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## THE CONCEPTS OF SYNONYMY, INSYNONYMY AND ASYNONYMITY IN THE QUR'AN

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### Abstract

This article diverges from scholarly concerns over synonymy in the Qur'an. Frequently, the analysis of the word used in Al-Qur'an is commonly juxtaposed with its corresponding significance. The interpretation of the terminology in the Qur'an is frequently greatly influenced by the context and circumstances in which the verses are found. In order to address this academic worry, the author employs literature research approaches to conduct a comprehensive search for primary and secondary material. Upon completing many academic procedures, the author discovered a type of synonymy where two words possess identical meanings but differ in their pronunciations, such as the phrases *maṣāl* and *miṣl*. The term's semantic connotation aligns with the phonetic analysis under consideration, and in actuality, the word is frequently regarded identically, regardless of its etymological source. Both names, *nūr* and *ḍiyā'*, have similar connotations of light, yet they differ in their meanings and origins. The term '*Adam al-tarāduf*' is commonly employed by Qur'an scholars to denote this notion. Each word in the Quran has a unique and specific significance. When the individual components of a word are changed, even if they are very little, the meaning of the term is also changed. The misinterpretation of some sections in the Al-Qur'an by some readers can be attributed to their inability to comprehend its meaning.

**Keywords:** Al-Qur'an Lexicon, Synonymity, Insinonimyty, Asynonymity and Tafsir

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### Abstrak

Artikel ini beranjak dari kegelisahan akademik tentang sinonimitas dalam Al-Qur'an. Seringkali, penafsiran kosakata Al-Qur'an sering kali dipadankan maknanya. Padahal konteks dan konteks ayat seringkali sangat berpengaruh dalam memaknai pemahaman Al-Qur'an. Untuk menjawab kegelisahan akademik ini, penulis menggunakan teknik studi pustaka untuk mencari data primer maupun sekunder. Setelah melewati rangkaian proses akademik, penulis menemukan bahwa Salah satu jenis sinonim

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adalah ketika dua kata mempunyai arti yang sama tetapi pengucapannya berbeda, seperti istilah maṣāl dan miṣl. Arti istilah tersebut mirip dengan pengucapan yang sedang diteliti, dan pada kenyataannya, kata tersebut sering kali dianggap sama, meskipun asal usulnya berbeda. Keduanya menandakan cahaya, mirip dengan istilah nūr dan ḍiyā', namun memiliki arti dan asal usul yang berbeda. 'Adam al-tarāduf' mungkin adalah ungkapan yang digunakan para ulama Al-Qur'an tertentu untuk menggambarkan konsep ini. Ada arti tersendiri untuk setiap kata dalam Al-Qur'an. Ketika bagian-bagian penyusun sebuah kata diubah, maka maknanya pun ikut berubah, tidak peduli seberapa kecil bagian-bagian tersebut. Alasan mengapa sebagian pembaca Al-Qur'an salah menafsirkan ayat-ayatnya adalah karena mereka gagal memahami hal ini.

**Kata Kunci:** Kosakata Al-Qur'an, Sinonimitas, Insinonimitas, Asinonimitas dan Tafsir

## Introduction

The Qur'an is a divine instruction bestowed in the Arabic language, as mentioned in Q.S. Asy-Syu'arā': 190. The selection of this language is not arbitrary; it is a linguistically affluent language. It has the capacity to articulate the subjective condition of humans in the most lucid and exact manner. No other language can rival the linguistic prowess of the Koran. Historical evidence indicates that the Arab nation during the Jahiliyah era possessed a significant degree of cultural sophistication in its way of life. They have attained an unparalleled level of linguistic proficiency that surpasses any previous record in history.<sup>2</sup> Human language is employed to facilitate interaction with the Koran. Over a span of more than 22 years, more than six thousand poems have been disclosed in it. During that period, he also embraced the opportunity to engage with individuals from both Muslim and non-Muslim backgrounds. They persist in engaging with one another, whether it is to search for clues or for other purposes, much like the Orientalists. The Quran's openness is shown in its ability to engage with individuals regardless of their ethnic, racial, or religious backgrounds.

The influence of the Qur'an extends beyond the time of its revelation and encompasses all of humanity, regardless of time or place. This aspect ensures that the Qur'an is relevant and applicable in every time and place. Despite the passage being

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<sup>2</sup> Muhammad Husain Thabathaba'i, *Inilah Islam: Pemahaman Dasar Konsep-Konsep Islam* (terj), Ahsin Muhammad, (Jakarta: Sabda Press, 2011), 124

conclusive, its interpretation continues to be analyzed in the present day. No interpreter is willing to assert that their opinion is the ultimate and most accurate. The Quran receives unparalleled attention from the Muslim ummah, making it perhaps the most revered sacred book in the world.

In the field of 'ulūm al-Qur'ān, the Qur'an's uniqueness is highlighted in three key aspects: its depiction of the supernatural realm, the presence of scientific indications within it, and the elegance of its linguistic composition. In this particular domain, we may observe the distinctiveness of the Qur'an in its meticulous selection of words (kalimah) that are both suitable and harmonious. The term "yaum" is reiterated 365 times, according to the total number of days in a year. The terms ayyām (plural) or yaumain (muṣannā) are iterated 30 times, according to the quantity of days in a month. Similarly, the term "shahr" (referring to a month) is reiterated 12 times, in accordance with the total number of months inside a year.

