

## **The Construction of Tarāduf between Khauf and Khasyah in the Qur'an: A Semantic Analysis and Its Interpretative Implications**

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### **Abstract**

This study examines the construction of al-tarāduf between the words khauf and khasyah in the Qur'an through semantic analysis and its implications for interpretation. Both words are often translated as "fear," yet they possess different nuances of meaning when analyzed contextually. This research aims to explore the meanings of khauf and khasyah, analyze their usage in Qur'anic verses, and identify the interpretive implications arising from the differences between the two terms. This study employs a qualitative method with a library research approach by examining classical and contemporary tafsir literature as well as linguistic studies related to Qur'anic semantics. The findings indicate that khauf refers more to general fear arising from perceived danger or threat, whereas khasyah denotes fear rooted in knowledge, reverence, and awareness of the greatness of Allah. These differences demonstrate that the Qur'an does not use synonymous words randomly, but rather places each word according to its semantic and contextual function. Therefore, understanding the distinction between khauf and khasyah is important in order to avoid simplification of meaning and to strengthen accuracy in interpreting Qur'anic verses.

**Keywords:** : Al-Tarāduf, Khauf, Khasyah, Semantics, Tafsir, Qur'an

### **A. Introduction**

The Qur'an was revealed in Arabic, a language characterized by a rich semantic structure and profound linguistic expression. The beauty of the Qur'anic language lies not only in its *balāghah* (rhetorical eloquence) and sentence structure, but also in its precise choice of words according to the context of each verse. Every word in the Qur'an is believed to possess a specific function and purpose, and therefore cannot be understood merely through its general translation. Consequently, an understanding of linguistic aspects constitutes an essential

component in the study of *Uṣūl al-Tafsīr*.<sup>1</sup> One of the important discussions in Qur'anic linguistic studies is *al-tarāduf* (synonymy). In general, *al-tarāduf* refers to the existence of two or more words that share the same or nearly identical meanings. However, Muslim scholars have differed regarding the existence of synonymy in the Qur'an.<sup>2</sup> Some scholars acknowledge the presence of *tarāduf* within certain limits, whereas others reject the notion of absolute synonymy and maintain that every expression in the Qur'an possesses its own distinctive meaning.

Among the expressions frequently regarded as synonymous in the Qur'an are the words *khauf* (خوف) and *khasyah* (خشية). Both are commonly translated as “fear.” However, a more in-depth analysis reveals that the two terms exhibit significant semantic differences. The word *khauf* generally denotes fear of something expected to bring harm, whereas *khasyah* is associated with fear arising from knowledge, reverence, and awareness of the greatness of the object feared.<sup>3</sup>

The different usage of these two expressions can be observed in various Qur'anic verses. In several verses, the term *khasyah* is specifically employed to describe the fear of Allah possessed by the scholars (*‘ulamā’*), whereas *khauf* is used in the context of general human fear toward threats, calamities, or particular circumstances. This indicates that the Qur'an employs each expression with remarkable precision and not merely as a form of linguistic variation.

The study of *khauf* and *khasyah* is important because it is directly related to the accuracy of understanding the meanings of Qur'anic verses. Misunderstanding the distinction between the two terms may affect the interpretation of the verses as a whole. Therefore, this study seeks to examine the construction of *tarāduf* between the words *khauf* and *khasyah* in the Qur'an through semantic and exegetical approaches, in order to provide a more precise understanding of the use of these two expressions.

Studies on *al-tarāduf* in the Qur'an have been widely discussed in various scholarly articles employing diverse approaches. Several previous studies relevant to this topic include, first, the article by Najah Qomariah and Radiatun Nazwa entitled “*Taraduf (Synonymy) in the Qur'an*,” which discusses the concept of *tarāduf* by presenting several expressions considered to share similar meanings in the Qur'an. This study tends to emphasize the existence of synonymy within certain limits and demonstrates that some words may substitute for one another in specific contexts.

Second, Iskandar's study entitled “*The Controversy of the Principle of Tarāduf in the Qur'an*” specifically examines the differing scholarly opinions regarding the existence of *tarāduf* in the Qur'an. This article highlights the two major groups: those who accept and those who reject synonymy. Its primary focus lies in the theoretical debate, thus providing a clear overview of the positions adopted by each group of scholars.

Third, the article entitled “*The School of Synonymy (Al-Tarāduf) in ‘Ulūm al-Qur'an*” by Fata et al. discusses the various intellectual trends concerning the concept of *tarāduf*. This study emphasizes the existence of different schools of thought regarding synonymy, ranging from those that broadly accept it to those that strictly

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<sup>1</sup> Ainun Salida and Zulpina, “Keistimewaan Bahasa Arab Sebagai Bahasa Al-Quran Dan Ijtihadiyyah,” *SATHAR: Jurnal Pendidikan Bahasa Dan Sastra Arab*, Vol 1, no. 1 (2023): h. 24.

<sup>2</sup> Iskandar, “Kontroversi Kaidah Taraduf Dalam Al-Qur'an,” *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir*, Vol 1, no. 2 (2021): h. 133–135, <https://doi.org/10.19109/jsq.v1i2.10164>.

<sup>3</sup> Ahmad Fawaid, “Kaidah Mutarādif Al-Alfāz Dalam Al-Qur'an,” *Keilmuan Tafsir Hadist* Vol 5, no. 1 (2015): h. 150–152.

reject it. The study contributes significantly to mapping the positions of Muslim scholars on this issue.

Fourth, Annisa's article entitled “*Semiotic Analysis: The Synonymy of the Words Ghadab and Ghaiza in the Qur'an*” examines synonymy from a semiotic perspective, focusing on two words with closely related meanings, namely *ghadab* and *ghaiza*. The study demonstrates that although these two words are often considered synonymous, semantic differences emerge based on the contexts in which they are used in the verses.

Fifth, the article by Mukhlis and Hidayat entitled “*Definition and Scope of Musytarak al-Lafzī, Ta'addud al-Ma'nā, and Tarāduf in the Study of Semantics (‘Ilm al-Dalālah)*” discusses *tarāduf* in relation to other concepts within Arabic semantics. This study provides a basic understanding of the position of *tarāduf* within semantic studies. However, its discussion remains general and is not specifically directed toward analyzing word usage in the Qur'an. Therefore, the present study differs by focusing more specifically on the Qur'anic context and its interpretative implications.

