



Use of Synonymous Word Forms in The Qur'an  
(Study of Semantic Analysis)

Abdul Rahman Al Sayyid<sup>1</sup>, Muhammad Yusuf Habibi<sup>2</sup> Ahmad Fahmy Arief<sup>3</sup>, Saifudin Ahmad Husin<sup>4</sup>

<sup>1</sup> Suez Canal University, Egypt

<sup>2</sup> Institut Agama Islam Darussalam, Martapura

<sup>3,4</sup> Universitas Islam Negeri Antasari, Banjarmasin

Email Correspondent: [Yusufhabibigen@gmail.com](mailto:Yusufhabibigen@gmail.com)

**Abstract**

Linguists refer to synonyms as two or more words with similar meanings. Using qualitative methods, this study aims to analyze synonymous word forms and meanings in surah Al-Baqarah. The primary data used are verses containing synonyms in surah Al-Baqarah, and it is analyzed with the Krippendorff data analysis model. Findings show there are three forms of synonymous words, including *letter form*, *isim form*, and in the *fi'il form*. For synonymous words in *the form of letters* between words “من” can mean *li ibtidai ghayyah* (begin the goal), *li tab'idh* (part), *liziyadatil taucid* (reinforcement), while the word "عن" can mean *li ta'lil* (because), *min* (of). For synonyms in *isim form*, the word *يوم الآخر* is used to mention the end of life, while the word *يوم القيامة* is used to indicate afterlife. For synonyms in the form of *fi'il*, the word *خلق* is used for creation, while the word *جعل* is used from existing to preexisting as something new. The division of synonym forms is different in that the synonym consists of isim, fi'il, and letters while the synonym type consists of *at-tarâduf al kamil*, *syibbut tarâduf*, *at-taqaruf ad-dalali*, *at-tafawuf* (general *fi'l*, special *fi'l*, *fi'l quwwah*, *film tonight*)

**Keywords:** *Semantic analysis study, Synonymous words, surah Al-Baqarah*

**Introduction**

In the use of language, we often find one utterance with another whose name is the same or has the same meaning. This phenomenon exists in all languages, including Indonesian, one example is the word “dead. Killed, and died” in which these words have one meaning. This shows that this synonymous phenomenon is not only found in Arabic, but also exists in various other languages. Even though these words have the same meaning, they are used differently. The word “die” is used for both humans and animals, while the word “died” is used for humans

only,<sup>1</sup> and as for the word "killed" is used in frightening events such as being killed by a car, being killed, and so on. Likewise with Arabic as a word الموت and الوفاة, this phenomenon is also called *at-tarâduf* (synonym) according to linguists.<sup>2</sup>

*At-tarâduf* is one of the branches of linguistics that discusses meaning in language studies. Abdul chaer explained that synonyms are two or more words that have one or similar meaning, such as the word "deceased" and "died".<sup>3</sup> Meanwhile according to Fakhruddin that *tarâduf* That are words that denote the same expression. Meanwhile, according to Amir Bari' Ya'kub in his book "*Fusûl fi Fiqh al-Lughbat al-'Arabiyyah*" that *tarâduf* includes several expressions that have the same meaning.<sup>4</sup> So, from this definition it is clear that *tarâduf* are two or more words that have one or similar meanings.

In understanding the use of the words *at-tarâduf*, sometimes some of us are faced with problems in understanding the difference, for example when asked about the difference between the words جلس and قعد. This becomes a problem when we do not know in detail the differences, so to answer safely we can only answer that they are the same in meaning. This becomes a problem of dissatisfaction when the questioner does not find a detailed answer.

Therefore, the author will provide a solution to make it easier to distinguish usage in terms of its meaning. The solution offered in this article is the use of the word form *at-tarâduf* in surah Al-Baqarah. As for the reasons for choosing surah Al-Baqarah because there are so many words that having i synonyms which will be a lot of questions about the differences in terms of usage. One that often appears the word حَلَقَ And جعل as an example in the verse:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فُرُشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا  
وَأَنْتُمْ تَعْلَمُونَ.<sup>5</sup>

---

<sup>1</sup><https://Journaltrunojoyo.Ac.Id/Prosod/Article/Download/47/69>, "N.D., <https://Journaltrunojoyo.Ac.Id/Prosod/Article/Download/47/69>.

<sup>2</sup>Yusnindar Abd Gani & Sugeng Sugiyono, "Sinonim Kata Jamal Dalam Kamus Al-Munawwir Arab-Indonesia," *Thaqafiyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, Vol. 18, No. 1, 2017, H. 53.

<sup>3</sup>Abdul Chaer, *Tata Bahasa Arab Praktis Bahasa Indonesia* (Jakarta: Pt. Asdi Mahasatya, 2016), H. 388.

<sup>4</sup>Amir Bari' Ya'kub, *Fushul Fi Fiqh Al Lughab Al 'Arabiyyah* (Lebanon: Trablos, 2008), P. 69.