In addition to this equilibrium, the elegance of the language of the Koran also resides in the utilization of antonyms and synonyms. The terms al-ḥayy (referring to life) and al-maut (referring to death) are both mentioned 145 times each. The terms al-naf'u (benefit) and al-maḍārah (damage) are iterated 50 times. The terms al-hār (meaning hot) and al-bard (meaning cold) are mentioned a total of 4 times. The terms al-sāliḥāt (virtue) and al-sayyiāt (badness) are reiterated a total of 167 instances. The terms al-rabh (anxiety) and raghbah (aspiration) are both reiterated 8 times. In addition to antonyms, the Qur'an also demonstrates balance through the use of synonyms, such as al-jahr and al-'alāniyah (actual), which are each repeated 16 times. The aesthetic appeal of the language used in the Koran is unparalleled. He possesses a unique manner of communication that is comprehensible to everyone from all walks of life, including scholars, commoners, monarchs, regular individuals, those of high intellect, and even those without intelligence, adults, children, males, and females. A layperson reading it will perceive its grandeur and delicacy, and find it easily comprehensible. If a person with expertise reads it, they will appreciate the eloquence and rhetorical excellence of its language, which is unparalleled and cannot be replicated.

Undoubtedly, individuals who consistently engage with this beauty will experience its impact. Engaging with the Qur'an can be initiated by reading it (tartil), followed by committing verses to memory (taḥfīz), comprehending the meaning of the read and memorized verses (tafsīr), and finally putting them into practice in one's life (al-'amal bihā). The nature of these four stages of interaction is structuralist-functional. In order to successfully remember the Koran, one needs possess proficient reading skills. Furthermore, committing them to memory will facilitate comprehension of the poems' contents. Subsequently, it can be implemented in accordance with the provided instructions.

Regrettably, not all Muslims can effortlessly navigate between these four levels of engagement. Most of them reached the tartil level, while a minor fraction were at the taḥfīz, tafsīr, and al-'amal bihā stages. Given the existing widespread availability of tahfiz programs in Indonesia, it is possible to enhance the degree of involvement. This negative outlook was reinforced once more as the increase of tahfiz programs was adversely correlated with the absence of Al-Qur'an interpretation centers.

This fact reflects that being a Ḥāfīz is much more rewarding than being a mufassir. This fact is also supported by religious arguments regarding the privileges of people who memorize the Qur'an: "yajī' al-Qur'ān yaum al-Qiyāmah fayaqūl ḥallihi fayulbas tāj al-karāmah..."<sup>3</sup> Meanwhile, for interpreters of the Qur'an, it is quite the opposite, "...man qāla fi al-Qur'ān bira'iyihi fal yatabawwa' maq'adahū min al-nār"<sup>4</sup> This has resulted in some Islamic communities not daring to interpret their holy books and preferring the safe route, by reading and memorizing them. In fact, the hadith text offends people who prioritize their desires in interpreting the Qur'an and do not rely on the formulation that has been determined.<sup>5</sup>

Undoubtedly, this threat is alarming for certain populations. In the event that the Muslim community is hesitant to interpret the Qur'an, how can it effectively serve

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<sup>3</sup> Abū 'Isā Muḥammad b. 'Isā al-Tirmīzī, *Sunan al- Tirmīzī* (Mesir: Syarikah Maktabah wa Mthba'ah Musthafa, 1975), J. 1, 458

<sup>4</sup> al-Tirmīzī, *Sunan al- Tirmīzī*, J. V, 199

<sup>5</sup> 'Abd al-Raḥīm Al-Mubārakfuri, *Tuḥfah al-Ahwazi bi Syarh Jāmi' al-Turmuḏi*, (Beirut: Dār al-Kutub al-'Ilmiyyah, t.t.), J. VIII, 224

as a guiding source for humans? Conversely, it is crucial to comprehend the regulations for reading the Koran in this context. The term "qā'idah" is synonymous with "al-asās" which refers to a foundation or pillar. Regarding terminology, the term "qā'idah" is defined as "*qadiyah kulliyah munṭabiqah 'alā jamī' juz' iyyātihā*" which means a thorough formulation that encompasses all its components. Some individuals also describe it as "*ḥukmun kulliyun yata'arraf bihā 'alā aḥkām juz' iyyah*" which means basic principles that help identify specific provisions. Nevertheless, it is not rare for situations to diverge from the established rules. Indeed, this is natural since it aligns with the inherent character of the rule, particularly in theoretical terms. Some academics contend that rules are provisions that can be universally applied to most of their components.<sup>6</sup>

Understanding the rules is one of the requirements for becoming an interpreter of the Qur'an. By definition, a mufassir is a person who has the capability to understand Allah's intentions in the Qur'an according to his abilities.<sup>7</sup> From this definition, there are two main keywords for being a mufassir, namely "having capability" and "according to ability." Having a capability means he has in-depth knowledge about it. There is no clear barometer for measuring this capability. Because, it has differences from the time of the Prophet Muḥammad to contemporary times today.