Based on these previous studies, it can be observed that research on *al-tarāduf* has tended to separate conceptual and applied approaches. Therefore, the present study seeks to integrate both dimensions by presenting a discussion encompassing the basic concepts, types of *tarāduf*, factors contributing to its emergence, scholarly views, as well as an analysis of examples found in the Qur'an along with their interpretations in a more systematic manner.

## B. Literature Review

This study is grounded in several theories and concepts that serve as the foundation for analyzing the construction of *tarāduf* between the words *khauf* and *khasyah* in the Qur'an. The theoretical framework employed encompasses Arabic semantic theory (*‘ilm al-dalālah*), the concept of *al-tarāduf* in Qur'anic linguistic studies, the theory of *furūq al-lughawiyah*, and the contextual meaning approach (*siyāq*).

### 1. Arabic Semantic Theory (*‘Ilm al-Dalālah*)

Semantics, known in Arabic linguistic studies as *‘ilm al-dalālah*, is a branch of linguistics specifically concerned with the study of word meanings and the relationships among meanings within a language. Ahmad Mukhtar Umar defines *‘ilm al-dalālah* as the science of meaning, namely the discipline that examines the conditions that must be fulfilled by a linguistic symbol in order to convey a particular meaning.<sup>4</sup> In the context of Qur'anic studies, semantics is of great importance because it is directly related to the accurate understanding of each expression, considering that Arabic, as the language of the Qur'an, possesses rich and highly nuanced meanings.<sup>5</sup> In this study, semantic theory serves as the primary analytical tool for systematically examining the semantic distinctions between *khauf* and *khasyah*.

### 2. The Concept of *Al-Tarāduf* in Arabic Linguistics and *Uṣūl al-Tafsīr*

*Al-tarāduf* constitutes one of the important concepts in Arabic linguistic studies and is closely related to *‘ilm al-dalālah*. Terminologically, *al-tarāduf* refers to the existence of two or more expressions that share the same or nearly identical

<sup>4</sup> Ahmad Mukhtar Umar, *Ilm Al-Dalalah* (Kairo:‘Alam al-Kutub, 1998), h. 11.

<sup>5</sup> M. Hasbi Mukhlis and Nandang Sarip Hidayat, “Pengertian Dan Ruang Lingkup Musytaraq Al Lafzi, Ta’addud Al Ma’na Serta Taraduf Dalam Kajian Ilmu Dalalah,” *Journal of Practice Learning and Educational Development*, Vol 4, no. 4 (2024): h. 338.

meanings within a language.<sup>6</sup> In the context of the Qur'an, this concept has been a subject of debate among Muslim scholars because it raises the question of whether each expression in the Qur'an possesses a completely unique meaning.<sup>7</sup>

As a theoretical framework, *al-tarāduf* in this study is understood not as absolute synonymy, but rather as semantic proximity (*taqārub al-ma'nā*) that still preserves differences in nuance and contextual usage. This perspective serves as the basis for analyzing the relationship between *khauf* and *khasyah* without concluding that the two terms are entirely identical in meaning.

### 3. The Theory of *Furūq al-Lughawiyah*

The theory of *furūq al-lughawiyah*, or semantic distinctions between linguistic expressions, represents an approach in Arabic linguistics that specifically addresses differences in meaning among words that appear synonymous. This theory was systematically developed by Abū Hilāl al-ʿAskarī in his work *Al-Furūq al-Lughawiyah*, in which he demonstrates that every expression in Arabic possesses its own distinctive semantic characteristics that cannot be equated absolutely with those of other expressions.<sup>8</sup> In this study, the theory of *furūq al-lughawiyah* provides the foundation for uncovering the subtle yet significant semantic differences between *khauf* and *khasyah*, thereby allowing the distinctive meanings of each term to be identified more precisely.

### 4. The Contextual Meaning Approach (*Siyāq*)

The contextual meaning approach, or *siyāq*, is one of the methods employed in Qur'anic semantic studies to understand the meaning of an expression based on the context of the sentence and the verse in which it appears. According to al-Rāghib al-Iṣfahānī, the meaning of an expression in the Qur'an cannot be understood independently of its context, since it is the context that determines the intended meaning accurately.<sup>9</sup> This contextual analysis is highly relevant to the study of *khauf* and *khasyah*, considering that the semantic distinctions between the two terms are not always evident at the lexical level alone, but often become apparent only when analyzed within the broader context of the verse as a whole.<sup>10</sup>

## C. Method

This study employs a qualitative approach using library research, namely research conducted through the examination of various literature related to the research topic. The data sources used in this study were obtained from Qur'anic commentaries (*tafsīr*), works on *ʿUlūm al-Qur'an*, studies on *ʿilm al-dalālah*, and scholarly articles related to the concepts of *al-tarāduf* and Qur'anic semantics.

Data collection was carried out through documentation techniques by collecting, reading, and analyzing various references relevant to the research topic. The collected data were subsequently analyzed using the descriptive-analytical

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<sup>6</sup> Ahmad Fawaid, "Kaidah Mutarādif Al-Alfāz Dalam Al-Qur'an," *Keilmuan Tafsir Hadist Vol 5*, no. 1 (2015): h. 143–144.

<sup>7</sup> Iskandar, "Kontroversi Kaidah Taraduf Dalam Al-Qur'an," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir*, Vol 1, no. 2 (2021): h. 131–132.

<sup>8</sup> Abu Hilal Al-Askarī, *Al-Furūq Al-Lughawiyah* (Beirut: Dār al-Kitāb al-ʿArabī, 1980), h. 11–15.

<sup>9</sup> Wahyuni Shifatur Rahmah, "Pemikiran Al-Raghib Al-Asfahani Tentang Al-Qur'an, Tafsir Dan Ta'wil," *Jurnal Cakrawala: Studi Manajemen Pendidikan Islam Dan Studi*, Vol 4, no. 2 (2020): h. 182–183.

<sup>10</sup> Eva Iryani and Sentia Marrienlie, "Analisis Semantik Makna Kontekstual Kata Wali Dan Auliyā' Dalam Al-Qur'an Surah An-Nisa," *AD-DHUHA: Jurnal Pendidikan Bahasa Arab Dan Budaya Islam*, Vol 1, no. 1 (2020): h. 44–45.

method, namely by describing the usage of the words *khauf* and *khasyah* in the Qur'an and then analyzing them to identify their semantic differences, contexts of usage, and interpretative implications.

