# Mushtarak Lafzhi Analysis of Nazara and its Derivation in Al-Qur'an

**Sandi Aryawan[1], Dedi Wahyudi[2], Muhammad Ibnu Pamungkas[3]**
**Ahmed Khalid Mohammad[4]**

[1,2,3]*Universitas Islam Negeri Sunan Gunung Djati, Indonesia*
[4]*University of Anbar, Iraq*
*Corresponding E-mail: sandiaryawan176@gmail.com*

*Abstract*

*The Qur'an is a book revealed to the Prophet Muhammad in the Arabic language. Arabic was chosen as the language of the Qur'an not only because the Prophet Muhammad was Arab, but also because Arabic has special qualities compared to other languages. According to Ibn Kathir, Arabic is the clearest, most extensive, most eloquent language, and it provides a sense of peace when spoken. Like other languages that experience the phenomenon of a word having multiple meanings, Arabic also has this feature, known as mushtarak lafzi. Mushtarak lafzi creates ambiguity in meanings, making interpretation challenging. Based on this background, this research examines the mushtarak lafzi of the word nazara in the Qur'an. The method used in studying the word nazara is descriptive with a qualitative approach. Data collection techniques include literature study, and the analysis is conducted using semiotic analysis based on Roman Jakobson's semiotic theory. The results of this research show that the word nazara has seven meanings in the Qur'an: melihat, menyaksikan, menunggu, memperhatikan, mempertimbangkan, memikirkan, and memandang. Similar research has been conducted by Muhammad Ridfan in his thesis titled "The Meanings of the Words Nazara, Basara, and Ra'a in the Qur'an," Dinia et al. in their article titled "Analysis of Musytarak Al-Lafdzi the Word 'Kutiba' in the Qur'an: A Study of Semantic Analysis," Heni in her thesis titled "Analisis Mufassir Dan Semiotika Roman Jakobson Terhadap Pengulangan Ayat Dalam Surat Ar-Rahman." The research is expected to contribute to how to interpret words with multiple meanings in the Quran for academics studying the Quran.*

*Keywords: Al-Qur'an, mushtarak lafzi, nazara, Roman Jakobson,*

**مستخلص البحث**

القرآن هو كتاب أُنزل إلى النبي محمد باللغة العربية. اختيرت اللغة العربية كلغة للقرآن ليس فقط لأن النبي محمد كان عربيًا، بل أيضًا لأن العربية لها خصائص خاصة مقارنة باللغات الأخرى. وفقًا لابن كثير، العربية هي اللغة الأوضح والأكثر اتساعًا والأكثر بلاغة، وتوفر شعورًا بالسلام عندما يتم التحدث بها. مثل اللغات الأخرى التي تشهد ظاهرة واحدة للكلمة تحتوي على معانٍ متعددة، تحتوي العربية أيضًا على هذه الخاصية، المعروفة باسم المشترك اللفظي. المشترك اللفظي يخلق الغموض في المعاني، مما يجعل التفسير أمرًا صعبًا. بناءً على هذه الخلفية، يدرس هذا البحث المشترك اللفظي للكلمة "نَظَرَ" في القرآن. الطريقة المستخدمة في دراسة كلمة "نَظَرَ" هي الوصفية بنهج نوعي. تشمل تقنيات جمع البيانات دراسة الأدب، ويتم إجراء التحليل باستخدام تحليل دلالي بناءً على نظرية رومان ياكوبسون الدلالية. تظهر نتائج هذا البحث أن كلمة "نَظَرَ" لها سبعة معانٍ في القرآن: رؤية، شهادة، انتظار، ملاحظة، اعتبار، تفكير، ونظر. تم إجراء أبحاث مماثلة من قبل محمد رضفان في أطروحته بعنوان "معاني الكلمات نَظَرَ، بَصَرَ، ورَأَى في القرآن"، ودينيا وآخرون في مقالهم بعنوان "تحليل مشترك اللفظي للكلمة 'كُتِبَ' في القرآن: دراسة تحليل دلالي"، وهيني في أطروحتها بعنوان "تحليل مفسر ودلالي لرومان ياكوبسون على تكرار الآية في سورة الرحمن". من المتوقع أن يسهم هذا البحث في كيفية تفسير الكلمات ذات المعاني المتعددة في القرآن للأكاديميين الذين يدرسون القرآن.

**الكلمات المفتاحية:** القرآن، مشترك اللفظي، نظر، رومان ياكوبسون

**Introduction**

  Al-Qur'an was revealed to Prophet Muhammad in the Arabic language. Arabic was chosen as the language of the Quran because Prophet Muhammad was an Arab and it was conveyed to the Arab people of that time. However, the reason Arabic was selected to be the language of the Quran, as conveyed by Ibn Kathir, is that Arabic is the clearest, most expansive, fluent, and soothing language when spoken. Arabic has also a lot of vocabulary, thus enabling it to symbolize meanings containing divine messages for humanity. Moreover, the presence of i'rab, poetry, and prosody provide clarity and depth to the meanings (Salida and Zulpina 2023).