During the time of the Prophet, the companions were not given the authority to interpret the Quran. This was not because they lacked the ability, but because the Prophet himself held this authority. The verse "*wa anzalnā ilaika al-ḏikra litubayyina li al-nās mā nuzzila dewam wa la' allahum yatafakkarūn*" (Q.S. an-Naḥl: 44) supports this. Following the demise of the Prophet, the responsibility for this power was assumed by the companions. Undoubtedly, they possess the necessary expertise in this area. They resided with the Prophet at the time of the revelation and received direct instruction from him as the recipient of the revelation. Oftentimes, they serve

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<sup>6</sup> M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami Al-Qur'an* (Tangerang: Lentera Hati, 2013), 7-8

<sup>7</sup> Ḥusain b. 'Aly b. Ḥusain al-Ḥarby, *Qawā'id al-Tarjīḥ 'inda al-Mufasssirīn: Dirāsah Naẓariyyah Taṭbīqiyyah* (Riyād: Dār al-Qāsim, 1996), J. 1, 29

as the catalyst for the revelation of verses, as shown in the case of 'Umar b. al-Khaṭṭāb, which led to the revelation of Q.S. al-Maidah verse 90. Following the time of the Prophet and his companions, the ulama started the process of formulating the prerequisites for those aspiring to become interpreters of the Koran. An interpreter must possess a comprehensive understanding of the Qur'an (ulūm Al-Qur'ān), grasp the significance of zāhir and baṭin in the verse being translated, have extensive knowledge and comprehension, exhibit devotion to Allah, and engage in contemplation and introspection on the passage that they want to comprehend and interpret.<sup>8</sup>

This requirement has undergone slight additions in contemporary times. An interpreter must have the correct creed, be free from lust, be able to interpret the Qur'an with the Qur'an (tafsīr ayāt bi al-ayāt), interpret the Qur'an with hadith, see the interpretations of the companions and tabi'in, knows Arabic (balāghah, ma'āni, bayān and badī'), knows the sciences related to the Koran, and has a good and careful understanding.<sup>9</sup> Quraish Shihab believes that "these conditions are aimed at people who want to take new opinions based on their analysis of the verses of the Qur'an... these conditions also apply to people who want to interpret all verses in the Qur'an 'an."<sup>10</sup>

After mastering several of the conditions above, the next keyword is "according to his abilities or the field of knowledge he is involved in." This keyword refers to the style or approach used in understanding the Qur'an. It seems that this leads to subjectivity in the interpretation of the Qur'an. However, this cannot be completely avoided, because all mufassir are always bound by time and space. In other words, socio-cultural conditions, politics, psychological conditions, and field of expertise also influence the form of interpretation. This condition is called prior text by Amina Wadud.<sup>11</sup> This state of subjectivity is not only caused by the diverse knowledge of the

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<sup>8</sup> Badr al-Dīn Muḥammad Abd Allāh al-Zarkasyi, *al-Burhān fī Ulūm Al-Qur'ān* (Kairo: Maktabah Dār al-Turāṣ, t.t.), 153-156

<sup>9</sup> Mannā' Khalīl al-Qaṭṭān, *Mabāḥiṣ fī 'Ulūm al-Qur'ān*, (Kairo: Maktabah Waḥbah, 2000)

<sup>10</sup> Shihab, *Kaidah Tafsir*.

<sup>11</sup> Amina Wadud Muhsin, "Quran and Women" dalam Charles Kurzman, *Liberal Islam* (New York: Oxford University, 1998), 130

interpreter. But the form of the text and words in the Qur'an also allow for various interpretations.<sup>12</sup>

The plurality of interpretations of the Al-Qur'an may be observed through several factors. Firstly, the sources of interpretation include the Al-Qur'an itself, hadith, ijtihad, and the tabi'in. Additionally, there are subjective interpretations that stem from personal viewpoints and do not rely on direct quotations, unlike the first sort of interpretation. Furthermore, when composing their tafsir books, interpreters employ many techniques, including muqāran (comparison), tafsīr mauḍū'i (thematic), and tafsir tartīb muṣḥāfi (sequential from the first letter to the last). Thirdly, based on the level of intensity, some are ijmāly (comprehensive) and some are taḥlīly (analytical).

The variability observed in the interpretations or writings of the Al-Qur'an is a consequence of the lack of standardized regulations in the field of interpretation. Consequently, modern scholars have started to analyze the Qur'an in their own distinctive manner, some of which are seen as "unconventional" and "diverging" from the previously stated guidelines. Notable current interpretative characters in this context are Nasr Hamid Abu Zayd, Hassan Hanafi, Fatimma Mernissi, Amina Wadud, Abdullah Saeed, Fazlul Rahman, Muhammad Syahrur, and other more. The suggested study aims to employ a methodical approach in order to get a comprehensive interpretation, in line with the practices of medieval interpreters. They only provide a system that empowers the Muslim population to comprehend their sacred scripture. Although some of the people mentioned above are controversial, their bravery in reinterpreting the Koran to suit with the context of contemporary advancements is commendable.

The act of re-interpreting the Qur'an with bravery has the potential to make the Qur'an relevant and applicable in all times and places. If this is not true, then we must question the level of engagement the Muslim community has with its sacred scripture. Moreover, this lack of contact leads to the Koran becoming an exclusive text, accessible

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<sup>12</sup> Abdul Mustaqim, *Madzahibut Tafsir: Peta Metodologi Penafsiran Al-Qur'an* (Yogyakarta: Nun Pustaka, 2003), 12-13



only to a select group of individuals living in specific periods. However, the outcomes of their analysis may not necessarily provide a resolution to the challenges encountered by the Islamic community in the 21st century. This condition inevitably undermines the efficacy of the Qur'an as a comprehensive guidance for all humanity.