## D. Results and Discussion

### Definition of *Khauf* and *Khasyah*

Linguistically, the word *khauf* (خوف) is derived from the root *khāfa–yakhāfu–khawfan*, which means fear or anxiety regarding something expected to bring harm. In *Muʿjam Maqāyīs al-Lughah*, *khauf* is described as a feeling of fear caused by a threat or something undesirable. Meanwhile, the word *khasyah* (خشية) is derived from the root *khashiya–yakhshā–khashyatan*, which denotes fear accompanied by reverence and knowledge of the object feared. Therefore, *khasyah* conveys a deeper meaning than *khauf*.<sup>11</sup>

In Qur'anic semantic studies, both terms signify fear, yet they differ in terms of their causes and emotional intensity. The word *khauf* is generally used to refer to fear arising from threats or dangers, whereas *khasyah* denotes fear that stems from knowledge and awareness of the greatness of Allah.

### Semantic Differences between *Khauf* and *Khasyah*

To identify the semantic differences between *khauf* and *khasyah* more precisely, these two expressions should be situated within the same semantic field (*al-ḥaqīq al-dalāli*), namely the field of “fear,” and then analyzed based on their syntagmatic relations in the Qur'an. Syntagmatic relations refer to the relationship between a lexical item and the words that accompany it within the context of a verse. These relations demonstrate consistent and distinct patterns in the usage of *khauf* and *khasyah*.<sup>12</sup>

In the Qur'an, the word *khauf* consistently occurs alongside objects that are material and perceptible, such as *al-jūʿ* (hunger) in Q.S. al-Baqarah [2]: 155, *al-ʿaduww* (enemy) in Q.S. Āli ʿImrān [3]: 175, and concern for one's descendants in Q.S. al-Nisāʾ [4]: 9. This syntagmatic pattern indicates that *khauf* is semantically associated with threats originating from external and empirical realities. In contrast, the word *khasyah* consistently appears alongside terms related to cognitive and spiritual dimensions, such as *al-ʿilm* (knowledge) in Q.S. Fāṭir [35]: 28 and *al-ghayb* (the unseen) in Q.S. al-Anbiyāʾ [21]: 49. This pattern of association is never found in the usage of *khauf*, suggesting that the syntagmatic relations of these two terms do not overlap (*ghayr mutadākhillah*).

Based on this syntagmatic analysis, two distinguishing characteristics can be formulated to differentiate the two expressions semantically. First, with regard to the nature of the object feared, *khauf* is oriented toward concrete and empirical objects, whereas *khasyah* is directed toward transcendent realities that require profound understanding to be recognized. Second, with regard to the involvement of the subject, *khauf* does not require any particular cognitive capacity and therefore can be experienced by anyone. In contrast, *khasyah* presupposes knowledge as a prerequisite for the emergence of such fear, as emphasized in Q.S. Fāṭir [35]: 28, which states that only those who possess knowledge truly experience *khasyah* toward Allah. Thus, semantically, *khauf* and *khasyah* do not occupy identical

<sup>11</sup> Ahmad Ibn Fāris Al-Qazwīn, *Muʿjam Maqāyīs Al-Lughah*, 1994, 371.

<sup>12</sup> Kasmin, “Studi Asinonimitas Kata Khauf Dan Khasyyah Dalam QS. Al-Baqarah” (Institut Agama Islam Negeri Kendari, 2023), 70.

positions within the semantic field of “fear,” despite their close relationship. Rather, they constitute two distinct subfields of meaning based on their respective syntagmatic relations: *khauf* as fear grounded in empirical threats, and *khasyah* as fear rooted in epistemic awareness.<sup>13</sup>

### Types of *Al-Tarāduf* in the Qur'an

In Qur'anic linguistic studies, *al-tarāduf* is not understood as a single, uniform concept but rather as a phenomenon with several forms or levels. This diversity stems from the differences among scholars regarding the extent to which semantic equivalence may exist between lexical items. For ease of understanding, the types of *al-tarāduf* in the Qur'an may be classified as follows:

#### 1. *Tarāduf Tām* (Absolute Synonymy)

*Tarāduf tām* refers to two or more expressions that possess completely identical meanings without any semantic distinction. However, the existence of this type in the Qur'an is hardly acknowledged by the majority of Muslim scholars. They argue that every expression in the Qur'an possesses its own specific meaning and function according to its context of usage. Therefore, examples of absolute synonymy are difficult to identify in the Qur'an. A frequently cited illustration in Arabic linguistics is the words *jalasa* (جلس) and *qa'ada* (قعد), both of which mean “to sit.”<sup>14</sup>

#### 2. *Tarāduf Nāqiṣ* (Partial Synonymy)

*Tarāduf nāqiṣ* represents the form of synonymy most frequently found in the Qur'an. It denotes a general similarity of meaning while preserving the distinctive semantic characteristics of each expression according to its context. One example is the words *qalb* (قلب) and *fu'ād* (فؤاد), both of which signify “heart.” The word *qalb* appears in the verse:

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

“They have hearts with which they do not understand.” (Q.S. al-A'rāf [7]: 179).

Meanwhile, the word *fu'ād* is employed in the verse:

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا

“And the heart of Moses' mother became empty [with anxiety].” (Q.S. al-Qaṣaṣ [28]: 10).

Although both terms relate to the heart, their usage reveals differences in semantic nuance. The term *qalb* is more closely associated with understanding, reasoning, and consciousness, whereas *fu'ād* tends to denote inner feelings and profound emotions.<sup>15</sup> Thus, the semantic similarity between these expressions is not absolute but merely reflects semantic proximity within specific contexts.<sup>16</sup>

<sup>13</sup> Khoridah, “Studi Analisis Lafaz Khauf Dan Khasyiah Dalam Semantik Toshihiko Izutsu” (Institut Agama Islam Negeri Pontianak, 2025), 1–2.

<sup>14</sup> Fawaid, “Kaidah Mutarādif Al-Alfāz Dalam Al-Qur'an,”... h. 145.

<sup>15</sup> Muh Fuad Abror, “Sinonimitas Dalam Al-Qur'an: Analisis Semantik Kata Qalb Dan Fuad” (Universitas Muhammadiyah Surakarta, 2022), 4–5.

<sup>16</sup> Amrina Rasyada Kamaruzaman, Nur Aina Mardhiah Rahim et al., “Qalb, Shadr Dan Fuad: Satu Korelasi Mengikuti I'jaz Bayani Dan Tafsir Al-Quran,” *MJIS: Malaysian Journal For Islamic Student* 7, no. 2 (2023): 39–40, <https://journal.unisza.edu.my/mjis/index.php/mjis/article/view/227>.

