebi; In her research discusses the figurative meaning of the preposition "ب" (b) 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" (b) in the Quran from the point of view of various commentators and syntacticians, both Sunni and Shia.<sup>13</sup>

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.<sup>14</sup> 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.<sup>15</sup>

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.<sup>16</sup>

<sup>12</sup> Muh Saifullah et al., "Ragam Makna Harf Jar Dalam Surah Al-Sajadah (Suatu Analisis Sintaksis)," *Loghat Arabi: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab* 2.1 (2021): 1–16, <https://journal.iaiddipolman.ac.id/index.php/loghat/article/view/19>.

<sup>13</sup> Maryam Taebi, "The Effect of the Preposition of 'B' in the Interpretation of Verses from the Perspective of Some Shiite and Sunni Commentators (A Study of the Second Ten Juz' of the Holy Quran)," *International Journal of Multicultural and Multireligious Understanding* Vol. 9, No. (2022): 289–301, <https://ijmmu.com/index.php/ijmmu/article/view/3788/3353>.

<sup>14</sup> Zohreh Ghassabpoor et al., "Comparison of the Meanings of the Prepositions 'BE' in the Tarikh-i Bel'ami with the Word 'BĀ' in Arabic (Scholarly-Research)," *Journal of Comparative Literature* 11, no. 20 (2019): 165–193, [https://jcl.uk.ac.ir/article\\_2428.html?lang=en](https://jcl.uk.ac.ir/article_2428.html?lang=en).

<sup>15</sup> Haj Bibi Naderan and Morteza Zare Beromi, "Translating the Meanings of Arabic Preposition "الباء" to Persian Preposition "به" Case Study: Surah Al-Imran," *Language Science* 9, no. 15 (2022): 211–244, [https://ls.atu.ac.ir/article\\_15369.html?lang=en](https://ls.atu.ac.ir/article_15369.html?lang=en).

<sup>16</sup> Eyhab Abdulrazak Bader Eddin, "Multiplicity of Different English Functional Semantic Realizations of the Translation of the Arabic Preposition .*International Journal of Linguistics, Literature and Translation* 1, no. 2 (2018)," ب

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.<sup>17</sup> Another study that has been done by Nur Asdaliah, et al; researchers in this study identified the placement of the harf ba jar in surah al-Maidah which is presented in tabular form, both in terms of the number of verses containing the harf 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 ba jar in surah al-Maidah along with the placement of the letter in the verse.<sup>18</sup>

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.<sup>19</sup>

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

<sup>17</sup> M Napis Djuaeni, Basri Mahmud, and Hamzah Hamzah, "Huruf 'Ba' Dalam Bahasa Arab Dan Implikasinya Terhadap Penafsiran Ayat Al-Qur'an / The Letter 'Ba' in Arabic and Its Implications on The Interpretation of The Al-Qur'an Verse)," *Diwan: Jurnal Bahasa dan Sastra Arab* 7.1 (2021): 50–64.

<sup>18</sup> Nur Asdaliah et al., "Huruf Jar Ba Dan Kandungan Maknanya Dalam Q.S. Al-Maidah (The Letter Jar Ba and Its Meaning in Q.S. Al-Maidah)," *Loghat Arabi : Jurnal Bahasa Arab dan Pendidikan Bahasa Arab* 3, no. 1 (2022).

<sup>19</sup> Puti Zulharby and Analisa Apriliani, "Kesalahan Penerjemahan Harf Jar Pembentuk Idiom Pada Mahasiswa Pendidikan Bahasa Arab," *Jurnal Alfazuna : Jurnal Pembelajaran Bahasa Arab Dan Kebahasaaraban* 6(1) (2021): 112–134, <https://jurnalftk.uinsby.ac.id/index.php/alfazuna/article/view/1301>.