In order to ensure that the teachings and values of the Koran remain relevant and applicable to humanity, it is imperative that they undergo continuous reinterpretation. In order to interpret the Koran, it is essential to comprehend the phrases included inside it, as per my findings. What is the reason behind that? Words are the most basic and fundamental units of the Koran. In order to comprehend sentences and verses, as well as the connections between verses and other elements, it is imperative to grasp this fundamental unit. Based on this reasoning, I decided to delve more into the terminology of al-tarāduf in the Qur'an. Undoubtedly, this particular field of study has garnered significant interest among scholars specializing in the language of the Qur'an. One of the books is "al-Tarāduf fi al-Qur'ān: Bain al-Naẓriyyah wa al-Taṭbīq" by Muḥammad Nur al-Dīn al-Munajjad, which was released in 1997. The author of this book examines the ongoing discussion on al-Tarāduf fi al-Qur'ān, spanning from ancient to current periods. This book offers a comprehensive and unbiased study of many phrases that are regarded as synonymous, including *abun-wālid*, *atā-jā'a*, *ajr-šawāb-jaza'*, and numerous more. The author employed a linguistic methodology in composing this work, consulting many tafsir books and dictionaries.<sup>13</sup>

Apart from that, the book *al-Kitāb wa al-Qur'ān: Qirā'ah mu'aširah* by Muḥammad Syahrūr also discusses this theme. In contrast to al-Munajjad, Syahrūr analyzes lafaz which are synonymous with the tafsīr āyāt bi al-āyāt method and refuses to use *asbāb al-nuzūl*. In this book, the author analyzes sentences that are considered synonymous with no, such as the words *al-Qur'ān*, *al-Kitāb*, *al-Furqān*, *Sab'ul Mašāni*, *al-ẓikr* and so on.

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<sup>13</sup> Muḥammad Nur al-Dīn al-Munajjad, *al-Tarāduf fi al-Qur'ān: Bain al-Naẓriyyah wa al-Taṭbīq* (Damaskus: Dār al-Fikr, 1997)



Apart from the two works above, the *Ulūm Al-Qur'ān* books also discuss this theme a lot. Usually, they write in *bab al-wujūh wa al-naẓāir*. The discussion of *al-wujūh wa al-naẓāir* was started by Ibn al-'Imād in his book *Kasyf al-Sarāir fī Ma'na al-Wujūh wa al-Asybāh wa al-Naẓāir*. In this work, Ibn al-'Imād discusses the words of the Qur'an which have many meanings. Like the word *hudā* which has the meaning *al-bayān, dīn al-Islām, al-imān, al-dā'i, al-rural wa al-kutub, al-ma'rifah, al-rusyd, al-Qur'ān, al -taurāh, al-istirja' 'ind al-ma'ṣiyah, al-inkitā' 'an al-ḥujjah, al-tauḥīd, al-sunnah, al-iṣlāḥ, al-ilhām and al-taubah*.<sup>14</sup>

In contrast to previous researchers, I conducted an analysis of several vocabularies found in the Qur'an using three specific terms: synonyms, insynonyms, and asynonyms. By now, you have comprehended my stance in the ongoing dispute over the presence of synonymy in the lexicon of the Qur'an. I acknowledge the possibility of synonymy in the Al-Qur'an, but I do not entirely agree with the notion that every verse in the Al-Qur'an lacks synonyms entirely. Hence, I suggest the inclusion of the terms "insinom" and "asinonym" for the second and third terms, respectively. A comprehensive explanation of these concepts will be provided in the upcoming chapter.

During the execution of my scientific endeavor, I employed many scholarly procedures. To begin, I will elucidate the fundamental significance of a term in the Koran. For this task, I consulted many dictionaries including *Mu'jam Maqāyis al-Lughah* by Ibnu Faris, *Al-Mufradāt fī Gharīb al-Qur'ān* by Raghīb al-Aṣḥāḥ, *Encyclopedia of the Qur'an: Study of Vocabulary*, and various volumes on interpretation. Furthermore, I conducted a search to determine the total count of vocabulary terms included in the Koran. For this task, I use the book *Mu'jam Mufahras li Al-Fāz al-Qur'ān al-Karīm* authored by Muḥammad Fuād Abd Al-Bāqī. When conducting this task, the synonyms being referred to are terms that have the same structure and belong to the same category, like the term *'abdun*. Excluded from the proposed synonyms are terms such as *'abada, na'bud, or u'bud*. Next, I conducted an

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<sup>14</sup> Ibn al-'Imād, *Kasyf al-Asrār fī Ma'na al-Wujūh wa al-Asybāh wa al-Naẓāir*, (t.t. Muassasah Syabāb al-Jāmi'ah, t.th), 26

analysis of the terms that had been gathered and categorized them into synonyms, insynonyms, and asynonyms.

## Results and Discussion

### Synonymity, Insynonymity and Asynonymity

The synonym in Arabic is al-tarāduf which comes from three letters, rā', dal and fā' which have the meaning of something that follows something else behind it. The plural form is al-ruddāfiy which means successively. It is said jā'a al-qaum radāfiy (a group has arrived in unison). It is also called mutarādif, which means several pronunciations with one meaning. This is what differentiates it from musytarak which means one word with various meanings.<sup>15</sup> At the same time, Muslim experts don't agree on how to define words. Some say that Sibawaih is the information base for this part of the Arabic language. He broke the connection between how to say something in Arabic into three main parts. First, there are different ways to say words that have different meanings. Such as the words jalasa and ahaba. Second, one word that can mean more than one thing. For instance, ḍaraba can mean to hit or to tell a story. Third, different ways to say the same word. One example is inxalaqa and ḡahaba. People say that these three ideas are where the word "al-tarāduf" came from.<sup>16</sup>

According to Jalāl al-Dīn al-Suyūṭī, Fakhr al-Dīn al-Rāzi, and Mutaḍḍā al-Zabady, there are several pronunciations of al-tarāduf, but they all signify the same thing. There is a difference in meaning because words may be understood in two ways: by their content or by their character. In the Arabic phrase "al-saif al-ṣarim," meaning "a sharp sword," the first word denotes the material, while the second term denotes the nature. The terms al-insān, al-basyar, and al-nās all mean "human" and provide another illustration.