### 3. *Tarāduf Siyāqī* (Contextual Synonymy)

*Tarāduf siyāqī* refers to semantic similarity that arises from a particular context. In this case, two expressions may appear synonymous when used in similar contexts, although each retains its own semantic nuances. An example is the words *ghaḍab* (غضب) and *ghaiẓ* (غَيْظ), both of which denote anger. The word *ghaḍab* is used in the verse:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“Not the path of those upon whom is Your wrath, nor of those who have gone astray.” (Q.S. al-Fātiḥah [1]: 7).

Meanwhile, the word *ghaiẓ* appears in the verse:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

“And those who restrain their anger and pardon others.” (Q.S. Āli ‘Imrān [3]: 134).

Although both *ghaḍab* and *ghaiẓ* convey the meaning of anger, semiotic analysis reveals significant differences in semantic nuance. There are contextual distinctions and varying degrees of intensity that differentiate the two expressions. Semiotic analysis indicates that *ghaḍab* describes an emotional condition that is difficult to eliminate, whereas *ghaiẓ* emphasizes an inner impulse that gives rise to deeper anger. The term *ghaḍab* is more oriented toward an enduring and strongly embedded state of anger, which is difficult to control. In contrast, *ghaiẓ* points to the internal causes of anger, such as resentment or hurt feelings, thereby indicating a higher level of intensity. Thus, when compared, *ghaiẓ* represents a degree of anger that is more intense than *ghaḍab*.<sup>17</sup>

### 4. *Tarāduf I‘tibārī* (Perspective-Based Synonymy)

*Tarāduf i‘tibārī* refers to semantic similarity that depends on a particular perspective. Two expressions may be regarded as synonymous in one aspect while differing in another. An example is the words *insān* (إنسان) and *bashar* (بشر), both of which refer to human beings. The word *insān* appears in the verse:

خُلِقَ الْإِنْسَانُ ضَعِيفًا

“Humankind was created weak.” (Q.S. al-Nisā’ [4]: 28).

Meanwhile, the word *bashar* occurs in the verse:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ

“Say, ‘I am only a human being like you, to whom revelation has been given.’” (Q.S. al-Kahf [18]: 110).

Although both terms refer to human beings, they emphasize different dimensions. The term *insān* highlights humanity in a broad sense, including psychological, moral, and ethical dimensions, as reflected in the attribute of weakness mentioned in the verse. In contrast, *bashar* emphasizes the physical and biological aspects of human beings, as employed to affirm that the Prophet Muhammad ﷺ shares the same bodily nature as other human beings.<sup>18</sup> Therefore, the semantic similarity between these two expressions is valid only from a certain perspective,

<sup>17</sup> Maryam Nur Annisa, “Analisis Semiotika: Taraduf Kata Ghadab Dan Ghaiza Dalam Al-Qur’an,” *Al-MUBARAK Jurnal Kajian Al-Quran & Tafsir* Vol 7, no. 1 (2022): h. 84–89.

<sup>18</sup> Islamiyah, “Manusia Dalam Perspektif Al-Qur’an,” *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 1 (2020): h. 43–48.

while each retains its own distinctive semantic characteristics according to its context of usage.

### **Scholarly Views on *Al-Tarāduf* in the Qur'an**

Muslim scholars have held divergent views concerning the existence of synonymy in the Qur'an. These differences are not merely theoretical but also have direct implications for the interpretation of Qur'anic verses. In general, scholarly opinions on *al-tarāduf* may be classified into three principal groups:

#### **1. Scholars Who Accept the Existence of *Al-Tarāduf***

Some scholars maintain that *al-tarāduf* exists in Arabic, including within the Qur'an. They argue that the richness of the Arabic language allows several expressions to convey the same meaning. Among those inclined to accept *tarāduf* is Jalāl al-Dīn al-Suyūṭī. In his work *Al-Itqān fī 'Ulūm al-Qur'an*, he explains that the existence of several expressions with similar meanings reflects the richness and breadth of the Arabic language.<sup>19</sup> This opinion is also supported by certain linguists who regard synonymy as a natural linguistic phenomenon. They point to several words in the Qur'an that may substitute for one another in certain contexts without causing substantial changes in meaning. Nevertheless, this group generally does not explicitly advocate absolute synonymy; rather, it recognizes the existence of semantic proximity among expressions.<sup>20</sup>

#### **2. Scholars Who Completely Reject *Al-Tarāduf***

The second group rejects the existence of *al-tarāduf* in the Qur'an altogether. They argue that every expression in the Qur'an possesses a specific meaning that cannot be replaced by another expression. The leading figure of this group is Ibn Taymiyyah, who asserts that no two expressions in the Qur'an are perfectly identical in meaning.<sup>21</sup> According to him, whenever two distinct expressions occur, there must necessarily be a semantic distinction, however subtle.

This view is reinforced by Ibn Qayyim al-Jawziyyah, who maintains that lexical differences in the Qur'an represent semantic perfection rather than mere stylistic variation.<sup>22</sup> Likewise, Abū Hilāl al-ʿAskarī, in his work *Al-Furūq al-Lughawiyah*, specifically discusses semantic distinctions among words considered synonymous and demonstrates that each expression possesses characteristics that cannot be fully equated with those of another.<sup>23</sup> This group proceeds from the assumption that the Qur'an, being the Word of Allah, exhibits perfect linguistic precision and therefore cannot contain unnecessary repetition of meaning.

#### **3. The Moderate Position**

The third group adopts a moderate approach by acknowledging semantic similarities among expressions while rejecting absolute synonymy. This position is embraced by many contemporary scholars. One of its representatives is al-Rāghib al-Iṣfahānī. In *Mufradāt Alfāz al-Qur'an*, he explains that words appearing synonymous actually possess semantic distinctions that can be discerned through contextual analysis.<sup>24</sup> This view is further supported by scholars who maintain that lexical variation in the Qur'an forms part of its beauty and semantic depth. Contemporary

<sup>19</sup> As-Suyuthi, *Terjemahan Al-Itqan Fi Ulumul Qur'an ('Ulum Al-Qur'an)*, h. 205–207.

<sup>20</sup> Badrus Samsul Fata and S. Mahmudah Noorhayati, "Mazhab Sinonimitas (*Al-Tarāduf*) Dalam 'Ulumul Qur'an," *Al-Fikrah*, Vol 2, no. 1 (2022): h. 27, <https://stai-binamadani.e-journal.id/Alfikrah>.