<sup>5</sup>Al Qur'an Al Karim, Q.S. Al-Baqarah (Beirut: Daar Ibnu Katsir, 1303 H), H. 40.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ<sup>6</sup>.

Quraish Shihab explained the use of the word " خَلَقَ " as a form of being from nothing to exist and then being processed into something new, while the word " جعل " he explained was used for something that already existed and then used to become something new.<sup>7</sup> So, the point here is that the word " خَلَقَ " is used from nothing to exist, while the word " جعل " is used from existing to be made into something new.

From here it can be understood that the use of the word *at-tarâduf* it is very important to be discussed in research in order to be able to distinguish meanings in detail, so researchers want to present in this study to make it easier for readers to understand what are the meanings of synonymous words contained in surah Al-Baqarah? and what are the forms of synonymous words in surah Al-Baqarah? Which will be answered through this research.

## Research Method

The type in this research is a form of *library research research* (literature review), what is meant here is research that uses library sources to access the information stored in it.<sup>8</sup> in other words, research conducted by reading, studying and analyzing materials<sup>9</sup> related to the topic of synonyms of surah Al-Baqarah. k this library study contains various sources that refer to and is presented comprehensively and discusses various conclusions from other studies which are then described by the research itself.<sup>10</sup>

The approach used in this research is descriptive analysis approach. In the sense that this method serves to describe the object to be studied through the data or samples it collects without general analysis and deduction. In other words, analytical descriptive research takes the problem

---

<sup>6</sup>Al Qur'an Al Karim, Q.S. Al-Baqarah (Beirut: Daar Ibnu Katsir, 1303 H), H. 50.

<sup>7</sup>M. Quraish Shihab, *Tafsir Al Mishab*, Cet. Iv (Jakarta: Lentera Hati, 2011), H. 148-149.

<sup>8</sup><https://Books.Google.CoId>, المدخل إلى البحث العلمي, Diakses Pada Hari Rabu, 18 Januari 2023, Pukul 08:35 Wita.

<sup>9</sup>Dudung Abdurrahman, *Pengantar Metode Penelitian* (Yogyakarta: Kurnia Kalam Semesta, 2003), H. 7.

<sup>10</sup>Perdy Karuru, "The Importance Of Library Studies In Research," *Journal Of Teacher Training And Education* , Vol. 2, No. 1, 2013, P. 1.

or focuses on the problem as it was at the time the research was conducted, then the research results are analyzed deductively.

## Results and Discussion

### A. definition *At-Tarâduf* (Synonym)

*At-Tarâduf* is one of the topics related to the science of *dilalah*. *Dilalah* or *dirasab* science is one of the branches of language studies. Scholars differ in formulating the definition of this science.<sup>11</sup> Muhammad Ali al-Khuli distinguishes between *Ilmu Dilalah* and *Ilmu al-Ma'na*, stating that *Ilmu Dilalah* is the science that studies the meanings related to the language and the outside world, while *Ilmu al-Ma'na* is the science that studies the meanings related to the language itself.<sup>12</sup> According to Riska Hayati et al., *dilalah* science is a branch of linguistics that studies the meanings contained in a language, code, or other types of representation.<sup>13</sup> This means that according to them, semantics is the study of meaning, which is essential in avoiding errors in giving meaning to a word or sentence in Arabic texts.

In language *at-Tarâduf* is "ما تَبِعَ الشَّيْءَ. وَكُلُّ شَيْءٍ تَبِعَ شَيْئًا"<sup>14</sup> which means everything that follows.<sup>14</sup> Meanwhile, according to the terms are two or more words that have the same or similar meanings. Like "dead" and "died".<sup>15</sup> Meanwhile, according to terminology, synonyms are two or more words that have the same or similar meanings, such as "died" and "passed away". According to Ibn Malik, quoted by Muhammad Nur al-Din al-Munajjad in his book "*at-taraduf fil qur'anil karim*", synonyms are different expressions with the same meaning. Meanwhile, according to Fakhruddin, quoted by 'Ubaid Ridha in his writing "*Al-Alfazbul Mufradah Ma'a at-Taraduf ad-Dalalah*", synonyms are everything that is similar in one expression, such as الصارم and

---

<sup>11</sup>Ade Destry Deviyana, "علم الدلالة: علاقة المعنى في اللغة العربية، واللغة الإنجليزية، واللغة الإندونيسية"، *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab Iain Palangka Raya*, Vol. 4, No. 1, 2016, H. 1.

<sup>12</sup>Balkis Aminallah Nurul Mitvakh, "Sejarah Perkembangan Ilmu Dalalah Dan Para Tokoh-Tokohnya," *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, Vol. 1, No. 2, 2020, H. 91.