(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.<sup>20</sup> In Indonesian, the word "from" is a preposition that indicates the origin or starting place of something.<sup>21</sup> 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.)	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (2)	1
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).	قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ائْتُونِي بِكِتَابٍ مِّنْ ذِي الْبُرُودِ (4) قَبْلِ هَذَا أَوْ آثَرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَادِقِينَ	2
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).	وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفِلُونَ (5)	3
Or say they: He hath invented it? Say (O Muhammad): If I have invented it, still ye	قُلْ مَا كُنتُ بِدُعَاءِ مِنَ الرَّسُولِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا	4

<sup>20</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progressif, 1997).

<sup>21</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Cetakan Ke. (Jakarta: Balai Pustaka, 1995).

have no power to support me against Allah. He is Best Aware of what ye say among yourselves concerning it.... (QS. Al-Ahqaf : 9).	يَكُفُّمُ.... (9)	
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).	قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ.... (10)	5
When before it there was the Scripture of Moses, an example and a mercy.... (QS. Al-Ahqaf : 12)	وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً.... (12)	6
..... I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee) (QS. Al-Ahqaf : 15).	.... إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (15)	7
.... but the nations before me have passed away?... (QS. Al-Ahqaf : 17)	.... وَقَدْ خَلَتْ الْقُرُونُ مِنْ قَبْلِي.... (17)	8
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).	أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ (18)	9
.... There have passed by warners before and after him. (He said,) "Do not worship other than Allah. Verily.... (QS. Al-Ahqaf : 21)	.... النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (21)	10
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).	قَالُوا أَجِئْتَنَا لِنَنَافِكَنَا عَنْ آلِهَتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (22)	11
..... 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)	.... وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ.... (26)	12
And verily We have destroyed townships round about you, and displayed (for them)	وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَى وَصَرَّفْنَا الْآيَاتِ	13

Our revelation, that haply they might return (QS. Al-Ahqaf : 27).	لَعَلَّهُمْ يَرْجِعُونَ (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)	فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا إِلَى اللَّهِ، بَلْ.... (28)	14
.... and believe in Him, surely He will forgive some of your sins and save you from the punishment of Allah.... (QS. Al-Ahqaf : 31)	....وَأَمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ.... (31)	15
..... 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).	....وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ، أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ (32)	16
..... 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).	....يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغَ فَبَلَ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ (35)	17

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.<sup>22</sup> Arabic linguists are of the opinion that most of the meanings of harf jar min are to explain the beginning.<sup>23</sup>

## 2. Harf jar /ilā/

The lexical meaning of harf jar /ilā/ is "to" or "to".<sup>24</sup> In Indonesian, the words "to" or "to" function as prepositions that indicate direction and purpose.<sup>25</sup> 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.

<sup>22</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir*.

<sup>23</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*.

<sup>24</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir*.

<sup>25</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*.



..... until the Day of Judgment, and they neglect their prayers (QS. Al-Ahqaf : 5)	....إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفُلُونَ (5)	1
.... to me and to you. I follow only what has been revealed to me, and I am nothing but a warner who makes clear (QS. Al-Ahqaf : 9)	....إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ (9)	2
..... preceded us (in believing) in him." (However,) not being guided by it, they will say, "This is an old lie (which is being re-presented) (QS. Al-Ahqaf : 11)	....سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكَ قَدِيمٌ (11)	3
.... Indeed I repent to You and indeed I am among the Muslims (QS. Al-Ahqaf : 15)	....إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (15)	4
(Remember) when We presented to you (Prophet Muhammad) a group of jinn who listened to (the recitation of) the Qur'an, ... (QS. Al-Ahqaf : 29)	وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ (29)....	5
.... which came before it, pointing to the truth and guiding to the straight path (QS. Al-Ahqaf : 30).	....لَمَّا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ (30)	6

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.<sup>26</sup>

### 3. Harf jar /'an/

The lexical meanings of harf jar /'an/ are "than", "from", and "far from".<sup>27</sup> 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".<sup>28</sup> 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.