  In the Arabic language, there is a phenomenon where diverse meanings are symbolized by a single word. This phenomenon is called "mushtarak lafzi," which in Indonesian and English are equivalent to homonym and polysemy phenomena. The existence of mushtarak lafdhi is caused by several factors such as two or more tribes using a word with different meanings, the habit of using a word for a different meaning other than its original meaning by the Arab people, resulting in the new meaning formally entering that word, and the alteration of one sound in a word used by one tribe until it is identical to the sound of a word used by another tribe (Nandang 2020).

  Due to the phenomenon of mushtarak lafzi, where the Arab people use one word to symbolize several meanings, this phenomenon is also present in the Quran as it follows their language. In Indonesian, the word "bisa" is used to indicate both "capability" and "poison" (Anon n.d.-a), Indonesian people can differentiate between these two meanings by looking at the context of the sentence/language and other contextual cues. Similarly, in Arabic, especially as found in the Quran, it's often encountered that one word in a verse carries a different meaning from that found in another verse (Jufri, Sari, and Nurkhasanah 2023).

  The case will cause confusion in interpreting the verses of the Qur'an due to the difference in meanings that sometimes do not closely correlate between one meaning and another. Even though there are closely related lexical meanings, one still has to choose the most appropriate meaning in the context of the sentence. Moreover, for

Muslims in Indonesia who do not speak Arabic as their daily language, they will have difficulty understanding these words with multiple meanings. Although the Qur'an is currently equipped with translations into Indonesian by the department of religion, which directly provides different meanings for the same word, the problem with this case is not fully resolved because the reason for interpreting a word with one of its meanings is not known and will instead raise questions (2023), Even the verses with such cases are classified as mutasyabihat (ambiguous) by 'ulama (Ruslan 2022).

Based on this issue, this research examines the process of interpreting the ambiguous word nazara by presenting several dictionary meanings of the word under study. Then, the researcher searches for verses containing this word and analyzes them to find a meaning that corresponds to one of the dictionary meanings contained in the word. The analysis process and its description will be more focused than the results in order to answer how a word is interpreted with a specific meaning (Hasibuan et al. 2022).

A related study on the word نظر has been conducted by Muhammad Ridfan in his thesis entitled "Meanings of Lafaz Nazara, Basara, and Ra'a in the Qur'an". However, the focus of that research was on comparing the meanings of the word nazara with the words ra'a and basara. Whereas, in this study, the focus is on examining the word نظر in terms of its usage to indicate one of the meanings contained in the word within a verse, as it is not feasible to interpret نظر with all of its meanings in one sentence (قدور ١٩٩٩).

The second study, conducted by Dinia et al. in their article titled "Analysis of Musytarak Al-Lafdzi the Word 'Kutiba' in the Qur'an: A Study of Semantic Analysis," differs from the current study in terms of the data used. Their research focuses on the word 'Kutiba,' whereas the research being discussed here examines the word 'nazara' (Dinia, Nikmah, and Ila Ifawati 2024).

The third study, conducted by Heni in her thesis titled "Analisis Mufassir Dan Semiotika Roman Jakobson Terhadap Pengulangan Ayat Dalam Surat Ar-Rahman," similarly employs Roman Jakobson's semiotic theory to analyze data. However, the

difference lies in the application of the theory: in Heni's thesis, Roman Jakobson's theory is utilized to discern implicatures within a code, whereas in the current research, it is used to ascertain the meaning referenced by a word in a verse (Heni 2023).

**Methods**

This research employs a descriptive method. The reason for using the descriptive method is because the object under study is literature that is described as it is based on obtained data, systematically analyzed, and specifically elaborated upon (Nugraha 2022). This research also utilizes a qualitative approach because the study is (1) scientifically observing, (2) seeking theories to support conclusions, (3) oriented towards the thought process, and (4) analyzing data descriptively (Musthafa and Hermawan 2018). The primary source in this research is the entire Quran, while the secondary source is an Arabic language dictionary.

The data collection technique involves using the literature study method, which entails examining existing literature and scrutinizing it to obtain research data (Nurjanah and Mukarromah 2021). The data obtained will be analyzed using semiotic analysis techniques, which examine data by paying attention to linguistic phenomena and signs to uncover the meaning contained within a word (2018) because this research is a linguistic study at the semantic level. The semiotic theory used is Roman Jakobson's semiotics. This theory examines communication to understand the message contained in the code received by considering the sender, receiver, context, code, contact, and message(Taufiq 2017). However, the theory aims to discern the intent of a discourse rather than the meaning of a word. Therefore, the researcher modified the theory to make it relevant to the analysis of mushtarak lafzi words.

**Result and Discussion**

Before delving into the analysis of the word نظر in the Qur'an, it is first necessary to explain the concept of mushtarak lafzi briefly but deeply. This is aimed at strengthening the analysis process itself. As already stated in the "method" of this research, the theory supports the analysis process and the drawing of conclusions. And also the biography of Roman Jakobson will be explained for getting to know the

figure of Roman Jakobson along with his theory of the message. The theories underlying this analysis are as follows:

a. Common Forms of Mushtarak

Mushtarak can be found in each class of words in the Qur'an, such as in the form of nouns, for example, the term an-nikah which means marriage and physical relations (Hammam 2020). Mushtarak can also appear in fi'il, for instance, the verb daraba which means to strike or to liken. (Pakaya 2022). And in the case of harf, for example, min which signifies explanation, part, time, starting point limit of place, meaning 'an, and solely additional. (Saifullah et al. 2021).