<sup>13</sup>Riska Hayati & Nova Ratna Sari Harahap, "Analisis Komponen Dilalah Dalam Bahasa Arab," *El-Jaudab: Jurnal Pendidikan Bahasa Dan Sastra Arab*, Vol. 2, No. 2, 2021, H. 95.

<sup>14</sup>Ibnu Manzur, *Lisanul Arab* (Cairo: Daar Al Ma'arif, N.D.), H. 1625.

<sup>15</sup>Abdul Chaer, *Tata Bahasa Arab ....*, H. 388.

السيف. According to him, these words have the same meaning but are used differently. He says that the word "السيف" refers to the object, while "الصارم" is used to describe its qualities.<sup>16</sup>

According to Ali al-Jurmuji, *at-tarâduf* is every word that has one meaning and has several names, different from what defined by Al-Farabi that *at-tarâduf* are two different words that are usually used by Arabs to pronounce the same name for different uses.<sup>17</sup>

From the definition above it is concluded that *at-tarâduf* are two or more words that have one or similar meaning with different uses.

### **B. Factors for the Emergence of *At-Tarâduf***

According to Wafi, there are several factors that cause the emergence of *at-tarâduf* in the Arabic language, which can be summarized as follows:<sup>18</sup>

1. Because Arabic (Quraish language) is very open and responsive to several Arabic dialects around it. Thus, Arabic absorbs many other dialect vocabularies which have the same meaning.
2. Because some compilers of Arabic dictionaries did not carry out a strict selection in writing Arabic vocabulary. Because of this, many other languages, especially the languages of the Semitic family, have entered Arabic with the same meaning.
3. In essence, some words that are considered synonymous have a special meaning. However, because there are similarities, they are called synonyms. Like the words *جلس* and *قعد*. Both mean "to sit". But in essence the word *جلس* means "sitting from standing". While *قعد* means "sitting rather than lying down".

### **C. The Arabic Linguistic View of *At-Tarâduf* in Arabic and the Qur'an**

1. The Arabic Linguistic view of *at-Tarâduf* in Arabic

There are several views of both classical and contemporary Arab linguistics which are summarized as follows:

---

<sup>16</sup>Ahmad Fawaid, "Kaidah Mutarâdif Al-Alfâz Dalam Al-Qur'an," *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, Vol. 5, No. 1, 2015, H. 145.

<sup>17</sup>Ubaid Ridlo, "Sinonim Dan Antonim Dalam Al-Qur'an," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, Vol. 9, No. 2, 2017, H. 282-283.

<sup>18</sup>Sakholid Nasution, *Pengantar Linguistik Arab* (Sidoarjo: Cv. Lisan Arabi, 2017), H. 163.

- a. Among the classical Arabic Linguists such as Ibn Jinni and Abu Husain Ahmad bin Faris are of the view that *at-tarâduf* does exist in Arabic as written in his book " *shababi* " who was the first person to use the term *Attarâduf*. In addition, a book written by Al Rumani with the title "كتاب الألفاظ المترادفة" in which this work explores 140 special chapters contains words that have the same meaning in each chapter. However, according to Ibrahim Anis, this synonymous meaning relation occurs only occasionally, because basically every language expresses one pronunciation for one meaning. Apart from the opinion above, on the *other hand* there are also classical Arabic linguistics who reject the existence of *at-tarâduf* in Arabic like Imam Tsa'lab, Abu 'Ali al-Farisi, Ibn Faris and Abu Hilal al-Askari. Ibn Faris believes that "one name for one meaning". The word 'sword' ( *Shaif* ), and the thing has only one name. While the word *صارم* is only the nature of the sword.<sup>19</sup>
- b. The majority of contemporary Arabic linguists argue that synonyms are very possible, they even agree that there are synonymous phenomena in all human languages, by applying several provisions. Ahmad Mukhtar Umar concluded that: 1) complete synonyms are two words that can be synonymous in all contexts, which can replace each other in every sentence of the language without changing the original meaning, 2) synonymous words according to idetional theory are if two words contain the same thoughts, 3) if there are two words that are used to indicate something and are the same in their use.<sup>20</sup>

## 2. The Arabic Linguistic view of *at-Tarâduf* in the Qur'an

About *at-tarâduf* In the Qur'an there are several different opinions that agree and disagree, some of which are explained as follows:

*First*, is the opinion that agrees with *at-tarâduf* in the Qur'an, one of which is Manna' Khalil al-Qaththan, where he argues that *at-tarâduf* named with *al-abruf al-sab'ah*, *taukid* and *mutasyabih* in the Qur'an. According to the majority of scholars, the meaning of al-ahruf al-

---

<sup>19</sup>Rina Susanti, "Analisa Komponen Makna Kata Sinonim Dalam Bahasa Arab," *Al-Af'idah: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya*, Vol. 2, No. 1, 2018, H. 93.