Those are the ones We accept their best deeds that they have done, We forgive their faults..... (QS. Al-Ahqaf : 16)	أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ.... (16)	1
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<sup>26</sup> Ibid.

<sup>27</sup> Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: PT. Mahmud Yunus Wa Dzurriyah, 1989).

<sup>28</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*.

'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)	قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا <u>عَنِ الْبَيْتَةِ</u> فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (22)	2
.... has disappeared from them. That is their lie and what they always make up (QS. Al-Ahqaf : 28)	.... ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ (28)	3

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.<sup>29</sup>

#### 4. Harf jar /'alā/

The lexical meaning of the harf jar /'alā/ is "above".<sup>30</sup> In Indonesian the word "on" expresses a high place.<sup>31</sup> 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).	وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ (7)	1
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).	إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (13)	2
.... 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)	قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (15)	3
They are the ones who will surely be doomed	أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ	4

<sup>29</sup> Ibid.

<sup>30</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir*.

<sup>31</sup> 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).	قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خُسِرِينَ (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).	وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طِبْعَتَكُمْ.....(20)	5
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).	أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُمْ بِقُدْرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (33)	6
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)	وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ،.....(34)	7

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.<sup>32</sup> 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, in, inside.<sup>33</sup> In Indonesian, the words "in" and "in" are used as prepositions to indicate place or time.<sup>34</sup> Surah Al-Ahqaf has 8 lexical meanings of the harf jar fi in the 8th, 14th, 15th, 16th, 20th, 24th, 26th, and 32nd verses.

.... He knows better what you speak about it (the Qur'an). He is the witness between me and you. He is the Forgiving, the Merciful (Al-Ahqaf: 8).	....هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ (8)	1
They are the dwellers of Paradise (and) abide therein as a reward for what they have done (Al-Ahqaf: 14).	أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (14)	2

<sup>32</sup> Ibid.

<sup>33</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir*.

<sup>34</sup> 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).	....وَأَصْلَحَ لِي فِي دُرَيْتِي إِيَّايَ تَبْتُ إِلَيْكَ وَإِيَّايَ مِنَ الْمُسْلِمِينَ (15)	3
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).	أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ (16)	4
.... on the earth, when you have no right to be proud, and (also) because you are always disobedient (Al-Ahqaf: 20).	....فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ (20)	5
.... but that is the doom which you ask to hasten its coming, (i.e.) a wind containing a very painful torment (Al-Ahqaf: 24)	بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فَمَا عَذَابٌ أَلِيمٌ (24)	6
Indeed, We have indeed established a position for them ('Ad) which We did not give to you (the disbelievers of Makkah)....(Al-Ahqaf: 26)	وَلَقَدْ مَكَّنَّهُمْ فِيهَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً،....(26)	7
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).	وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ (32)	8

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 zarfiyah 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.<sup>35</sup>

<sup>35</sup> 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.<sup>36</sup> 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.

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).	مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ (3)	1
.... Bring me the book that was before this (the Qur'ān) or the inheritance of knowledge (of previous generations) if you are of the truthful (Al-Ahqaf: 4).	....إِنتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ (4)	2
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).	وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ (6)	3
.... What do you speak about it (the Qur'ān). He is sufficient witness between me and you. He is the Most Forgiving, the Most Merciful (Al-Ahqaf: 8).	....تُفَيْضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ (8)	4
Say (Prophet Muhammad), "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).	قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ (9)	5
Say, "Explain to me what you would think if it (the Qur'ān) had come from Allah and you denied it, and a witness from the Children of Israel recognized something similar to it and	قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنْ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (10)	6

<sup>36</sup> Ibid.

