

Contextual meaning of the word *Qadr* in the Qur'an: Contextual semantic study

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Abstract

The Qur'an is the holy book of Islam, distinguished by the uniqueness of its structure and the depth of meaning in its words. Each term in the Qur'an conveys a literal message and has layered and profound meanings. One of the terms that merits deeper examination is *qadr*, which is commonly understood as "destiny" or "fate," whereas in reality, it carries far more complex and nuanced meanings. This study uses a qualitative approach to uncover the contextual meanings of the term *qadr* in the Qur'an. Data were collected through observation and note-taking techniques, utilizing Mu'jam al-Mufahras li-Alfāz al-Qur'ān al-Karīm as a reference tool to identify relevant verses. Data analysis is based on the contextual theory proposed by Chaer (2012) and 'Umar (1988), which encompasses four contextual dimensions: linguistic, situational, emotional, and socio-cultural. The findings reveal that *qadr* in the Qur'an can signify measurement, fixed, glory, empowerment, narrowing, limitation, exaltation, and control. These findings contribute to broadening the semantic understanding of the Qur'an and emphasize the importance of contextual analysis in uncovering the divine message more profoundly. This study also affirms the significance of linguistic approaches in Islamic studies, particularly in interpreting key concepts within the sacred text.

Abstrak

Kata Kunci:

Al-Qur'an; makna kontekstual; *qadr*; semantik

Makna kontekstual kata *Qadr* dalam Al-Qur'an: Kajian semantik kontekstual

Al-Qur'an merupakan kitab suci umat Islam yang memiliki keunikan dalam struktur dan kandungan makna kata-katanya. Setiap lafaz dalam Al-Qur'an tidak hanya menyampaikan pesan secara literal, tetapi juga menyimpan kedalaman makna. Salah satu lafaz yang menarik untuk dikaji adalah *qadr* yang selama ini banyak dipahami sebatas "takdir", padahal dalam kenyataannya memiliki makna yang jauh lebih kompleks dan berlapis. Penelitian ini bertujuan untuk mengungkap makna kontekstual dari lafaz *qadr* dalam Al-Qur'an melalui pendekatan kualitatif. Teknik pengumpulan data dilakukan dengan metode simak dan teknik catat menggunakan bantuan Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm. Analisis data dilakukan berdasarkan teori kontekstual Chaer (2012) dan 'Umar (1988) yang mencakup empat dimensi konteks: kebahasaan, situasional, emosional, dan sosio-kultural. Hasil penelitian menunjukkan bahwa makna *qadr* dalam Al-Qur'an bermakna pengukuran, tetap, kemuliaan, berdaya, menyempitkan, membatasai, mengagungkan, dan menguasai. Temuan ini memberikan kontribusi dalam memperluas wawasan pemahaman semantik Al-Qur'an serta menguatkan pentingnya analisis kontekstual dalam menggali pesan ilahi secara lebih mendalam. Penelitian ini juga menegaskan pentingnya pendekatan linguistik dalam kajian-kajian keislaman, khususnya dalam memahami konsep-konsep kunci dalam teks suci.

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1 Introduction

The Qur'an is at the top of the list regarding authentic Islamic teachings. The holy book, the Qur'an, contains God's message or revelation given to the Prophet Muhammad, PBUH, through the angel Gabriel. The purpose is to guide Muslims so that all beings, both in this world and in the hereafter, can enjoy eternal prosperity. The verses of the Qur'an are unique because of their complex and multi-meaning arrangement of words. One of the advantages of the Qur'an, Quraish Shihab said, as quoted by (Agustiar et al., 2023) One of the specialties of the Qur'an is that its short words and sentences can accommodate many meanings. It is like a diamond that emits light from every side.

An understanding of the verses of the Qur'an will not be achieved, especially when one knows the meaning of the verses of the Qur'an. So, Allah SWT has determined this among the miracles in His book, which contains knowledge, meaning, and various beauties of language that cannot be explained in words. As a result, Allah SWT stipulates this as a miracle in His book, which includes an ocean of knowledge, an ocean of meaning, and a variety of beautiful words that are not words (M. Jaedi, 2019).