<sup>20</sup>Faisal Mubarak Et Al., "Affixation In Arabic-Indonesian And Its Effect On Change Of Meaning/ أحرف الزيادة في اللغة العربية واللغة الإنسونيسية وتأثيرها في تغيير المعنى," *Ijaz Arabi Journal Of Arabic Learning*, Vol. 6, No. 1, 2023.

sab'ah is seven languages or dialects of Arabic which have one meaning.<sup>21</sup> The reason for taukid is called *at-tarâduf* because the word has the same repetition as the word "*shaffan shaffan*" which is found in surah Al-Fajr verse 22. Then *attarâduf* name *mutasyabih* because there are words that are almost similar to other words, such as in surah Al-Baqarah verse 36 "*fa azallabuma al-syaitban*" and surah al-A'raf verse 20 which is expressed in another form "*fa wasa labuma al-syaitan*".<sup>22</sup>

From the above opinion it is concluded that according to the scholars who agree that *at-tarâduf* is in the Qur'an for several reasons: 1) *At-tarâduf* is considered to be called *al-abruf al-sab'ah* (seven languages or language dialects) which has one meaning, common. 2) *at-tarâduf* is one type of form of resemblance (*al-mutasyabih*), which has a change of one word with another in two similar verses. 3) *at-tarâduf* is part of the type of taukid which is viewed from the same word.<sup>23</sup>

*Second*, those who do not agree that *at-tarâduf* not in the Koran. According to Iskandar, in his journal, he explained that those who did not agree with it existed *at-tarâduf* because that understanding the Qur'an is not possible to have two or more words used for one meaning. Because, if there are two or more words that have one meaning, then one of the two is no longer meaningful. Of course this can reduce i'jaz Al -Qur'an. Therefore there is no tarâduf in Al-Qur'an.<sup>24</sup> Their reasons for rejecting there are several sides, first, they see that the word order used in the Al-Qur'an has a special use and cannot be replaced with other words even though the meaning is different. The same. as *la raiba said fib* that there is a pad. QS. Al -Baqarah: 2 cannot be replaced with the word *la syakka fib*, secondly, looking at the specificity of the two words which are considered to have the same meaning, as in QS al-Fathir : 35 "*alladzî aballana dar al-muqamati min fadlibi la yamassuna fiba nashabun wala yamassuna fiba lughub.*" The word *al-nashab* and the word *al-lughub* have the same meaning, but each has its own virtues. In contrast to the opinion of al-Ashfahani. He considers that every word that has the

---

<sup>21</sup>Manna' Khalil Al-Qaththan, *Mababits Fi Ulum Al Qur'an* (Cairo: Maktabah Wahbah, 2000), H. 158.

<sup>22</sup>Badruddin Muhammad Bin Abdullah Al-Zarkasyi, *Al Burban Fi Ulum Al Qur'an*, Juz I (Beirut: Dar Al Kutub Al Ilmiyyah, 2007), H. 43.

<sup>23</sup>Faisal Mubarak Et Al., "Arabic Phrases Errors In Writing Theses For Masters Students At Indonesian Universities," *Eurasian Journal Of Applied Linguistics*, Vol. 8, No. 3, 2022.

<sup>24</sup>Iskandar, "Kontroversi Kaidah Taraduf Dalam Al-Qur'an," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir*, Vol. 1, No. 2, 2021, H. 146.

same meaning in the Qur'an cannot be completely equated. This is because the arrangement of words in the Qur'an, in addition to having specificity in each of its meanings, also has a different meaning from the others and these words have compatibility in their arrangement.<sup>25</sup> So in essence, in this second opinion those who reject *at-tarâduf* it is not in the Qur'an because each word has a specific use even though it has one meaning.

#### D. Benefits of A t-T' araduf

Among the benefits of synonyms in language teaching include:

1. Synonyms can open up opportunities to choose vocabulary that is more appropriate to the context without having to change ideas. This is in line with the opinion of as-suyuti As-where he stated that the nonim leads to several means of informing about something, as well as helping the speaker to express and choose the appropriate pronunciation and overcome the pronunciation defects of some letters. The point here is that as-suyuti explains that these synonyms are a means of helping speakers to choose the right words to speak so that they avoid mistakes in their use.<sup>26</sup>
2. Make variations in the use of vocabulary so that the utterances and essays displayed are fresher.
3. Choose a vocabulary that is more familiar to the catcher.
4. Encourage students to make distinctions.
5. Can encourage them to frequently review the dictionary, and pay attention to words.<sup>27</sup>

#### E. Forms of Synonymous Words in Arabic Language

There are three forms of the word *at-tarâduf* in Arabic, namely *isim*, *fi'il*, and *letters*. Among the examples are the following:

1. Isim

No.	Synonym 1	Synonym 2
1.	الجسد	الجسم
2.	السنة	العام

<sup>25</sup>*Ibid*, Hal. 138-139

<sup>26</sup>Muhammad Ediyani, "الترادف في اللغة العربية", *Al Mahara: Jurnal Pendidikan Bahasa Arab*, Vol. 3, No. 2, 2017, H. 86.

