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

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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 Krippendorf 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, the word "من" can mean "li ibtidai ghayyah (begin the goal), li tab'idh (part), liziyadatil taukid (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 kamî, syibbat tarâduf, at-taqaaruf ad-dalali, at-taqaaruf (general fi'il, special fi'il, fi'il 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,¹ and as for the word "killed" is used in frightening events such as being killed by a car,²

being killed, and so on. Likewise with Arabic as a word للموت and الوفاة, this phenomenon is also called *at-tarāduf* (synonym) according to linguists.\(^2\)

*At-tarāduf* 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".\(^3\) Meanwhile according to Fakhruddin that *tarāduf* are words that denote the same expression. Meanwhile, according to Amir Bari' Ya'kub in his book "*Fusûl fi Fiqh al-Lughat al-'Arabiyyah*" that *tarāduf* includes several expressions that have the same meaning.\(^4\) So, from this definition it is clear that *tarāduf* are two or more words that have one or similar meanings.

In understanding the use of the words *at-tarāduf*, 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-tarāduf* 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 خلق And جعل as an example in the verse:

\[ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرأضَ فِرََٰٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخَرَجَ بِهِۦ مِنَ ٱلثَّمَرََٰتِ رِزأقًا لَّكُمۡأۡۖ فَلََأعَلُواْ لِلَِِّ أَندَادًا وَأَنتُمۡ أَعۡلَمُونَ.\]

\[هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِِ ٱلۡأَرأضِ جََِيعًا ثَُُّ ٱسأت َوَىَٰٓ إِلََ ٱلسَّمَآءِ فَسَوَّى َٰهُ نَّ سَبأعَ سَََٰوََٰتٍٍۚ وَهُوَ بِكُل ِ شَيءٍ عَلِيمٌ.\]

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\(^3\) Abdul Chaer, *Tata Bahasa Arab Praktis Bahasa Indonesia* (Jakarta: Pt. Asdi Mahasatya, 2016), H. 388.


\(^5\) Al Qur'an Al Karim, Q.S. Al-Baqarah (Beirut: Daar Ibnu Katsir, 1303 H), H. 40.

\(^6\) Al Qur'an Al Karim, Q.S. Al-Baqarah (Beirut: Daar Ibnu Katsir, 1303 H), H. 50.
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. 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-tarādūf 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. In other words, research conducted by reading, studying and analyzing materials related to the topic of synonyms of surah Al-Baqarah. 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.

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

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Results and Discussion

A. definition *At-Tarâduf* (Synonym)

*At-Tarâduf* is one of the topics related to the science of dilalah. Dilalah or dirasah science is one of the branches of language studies. Scholars differ in formulating the definition of this science.\(^{11}\) 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.\(^{12}\)

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.\(^{13}\) 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 شَي ْئًا" which means everything that follows.\(^{14}\)

Meanwhile, according to the terms are two or more words that have the same or similar meanings. Like "dead" and "died".\(^{15}\) 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 qu'ranil karim"*, synonyms are different expressions with the same meaning. Meanwhile, according to Fakhruddin, quoted by 'Ubaid Ridha in his writing *"Al-Alfazhul Mufradah Ma'a at-Taraduf ad-Dalalah"*, synonyms are everything that is similar in one expression, such as الصارم and السيف. According to him, these words have the same meaning but are used differently. He says that the word "الصارم""السيف" refers to the object, while "الصارم" is used to describe its qualities.\(^{16}\)


\(^{14}\) Ibnu Manzur, *Lisanul Arab* (Cairo: Daar Al Ma'arif, N.D.), H. 1625.

\(^{15}\) Abdul Chaer, *Tata Babasa Arab* ..., H. 388.

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.\(^\text{17}\)

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*\(^\text{18}\)**

According to Wafi, there are several factors that cause the emergence of *at-taraduf* in the Arabic language, which can be summarized as follows:

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 *قاعد*. Both mean "to sit". But in essence the word *جلس* means “sitting from standing”. While *قاعد* means “sitting rather than lying down”.