According to Islamic historical records, Muslim lexicologists have shown a profound interest in the meanings of words since the early period of Islam (Sugiyono, 2009). It is well known that scholars have increasingly sought to explore and clarify the conceptual terms used in the Qur'an. Toshihiko Izutsu is widely recognized as an expert in Qur'anic semantics. He further explains that the field of study known as "Qur'anic semantics" aims to interpret the text by examining the words from a semantic perspective to understand their deeper meanings (Bulan, 2019).

Words in the Qur'an may carry multiple meanings depending on various factors. Idris (2008) identifies several elements that contribute to this multiplicity. First, the surrounding linguistic context. Second, the expansion of meaning derived from different singular forms. Third, the richness of figurative language adds layers of interpretation. Among these, context is considered one of the most crucial aspects when interpreting the meaning of a word or phrase. Ignoring context is tantamount to distorting a sentence or utterance, as both meaning and context are inseparable in the process of interpretation (Hidayatullah, 2021a).

According to Al-Khuli (1982), in the Arabic language, contextual meaning is referred to as *ma'nā siyāqīyyun* / مَعْنَى سِيَاقِي. Chaer (2012) explains that contextual meaning refers to the sense of a lexeme or word within a particular context. He further asserts that contextual meaning is closely tied to the language used, such as the place, time, and surrounding environment. Similarly, 'Umar (1988) emphasizes that the meaning of a word is influenced by four types of context: (a) linguistic context, (b) emotional context, (c) situational context, and (d) socio-cultural context.

One word that possesses multiple possible meanings is *qadr*. In the Islamic context, *Qadr* holds a central and indispensable role, as it profoundly shapes the beliefs, actions, and behaviors of Muslims in their daily lives, particularly in their understanding of divine destiny and the will of Allah (Aha Putra & Mutawakkil, 2020). Linguistically, *qadr* in Arabic is composed of three letters: *qaf*, *dal*, and *ra* (Salim, 2020). The term generally means "destiny" or "decree" and is derived from the root *qaddara* قَدَّرَ - يَقْدِرُ - قَدْرًا (Iqra, 2021). However, beyond this commonly understood meaning, *qadr* in the Qur'an has multidimensional implications. It is not limited to destiny alone (Abdullah, 2020) when analyzed contextually, the term can take on different meanings, such as "measure" in [QS. Ash-Shura: 27] and "fixed" in [QS. Saba': 13].

Previous studies have explored the contextual meanings of other Qur'anic terms. For example, Jamal et al. (2015) studied the word *basir* in Shahih Al-Bukhari, revealing that its meaning extends beyond Allah's attribute "The All-Seeing" to include references to companions of the Prophet,



warnings, and the act of perceiving. Angkat & Nastution (2017) investigated the contextual meaning of *nazala* in the Qur'an and found that the term conveys a range of meanings depending on context such as "revealed," "inflicted," "provided," "guest," "dwelling," "sent," "reward," and others. Jamaluddin & Erihadiani (2023) examined the lexical and contextual meanings of An-Nafs in the Qur'an, concluding that while its linguistic meaning is "soul," contextually it can mean "body and soul," "heart," or "desires." Likewise, Musdalipah (2018) explored the word *hadith* in the Qur'an, finding that while it literally means "new," it also carries eighteen contextual meanings such as "story," "Qur'an," "event," "incident," "speech," "conversation," "idle talk," "news," "dream interpretation," and "discussion."

Despite these rich contributions, there remains a gap in research specifically examining the contextual meaning of the word *qadr* in the Qur'an. Therefore, this study aims to uncover the diversity of meanings that *qadr* can hold in different Qur'anic contexts, offering deeper insights beyond its literal interpretation. The goal is to provide readers with a more comprehensive understanding of how *qadr* functions in various textual environments. Ultimately, a clearer understanding of the Qur'an's content will help shape individuals with religious character those who follow God's commands and avoid His prohibitions, as taught in the Qur'an (Fikry et al., 2022).