<sup>27</sup>Azza Humayro, "Tarâduf Dalam Al-Qur'an Pada Juz 15, 16, 17 (Analisis 'Ilm Ad-Dilâlâh Lafâdz Al-Insân Dan Basyar)", *Ad-Dhuha: Jurnal Pendidikan Bahasa Arab Dan Budaya Islam*, Vol. 2, No. 01, 2021, H. 66.



a. الجسم And الجسد

The use of the terms " *al-jasad*" and " *al-jism*" has almost the same meaning, but in terms of usage it is different as mentioned by Walid Abdul Majid Ibrahim that the term " *al-jism* " is used for people who have souls, while the word " *al-jasad*" is used for people who do not move or do not have a soul.

b. العام And السنة

In an article, it is explained that the words السنة (as-sanah) and العام (al-'aam) both mean "year" in Arabic, but the usage of the word "as-sanah" is often associated with negative connotations such as difficulties, hunger, crime, and drought, as described by the Arabs about hardships, for example: "أصابت البلدة سنة" (the town was struck by a difficult year). On the other hand, the word "as-sanah" is also used as a measure of age, history, and period. The word "aam" is used to refer to a year that is positive in nature, indicating prosperity, peace, goodness, and well-being. It is also used to refer to extraordinary years in special and specific places. This word is more specific than "as-sanah" because every "al-'aam" is referred to as "as-sanah," but not every "as-sanah" is referred to as "al-'aam."<sup>28</sup>

2. Fi'il

No	Synonym 1	Synonym 2
1.	خلق	جعل
2.	عمل	فعل

a. جعل and خلق

The use of the word خلق is usually employed for something that did not exist before and brought into existence. Whereas the word جعل is used when something already exists and is made into something new.<sup>29</sup>

b. فعل and عمل

Use of the word فعل used in general and comprehensively whether it has a purpose or not. The use of the word can be done by humans, animals, and plants. And the use of

<sup>28</sup><https://Mawdoo3.Com/> الفرق بين السنة والعام , Accessed On Thursday. January 5, 2023, At 19.30 Wita.

<sup>29</sup>Application Of Mu'jam Al Ma'ani Li Kulli Rasm, 'Arabiy-Arabiy.

the word has no specific time, for example. ماذا فعلت هذا اليوم؟. The purpose of this question is to answer it thoroughly, maybe the activities carried out in the morning, afternoon, and so on. While the word عمل is used more specifically than the word فعل. and this word has a special purpose and time. Cont o hnya like certain jobs that are done routinely. And the use of this word is only done by humans, not animals or plants.

### 3. Huruf

No	Synonym 1	Synonym 2
1.	عن	من

#### a. من and عن

There are several meanings of "min" in its usage, including:

- 1) Meaningful إِبْتِدَاءُ الْعَايَةِ "start", example : من غادر بيته من الصباح.
- 2) meaningful التَّبْعِيضُ "part of", for example : منهم من نجح ومنهم من رسب.
- 3) meaningful التَّمْيِيزُ "distinguishing",<sup>30</sup> example يُخَيِّرُ الْحَقُّ مِنَ الْبَاطِلِ
- 4) meaningful الزِّيَادَةُ لِلتَّأْكِيدِ "in addition to reinforcement" example :

يُحَسِّرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ.<sup>31</sup>

As for the use of the word 'an also has its own meanings including:

- 1) رَحَلَ عَنْ بِلَادِهِ بَعِيداً which means to stay away, for example:
- 2) It means التَّلْغِيلُ "explanation/cause", example: لَمْ يَتَوَقَّفْ عَنِ الْعَمَلِ إِلَّا مُكْرَهًا.
- 3) Meaningful انْتِهَاءُ الْعَايَةِ "end ", for example : اسْتَأْصَلَهُمْ عَنْ آخِرِهِمْ.
- 4) Meaningful مِنْ "of ", for example : أَخَذْتُ عَنْهُ الْعِلْمَ الْوَاسِطَةَ.<sup>32</sup>

So, it can be concluded that the use of the word عن And من it does not only mean "from", it can also mean *al-mujawazab*, *at-ta'lil*, *ibtida'*, *intiha*, and others as some of the meanings mentioned above.

<sup>30</sup>Aplikasi Mu'jam Al Ma'ani Li Kulli Rasm, 'Arabiy-'Arabiy, Pengertian Makna من.

<sup>31</sup> *Al Qur'an Al Karim*, N.D.

<sup>32</sup> "Aplikasi Mu'jam Al Ma'ani Li Kulli Rasm, 'Arabiy-Arabiy."