believed, while you boasted. Verily, Allah does not guide the wrongdoers (Al-Ahqaf: 10).		
.... Had the Qur'ān been something good, they would not have preceded us in believing in it." (However,) not being guided by it, they will say, "This is an old lie (which is represented) (Al-Ahqaf: 11).	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ (11)	7
They are the dwellers of Paradise (and) abide therein in recompense for what they have done (Al-Ahqaf: 14).	أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ (14)	8
We advise people to be kind to their parents. His mother has borne him with difficulty.... (Al-Ahqaf: 15)	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا.... (15)	9
..... on earth, when you have no right (to be proud), and (also) because you are always disobedient (Al-Ahqaf: 20).	فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ (20)	10
Remember the brother of 'Ad (Hud) when he warned his people (who lived) in the (valley of) Ahqaf.... (Al-Ahqaf: 21).	وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ.... (21)	11
'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).	قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ الْهَيْئَةِ فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (22)	12
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).	قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أُنْزِلَتْ بِهِ وَلَكِنِّي أَرِكُمْ قَوْمًا تَجْهَلُونَ (23)	13
.... 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).	.....، بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ سَرِيعٌ فِيمَا عَذَابٌ أَلِيمٌ (24)	14
..... For they had always denied the verses of	إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ	15

Allah and they were surrounded by that which they had always mocked at (Al-Ahqaf: 26).	يَسْتَهْزِئُونَ (26)	
.... believe in Him, surely He will forgive some of your sins and save you from a painful punishment (Al-Ahqaf: 31).	....وَأْمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ (31)	16
...."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).	....أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (34)	17

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".<sup>37</sup>

#### 7. Harf jar /kaf/

The lexical meaning of the harf "kaf" is such as.<sup>38</sup> In Indonesian, the words "such as" have the meaning of simile.<sup>39</sup> 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.

... Thus do We recompense the sinful (Al-Ahqaf: 25).	....كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (25)	1
So be patient as those who have the steadfastness of the messengers have been patient, and do not ask for hastening for them....(Al-Ahqaf: 35)	فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْشِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ.... (35)	2

#### 8. Harf jar /lam/

The lexical meaning of harf jar /lam/ is belonging to, for.<sup>40</sup> 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.

.... of this earth that they have created or	....مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ	1
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<sup>37</sup> Ibid.

<sup>38</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir*.

<sup>39</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*.

<sup>40</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir*.

did they have any participation in (the creation of) the heavens! Bring me the book of .... (Al-Ahqaf: 4)	يَكْتَبُ....(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 يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ....(5)	2
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).	بِعِبَادَتِهِمْ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا كَافِرِينَ (6)	3
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).	أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا....(8)	4
The disbelievers say of the believers, "If only the Qur'an were something good,.... (Al-Ahqaf: 11).	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا....(11)	5
... 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 تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (15)	6
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).	وَالَّذِي قَالَ لِيُوالِدَيْهِ أَفِ لَكُمَا أَعِدَانِي أَنْ أُخْرَجَ....(17)	7
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 دَرَجَاتٌ مِمَّا عَمِلُوا وَلِيُوفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ (19)	8
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	قَالُوا أَجِئْتَنَا لِنُغْفِرَ عَنْ الْهِتَانِ فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (22)	9



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)	وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِن مَّكَّنَّاكُمْ فِيْهِ وَجَعَلْنَا لِهِمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً... (26)	10

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/.<sup>41</sup> According to Jamaluddin Ibn Hisyam, harf jar lam has the meaning of istiḥqāq which is related to the meaning and nature of a sentence, as well as related to the retribution against the disbelievers. The meaning of istiḥqāq 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.<sup>42</sup>

## 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.

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<sup>41</sup> Muhammad Hassan Syarif, "Mu'jam Huruf Al-Ma'ani Fi Al-Qur'ani Al- Karim" (Lebanon: Al-Resalah Publishing House, 1996).

<sup>42</sup> Jamaluddin Ibn Hisyam, *Mugni Labib*, juz 1. (Beirut: Dar al-Fikr, n.d.).

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