This research, titled "The Contextual Meaning of the Word '*Qadr*' in the Qur'an," seeks to explore the contextual meaning of *qadr* using the theoretical frameworks of Chaer (2012) and Umar (1988). The significance of this study lies in its contribution to semantic literature within religious texts, offering readers deeper insight into the Qur'an's message through a contextual lens. Furthermore, the findings will provide a novel contribution to the study of Qur'anic semantics by focusing specifically on the word *qadr*.

2 Methods

This study employs a qualitative research method. Qualitative research is designed to reveal phenomena in a holistic and contextual manner by collecting data from natural settings, utilizing the researcher as the primary instrument (Sutikno & Hadisaputa, 2020). The aim of this research is to analyze the contextual meaning of the word "qadr" in the Qur'an. This study uses two sources of data: primary and secondary. The primary data source consists of the Qur'an in both printed and digital formats. The secondary sources include dictionaries, books, linguistic studies, especially those focused on semantics, available in both online and e-book formats, and language-related journals.

The researcher used the observation method for data collection. According to Mahsun (2017), this method involves not only spoken language observation (Fathurrohman & Nur, 2024), but also careful observation of written language use in the Qur'an. Following this, the researcher applied the note-taking technique to collect verses containing the word *qadr*. To aid this process, the researcher utilized Mu'jam al-Mufahras li-Alfaz al-Qur'an al-Karim (Abd al-Baqi & Muhammad Fuad, 1364 H), which is a concordance that presents the occurrences of words in the Qur'an, their variations, verse locations, and systematic groupings.

After the data was collected, the researcher analyzed it. According to Patton (1980, as cited in Lexy J. Moleong, 2002:103), data analysis is arranging data sequences, organizing them into patterns, categories, and basic units of description (Kurniasih et al., 2021). While analyzing the data, the researcher read and examined the meaning of the verse based on the Qur'an and its translation. The researcher then studied the *asbābun nuzūl* (circumstances of revelation) of the verse. The word *qadr* was analyzed based on its surrounding context using contextual theory analysis as proposed by Chaer (2012) and Umār (1988), taking into account four contexts: (a) linguistic context (*al-Siyāq al-Lughawi*), which encompasses elements of utterance, including morphemes, words, clauses, and sentences, along with features such as sound structure, morphological structure, syntactic structure,

collocation, and style; (b) situational context (al-Siyāq al-Mawqif), which involves mutual understanding between communicators, including time and place, the relationship between interlocutors, and shared features; (c) emotional context (al-Siyāq al-‘Āthifī), where the structure depends on the intensity of emotional strength or weakness; and (d) socio-cultural context (al-Siyāq al-Tsaqāfī), which includes the cultural and social values surrounding the word (Hidayatullah, 2021b).

3 Result

Based on the analysis of the word *qadr* in the Qur'an, it was identified 132 times. There are two forms of the word *qadr* found in the Qur'an, including the singular form (in Arabic linguistics called *mufrod*), namely *qadr* (قَدْر), and the plural form (in Arabic linguistics called *jama'*), namely *miqdāru* (مِقْدَار).

Table 1: Classification of the meaning of the word "Qadr" in the Qur'an
[Source: The Qur'an]

Meaning of the word "Qadr" in the Qur'an		
No	form	meaning
1.	قَدْرٌ	Limitting
2.	يُقَدِّرُ	Narrowing,Controlling,Empower
3.	قَدَّرَ	Determine
4.	قُدِّرَ	Determine
5.	يُقَدِّرُ	Determine
6.	قَدْرٌ	Glory, Exalting
7.	قَادِرٌ	Almighty
8.	قَدِيرٌ	Almighty
9.	تَقْدِيرٌ	Determine
10.	مَقْدُورٌ	Enacted
11.	مِقْدَارٌ	Almighty
12.	مُقَدَّرٌ	Almighty
13.	قَدْرٌ	Determine, Rate
14.	قَدْرٌ	measure
15.	قُدُورٌ	fixed

Table 1 shows that the contextual meanings of the word *qadr* in the Qur'an are classified into 15 forms of expression and encompass 12 distinct meanings. Based on the analysis of the verses, the researcher identified three types of context that influence meaning determination, following the contextual analysis theory by Chaer (2012) and 'Umar (1988). These contexts are linguistic context (*al-Siyāq al-Lughawi*), which includes style, collocation, and syntactic structure—the relationship between words in a sentence or the position of words in a sentence—situational context (*al-Siyāq al-Mawqif*), which includes time and place, the relationship between two communicants, and emotional context (*al-Siyāq al-‘Āthifī*), seen as a measure of emotional strength and weakness.