**C. The Arabic Linguistic View of *At-Tarâduf* in Arabic and the Qur'an\(^\text{17}\)**

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

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

   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 *"shahabi* 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

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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.\(^{19}\)

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.\(^{20}\)

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-a'hruf al-sab'ah, taukid and mutasyabib in the Qur'an. According to the majority of scholars, the meaning of al-a'hruf al-sab'ah is seven languages or dialects of Arabic which have one meaning.\(^{21}\) 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 at-tarâduf name mutasyabib because there are words that are almost similar to other words, such as in surah Al-Baqarah verse 36 "fu


\(^{21}\)Manna’ Khalil Al-Qaththan, Mabahits Fi Ulum Al Qur’an (Cairo: Maktabah Wahbah, 2000), H. 158.
azallabuna al-syaitan" and surah al-A'raf verse 20 which is expressed in another form "fa wasa labnuna al-syaitan". 22

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

Second, those who do not agree that at-tarâdûf not in the Koran. According to Iskandar, in his journal, he explained that those who did not agree with it existed at-tarâdûf 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 tarâdûf in Al-Qur'an. 24 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 fih that there is a pad. QS. Al-Baqarah: 2 cannot be replaced with the word la syakka fih, secondly, looking at the specificity of the two words which are considered to have the same meaning, as in QS al-Fathir: 35 "alladzi aballana dar al-nuqamati min fadlihi la yamassuna fiha nashabun wala yamassuna fiha 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-Ashfâhani. He considers that every word that has the 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.

22 Badruddin Muhammad Bin Abdullah Al-Zarkasyi, Al Burhan Fi Ulum Al Qur'an, Juz I (Beirut: Dar Al Kutub Al Ilmiyyah, 2007), H. 43.
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.

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.

**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

<table>
<thead>
<tr>
<th>No.</th>
<th>Synonym 1</th>
<th>Synonym 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>الجسد</td>
<td>الجسم</td>
</tr>
<tr>
<td>2.</td>
<td>السنة</td>
<td>العام</td>
</tr>
</tbody>
</table>

a. الجسد And الجسم

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 "

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25Ibid, Hal. 138-139
"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."  

2. Fi'il

<table>
<thead>
<tr>
<th>No</th>
<th>Synonym 1</th>
<th>Synonym 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>خلق</td>
<td>جعل</td>
</tr>
<tr>
<td>2.</td>
<td>عمل</td>
<td>فعل</td>
</tr>
</tbody>
</table>

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.

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 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

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28Https://Mawdoo3.Com/

29Application Of Mu’jam Al Ma’ani Li Kulli Rasm, ‘Arabiyy-Arabiyy.
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

<table>
<thead>
<tr>
<th>No</th>
<th>Synonym 1</th>
<th>Synonym 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>عن</td>
<td>من</td>
</tr>
</tbody>
</table>

a. عن and من

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

1) Meaningful "start", example: من غادر بيته من الصباح.

2) Meaningful "part of", for example: منهم من نجح ومنهم من رسب.

3) Meaningful "distinguishing", example: يميز الحق من الباطل.

4) Meaningful "in addition to reinforcement" example:

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

1) Meaningful which means to stay away, for example: رحل عن بلاده بعيداً.

2) Meaningful "explanation/cause", example: لاتوقف عن العمل إلا مكرراً.

3) Meaningful "end ", for example: بإتمامهم عن آخرهم.

4) Meaningful "of ", for example: أخذ عن العلم الواسطة.

So, it can be concluded that the use of the word من it does not only mean "from", it can also mean al-mujawzah, at-taalil, ibida, intiba, and others as some of the meanings mentioned above.
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 “...وَٱلأي َوأمِ ٱلۡأٓخِرِ مَن أِمْنَ بِٱلِلَّّ...” 

   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. As for the use of the word يوم القيامة on QS Al-Baqarah: 85 “...يُرَدُّونَ إِلَََٰٓ أَشَدِ ٱلأعَذَابِ...” 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

   Mentioned in *mu'jam al-ma'ani araby-araby* that word السفهاء which is found in QSAI - Baqarah: 76 “قال أُوذُ بِٱلِلَّّ أَنَ أَكُونَ مِنَ ٱلۡأَحۡذَٰلِينَ” is used for people with little knowledge. 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, 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. While said السفهاء as explained by Muhammad Ali ash-shabuni in his book of interpretations, not only people who lack knowledge are called,

36“Aplikasi Mu’jam Al Ma’ani Li Kulli Rasm, ’Arabiyy-Arabiyy.”
but people who have very little benefit,\textsuperscript{39} it can be said that this word السفهاء is called stupid or more stupid than the mention of ignorant people.