In addition to the mushtarak forms that can take shape from these three classes of words, the meanings of mushtarak also vary. For example, words that have multiple meanings, like ummah which can mean a group of people, a leader to be followed, a religion or belief, and other meanings. Words that have opposite meanings, like al-qor'u which means pure and menstruation. Words that have only two meanings, like qaswarah which means an archer and a lion. Words that have both literal and figurative meanings, like yasjudu which literally means to prostrate and figuratively means to glorify (2020).

a. The Principle of Interpretation Regarding Mushtarak

Once it is confirmed that the term under study is mushtarak, it is essential to pay attention to the presence of evidence or qorinah as proof that limits the meaning of the word (Hendri Nuriskandar 2021). However, in Arabic, there are also religious terms and linguistic terms, one of which must be prioritized over the other. Therefore, scholars have established principles for interpreting mushtarak terms as follows.

1. If a word has both a legal (shar'i) and a linguistic term, the legal term is given priority. For example, the word as-salah found in Surah Al-Baqarah, verse 153, which means worship that begins with takbir and

ends with salam (Syafirin 2020). However, the word can be redirected to its linguistic meaning if there is evidence or indication, as found in Surah Al-Ahzab, verse 56, which means supplication because it becomes a predicate for the word "Allah" and "the angels." (2020).

2. When a word has multiple meanings, the chosen meaning depends on the evidence, both literal (found within the sentence) and contextual (not found within the sentence). For example, the word qor'u, which in the dictionary means purity (الطهر) and menstruation (الحيض). However, in Surah Al-Baqarah, verse 228, the word thalatha appears before the word quru', indicating the meaning of purity. The argument for this is that thalatha is a cardinal number for its singular form, which is masculine, and the masculine form corresponds with Taharah. This is the opinion of Imam Shafi'i. (Santoso 2020).

b. The Views of 'Ulama on Mushtarak Lafzi Without Any Contextual Clues

In cases where no contextual clues are found in a sentence to support one of the meanings of mushtarak or contextual clues that can be understood by reason, the scholars of ushul have different opinions on this matter:

1. Imam Shafi'i, Abu Bakr Muhammad al-Baqilani, and Qadi Abdul Jabbar, who is a prominent figure in the Mu'tazila school, believe that it is permissible to interpret mushtarak lafzi with all its meanings simultaneously at one time, whether for negation or affirmation of law, as long as the meanings are not contradictory. For instance, the word as-salah (prayer) in Surah Al-Ahzab verse 56 can mean both forgiveness from Allah for the Prophet and the seeking of forgiveness from the angels for the Prophet (2020).

2. The majority of the Hanafi school, some of the Shafi'i school, Imam al-Haramayn, Razi, and some of the Mu'tazila, are of the opinion that it is not permissible to interpret mushtarak lafzi with all its meanings simultaneously. If no contextual clue is found to support

one of the meanings, the mushtarak should be suspended until there is evidence that can confirm one of the meanings (Fathoni 2020). An example of the meaning of "yasjudu" in Surah Al-Hajj verse 18, which means to bow down in submission, obedience, and reverence, whether willingly or not, applies to both humans and other creatures (2020).

3. Some Hanafis allow interpreting mushtarak with all its meanings simultaneously with the condition that it is for negating legal implications rather than affirming them. For example, when someone makes a will to "al-mawla" which can mean both 'master' and 'freed slave'. If the person making the will does not specify the meaning of "al-mawla" before their death, the will becomes void because it cannot be determined whether it refers to the master or the freed slave (2020).

c. Biography of Roman Jakobson

Roman Jakobson was born in Moscow in 1896. He is regarded as one of the most prominent linguists of the 20th century. He was a pioneer of the structuralist approach in language research. He studied under Nikolai Trubetskoy, a Russian philologist who was knowledgeable in Saussurean structuralism. Therefore, Jakobson became a successor of Saussure's structuralist tradition in language research (2017).

In 1914, Jakobson enrolled in the Faculty of Historical and Philological Sciences and studied Slavic and Russian languages at Moscow University. In his studies, he considered language analysis as the key to understanding literature and folklore. In 1915, in Moscow, he formed a linguistic circle. He was influenced by the ideas of Husserl, who himself was a leading figure shaping Jakobson's thinking. With an understanding derived from Husserl's influence, Jakobson was able to explore the relationship between parts and the whole of language and culture (2017).

By the end of 1920, Jakobson moved to Prague and became a member of the influential Prague Linguistic Circle. In Prague, Jakobson also began studying the differences in phonetic and prosodic structures between Russian and Slavic languages. Under the auspices of his Prague studies, Jakobson published the book "Remarques sur l'évolution phonologique du russe comparée à celle des autres langues slaves" (Remarks on the phonological evolution of Russian compared to that of other Slavic languages) (2017).