4 Discussion

The word *qadr* in the Quran has different meanings according to the context surrounding it. After analyzing a number of verses that talk about the phrase *qadr* with all its forms in the Quran, it shows that the meaning consists of 12 meanings, which can be seen from the context.

a. Exalting (Qs. Al-An'am verse 91)

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ۝٩١﴾

"91. They (the Children of Israel) did not exalt Allah as they should when they said, "Allah has not sent down anything to man." Say (Prophet Muhammad), "Who sent down the holy book (Torah) that Moses brought as light and guidance to man? You (the Children of Israel) made it loose sheets. You show (some of them) and much that you have hidden, yet you have been taught what is unknown neither by you nor by your fathers." Say, "God." Then, let them play in their misdirection."

The meaning of the word *qadr* in this verse is "exalting" or "to exalt." This meaning arises from the influence of two contexts: a. the linguistic context. This context is influenced by syntactic structure, namely the position of words in the sentence, notably the presence of the word *maa* (ما) before *فَقَرُّوا*, which functions as a strong negation. In this context, it emphasizes the incapacity of the Children of Israel to exalt Allah properly. Following this, the word *الله* appears as the object (*maf'ul bih*) of the action, focusing the sentence on Allah as the entity who was not revered. This creates a new meaning for *qadr*, shifting it towards *takzim* (exaltation) due to Allah's majestic nature. b. situational context, this context is shaped by the relationship between the two communicants: Allah (the revealer of the revelation) and the Children of Israel (who deny the revelation). Their rejection of the divine guidance reflects their lack of understanding or inability to appreciate the supreme position of Allah as the giver of guidance.

b. Controlling (Qs. Al-Fath verse 21)

(وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝)

"21. Allah has promised you abundant spoils that you will capture, and He has hastened this for you, and has controlled the hands of people from you, that it may be a sign for the believers and that He may guide you to a straight path."

This verse, *qadr* means "controlling" or "to control." This meaning is influenced by: a. the linguistic context, influenced by syntactic structure, which is the position of words in a sentence, the word *أُخْرَى* functions as an adverb. This word indicates things that humans cannot control. Additionally, this word is linked to the concept of *غنيمة* (*ghanimah*)(al-Suyūṭī & al-Maḥallī, 2007), which means victory or war spoils. This concept describes something material, physical, and can be concretely controlled. Thus, this results in a new meaning for the word *qadr*, which means "to control". b. situational context. It is influenced by time and place, encompassing historical events such as the Treaty of Hudaibiyyah and the Battle of Khaybar. This refers to territorial control and the outcomes of *jihad*, depicting the believers who had demonstrated their sincerity at *Hudaibiyyah*. Allah SWT reassured these believers with great rewards and valuable spoils when they would later engage in *jihad* beyond the Arabian Peninsula. Allah hastened the spoils of war from the Battle of Khaybar and also protected the believers from being destroyed by the polytheists. Moreover, Allah blocked meaning and took control of the spoils by enclosing them with barriers, preventing access to anyone except whom He willed. Additionally, this context is shaped by the relationship between two communicators: in this case, the relationship between Allah SWT and the sincere believers, establishing a mutual understanding between them.

c. Determining (Al Mursalat verse 23)

(وَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ۝)

"23. And We determined [it], and excellent [are We] to determine".

"Determining" is the meaning of the word *qadr* in this verse. The linguistic context influences this meaning when the verse concerns the preceding one. "أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ" [Qs. 67:22] presents two contrasting conditions: one misguided person (walking with his face down), and another who walks upright on a straight path. In this context, *qadr* explains that these

choices and their consequences are the result of Allah's determination. The word "determining" is collocated with terms such as "destiny," "decision," and "path," which emphasize that Allah's determination is not only abstract but also closely connected to the individual's life choices. After illustrating these two starkly different states, [Qs. 67:23] affirms that everything that occurs, including life itself and the decision to follow the straight path or go astray, is the outcome of Allah's decree. Allah determines all things in the universe, including the destiny of each individual.

d. Limiting (Al-Fajr verse 16)

﴿وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝١٦﴾

"16. As for his Lord, if he tests him and then limits his sustenance, he says, "My Lord has insulted me."