**F. Here are some examples of the forms of the word *at-taraduf* in Surah Al-Baqarah**

1. Isim

a. يوم القيامة and يوم الآخر

We often read the two words above in surah Al-Baqarah where these words have similarities in meaning, but there are slight differences in terms of their usage. On the word *يوم الآخر* contained in the sentence “<sup>33</sup> مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ...” used to refer to the end of the life of the world. It is called *Yaumul Akhir* because there is no end day after it.<sup>34</sup> As for the use of the word *يوم القيامة* on QS. Al-Baqarah: 85 “... وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ...” used for the mention of the day after the end of life on earth. In other words, the use of *يوم الآخر* is used to mention the end of the world's life while the word *يوم القيامة* used for the beginning of life in the afterlife.

b. السفهاء And الجاهلين

Mentioned in *mu'jam al-ma'ani araby-araby* that word *الجاهل* which is found in QSAI - Baqarah: 76 “<sup>35</sup> قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ” is used for people with little knowledge,<sup>36</sup> Ahmad Rahman Umar explained which he quoted the opinion of Ar-Raghib al-Ashfahani in *Mufradat fi Gharib al-The Qur'an*, explains that the word *ignorant* has three meanings,<sup>37</sup> namely: 1) not having knowledge in oneself, 2) believing in something that is not in accordance with its essence, in the sense that he believes in truth as falsehood, while falsehood as truth. 3) do something that is not in accordance with what he should do, whether his belief is right or wrong.<sup>38</sup> While said *السفهاء* as explained by Muhammad Ali ash-shabuni in his book of interpretations, not only people who lack knowledge are called,

<sup>33</sup>Al Qur'an Al Karim, Q.S. Al-Baqarah: 26.

<sup>34</sup>Muhammad Bin Ibrahim Al Hamd, *Al Iman Bil Yaumul Akhir*, H. 30.

<sup>35</sup>Al Qur'an Al Karim, Q.S Al-Baqarah: 62.

<sup>36</sup> “Aplikasi Mu'jam Al Ma'ani Li Kulli Rasm, 'Arabiyy-Arabiyy.”

<sup>37</sup>Ar-Raghib Al-Ashfahani, *Al Mufradat Fi Gharib Al Qur'an* (Beirut: Daar Al Qalam, Ad Daar Asy Syamiyah, 1412 H), H. 209.

<sup>38</sup>Abdul Rahman Umar, “Konsep Jahl Dalam Al-Qur'an,” *Rayah Al-Islam*, Vol. 1, No. 01, 2016, H. 54-55.

but people who have very little benefit,<sup>39</sup> it can be said that this word السفهاء is called stupid or more stupid than the mention of ignorant people.

## 2. Fi'il

### a. جعل And خلق

There are several verses that mention the word *kbhalaga* in surah Al-Baqarah including verses 21, 29 and 229. Where it is stated that the word *kbhalaga* is used for something new from something that did not exist. As mentioned in QS Al-Baqarah: 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.<sup>40</sup>

As for the use of the word جعل used by something that exists then made into something new. One verse that uses the word is in verse 22:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ.<sup>41</sup>

Quraysh shihab explained that the word جعل create something by making 2 objects, it is different with word خلق containing one object.<sup>42</sup> In another book he mentions that the word جعل to be something from something that existed before where the word gives a hint in this verse that the earth currently inhabited will experience a change in other conditions until it becomes the current state of the earth.<sup>43</sup> In essence, the use of the word *kbhalaga* something that does not exist is used, while the word *ja'ala* used from there then made into something new.

### b. أراد And شاء

There are some words شاء which is used in surah Al-Baqarah including verses 20 and 70, like " وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ " .<sup>44</sup> In *mu'jam al-ma'ani* it is stated that *sya a* is used in

---

<sup>39</sup>Muhammad Ali Ash-Shabuni, *Shafwat At Tafaasir* (Cairo: Daar Ash Shabuni Li At Tab'ah Wa An Nasyr Wa At Tauzi', 1997), H. 89.

<sup>40</sup>Al Qur'an Al Karim, Qs Al-Baqarah: 29.

<sup>41</sup>Al Qur'an Al Karim, Qs Al-Baqarah: 22.

<sup>42</sup>M. Quraish Shihab, *Kaidab Tafsir, Syarat, Ketentuan, Dan Yang Patut Anda Ketahui Dalam Memahami Al-Qur'an* (Tangerang: Lentera Hati, 2013), H. 133.

<sup>43</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Iv., N.D.

<sup>44</sup>Al Qur'an Al Karim, Qs Al-Baqarah: 70.

something that may or may not be done. <sup>45</sup>Another example is the word “مِمَّا شِئْتُمْ” where the meaning here may or may not be done.