In the 1930s, Jakobson conducted research on sound patterns in language alongside Nikolai Trubetskoy. Because Trubetskoy followed the structuralist ideas of Saussure, he imparted the notion to Jakobson that sounds function differentially and do not have intrinsic meaning in language (2017). In the same year, Jakobson embarked on a journey to Sweden and Denmark amidst the rise of Nazism and the onset of war. In Copenhagen, he published "Kindersprache, Aphasie, und allgemeine Lautgesetze" (Child Language, Aphasia, and General Phonetics Laws). He wrote this work before leaving for America. Once in the United States, he became a professor and taught at two universities: Harvard University and the Massachusetts Institute of Technology (MIT). He resided in America until the end of his life (2017).

d. The Semiotic Theory of Roman Jakobson

With Jakobson's background as an expert in studying the outward forms of language, it's not surprising that most of his theories relate to the study of language in relation to communication within verbal messages. The theories he formulated include the theory of pertinence, binary opposition and distinctive features, metaphor and metonymy theory, code and message theory, semiotic function theory, and marking theory (Yusuf and Solehuddin 2023). All of these theories are based on elements of language that can be sensed and observed by human senses.

The theory utilized in this research is the code and message theory, which examines the sender, receiver, context, message, contact, and code (2023)This

theory actually aims to explain poetry. It is famously used to analyze the Quran because the Quran itself contains messages hidden behind its verses that need to be analyzed to understand the meanings/laws contained within them. (Pamungkas and Hadi 2022).

<div align="center">

Context

Message

Addresser------------------------------------------Addressee

Contact

Code

</div>

In this theory, the sender sends a message to the receiver. For the receiver to understand the message sent, they need to pay attention to the context. The message conveyed by the sender is in the form of a language code. With the receiver understanding the meaning of the received message, contact between the sender and receiver occurs.
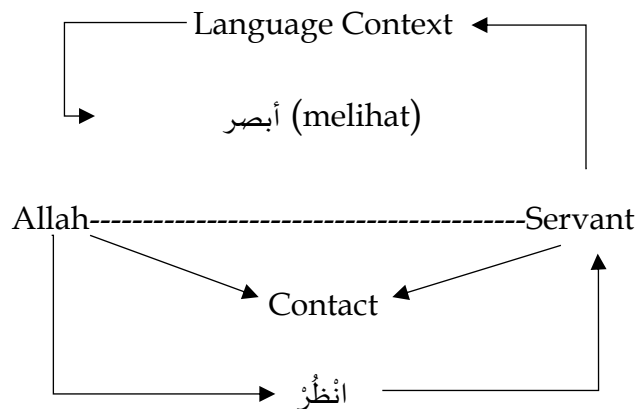
In the analysis of this research, two things must be considered, namely context and message. Context, according to the KBBI (Indonesian Dictionary), is 1) a part of a description or sentence that can support or enhance the clarity of meaning; 2) a situation related to an event (Anon n.d.-b). In Arabic, context is divided into four types: language context, emotional context, situational context, and cultural context (Setyawan 2022). Meanwhile, regarding the message, the researcher does not direct it to the intention of a code, such as giving warnings, praying, prohibiting, and so on. Instead, in that part, it represents the intended meaning resulting from the receiver digesting the code by associating it with the context.

e. Analysis of the Word "nazara" in the Quran Using Roman Jakobson's Semiotics

The word "nazara" has several meanings, including to look attentively (تأمّل

مجمع) (حكم), to think (تدبّر وفكّر), to assist (أعان), to overlook, and to judge (بعينه وأبصره), and

٢٠٠٤ اللغة العربية بالقاهرة) , to wait (انتظر), to listen carefully (استمع), to predict (تكهن), and

to destroy (أهلك) (جبران ١٩٦٤) . Aside from these meanings, there are also other

meanings that can be found in different dictionaries.

1. Meaning " Melihat )" is in Surah Al-Baqarah verse 259:

قَا لَ بَلْ لَبِثْتَ مِائَةَ عَا مٍ فَانْظُرْ إِلى طَعَامِكَ وَشَرَا بِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلى حِمَارِكَ وَلِنَجْعَلَكَ أيَة