<sup>21</sup> Mariatul Qibtia, "Teori Dan Metodologi Pemahaman Hadis Tekstual Ibnu Taimiyah Dan Muhammad Nashiruddin Al-Albani," *SHAHIH: Jurnal Ilmu Kewahyuan*, Vol 8, no. 1 (2025): h. 100.

<sup>22</sup> Ibn Qayyim Al-Jawziyya, *Al-Fawā'id* (Beirut: Dār al-Ma'rifah, 2003), h. 89–91.

<sup>23</sup> Abu Hilal Al-Askarī, *Al-Furūq Al-Lughawiyah* (Beirut: Dār al-Kitāb al-'Arabī, 1980), h. 32–35.

<sup>24</sup> Rahmah, "Pemikiran Al-Raghib Al-Asfahani Tentang *Al-Qur'an*, Tafsir Dan Ta'wil," h. 184.

studies likewise conclude that debates regarding *tarāduf* are better understood as differences in degrees of meaning rather than disputes over the existence of meaning itself.<sup>25</sup>

#### 4. Comparative Analysis of Scholarly Opinions

Words regarded as synonymous in the Qur'an continue to exhibit semantic differences when analyzed contextually. The three approaches are founded upon different arguments. Scholars who accept *tarāduf* tend to approach it from a linguistic perspective, whereas those who reject it emphasize theological considerations and the perfection of Qur'anic language. The moderate group seeks to reconcile these perspectives by acknowledging general semantic similarities while maintaining specific semantic distinctions.<sup>26</sup>

In the context of exegesis, the moderate approach is more widely adopted because it maintains a balance between linguistic flexibility and semantic precision. It also facilitates deeper analysis of Qur'anic verses without reducing their meanings to simplistic equivalences.

#### 5. Implications of These Divergent Views for Qur'anic Interpretation

Differences of opinion concerning *al-tarāduf* have direct implications for methods of Qur'anic interpretation. If synonymy is understood absolutely, lexical differences in the Qur'an tend to be overlooked. Conversely, if synonymy is entirely rejected, every expression must be analyzed in detail to uncover its distinctive meaning. In practice, the moderate approach provides exegetes with the flexibility to understand the meanings of verses more accurately while preserving semantic precision. Therefore, understanding these debates is essential in the study of *Uṣūl al-Tafsīr*.

#### Causes of the Occurrence of Al-Tarāduf in the Qur'an

The discussion of *al-tarāduf* in the Qur'an cannot be separated from the factors underlying the emergence of semantic similarities among lexical items. Muslim scholars emphasize that this phenomenon does not occur by chance; rather, it constitutes an inherent characteristic of the Arabic language employed in the Qur'an. Therefore, understanding the causes of *al-tarāduf* is essential in order to avoid oversimplification of meanings in the process of interpretation.

##### 1. The Richness of the Arabic Language

Arabic is renowned for its vast lexical richness. A single meaning can often be expressed through several different words, although each possesses its own semantic nuance.<sup>27</sup> This lexical richness constitutes one of the primary factors contributing to the occurrence of *al-tarāduf*.<sup>28</sup>

The diversity of lexical expressions in Arabic does not necessarily indicate absolute semantic identity; rather, it frequently involves subtle distinctions (*furūq*

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<sup>25</sup> Iskandar, "Kontroversi Kaidah Taraduf Dalam Al-Qur'an," h. 136.

<sup>26</sup> Husnaini Muhammad Makhluḥ, Muammar Qadavi Umasugi et al, "Fenomena Al-Taraduf Dalam Bahasa Arab Dan Contohnya," *Educational Journal* 1, no. 2 (2026): h. 484.

<sup>27</sup> Arifin, Misbakhul et al., "Sabātu Ahruf: Redaksi , Dan Gambaran Sabātu Ahrūf Menurut Muhadisīn," *SINDA: Comprehensive Journal of Islamic Social Studies* 1, no. 1 (2021): h. 11.

<sup>28</sup> Mohamed Fathy, Mohamed Abdelgelil et al., "The Languages of the Arabs and Their Relationship to The Qiraat in The Interpretation of Ibn Ajiba," *International Journal of Academic Research in Business and Social Sciences* 11, no. 9 (September 23, 2021): 711, <https://doi.org/10.6007/IJARPED/v10-i3/11186>.

*khafiyah*).<sup>29</sup> This demonstrates that what appears to be synonymy is, in reality, a variation of expression serving particular semantic purposes.

## 2. Dialectal Differences among Arab Tribes (*Lahjah*)

The Qur'an was revealed within an Arab society characterized by diverse dialects. These dialectal variations among tribes gave rise to different lexical expressions referring to the same or nearly identical meanings.<sup>30</sup> As explained by scholars of *ʿUlūm al-Qurʿan*, this phenomenon is closely related to the concept of *sabʿatu aḥruf* (the seven modes of recitation), which reflects the linguistic flexibility of the Qur'an in accommodating dialectal differences.<sup>31</sup> Thus, the existence of several expressions that appear synonymous may be understood as part of the dialectal variations accommodated in the Qur'an. Nevertheless, such dialectal differences do not eliminate semantic distinctions, since each expression continues to be employed within a specific context.

## 3. Differences in Context (*Siyāq*) and Verse Structure

Context (*siyāq*) is a crucial factor in determining the meaning of an expression in the Qur'an. The same word may carry different meanings in different contexts, and conversely, different words may appear to convey similar meanings within a particular context. According to al-Rāghib al-Iṣfahānī, the meaning of a lexical item in the Qur'an cannot be understood independently of its context of usage.<sup>32</sup> Consequently, the impression of synonymy often arises from readings that fail to consider the context of the verse as a whole.<sup>33</sup> This observation is also supported by previous studies showing that the words *ghaḍab* and *ghaiḥ* appear synonymous only at a general level, yet exhibit distinct meanings when analyzed within the contexts of their respective verses.

## 4. The Purposes of *Balāghah* and the *Iʿjāz* of the Qur'an

The Qur'an functions not only as an informative text but also possesses highly sophisticated aesthetic and rhetorical dimensions. Variations in the use of seemingly synonymous expressions often serve several purposes:

- to reinforce meaning;
- to provide particular emphasis; and
- to create beauty in sentence structure.