As for the use of أراد intended to carry out a purpose and towards something, as explained in verse 233..... وَأُولَدُكُمْ يُرَضَعْنَ أَولَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبْرِئَ الرِّضَاعَةَ meaning: mothers should breastfeed their children for two years, that is for those who want to perfect breastfeeding... (QSAI-Baqarah: 233). In this verse it is clear that the form of meaning " " أراد meant to desire something. From this we can conclude that the use of شاء used to choose two options to do or not, while the word أراد is used more to do or choose to do something.

### 3. Huruf

#### a. عن ومن

There are several verses that use say من And عن as written in the following table.

No	عن			من		
	kalimat	Ayat	makna	kalimat	ayat	makna
1	عن نَفْسِي	119	min	مِن قَبْلِكَ	4	Ibtidaul ghayyah
2	يَسْأَلُونَكَ عَنِ الْمَحِيضِ	222	Lit-ta'lil	مِن السَّمَاءِ	19,22,59	Ibtidaul ghayyah
3	عَنْ قِبَلِهِمْ	142	min	مِن مِّثْلِهِ	23	Lit-tab'id
4	يَسْأَلُونَكَ عَنِ الْأَهْلِ	179	Lit-ta'lil	وَكَانَ مِنَ الْكَافِرِينَ	34	Lit-tab'id
5	يَسْأَلُونَكَ عَنِ الْخُمْرِ وَالْمَيْسِرِ	219	Lit-ta'lil	كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ	60	Lit-tab'id

In the table above it is explained that the use of the word *min* in the fourth verse is meaningful *ibtadiyul ghayyah* the meaning here is "to start" in the sense that the word *min* here

<sup>45</sup> “Aplikasi Mu’jam Al Ma’ani Li Kulli Rasm, ‘Arabiyy-Arabiyy.”

explains that the books were sent down to earlier prophets such as Prophet Musa as, Prophet Daud as, and prophet Isa, this can be seen in the word " وَمَا أُنزِلَ مِنْ قَبْلِكَ ". Then in verses 19, 22, and 55 it is also explained here that the form of *the min meaning* in the verse is *ibtadiyul ghayyah* which describes the place where it starts to rain. Then in verse 23 the use of the word *min* in the sentence " فَأَتُوا بِسُورَةٍ مِنْ مِثْلِهِ " means " *lit-tab'idh* " part meant in here is to explain the part of the sura to be made.

Then on the word '*an*' mentioned in the table, the first in paragraph 119 in the words " ... عَنْ نَفْسٍ .. " it means *min* "of", then in verses 189, 218, 219 means *lit – ta'lil* "because of the cause" which in the verse explains the cause of the hilal event, what are the benefits and wisdom of the incident, then verse 219 explains the reasons for drinking khamr and gambling where the harm is greater than the benefits.

So from the use of the word *min* and '*an*' in the verse above does not always mean "from" it can also mean *lit-ta'lil*, *lit-tab'idh*, and others.

## Conclusion

From the research findings, there are three forms of *attarâduf* in surah Al-Baqarah namely: 1 ) *At-tarâduf* in the form of isim, 2 ) *At-tarâduf* in fi'il form, and 3 ) *At-tarâduf* in letter form. Then from these three forms each has its own meaning in terms of its usage, including: 1. synonymous words in *the form of letters* including the word "من" can mean *li ibtidai ghayyah* (to start the goal), *li tab'idh* (part), *liziyadatil taukid* (for reinforcement), while the word "عن" can mean *li ta'lil* ( because ), *min* (of) 2. For synonymous words in *ism form*, they include the word *يوم الآخر* which is used to mention the end of world life, while the word *يوم القيامة* used for the mention after the end of life in the world, and 3. For synonymous words in the form of *fi'il* for example said *خلق* which is used for the creation of nothing to exist, while the word *جعل* used from there then made into something new.