لِّلنَّا سِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْما



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           ┌─── Language Context ◄───┐
           │                         │
           ▼                         │
      (melihat) أبصر                 │
                                     │
Allah----------------------------------------Servant
         \                          ▲
          ▼        Contact    ◄    /
           ┌──────────────────────┘
           ▼
        انْظُرْ
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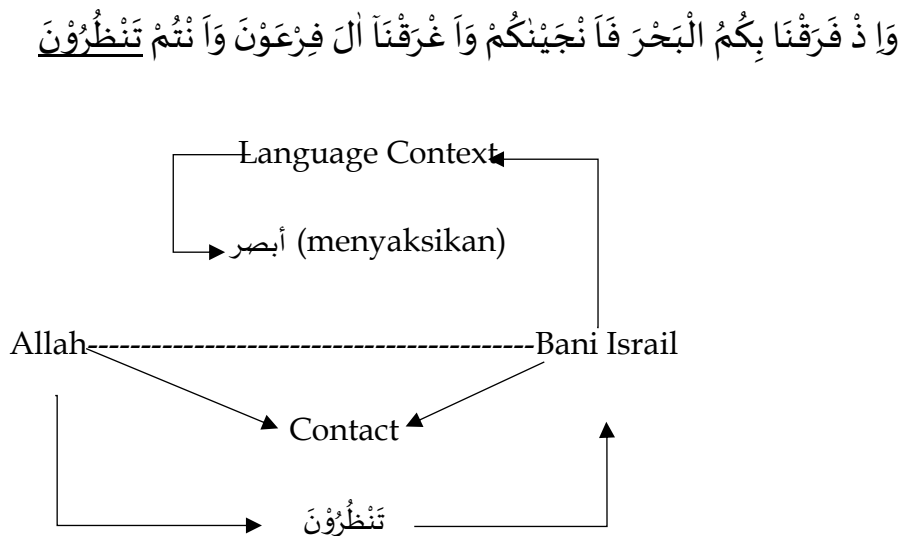
In that verse, it can be understood that the sender is Allah and the

receiver is the servant. Allah sends the code, which is the word انْظُرْ (look), to

the servant. In the verse, the word إلى (to) is found in front of the word انْظُرْ, which

serves as the language context/qorinah because the word nazara is juxtaposed

with إلى. After the word انْظُرْ and إلى, there are nouns such as طَعَامِكَ (your food),

حِمَارِكَ (your donkey), الْعِظَامِ (the bones) in each occurrence of the word انْظُرْ. Thus,

the meaning of انْظُرْ in this verse is "melihat". Regarding that, in every language,

there are words that refer to specific meanings due to the presence of

prepositions. For example, in Indonesian, the preposition "di" is paired with

"tinggal" as in "tinggal di", and in English, the preposition "on" is paired with

"stand" as in "the boys are standing on each other (Grudzińska, Siemieniuk, and Leczkowski 2024)."

This conclusion is also supported by verses with similar contextual clues and patterns. These verses include Ali Imran verse 77, Al-A'raf verse 143, Yunus verse 43, Thaha verse 97, and Qaf verse 6. Besides the verses that have the same meaning of "melihat" with similar contextual clues, there are also verses that also mean "melihat" but do not have the same contextual clues. Such verses include Al-Kahf verse 19, An-Naml verse 27, Al-Qasas verse 40, Ash-Shu'ara verse 19, Ash-Shura verse 45, Adz-Dzariyat verse 44, and Al-Waqi'ah verse 84. These verses do not contain the word إلى (to) accompanying nazara. However, these verses are still interpreted as "melihat" because there are other contextual clues that can be seen from the context of the sentences.

2. Meaning "Menyaksikan" is in Surah Al-Baqarah verse 50:

وَاِ ذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَ نْجَيْنٰكُمْ وَاَ غْرَقْنَآ اٰلَ فِرْعَوْنَ وَاَ نْتُمْ تَنْظُرُوْنَ



With the explained theory, to determine the meaning of the word نظر in this verse, as the sender is Allah sending the code تَنْظُرُوْنَ to the Children of Israel. The contextual clue is found in the verse that describes a sequence of events with the statement وَاِ ذْ فَرَقْنَا بِكُمُ الْبَحْرَ, which means "remember when We parted the sea for you," followed by another statement فَاَ نْجَيْنٰكُمْ وَاَ غْرَقْنَآ اٰلَ فِرْعَوْنَ, which means "then We saved you and drowned the people of Pharaoh." From this contextual clue, it can be understood that this verse recounts the event of

the splitting of the Red Sea. Thus, the relevant meaning of تَنْظُرُوْنَ with its contextual clue is to witness with one's own eyes.

This conclusion is reinforced by Al-Baqarah verse 55 and Ali Imran verse 143, where the word nazara is interpreted as "meyaksikan" with a contextual clue that explains an event. However, there is a difference between the meaning of nazara in Ash-Shu'ara verse 44 and Al-Baqarah verses 50-55 and Ali Imran verse 143. Before we analyze the differences, let's first understand the meanings of "melihat" (seeing) and "menyaksikan" (witnessing) in Indonesian, as in Arabic, there is no distinction between the meanings of "seeing" and "witnessing" in the word nazara.

In the Indonesian dictionary, "melihat" (seeing) means the basic ability possessed by humans with their eyes. Meanwhile, "menyaksikan" (witnessing) comes from the root word "saksi" (witness), which means seeing to provide evidence (Anon n.d.-c) and "menyaksikan" is the hyponym of "melihat" (Kinanti and Astuti 2021).