According to al-Zarkashī, lexical variations in the Qur'an constitute part of its *iʿjāz* (miraculous nature), demonstrating the precision of word choice in accordance with its context.<sup>34</sup> Therefore, the use of different expressions should not be

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<sup>29</sup> M. Hasbi Mukhlis and Nandang Sarip Hidayat, "Pengertian Dan Ruang Lingkup Musytaraq Al Lafzi, Ta'addud Al Ma'na Serta Taraduf Dalam Kajian Ilmu Dalalah," *Journal of Practice Learning and Educational Development*, Vol 4, no. 4 (2024): h. 341, <https://doi.org/10.58737/jpled.v4i4.383>.

<sup>30</sup> Moch Taufiq Ridho Taufiq and Ahmad Hariyanto, "Konsep Sab'atu Aḥruf Dan Relasinya Dengan Qira'at Sab'ah: Tinjauan Sosio-Historis," *Mukaddimah: Jurnal Studi Islam* 9, no. 2 (December 31, 2024): 323, <https://doi.org/10.14421/mjsi.v9i2.3934>.

<sup>31</sup> As-Suyuthi, *Terjemahan Al-Itqan Fi Ulumul Qur'an ('Ulum Al-Qur'an)*, h. 197–200.

<sup>32</sup> Eva Iryani and Sentia Marrienlie, "Analisis Semantik Makna Kontekstual Kata Wali Dan Auliyā' Dalam Al-Qur'an Surah An-Nisa," *AD-DHUHA: Jurnal Pendidikan Bahasa Arab Dan Budaya Islam*, Vol 1, no. 1 (2020): h. 44–45.

<sup>33</sup> Rahmah, "Pemikiran Al-Raghib Al-Asfahani Tentang Al-Qur'an, Tafsir Dan Ta'wil,"... h. 182–185.

<sup>34</sup> Mia Fitriah Elkarimah, "Munasabah in the Perspective of Science of the Qur'an: Study of Al-Burhan Fi Ulumul Quran Works of Al-Zarkasyi (D. 749 H)," *Al-Risalah* 14, no. 1 (2023): h. 56–57, <https://doi.org/10.34005/alrisalah.v14i1.2209>.

regarded as unnecessary repetition, but rather as a manifestation of the beauty and semantic profundity of the Qur'an.<sup>35</sup>

### 5. Differences in Semantic Perspective (I'tibār al-Ma'nā)

A single meaning may be viewed from different perspectives and consequently expressed through different lexical items. In such cases, each expression highlights a particular aspect of the meaning. For example, the words *insān* and *bashar* both signify "human being," yet each emphasizes a distinct semantic focus. *Insān* is associated with the psychological and moral dimensions of human beings, whereas *bashar* emphasizes their physical aspect. This phenomenon demonstrates that *tarāduf* often arises from differences in semantic focus rather than from absolute identity of meaning.<sup>36</sup>

### Examples of Tarāduf between the Words Khauf and Khasyah in the Qur'an and Their Interpretations

#### I. The Word Khauf (خوف)

The word *khauf* in the Qur'an is employed in various contexts related to human fear of things considered capable of bringing harm, threats, punishment, or undesirable circumstances. Its usage indicates that fear constitutes a natural part of human disposition, arising when individuals confront situations beyond their control and capability. Therefore, the term *khauf* in the Qur'an is used not only in eschatological contexts but also in worldly circumstances such as warfare, famine, loss, and other forms of adversity.

In several verses, the word *khauf* is also used to describe the psychological condition of human beings who are filled with anxiety regarding the future. This indicates that the meaning of *khauf* is general in nature and encompasses various forms of fear, whether related to worldly affairs or matters of the Hereafter. According to M. Quraish Shihab, *khauf* fundamentally refers to fear of something that has not yet occurred but is anticipated to produce harmful consequences.<sup>37</sup> Therefore, the use of the term *khauf* in the Qur'an is often associated with threats or situations capable of generating anxiety. One of its occurrences is found in the following verse:

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Translation: "Then there will be no fear concerning them, nor will they grieve."  
(Q.S. al-Baqarah [2]: 38)

This verse refers to those who follow Allah's guidance and thereby attain peace and salvation. The word *khauf* in this verse signifies fear concerning what will be encountered in the future, particularly with regard to punishment and the life of the Hereafter. According to *Tafsīr Ibn Kathīr*, the absence of fear mentioned in the verse means that they will not fear what awaits them in the Hereafter because they have received Allah's assurance of salvation.<sup>38</sup>

Furthermore, the use of *khauf* in this verse demonstrates that fear is closely associated with the inner condition of human beings. When a person possesses faith and follows Allah's guidance, such fear can be transformed into tranquility. This

<sup>35</sup> As-Suyuthi, *Terjemahan Al-Itqan Fi Ulumil Qur'an ('Ulum Al-Qur'an)*, h. 659.

<sup>36</sup> Fawaid, "Kaidah Mutarādif Al-Alfāz Dalam Al-Qur'an," ..., h. 155.

<sup>37</sup> M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1996), h. 87.

<sup>38</sup> Alimam Abul Fida Isma'il Ibnu Kasir Addimasyqi, *Alimam Abul Fida Isma'il Ibnu Kasir Addimasyqi, Terjemah Tafsir Ibnu Katsir Juz 1*, Sinar Baru (Bandung, 2002), h. 120.

indicates that the Qur'an employs the term *khauf* to describe fear associated with human anxiety and apprehension concerning future consequences.<sup>39</sup>

Another example of the use of *khauf* is found in the following verse:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ

Translation: "And We will surely test you with something of fear, hunger, loss of wealth, lives, and fruits." (Q.S. al-Baqarah [2]: 155)

In this verse, the word *khauf* denotes human fear in the face of difficult situations and threats encountered in worldly life. Such fear may involve warfare, insecurity, or circumstances that endanger human existence. According to Wahbah al-Zuhaylī, the use of *khauf* in this verse indicates that fear constitutes one of the trials experienced by human beings as part of the process of life.<sup>40</sup>

The use of *khauf* in this verse further demonstrates that fear is not always regarded negatively in the Qur'an. Under certain circumstances, fear serves as a test of faith that cultivates patience and steadfastness.<sup>41</sup> Thus, the meaning of *khauf* in the Qur'an possesses a broad scope and is closely related to the emotional condition of human beings when confronting life's challenges. Another example appears in the following verse:

وَالْيَايَ فَارْهَبُونِ

Translation: "And fear only Me." (Q.S. al-Baqarah [2]: 40)

This verse indicates that human beings are commanded to fear Allah as an expression of obedience and awareness of His power. However, the fear emphasized in this verse relates more to fear of divine punishment and the consequences of human actions. For this reason, some scholars distinguish between *khauf* and *khasyah* in terms of the causes that give rise to such fear.