Unlike the three scholars mentioned above, Jurjani and Ibn al-'Imād hold the view that al-tarāduf may be translated into several meanings, making it the antonym of musytarak. The term al-kalām, for example, might imply al-kalām allaḡī kallama

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<sup>15</sup> Ibn Manḡūr, *Lisān al-'Arab* (Kairo: Dār al-Ma'rifah, t.th), 1625

<sup>16</sup> al-Munajjad, *al-Tarāduf...*, 30

Allāh, which is one of many possible interpretations of a single word. The verses *musā taklīma*, *al-waḥy*, *kalimāt Allāh*, *kalām al -makhluqīn 'ind al-maut*, and *al-imān min al-kuffār* are all about revelation, faith, and the utterances of animals as they die.<sup>17</sup>

The differences of opinion above are followed by differences of opinion regarding the existence of synonymy itself. Some agree that there is synonymy, others do not. For those who agree, they have several reasons. Universally, they think that how is it possible to explain the Qur'an using different language, such as explaining the words *lā raib fihi* with *lā syakka fihi*. If it is true, there is no synonymy in the Qur'an, then this scholar's explanation will be considered wrong.<sup>18</sup> This opinion is supported by Fakhr al-Dīn al-Rāzi, Imām Sibawaih, and Tāj al-Dīn al-Subky.

Meanwhile, the group that does not agree with the existence of synonymy (*'adam al-tarāduf*) is Abu al-Abbās al-Ṣa'laby. He stated that it is impossible for two different words to have the same meaning.<sup>19</sup> Apart from al-Ṣa'laby, Abu al-Ḥilāl al-Aṣḳary also stated that every name or word shows one meaning. If one name or word shows a meaning and can be understood, then the second word and third word become useless and become useless (*fudlah*). Apart from that, Quraish Shihab also denied the existence of synonymy in the Qur'an, he stated that there is not one word that has the same or different roots, that which has the same meaning there must be differences, a little or a lot.<sup>20</sup>

Modern linguists agree with the aforementioned three researchers that *tarāduf* indeed exist, but they disagree on whether terms with distinct phonetic spellings actually signify the same thing. Examples of terms with identical meanings but different usages include *ahlafa* and *aqsama*, which both indicate cursing but are used differently. Next, modern linguists establish limits for terms that are thought to be *tarāduf* based on what is happening in the field. One of the most important restrictions is that two words that sound identical (*tarāduf*) cannot be in the same linguistic

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<sup>17</sup> Ibn al-‘Imād, *Kasyf al-Asrār fī Ma’na al-Wujūh wa al-Asybāh wa al-Naẓāir*, 289

<sup>18</sup> Jalāl al-Dīn ‘Abd al-Raḥmān Al-Suyūṭy, *al-Muḏhir* (Kairo: Maktabah Dār al-Turās, t.th), 404

<sup>19</sup> ‘Abd al-Mālik b. Muḥammad Abū Maṣṣūr al-Ṣa'laby, *Majālis al-Tsa'lab*, (Kairo: Dār al-Mā'arif, t.th). Iskandar, “Kontroversi Kaidah Taraduf Dalam Al-Qur’an” dalam *Jurnal Semiotika: Kajian ilmu Al-Qur’an dan Tafsir*, vol. 01, No. 02, 2021, 135

<sup>20</sup> Shihab, *Kaidah Tafsir...*, 124

context. Because it develops in a separate culture and dialect, a language cannot be tarāduf. My name is Gue and I am from Indonesia. 'Gue' is a term from the Jakarta vernacular dialect, while 'saya' is a term from formal Indonesian.<sup>21</sup>

The topic of synonymy is strongly connected to al-wujūh and al-naẓāir in the study of Al-Qur'an vocabulary. In the Koran, al-wujūh is used interchangeably with another term with a different meaning. One word in one verse might have the same meaning (synonym) as another verse's word, even if the two verses employ distinct terms. This is called al-naẓāir. Although the sound of al-wujūh and al-naẓāir are same, the meanings of the two terms are distinct in brief Arabic.<sup>22</sup>

Scholars have many interpretations of synonymy in the Qur'an beyond these two terms: first, taukīd, which means to repeat the pronunciation. The two main types of taukīd are ma'nawi and taukīd lafzi. In the Qur'an, the verse wa jā'a Rabbuka wa al-malaku ṣaffan ṣaffan (Q.S. al-Fajr: 22) exemplifies taukīd lafzi. In this stanza, the terms Ṣaffan and Ṣaffan are seen as interchangeable. However, in the verse...likulli ja'alnā mingkum syir'atan wa minhājan (Q.S. al-Mā'idah: 48), the letter aṭaf is used to divide two syllables. Because the letter aṭaf connects both words, syir'ah and minhāj have the same meaning (synonym).