In Al-Baqarah verses 50-55 and Ali Imran verse 143, the wording used involves a dialogue between the speaker and the addressee. This can be observed through the use of pronouns such as كُم (you) and تُم (you all), as well as the use of the past tense verb directed towards the pronoun أنتم (you all). Meanwhile, in Ash-Shaffat verse 44, the wording involves a dialogue between the speaker and the plural masculine pronoun, with the use of the past tense verb accompanied by the plural masculine pronoun and the pronoun هُم (they).
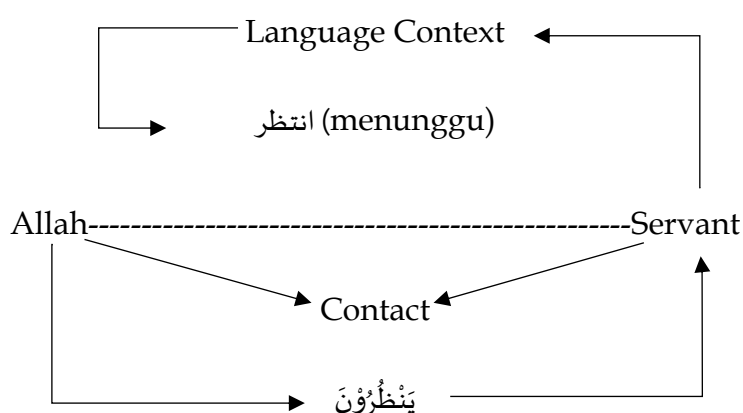
In the verses that use the pattern of mutakallim and mukhatab, namely Allah and those He addresses, Allah intends to warn them. In Al-Baqarah verse 50, Allah asks the Children of Israel to remember the events they experienced when Prophet Moses split the Red Sea to guide them back to the right path. Thus, Allah asks for their testimony regarding that event where He helped them at that time, but when they heard that a messenger from among the Arabs had come, they refused to believe. In verse 55, Allah asks the Children of Israel

about the incident where they were struck by lightning after they expressed their desire to see Allah directly. The same conclusion applies to Ali Imran verse 143, where Allah asks for the testimony of the believers at that time regarding the defeat that befell them (عبد الرحمن ٢٠٢٢ and محمد). Therefore, in Al-Baqarah verses 50-55 and Ali Imran verse 143, the meaning used is "menyaksikan."

In contrast, in Ash-Shu'ara verse 44, where the incident occurred, they are not asked to remember that event. This is because the pattern used is between the speaker and the unspecified plural. Therefore, the chosen meaning is "melihat." Similarly, in An-Naml verse 27, Al-Qasas verse 40, Ash-Shu'ara verse 19, Adz-Dzariyat verse 44, and Al-Waqi'ah verse 84.

3. Meaning "Menunggu" in Al-An'am verse 158:

هَلْ يَنْظُرُوْنَ اِلَّا اَنْ تَأْتِيَهُمُ الْمَلٰۤىِٕكَةُ اَوْ يَأْتِيَ رَبُّكَ اَوْ يَأْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ



In that verse, Allah gives the code يَنْظُرُوْنَ to His servant (Prophet Muhammad). In the verse, there is a contextual clue, اَنْ تَأْتِيَهُمُ الْمَلٰۤىِٕكَةُ, which means "the coming of the angels to them." With this contextual clue, the relevant meaning for يَنْظُرُوْنَ is "menunggu" (انتظر) because the meaning of waiting is a counterpart to coming.
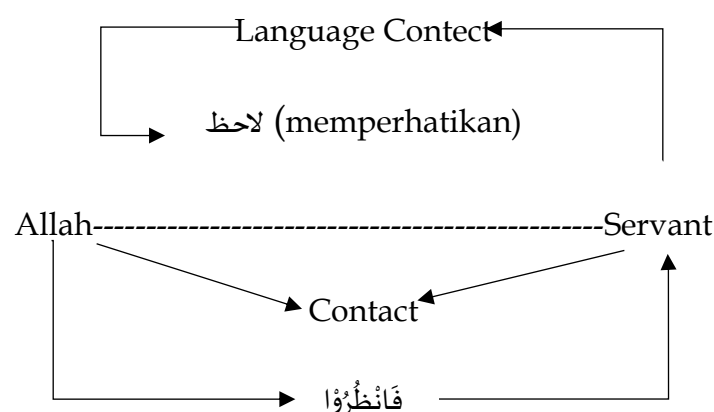
This conclusion is reinforced by other verses containing the same word يَنْظُرُوْنَ which also mean "waiting." These verses include Al-Baqarah verse 210,

which also contains the contextual clue أَنْ تَأْتِيَهُم, meaning "coming"; Al-A'raf verse 53 with the contextual clue تأويله, meaning "the interpretation of the Quran" and also يأتي; An-Nahl verse 33 with a similar contextual clue; Fatir verse 43 with the contextual clue سُنَّتَ الْأَوَّلِينَ; Ya-Sin verse 49 with the same contextual clue as Fatir verse 43; Ash-Shad verse 15 with a similar contextual clue to Ya-Sin verse 49; Az-Zumar verse 68 with a contextual clue or situational context that can be found in tafsir; Az-Zukhruf verse 66 with the contextual clue السَاعَةَ أَنْ تَأْتِيَهُمْ; Muhammad verse 18 with the same contextual clue as Az-Zukhruf; Al-Hadid verse 13 with a situational context that can be found in tafsir (2022).