In this verse, the term *qadr* means "limiting." This meaning is influenced by both the: a. linguistic context, which is influenced by the syntactic structure in which the word *qadr* is followed by the preposition 'alā (على), which functions to emphasize the limitation implied by *qadr* itself. Additionally, the preposition 'alā links *qadr* directly to the object (*maf'ūl bih*) *rizqahu* (رِزْقُهُ), indicating a direct influence on a person's sustenance. This emphasizes that Allah not only determines one's provision but may also limit it under certain conditions. b. Situational context, which is influenced by the time and place of the verse, reflects a materialistic mindset prevalent among the Arab society at that time. They measured a person's honor based on wealth and worldly status, failing to understand that abundance and limitation are forms of divine tests meant to assess faith and piety. Their disbelief in the Hereafter led them to ignore the true nature of these tests and reject the divine warnings and the relationship between the two communicators. Allah as the communicator and the polytheists of Mecca as the recipients illustrate a misunderstanding on the part of the polytheists. They viewed abundant sustenance as a sign of divine favor, while limited provision was seen as humiliation, revealing their flawed understanding of divine wisdom.

e. Empowered (An-Nahl 76)

﴿وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝٧٦﴾

"76. And Allah presents an example: two men—one of them is mute, unable to do anything, and he is a burden to his guardian; wherever the guardian directs him, he is not empowered to bring any benefit."

The word *qadr* in this verse means "empowered", "empowering", or "having power." This interpretation is influenced by the linguistic context. The syntactic structure plays a significant role in shaping this meaning, as the arrangement of words in the verse creates a specific and nuanced interpretation. The negating particle *lā naḥī* (لَا) functions as a denial, and when followed by *يَقْدِرُ*, it conveys the meaning of inability or lack of power. Additionally, the presence of the preposition 'alā (على) alters the meaning of *qadr*, making it more active and focused on ability or control. This demonstrates how 'alā adds an emphasis to the concept of capacity or power associated with *qadr*.

f. Narrowing (As-Shura verse 12)

﴿لَهُ مَقَالِيدُ السَّمُوتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝١٢﴾

"12. Belongs to Him is the treasury of heaven and earth; He makes sustenance for whomever He wants and narrows it. Indeed, He is All-Knowing."

The verb "*qadr*" means "narrow" or "narrowing" in this verse. This meaning seems to be formed by the linguistic context (*al-Siyāq al-Lughawi*), influenced by the syntactic structure, specifically the relationship between words in the sentence. The verb يَبْسُطُ (to extend) carries the meaning of expansion or increase, so, linguistically, the verb يَضَرِّبُ following it must have the opposite sense, that is, to narrow. This is called "*taḍādd*" (opposition of meaning), which often occurs in the structure of the Arabic language (Jaeni, 2017). Additionally, the word "*rizq*" (رِزْق) as the object influences the meaning of the verb "*qadara*" (قَدَرَ), implying a meaning related to "narrowing."

g. Glory (Al-*Qadr* verse 1)

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ١)

"1. Indeed, We have sent down (the Qur'an) on the night of glory."

The meaning of the word *qadr* in this verse is "glory". This meaning is shaped by: a Linguistic context, Syntactic structure, which refers to the position of words in a sentence. لَيْلَةٌ as *muḍāf* and al-*qadr* as *muḍāf ilayh* gives the phrase a specific identity. It shows that the night mentioned is not just any night, but a night marked by a particular status, the *Night of Glory*. b. Situational context. This relates to time. At that time, Prophet Muhammad (SAW) narrated about a man from the Children of Israel who carried his weapon for 1,000 months in jihad for the sake of Allah. The Muslims were amazed by this man's *jihad*, so Allah revealed Surah Al-*Qadr*, known as the Night of Glory. c. Emotional context (*al-Siyāq al-Āthifi*). This refers to the emotional and spiritual weight of the event. It creates a sense of divine intimacy and compassion, as the night is filled with blessings, peace, and acceptance of prayers.

h. Almighty (Al Baqarah verse 20)

(يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٠)

"20. Almost the lightning struck their sight. Every time the lightning shines on them, they walk under it, and when darkness falls upon them, they stop. If Allah had willed, He would have destroyed their hearing and sight. Indeed, Allah is almighty over all things."