Secondly, per the hadith of Prophet Muhammad, "Indeed, this Al-Qur'an was revealed using seven letters, so read everything you find easy from (these seven letters)" applies to the revelation of the Qur'an. The letters in the hadith have a dialectic significance. Hence, the prophet stated that the Koran should be read in the most convenient vernacular. There can't be synonymy due to the variety of dialects since different people might use various words to mean the same thing. Thirdly, the presence of tasyābuh, or resemblance, between two or more vocabulary words is what causes them to be synonyms in the Qur'an.

Additional research into these three formulations is required. Considering that taukīd's meaning might vary. P jazā' al-iḥsān illa al-iḥsān, as Allah says in Surah al-Raḥmān: 60. One meaning of the word al-iḥsān is excellent deeds performed in this

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<sup>21</sup> Iskandar, "Kontroversi...", 136

<sup>22</sup> Shihab, *Kaidah Tafsir*..., 120

world, while another is a recompense for good deeds received in the hereafter. The two words signify distinct things, although sharing the same sound. Similarly, the seven letters (sab'ah aḥruf) are also mentioned. During the 'Uṣmān era, exclusive to the Quraysh dialect, this variation of dialects was exclusively used. At the same time, the last point is that tasyābuh is not a synonym but only comparable.

Academics who disagree with synonymy also have their reasons. One effect of the final Koranic text is that its words cannot be substituted, even if they have the same meaning. For instance, the phrase iqra' bi ism Allā allaḥi khalaqa cannot be used in lieu of iqra' bi ismi Rabbika allaḥi khalaq (Q.S. al-'Alaq: 1). Though Rabb and Allah mean the same thing. The second thing is that the order of the sentences determines the lexical order in the Qur'an. According to ṣalawāt in ḥāfiẓū 'ala ṣalawāt wa al-ṣalāt al-wuṣṭā... (Q.S. al-Baqarah: 238) and the verse ...walau lā daf' Allāh al-nās ba'dahum bi ba'd lahuḍḍimat ṣawāmi'u wa biya'un wa ṣalawāt wa masājid... (Q.S. al-Ḥajj: 40). The prayer session that starts with takbir and finishes with greetings is denoted by the first word ṣalawāt. In the meantime, the Jewish house of worship known as a synagogue is denoted by the second term ṣalawāt. It is from the connections between the phrases in the two poems that we derive this meaning.

Several contemporary scholars also share the same views as al-Ashfahani, including Abdurrahman al-Akk, Manna' Khalil alQaththan, and Bintu al-Syati'. Al-Akk believes that in the Qur'an there are no words that are the same unless they have different meanings and purposes.<sup>23</sup> Meanwhile, according to al-Qaththan, something that is considered a synonym (taraduf) in the Koran is not a synonym, such as lafadz al-khasyah, which has a deeper meaning than lafadz al-khauf.<sup>24</sup>

Furthermore, for Bintu al-Syati', the concept of taraduf in the Qur'an, like the concept of ziyadah in letters, invites questions from a bayani perspective, whether two words that have the same meaning imply that one of them no longer has meaning, or Why did God say two words that have the same meaning? Doesn't that show that the word is inefficient. If so, could it be that God said it. Therefore, from the start, Bintu

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<sup>23</sup> Khālīd 'Abd al-Raḥmān al-'Akk, *Uṣūl al-Tafsīr wa Qawā'iduh* (Beirūt: Dār al-Naf'i, 1986), 271

<sup>24</sup> al-Qaṭṭān, *Mabāḥiṣ...*, 194

al-Syati' rejected the concept of the letter ziyadah and the concept of synonymous meaning (taraduf), because such a concept would only reduce the I'jaz Bayani in the Qur'an.<sup>25</sup>

Given the available information. In my opinion, there are two types of sentences: those that are truly synonymous and those that appear to be synonymous but actually include distinctions (insynonymity and asynonymity). In the first section, the possibility of synonymy cannot be ruled out entirely. The reason behind this is that there are phrases that have the same meaning and sound, such the 77 occurrences of the term al-ṣalāh in the Qur'an. While the majority of the term denotes prayer in the fiqh sense (beginning with takbir and concluding with pleasantries), a little portion carries a distinct connotation. Part two focuses on insynonyms and asynonyms. They are also distinguished from antonym sentences by these two words, which are used in the Al-Qur'an to describe words with clearly distinct meanings, such as al-jin and al-ins.

In the meanwhile, insynonymity is a concept used to describe a Qur'anic vocabulary that shares the same root words and forms as most of the words, but has a distinct meaning. This applies to na'u al-ḥurūf, syakluhā, 'adaduhā, and tartibihā. In this study, insynonymity is defined as the occurrence of a term with a meaning distinct from its majority meaning, such as the word al-ṣalāh, which is often used to refer to prayer in the fiqh sense (beginning with takbir and concluding with greetings). Synonymy may have both broad and specific applications. Many passages make reference to this meaning, which is why it is labeled significant. In insynonymity, alternative possible interpretations are called minor meanings.