If observed closely, the verses containing the word يَنْظُرُوْنَ meaning "waiting" consistently employ the same style (except for those with contextual clues). They follow the pattern هل/ما......إلا, where in the study of balagha, the meaning of هل is negation because of the presence of إلا. Each occurrence of the word يَنْظُرُوْنَ within this pattern consistently means "menunggu" (انتظر). Meanwhile, the two verses with contextual clues are always explained in the context of the Day of Judgment, even though those included in the pattern also depict situations on the Day of Judgment.

4. Meaning "Memperhatikan" in Ali Imran verse 137:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ



Language Contect

لاحظ (memperhatikan)

Allah--------------------------------------------------Servant
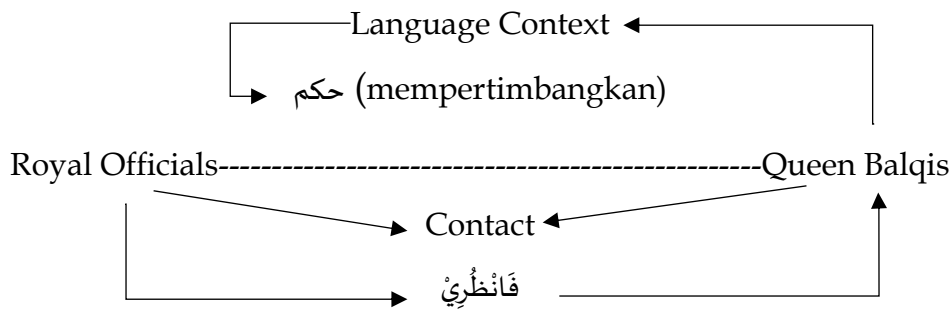
Contact

فَانْظُرُوْا

In this verse, it is understood that Allah is the sender and the servants are the recipients. Allah sends the code فَانْظُرُوا to the servants. There is a contextual clue كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ which means "how was the fate of the deniers." With this contextual clue, the relevant meaning is "memperhatikan" (لاحظ) because in dealing with such cases, it is not just about seeing, but paying attention because there is a detail or lesson behind it (2022) and it takes a long time to understand it (2021).

This conclusion is reinforced by An-Nisa verse 50, Al-Maidah verse 75, Al-An'am verse 11, Al-An'am verse 46, Al-An'am verse 65, Al-A'raf verse 84, Al-A'raf verse 86, Al-A'raf verse 103, Yunus verse 14, Yunus verse 39, Yunus verse 73, Yunus verse 109, An-Nahl verse 36, Al-Isra verse 21, Al-Isra verse 48, Al-Furqan verse 9, An-Naml verse 14, An-Naml verse 51, An-Naml verse 69, Al-Qasas verse 40, Al-Ankabut verse 20, Ar-Rum verse 9, Fatir verse 44, Ash-Shaffat verse 73, Ghafir verse 21, Ghafir verse 82, Az-Zukhruf verse 25, and Muhammad verse 10. These verses follow the same pattern as Ali Imran verse 137, which is ... + فانظُرْ كَيْفَ, and upon closer examination, the verses following this pattern are interpreted as "memperhatikan" because the word كيف itself is used to inquire about the condition (الاخضري ٢٠١٧).

The verse describes the descent of rain and its benefits for worldly life, nurturing various plants and crops, especially olives and pomegranates. Allah commands His servants to observe these fruits. However, there is a statement إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ which means "Indeed, in that are signs for a people who believe," indicating that the rain and its benefits, especially the fruits of olives and pomegranates, are signs of the greatness of Allah. These signs will not be understood by merely seeing them but must be pondered upon with reason to comprehend the value of these signs. Thus, the meaning of أُنْظُرُوا إِلَى is "memperhatikan." This conclusion is also reinforced by Ar-Rum verse 50, Yunus verse 101, and Al-A'raf verse 185 because they share the same context of signs of Allah's greatness.
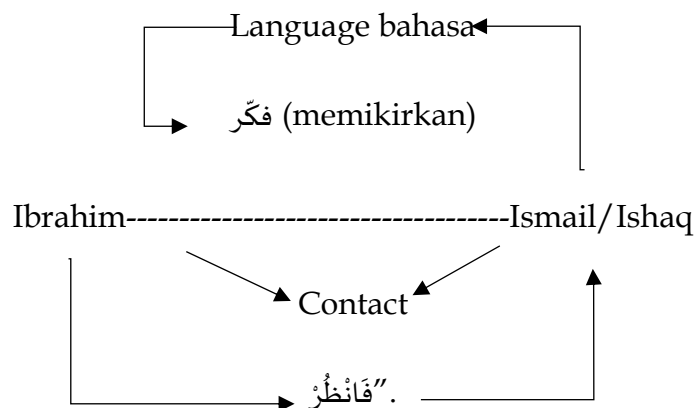
5. Meaning "Mempertimbangkan" in An-Naml verse 33:

قَالُوْا نَحْنُ اُولُوْا قُوَّةٍ وَّاُولُوْا بَأْسٍ شَدِيْدٍ ەۙ وَّالْاَمْرُ اِلَيْكِ فَانْظُرِيْ مَاذَا تَأْمُرِيْنَ

```
                    ┌──── Language Context ◄────┐
                    │                           │
                    └──►  حكم (mempertimbangkan)  │
                                                 │
  Royal Officials─────────────────────────────Queen Balqis
            │                                    ▲
            └──────────► Contact ◄──────┐        │
            │                           │        │
            └──────────► فَانْظُرِيْ ──────────────┘
```