. The meaning of *qadr* in this verse is "almighty". Influenced by the linguistic context, particularly the syntactic structure, which is the position of words in a sentence, namely the phrase قَدِيرٌ (*Qadīr*) is a form of *mubālaghah* (intensive form) derived from قَادِر (*Qādir*), indicating an extremely strong, comprehensive, and unlimited power (Suhemi, 2023). Additionally, the particle إِنَّ functions as a *harf al-tawkid* (emphatic particle), and اللَّهُ serves as the subject being emphasized, indicating that Allah alone possesses absolute power (قَدِيرٌ). The style used in the verse, particularly the metaphor of lightning, further enhances this meaning. The lightning represents how Allah's guidance can come suddenly, creating a contrast between darkness symbolizing confusion and light, which signifies clear guidance, affirming that everything is within His Almighty.

i. Measuring (As Shura verse 27)

(وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ٢٧)

"27. And if Allah had given sustenance to His servants, they would have gone beyond the limits of the earth, but Allah has lowered what He wants by measure."

The meaning of *qadr* in this verse is "measuring" or "to measure." Allah provides His servants with sustenance in a quantity that is appropriate to their needs and circumstances. This meaning is shaped by the linguistic context, particularly the syntactic structure, namely, the relationship between

the words in the sentence. The verb *basata* (بَسَطَ), meaning "to expand" or "to enlarge," implies an overwhelming abundance. When encountering this word, one can sense the vastness of the provision. However, the phrase *biqadr* (بِقَدْرٍ) appears as a contrast to *basata* (بَسَطَ), indicating that although provision may be abundant, it is still governed by a specific measure or limit. Furthermore, the word *qadr* is reinforced by the preceding preposition *bi* (بِ), which denotes method or manner, emphasizing that the sustenance is not given arbitrarily, but in a measured manner.

j. Fixed (Saba's verse 13)

(يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ١٣)

"13. They (the jinn) worked for Solomon according to his will, making lofty buildings, statues, large basins like reservoirs, and fixed cauldrons. "Work, O family of David, in gratitude." But few of My servants are truly grateful."

The meaning of the word *qadr* in this context is "Fixed" or "permanent." Its meaning appears to be shaped by both: a. the linguistic context, the syntactic structure, namely the use of the present tense verb (*fi'il mudāri* ') in *ya'malūn* (يَعْمَلُونَ), indicates that the work of the jinn was continuous and extended over some time rather than momentary. This implies a fixed or stable state. Secondly, the phrase (مَا يَشَاءُ) ties the jinn's work to Solomon's will, not to their desires, emphasizing that their actions were bound and predetermined. Thirdly, from the perspective of collocation, the vocabulary used *maḥārīb* مَحَارِيب (lofty buildings), *tamāthīl* تَمَثِيل (statues), *jifān kāl-jawāb* جِفَانٍ كَالْجَوَابِ (basins like reservoirs), and *quḍūr rāsiāt* قُدُورٍ رَاسِيَاتٍ (fixed cauldrons) all refer to objects that are large, heavy, and stable, reinforcing the meaning of "fixed". b. Situational context. The relationship between interlocutors, this is the relationship between Solomon and the jinn is hierarchical; Solomon, as king, holds authority to command, while the jinn are subordinate to his will. This reflects a structure in which human and supernatural forces operate under divine decree (*qadr*). Furthermore, the alignment of goals between Solomon and the jinn, both fulfilling the will of Allah, demonstrates that their actions are part of a divinely ordained system, adding a dimension of permanence and stability to their role.

k. Enacted (Al Ahzab verse 38)

(وَمَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدْرًا مُّقَدَّرًا ٣٨)

"38. There is no objection for the Prophet regarding what Allah has decreed for him. (Allah has decreed this) as His tradition for the prophets who have passed before. And Allah's decree is a decree that is certain and enacted decree."