## REFERENCES

- Abd Gani, Yusnindar, And Sugeng Sugiyono. "Sinonim Kata Jamal Dalam Kamus Al-Munawwir Arab-Indonesia." *Thaqafiyat: Jurnal Bahasa, Peradaban Dan Informasi Islam* 18, No. 1 (2017): 49–71.
- Abdurrahman, Dudung. *Pengantar Metode Penelitian*. Yogyakarta: Kurnia Kalam Semesta, 2003.
- Al Hamd, Muhammad Bin Ibrahim. *Al Iman Bil Yaumil Akbir*, N.D.
- Al-Ashfahani, Ar-Raghib. *Al Mufradat Fî Gharib Al Qur'an*. Beirut: Daar Al Qalam, Ad Daar Asy Syamiyah, 1412.
- Al-Qaththan, Manna' Khalil. *Mababits Fi Ulum Al Qur'an*. Cairo: Maktabah Wahbah, 2000.
- Al-Zarkasyi, Badruddin Muhammad Bin Abdullah. *Al Burhan Fi Ulum Al Qur'an*. I. Beirut: Dar Al Kutub Al Ilmiyyah, 2007.
- Ash-Shabuni, Muhammad Ali. *Shafwat At Tafaasir*. Cairo: Daar Ash Shabuni Li At Tab'ah Wa An Nasyr Wa At Tauzi', 1997.
- Chaer, Abdul. *Tata Bahasa Arab Praktis Bahasa Indonesia*. Jakarta: Pt. Asdi Mahasatya, 2016.
- Deviyana, Ade Destry. "علم الدلالة: علاقة المعنى في اللغة العربية، واللغة الإنجليزية، واللغة الإندونيسية." *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab Iain Palangka Raya* 4, No. 1 (2016).
- Ediyani, Muhammad. "الترادف في اللغة العربية." *Al Mahara: Jurnal Pendidikan Bahasa Arab* 3, No. 2 (2017): 239–254.
- Fawaid, Ahmad. "Kaidah Mutarâdif Al-Alfâz Dalam Al-Qur'an." *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 5, No. 1 (2015): 142–157.
- Hayati, Riska, And Nova Ratna Sari Harahap. "Analisis Komponen Dilalah Dalam Bahasa Arab." *El-Jaudah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 2, No. 2 (2021): 95–117.
- Humayro, Azza. "Tarâduf Dalam Al-Qur'an Pada Juz 15, 16, 17 (Analisis „Ilm Ad-Dilâlah Lafâdz Al-Insân Dan Basyar)." *Jurnal Pendidikan Bahasa Arab Dan Budaya Islam* 2, No. 01 (2021): 61–75.
- Iskandar, Iskandar. "Kontroversi Kaidah Tarâduf Dalam Al-Qur'an." *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 1, No. 2 (2021): 131–147.



- Karuru, Perdy. "Pentingnya Kajian Pustaka Dalam Penelitian." *Jurnal Keguruan Dan Ilmu Pendidikan* 2, No. 1 (2013): 1–9.
- Manzur, Ibnu. *Lisanul Arab*. Cairo: Daar Al Ma'arif, N.D.
- Mivtakh, Balkis Aminallah Nurul. "Sejarah Perkembangan Ilmu Dalalah Dan Para Tokoh-Tokohnya." *Tatsqifiy: Jurnal Pendidikan Bahasa Arab* 1, No. 2 (2020): 87–99.
- Mubarak, Faisal, Ade Destri Deviana, Mamluatul Hasanah, Lailatul Qomariyah, Abdul Hafiz, And M. Yahya. "Arabic Phrases Errors In Writing Theses For Masters Students At Indonesian Universities." *Eurasian Journal Of Applied Linguistics* 8, No. 3 (2022): 201–211.
- Mubarak, Faisal, Ahmad Abdul Rahman, Asikin Nor, Sajidah Sajidah, And M. Kamil Ramma Oensyar. "Affixation In Arabic-Indonesian And Its Effect On Change Of Meaning/أحرف الزيادة في اللغة العربية واللغة الإندونيسية وتأثيرها في تغيير المعنى." *Ijaz Arabi Journal Of Arabic Learning* 6, No. 1 (2023).
- Nasution, Sakholid. *Pengantar Linguistik Arab*. Sidoarjo: Cv. Lisan Arabi, 2017.
- Ridlo, Ubaid. "Sinonim Dan Antonim Dalam Al-Qur'an." *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 9, No. 2 (2017): 281–295.
- Shihab, M. Quraish. *Kaidah Tafsir, Syarat, Ketentuan, Dan Yang Patut Anda Ketahui Dalam Memahami Al-Qur'an*. Tangerang: Lentera Hati, 2013.
- . *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*. Iv., N.D.
- Shihab, Quraish. *Tafsir Al Misbah*. Iv. Jakarta: Lentera Hati, 2011.
- Susanti, Rina. "Analisa Komponen Makna Kata Sinonim Dalam Bahasa Arab." *Al-Af'idab: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya* 2, No. 1 (2018): 89–107.
- Umar, Abdul Rahman. "Konsep Jahl Dalam Al-Qur'an." *Rayah Al-Islam* 1, No. 01 (2016): 52–67.
- Ya'kub, Amir Bari'. *Fushul Fi Fiqh Al Lughab Al 'Arabiyah*. Lebanon: Trablous, 2008.
- Al Qur'an Al Karim*, N.D.
- Al Qur'an Al Karim, Surah Al-Baqarah*. Beirut: Daar Ibnu Katsir, 1303.
- "Aplikasi Mu'jam Al Ma'ani Li Kulli Rasm, 'Arabiy-Arabiy," N.D.

“[https://Journaltrunojoyo.Ac.Id/Prosod/Article/Download/47/69,](https://Journaltrunojoyo.Ac.Id/Prosod/Article/Download/47/69)”

N.D.

[https://Journaltrunojoyo.Ac.Id/Prosod/Article/Download/47/69.](https://Journaltrunojoyo.Ac.Id/Prosod/Article/Download/47/69)