From the foregoing examples, it can be understood that the word *khauf* in the Qur'an is used to depict fear in a general sense, whether concerning worldly or eschatological matters. Its usage primarily emphasizes anxiety, apprehension, and fear of things expected to result in harm or suffering.

## 2. The Word *Khasyah* (خشية)

Unlike *khauf*, the word *khasyah* in the Qur'an conveys a more specific and profound meaning. Whereas *khauf* denotes fear in a general sense toward threats or dangers, *khasyah* signifies fear accompanied by reverence, respect, and knowledge concerning the object feared. Consequently, the use of *khasyah* in the Qur'an is frequently associated with those who possess profound knowledge and understanding of the greatness of Allah.

In Arabic linguistic studies, scholars explain that *khasyah* is not merely ordinary fear, but rather fear that arises from recognizing the greatness and power of that which is feared. The greater a person's knowledge of Allah, the stronger his or her sense of *khasyah*. This indicates that *khasyah* possesses a deeper spiritual dimension than *khauf*.

According to al-Rāghib al-Isfahānī in *Mufradāt Alfāz al-Qur'an*, *khasyah* is fear arising from knowledge of the greatness of the object feared.<sup>42</sup> Therefore, the term

<sup>39</sup> Alimam Abul Fida Isma'il Ibnu Kasir Addimasyqi, "Terjemah Tafsir Ibnu Katsir Surat An Najm" (Bandung, 2002), h. 120.

<sup>40</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Vol I (Damaskus: Dar al-fikr, 2003), h. 325.

<sup>41</sup> Aufa Dzakiyyah Rahmi, "Makna Khauf Dalam Al-Qur'an: Analisis Semiotika Charles Sanders Pierce," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 4, no. 1 (2024): h. 481–482.

<sup>42</sup> Ar-Rāghib Al-Isfahani, *Mufradat Alfaz Al-Qur'an* (Damaskus: Dār al-Qalam, 2009), h. 286.

*khasyah* in the Qur'an is frequently employed in contexts related to piety, faith, and reverence toward Allah. Its usage further indicates that fear in Islam is not always negative, but may constitute a sign of profound faith and perfected knowledge.

As Allah says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Translation: "Indeed, among His servants, only those who possess knowledge truly fear Allah." (Q.S. Fāṭir [35]: 28)

This verse demonstrates the close relationship between knowledge and *khasyah* toward Allah. Those who understand the greatness of Allah's creation, comprehend His signs, and know His attributes will possess a deeper fear of Him. Therefore, the Qur'an specifically identifies the scholars as those who possess *khasyah*. According to M. Quraish Shihab in *Tafsīr al-Miṣbāḥ*, the use of the word *khasyah* in this verse signifies fear arising from profound knowledge and recognition of Allah rather than mere fear of His punishment. Thus, the verse indicates that the greater one's knowledge, the greater should be one's fear and reverence toward Allah. Moreover, the use of *khasyah* in this verse reflects the precision of word choice in the Qur'an. Had the verse employed the word *khauf*, the resulting meaning would have been confined to ordinary fear.<sup>43</sup> However, the use of *khasyah* conveys a deeper meaning that encompasses knowledge, reverence, and spiritual awareness. Another occurrence of *khasyah* appears in the following verse:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

Translation: "Those who maintain what Allah has commanded to be maintained, who fear their Lord and dread the severity of the reckoning." (Q.S. al-Ra'd [13]: 21)

This verse represents one of the most important examples in discussions of *tarāduf*, since it employs two terms that appear synonymous within a single verse, namely *khasyah* and *khauf*. However, the two expressions are used in different contexts. The phrase *yakhshawna rabbahum* signifies fear of Allah accompanied by reverence and awareness of His greatness, whereas *yakhāfūna sū'a al-ḥisāb* denotes fear of the severity of judgment on the Day of Resurrection.

According to Fakhr al-Dīn al-Rāzī in *Mafātīḥ al-Ghayb*, the occurrence of these two expressions within the same verse demonstrates that the Qur'an distinguishes between fear arising from reverence toward Allah and fear arising from punishment and the consequences of human deeds.<sup>44</sup> Accordingly, this verse constitutes evidence that words appearing synonymous in the Qur'an actually possess distinct meanings and semantic functions. Another example is found in the following verse:

الَّذِينَ يَبْلُغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ

Translation: "Those who convey the messages of Allah and fear Him, and fear none but Allah." (Q.S. al-Aḥzāb [33]: 39)

This verse refers to the prophets and those who convey the truth. They possess *khasyah* toward Allah and therefore do not fear human beings while carrying out their mission and proclaiming His message. The use of *khasyah* in this verse

<sup>43</sup> M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002), h. 45.

<sup>44</sup> Fakhruddin Ar-Razi, *Mafātīḥ Al-Ghaib* (Beirut: Dār Iḥyā' al-Turās al-'Arabī, 1999), h. 67.

demonstrates that fear of Allah can generate courage and steadfastness in upholding the truth.

In *Tafsīr al-Munīr*, Wahbah al-Zuhaylī explains that *khasyah* toward Allah enables a person to withstand human pressure because such a person prioritizes fear of Allah over fear of created beings.<sup>45</sup> This demonstrates that *khasyah* exerts a profound influence on the formation of one's spiritual and moral character.

Based on these examples, it can be understood that the word *khasyah* in the Qur'an carries a more specific meaning than *khauf*. *Khasyah* is not merely ordinary fear; rather, it reflects reverence, spiritual awareness, piety, and profound knowledge of Allah. Thus, the use of the term *khasyah* in the Qur'an demonstrates the precision of Qur'anic language in selecting each word according to its context and intended meaning.

### **Benefits of Studying *Al-Tarāduf* in the Qur'an**

The study of *al-tarāduf* in the Qur'an possesses not only theoretical value within the field of linguistics but also makes a significant contribution to a deeper understanding of Qur'anic verses. A proper understanding of this concept is particularly important within the framework of *Uṣūl al-Tafsīr*, as it is directly related to precision in interpreting the Qur'anic text.