The meaning of the word "*qadr*" in this verse is "enacted". Its meaning is shaped by the situational context, considering the time and place. This verse was revealed during the time of the Prophet Muhammad, when the community faced various challenges in understanding and implementing Allah's decrees. The emphasis on *qadr* as "enacted" indicates that this decree was relevant to that particular context. Prophet Muhammad (peace be upon him) was commanded by Allah to marry Zaynab bint Jahsh, who had previously been the wife of Zaid bin Harithah, his adopted son. The pre-Islamic Arab tradition considered an adopted child as a biological child. Therefore, marrying the former wife of an adopted child was seen as a great shame and a violation of social norms. The Prophet (peace be upon him) felt burdened and embarrassed by the reaction of society. However, Allah affirms in this verse that what He has decreed for you is not a mistake but a decree that is certainly enacted.

l. The rate (As-sajadah verse 5)

(يُنَادِيهِ الْأَمْرُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ٥)

5. "'He manages affairs from the heavens to the earth, then (the affairs) ascend to Him in a day whose the rate is a thousand years according to your reckoning."

The meaning of the word *qadr* in this verse is "Rate." Its meaning appears to be shaped by the situational context, which indicates time and place. The situation underlying the use of the word *miqdāruhu* (مِقْدَارُهُ) relates to the explanation of how Allah manages all affairs of the universe. These affairs are descended from the heavens to the earth, and then ascend back to Him. According to human reckoning, this process is described as occurring in one "day," which is equivalent to a thousand years. This context demands the interpretation of *qadr* as "measure" or "quantification" of time. The situation emphasized in this verse is the comparison between the divine dimension of time and the human perception of time, thus focusing on the meaning of *qadr* in its measure. It highlights the relativity of time in the face of Allah's power, signaling the grandeur and perfection of His management of all creation.

5 Conclusion

A contextual semantic study of the word *qadr* in the Qur'an through the analysis of linguistic context (*al-siyāq al-lughawī*), situational context (*al-siyāq al-mawqif*), and emotional context (*al-siyāq al-Āthifī*) shows that this word is polysemic, not monosemantic. This means that *qadr* has a variety of meanings that are highly dependent on its context of use. In the Qur'an, *qadr* encompasses a range of meanings, including: to exactly (QS. Al-An'ām: 91), to control (QS. Al-Fath: 21), to determine (QS. Al-Mulk: 23), to limit (QS. Al-Fajr: 16), to empower (QS. An-Nahl: 76), to narrow (QS. Asy-Syūrā: 12), to (QS. Al-Qadr: 1), Almighty (QS. Al-Baqarah: 20), to measure (QS. Asy-Syūrā: 27), and to fixed (QS. Saba': 13). This diversity in meaning indicates that the understanding of the word *qadr* cannot be separated from grammatical structure, the position of the word, collocations, as well as the situational time, place, and emotional relationship between the communicator and the recipient. Therefore, a contextual approach is crucial in understanding the Qur'an to avoid meaning reduction or misinterpretation. A contextual semantic approach like this is essential to continue developing in Qur'anic language studies to produce a deeper, more accurate, and relevant understanding.

This research focuses on analyzing 12 specific verses in the Qur'an that contain the word *qadr* to explore its meaning and context. By concentrating on these selected verses, the researcher aims to gain a deeper understanding of the concept of *qadr* and its usage in different contexts. For future researchers, it is recommended to focus their studies on particular verses in the Qur'an that directly reflect this concept. Such an approach would allow for a more in-depth analysis of the meaning and context of *qadr*. Furthermore, an interdisciplinary approach is suggested for future research, which could link theological understanding with social or psychological perspectives. Researchers might also explore the interpretations of various Islamic scholars (tafsir) to obtain diverse viewpoints. By narrowing the scope to specific verses, this study hopes to provide a more focused and applicable understanding of the concept of *qadr*. This kind of approach can contribute to a more nuanced and comprehensive grasp of the multifaceted meanings and implications of *qadr* in the Qur'anic text.

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