Perhaps some people in the field of balaghah view insynonymity as being equivalent to jinās tām. Jinās tām and insynonymity are closely related concepts, but they differ in several ways, which is why I must clarify: In the context of muḥassināt al-lafziyyah, which seeks to appreciate the beauty of words, jinās tām is included, although insynonymity is not. Simply said, the Al-Qur'an is very valuable as literature

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<sup>25</sup> Aisyah Abd al-Raḥmān Bintu Syāti', *al-I'jāz al-Bayān wa Masā'il Ibn al-Azraq*, (Kairo: Dār al-Ma'ārif, 1971), 219.

as it is God's message. As a result, no one can match the elegance of his words. Additionally, *jinās tām* places an emphasis on linguistic quality rather than quantity, which means that in this instance, the distinction is achieved. A term that deviates from its majority meaning yet has the same form is called an insynonym. In the study of the Qur'an, the distinction between insynonymity and *al-wujūh* is also present here.

Additionally, in contrast to insynonymity, *jinās tām* asserts that synonymity does not exist. One possible explanation is because the Qur'anic lexicon uses the same term many times to describe a minority, making the two meanings completely interchangeable. Similar to the term *nūr*, which is often understood to indicate light, it may also mean the Islamic faith when used in synonymy. This meaning is found in three distinct verses in the Al-Qur'an: Q.S. al-Taubah: 32, Q.S. al-Şaff: 8, and Q.S. al-Nūr: 35. Lastly, the *jinās tām* method will limit our knowledge to words with the same sound and distinct (partial) meanings, ignoring all the terms that might be considered synonyms or insynonyms.

Concurrently, when we talk about asynonymity, we're referring to terms that are functionally equal yet visually distinct. There are two types of synonymy based on their character: (1) Words like *maşal* and *mişl* have the same origin but are pronounced differently. (2) despite a distinct origin, the term's meaning is comparable to the pronunciation under study; in fact, the two forms of the word are often understood interchangeably. Despite having distinct origins and meanings, the terms *nūr* and *ḍiyā'* have the same meaning: light. 'Adam al-tarāduf' might be the phrase that some Qur'an scholars use to describe this word.

Terms like *şiyām* and *şaum*, which signify fasting, are selected as main terms in the Qur'an according to the frequency with which they appear for certain meanings. Since it appears more frequently in the Qur'an than the word *şaum*, the term *şiyām* is selected as the major one. Both "majority" and "minority" derive from this root word. According to several verses in the Quran, including 183, 187 (mentioned twice), and 196 (second word), as well as verses 92 in the Quran, 89 and 95 in the Quran, and 4 in the Quran, as well as verses in the Quran and al-Nisā' and al-Mā'idah. Although the first word in Q.S. al-Baqarah: 196 is *şiyām*, the minor meaning is ramadhan. as it



consists of a single word with two distinct meanings. If there are more than one, we will delve deeper into determining which meaning is more significant in terms of synonymy.

In addition to the formation of majority and minority meanings (insynonymity), key words often have comparable meanings that are commonly understood similarly despite their differences (asynonymity). The term *ṣaum* is the asynonym of the primary word *ṣiyām* in this situation. Only in Q.S. Maryam: 26 does this term appear again in the Qur'an. More information on the word *ṣiyām* will be provided in the future chapter, but it signifies to not talk for a whole day.

### **Examples of Synonymy, Insynonymity and Asynonymity in the Qur'an** ***Ṣiyām (Fasting)***

This term is derived from the Japanese word *Öawama*, meaning to abstain from any action, be it eating, talking, or walking. A second definition of this term is a peaceful breeze during midday. In nine different verses across the Qur'an, this term appears: in Surah al-Baqarah: 183, in Surah al-Baqarah: 187 (mentioned twice), in Surah al-Nisā': 92, in Surah al-Mā'idah: 89 and 95, and in Surah al-Mujādilah: 4. During the periods mentioned in these verses, it is very important not to eat, drink, or have sexual relations. Take the word *ṣiyām* from Surah al-Baqarah: 183 as an example.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who believe, fasting is prescribed for you as it was prescribed for those before you so that you may become pious.

The word *ṣiyām* in Q.S. al-Baqarah: 187 is the only one where the meanings of the other eight *ṣiyām* terms do not coincide. The term *ṣiyām* appears twice in this stanza. Since it refers to the month of Ramadan, the initial word *ṣiyām* has a limited range of possible meanings (insynonymity). The second term, *ṣiyām*, is usually used interchangeably with the first word and has the same meaning. Words like *ṣiyām* and *ṣaum* are asynonymous. The Qur'an only uses this term once, in Q.S. Maryam: 26: "If you see a human being, then say: "Indeed, I have vowed to fast for God, the Most Gracious, so I will not speak to any human being this day." Using this term all day

is to not say a thing. Reason being, he was falsely accused by his own people of being an adulterer and so having children. Consequently, Allah commanded Maryam to be silent for a whole day. Prophet 'Isā was born into her family, and if her people wanted to speak to him, she was instructed to allow them. So far, it has been observed that not every instance of ṣīyām in the Al-Qur'an can be understood as fasting in the context of fiqh, since it may also be understood as Ramadan due to anonymity. At the same time, the term ṣaum, meaning to abstain from speaking, is similarly derived from the word ṣīyām, so the two words are synonymous.

### ***Rebellious Wife (Imra'ah)***

One variant of the term imru'un is imra'ah, which is derived from mu'annaṣ. It is interesting to note that her name is spelled as tā' maftūḥah when it is combined with her husband's name, but as tā' marbūtah when it is not. This word is repeated 23 times in the Koran, namely Q.S. Āli 'Imrān: 35, and 40, Q.S. al-Nisā': 12 and 128, Q.S. al-A'rāf: 83, Q.S. Hūd: 71, and 81, Q.S. Yūsuf: 21, 30, 51, Q.S. al-Hijr: 60, Q.S. Maryam: 5, Q.S. al-Naml: 23, and 57, Q.S. al-Qaṣaṣ: 9, Q.S. al-Ankabūt: 32 and 33, Q.S. al-Aḥzāb: 50, Q.S. al-Zāriyāt: 29, Q.S. al-Taḥrīm: 10 (mentioned twice), and 11, Q.S. al-Lahab: 4.