2. Fi'il

a. خلق And جعل

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

\begin{quote}
{
هو الذي خلق لكم ما في الأرض جميعا ثم آمنو إلى السماء فمنهم سعب طيب و هو بكل شيء عليكم.
\end{quote}

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:

\begin{quote}
{
الذي جعل لكم الأرض فريشا والسماء بناء وأنزل من السماء ماء فاعمر بهم فل تجعلوا به أداة وأنتم تعلمون.
\end{quote}

Quraysh shihab explained that the word جعل create something by making 2 objects, it is different with word خلق containing one object.\textsuperscript{42} 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.\textsuperscript{43} In essence, the use of the word \textit{khalaqa} something that does not exist is used, while the word \textit{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 "\textit{wa'ana in shay Allah mughfaron}".\textsuperscript{44} In \textit{mu'jam al-ma'ani} it is stated that \textit{shay a} is used in

\textsuperscript{39}Muhammad Ali Ash-Shabuni, \textit{Shofwat At Tafaasir} (Cairo: Daar Ash Shabuni Li At Tab’ah Wa An Nasyr Wa At Tauzi’, 1997), H. 89.

\textsuperscript{40}Al Qur'an Al Karim, Qs Al-Baqarah: 29.

\textsuperscript{41}Al Qur'an Al Karim, Qs Al-Baqarah: 22.

\textsuperscript{42}M. Quraish Shihab, \textit{Tafsir Al-Misbah: Pesan, Kesan, Dan Keperluan Al-Qur’an}, Iv., N.D.

\textsuperscript{43}M. Quraish Shihab, \textit{Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur’an} (Tangerang: Lentera Hati, 2013), H. 133.

\textsuperscript{44}Al Qur'an Al Karim, Qs Al-Baqarah: 70.
something that may or may not be done. Another example is the word "ما شئْتَم" 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…… 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 شئ 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.

<table>
<thead>
<tr>
<th>No</th>
<th>عن</th>
<th>kalimat</th>
<th>Ayat</th>
<th>makna</th>
<th>من</th>
<th>kalimat</th>
<th>ayat</th>
<th>makna</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td></td>
<td>kalimat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>عن تفسي</td>
<td>119</td>
<td>min</td>
<td>من قبلك</td>
<td>4</td>
<td>Ibtidaul ghayyah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>عن من الحيض</td>
<td>222</td>
<td>Lit-ta’lil</td>
<td>من السماء</td>
<td>19,22,59</td>
<td>Ibtidaul ghayyah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>عن فتلمهم</td>
<td>142</td>
<td>min</td>
<td>من متهم</td>
<td>23</td>
<td>Lit-tab’id</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>عن من الهله</td>
<td>179</td>
<td>Lit-ta’lil</td>
<td>ومن الكافرين</td>
<td>34</td>
<td>Lit-tab’id</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>عن من المشر &amp; المفسر</td>
<td>219</td>
<td>Lit-ta’lil</td>
<td>كلها واشراؤها من زrics</td>
<td>60</td>
<td>Lit-tab’id</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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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 أُنْزِلَ 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 ibtadiyal ghayyah which describes the place where it starts to rain. Then in verse 23 the use of the word min in the sentence "فَاثْنَاءَ بِسُورَةٍ مَّنْ مَّنَى" means "lit-ta'lidh" 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 "عن..." 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'lidh, lit-tab'idh, and others.

**Conclusion**

From the research findings, there are three forms of attarādūf in surah Al-Baqarah namely: 1) At-tarādūf in the form of isim, 2) At-tarādūf in fi'il form, and 3) At-tarādūf 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 ta'kid (for reinforcement), while the word “عن” can mean li ta'ilil (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.
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