In that verse, it's known that the sender is the ruler of the kingdom and the recipient is Queen Balqis. With the code "فَانْظُرِيْ" received by Queen Balqis from her ruler, it can be seen from the context in the preceding verse, verse 34, which states "مَا كُنْتُ قَاطِعَةً اَمْرا", meaning "consult me in my affair" and "اَفْتُوْنِيْ فِيْ اَمْرِيْ", meaning "I do not decide a matter until you are present". Considering this context, the relevant meaning of "فَانْظُرِيْ" is "mempertimbangkan" or "memutuskan" (حكم). This conclusion is reinforced by Queen Balqis's character, who was capable of leading her kingdom well without authoritarianism, always seeking advice from her advisors, and considering her future actions carefully.(Robikah 2021).

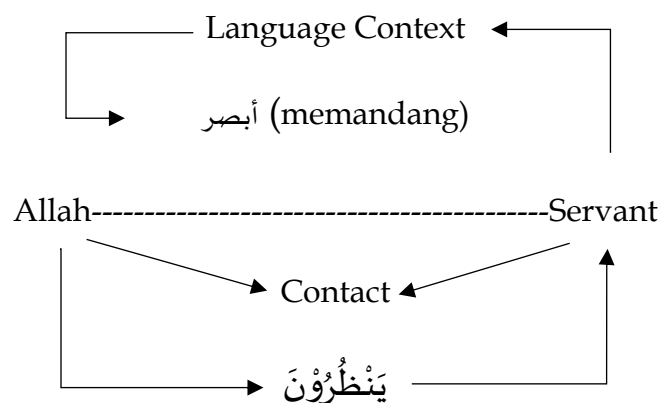6. Meaning "memikirkan" in As-Saffat verse 102:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِى الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى

```
                    ┌──── Language bahasa ◄────┐
                    │                          │
                    └──►  فكّر (memikirkan)      │
                                                │
  Ibrahim──────────────────────────────Ismail/Ishaq
      │                                         ▲
      └──────────► Contact ◄──────┐             │
      │                           │             │
      └──────────► فَانْظُرْ."  ───────────────────┘
```

This conclusion is reinforced by the story of Prophet Ibrahim, which is well-known among the Muslim community. Prophet Ibrahim was commanded by Allah in a dream to sacrifice his son. With immense love for Allah, Prophet Ibrahim obediently followed the command. Before proceeding, Prophet Ibrahim sought his son's opinion regarding Allah's command. With complete sincerity, his son agreed without hesitation. (Syamsurijal, Hitami, and M. Yusuf 2023). In that verse, it is not possible to interpret the word فَانْظُرْ as "look" but rather the correct meaning is "pikirkanlah" because preceding the word is the expression مَاذَا تَرٰى which means "what is your opinion." This meaning also fits the situation at that time, where Ibrahim was seeking permission from his son to sacrifice him as per Allah's command.

7. Meaning "memandang" in al-Ahzab verse 19:

اَشِحَّةً عَلَيْكُمْ فَاِذَا جَاۤءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ

In the verse, Allah is known as the sender and the servant as the receiver. Allah sends the code يَنْظُرُوْنَ to His servant. There is a linguistic context in the verse which serves as a cue, namely تَدُوْرُ اَعْيُنُهُمْ كَا لَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ, which means "their eyes will stare in horror like one who is overcome by death." The meaning of "overcome by death" is "the throes of death" (2022) which indicates that the

duration of looking at something is somewhat long, like that of a person in the throes of death. Therefore, the relevant meaning for the cue is "to gaze at."

The word "nazara" in that verse carries the same meaning as in Ash-Shaffat verse 88, Muhammad verse 20, and Al-Muthaffifin verses 23 and 35. If observed, in Muhammad verse 20, it has the same cue as in Al-Ahzab verse 19, which involves an element of death. Thus, "nazara" is interpreted as "memandang" when associated with matters of death. Whereas in Al-Muthaffifin verses 23 and 35, it pertains to the situation of believers enjoying the pleasures of paradise (2022) In both of those verses, the word "nazara" is interpreted as "memandang." Through inductive logic, when "nazara" is associated with situations of death or pleasure, its meaning is "memandang" (Kamilah, Khanifah, and Faizin 2023).

## Conclusion

Thus, in the Quran there are words that have multiple meanings, known as musytarak lafdzi. The meaning intended in a verse can be understood using Roman Jakobson's semiotic theory. According to this theory, the word نَظَرَ (nazara) encompasses seven meanings: melihat is in surah Al-Baqarah verse 259, menyaksikan is in Surah Al-Baqarah verse 50, menunggu is in Al-An'am verse 158, memperhatikan is in Ali Imran verse 137, mempertimbangkan is in An-Naml verse 33, memikirkan is in As-Saffat verse 102, and memandang is in al-Ahzab verse 19.

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