The majority of the meaning is a wife who is disobedient to Allah (disobedient), such as the wife of the Prophet Lūṭ (Q.S. al-A'rāf: 83, Q.S. Hūd: 81, Q.S. al-Hijr: 60, Q.S. al-Naml: 57, Q.S. al-Ankabūt : 32 and 33, Q.S. al-Taḥrīm: 10), wife of al-Azīz, ruler of Egypt (Q.S. Yūsuf: 21, 30, 51), Wife of the Prophet Nūḥ (Q.S. al-Taḥrīm: 10), and wife of Abū Lahab (Q.S. al -Lahab: 4). The terms imra'ah and "disobedient wife" are interchangeable in these passages.

The word "imra'ah" is synonymous with a good wife, as seen in the accounts of the Prophet Zakariyya's wife (Q.S. Āli 'Imrān: 40 and Q.S. Maryam: 5), the Prophet Ibrāhīm's wife (Q.S. al-zāriyāt: 29 and Q.S. Hūd: 71), Imrān's wife (Q.S. Āli 'Imrān: 35), and Fir'aun's wife (Q.S. al-Qaṣaṣ: 9 and Q.S. al-Taḥrīm: 11). In addition to this understanding, the word's insynonymy is aimed against spouses or women in general (Q.S. Āli 'Imrān: 35, and 40, Q.S. al-Nisā': 12 and 128 Q.S. al-Aḥzāb: 50).

At the same time, al-Zauj is another name for this term. The letters za', waw, and jim form this word. The words jāza-yajūz-jauz have this masdar form. The underlying meaning of this term is both "friend" and "al-qarīn," which are Arabic words. The Arabic saying goes something like, "al-zauj li al-rajul imra'atuh wa hiya jauzātuh" (my wife is my male buddy). This word's antonyms are "solitude" (al-fard) and "single" (watr).

This word appears 16 times in the Qur'an, including in surahs al-Baqarah (35, 102, and 230), surah al-Nisā' (1, 20; mentioned twice), surah al-A'rāf (19, and 189), surah ʿāhā (117), surah al-Anbiyā' (90), surah al-Ḥajj (5, Q.S. al-Syu'arā': 7, Q.S. Luqman (10, Q.S. al-Aḥzāb 37), surah al-Zumar (6, and surah Qāf 7). The phrases zaujain, zaujān, azwāj, and zawwajnāhum are not among those that have been gathered; instead, they are all mufrād. Partners, whether human or otherwise, can be described with this term. As for the first kind, it is clear from Qur'an S. al-Baqarah: 35 that the term zaujuka means the spouse of the Prophet Adam: "And We said: "O Adam, stay in this paradise for you and your wife, and eat from it plenty of good things wherever you like, and do not approach this tree, which will cause you to be one of the wrongdoers"

Meaningful words like this can also be seen in Q.S. al-Baqarah: 102, 230, Q.S. al-Nisā': 1, 20 (mentioned twice), Q.S. al-A'rāf: 19 and 189, Q.S. Ṭāhā: 117, Q.S. al-Anbiyā': 90, Q.S. al-Aḥzāb: 37, and Q.S. al-Zumar: 6. Meanwhile, the meaning of a partner for non-humans can be seen in Q.S. al-Ḥajj: 5, Q.S. al-Syu'arā': 7, Q.S. Luqmān: 10 and Q.S. Qaf: 7: "And We spread out the earth and placed on it solid mountains and We grew on it all kinds of plants that were beautiful to the eye"

In the context of human relationships, the term zauj means "partner," making it equivalent to the word imra'ah. But there's an issue if it's taken at face value as a synonym: the Prophet Zakariyya referred to his wife as imraah before they had children (Q.S. Maryam: 5), but after she gave birth, he used the word zauj (Q.S. al-Anbiyā': 90). It would appear that the name zauj is reserved for couples that are extremely amicable and have a common worldview, in contrast to the more contentious imraah. In such case, the terms zauj and imra'ah are not interchangeable.

In addition, the data shown above clearly show that *zauj* is the more prevalent term compared to *imra'ah*. *Zauj* has dual meanings: first, as a man's spouse (read: wife), and second, as a plant's mate. The term "*imra'ah*" refers only to marriages between human beings, regardless of their religious affiliation. This highlights the role of *zauj*, which is the same as *imra'ah*.

## Conclusion

Words in the Al-Qur'an that have the same root and forms but have different meanings are referred to as insynonymity. Asynonymity is the same as words that appear identical but have different meanings; it applies to *na'u al-ḥurūf*, *syakluhā*, *'adaduhā*, and *tartibihā* as well. One kind of synonymy is when the two words have the same meaning but distinct pronunciations, as the terms *maṣāl* and *miṣl*. The term's meaning is similar to the pronunciation being examined, and in reality, the word is often perceived the same, even if its origin is different. They both signify light, similar to the terms *nūr* and *ḍiyā'*, while having different meanings and origins. '*Adam al-tarāduf*' might be the phrase that certain Qur'an scholars use to describe this concept.

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