#### **1. Preventing the Oversimplification of Qur'anic Meanings**

One of the primary benefits of studying *al-tarāduf* is the prevention of oversimplifying the meanings of Qur'anic verses. Words that appear synonymous are often understood as having identical meanings without considering their semantic distinctions. However, as discussed previously, each lexical item possesses its own semantic nuance. According to Ibn Taymiyyah, differences in Qur'anic expressions indicate differences in meaning; therefore, it is inaccurate to regard all similar words as completely identical.<sup>46</sup> By properly understanding *al-tarāduf*, exegetes can avoid interpretations that are overly general and insufficiently precise.

#### **2. Deepening the Understanding of Qur'anic Meaning**

The study of *al-tarāduf* also assists in uncovering the depth of meaning contained within the Qur'an. Differences in word choice across particular verses often indicate the presence of more specific messages intended to be conveyed. As explained by al-Rāghib al-Iṣfahānī, analyzing the distinctions among lexical items can open broader avenues for understanding the meanings of Qur'anic verses.<sup>47</sup> This demonstrates that understanding *tarāduf* is not merely a matter of distinguishing between words, but also of comprehending the messages embedded within them.

#### **3. Enhancing Precision in Exegesis (*Tafsīr Tahlīlī*)**

Within the method of *tafsīr tahlīlī* (analytical exegesis), every word in a verse is examined in detail. Consequently, an understanding of *al-tarāduf* becomes essential to ensure that each lexical item is interpreted according to its precise meaning. According to al-Zarkashī, accuracy in understanding Qur'anic vocabulary constitutes one of the essential requirements for sound interpretation.<sup>48</sup> Thus, the study of *al-tarāduf* contributes significantly to improving the overall quality of Qur'anic exegesis.

#### **4. Demonstrating the Beauty and Miraculous Nature of Qur'anic Language**

<sup>45</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Vol.22 (Beirut: Dar al-fikr, 2003), h. 73.

<sup>46</sup> Ibn Taymiyyah, *Majmu' Al-Fatawa* (Madinah: Mujamma' al-Malik Fahd, 1995), h. 345.

<sup>47</sup> Al-Isfahani, *Mufradat Alfaz Al-Qur'an*, h. 23.

<sup>48</sup> Imam Badruddin Muhammad bin Abdullah Al-Zarkasyi, *Al-Burhan Fi Ulumil Qur'an* (Cairo: Dar-al-Hadis, 2006), h. 415–416.

The variation of seemingly synonymous expressions in the Qur'an is, in reality, part of its linguistic beauty (*balāghah*). Differences in word choice serve not only semantic functions but also contribute aesthetic value to the structure of Qur'anic discourse. As explained by Jalāl al-Dīn al-Suyūṭī, the diversity of lexical expressions in the Qur'an represents one aspect of its linguistic miraculousness (*i'jāz*) that cannot be matched.<sup>49</sup> Therefore, studying *al-tarāduf* also entails appreciating the literary beauty of the Qur'an.

#### 5. Serving as a Foundation for the Study of 'Ilm al-Dalālah and Qur'anic Linguistics

The study of *al-tarāduf* is closely connected to 'ilm al-dalālah (semantics), which examines the meanings of words in the Arabic language. By understanding *al-tarāduf*, one can more easily comprehend other concepts within Qur'anic linguistic studies.<sup>50</sup> *Tarāduf* constitutes one of the fundamental concepts in 'ilm al-dalālah, facilitating the understanding of semantic relationships among words. This demonstrates that the study of *al-tarāduf* does not stand independently but forms part of a broader intellectual and linguistic framework.

6. Relevance to Contemporary Qur'anic Studies, In the contemporary context, understanding *al-tarāduf* has become increasingly important, particularly in response to the growing tendency toward simplistic interpretations, including those disseminated through digital media. Misunderstanding synonymy can significantly affect the interpretation of Qur'anic verses as a whole.<sup>51</sup> Therefore, a proper understanding of *al-tarāduf* represents an important effort to preserve accuracy in comprehending the Qur'an in the modern era.

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<sup>49</sup> Jalaluddin As-Suyuthi, *Terjemahan Al-Itqan Fi Ulumil Qur'an ('Ulum Al-Qur'an) Jil.2*, Indiva Pustaka (surakarta: Indiva Pustaka, 2009), h. 662.

<sup>50</sup> Mukhlis and Hidayat, "Pengertian Dan Ruang Lingkup Musytaraq Al Lafzi, Ta'addud Al Ma'na Serta Taraduf Dalam Kajian Ilmu Dalalah," 342.

<sup>51</sup> Rafi'atun Najah Qomariah and Radiatun Nazwa, "Taraduf ( Sinonim ) Dalam Penafsiran Al-Qur ' An" 10, no. 01 (2022): h. 6.

## **Conclusion**

Based on the findings of this study, it can be concluded that the words *khauf* and *khasyah* in the Qur'an possess closely related meanings and are therefore often regarded as forms of *tarāduf* (synonymy). However, semantic and exegetical analyses reveal that the two terms exhibit clear differences in meaning. This demonstrates that synonymy in the Qur'an does not signify absolute semantic equivalence; rather, it reflects semantic proximity in which each expression retains a distinct function and contextual usage. Consequently, every lexical item in the Qur'an possesses a specific semantic characteristic that cannot be freely substituted for another, even when the two appear similar in a general sense. The word *khauf* generally denotes fear of something anticipated to bring harm, threat, punishment, or other undesirable consequences. This type of fear is primarily associated with the general psychological condition of human beings, whether concerning worldly matters or those related to the Hereafter. Accordingly, the term *khauf* frequently appears in the Qur'an within contexts involving threats, punishment, anxiety, and human apprehension regarding future events. Moreover, the use of *khauf* reflects emotional states characterized by worry and uneasiness when confronting particular circumstances. In contrast, the word *khasyah* denotes a more specific form of fear, namely fear that arises from knowledge, reverence, and awareness of the greatness of Allah. In the Qur'an, *khasyah* is often associated with individuals who possess profound knowledge and understanding of Allah's power, as stated in Q.S. *Fāṭir* [35]: 28, which affirms that those who truly fear Allah are the scholars. This indicates that *khasyah* is not merely ordinary fear but also encompasses reverence, veneration, piety, and deep spiritual consciousness toward Allah.

The distinct usage of these two terms demonstrates the precision of Qur'anic language in selecting words according to the meanings intended within their respective contexts. The Qur'an does not employ lexical variation merely for stylistic purposes; rather, every word carries its own semantic function. While *khauf* emphasizes fear arising from threats and consequences, *khasyah* highlights fear accompanied by reverence and knowledge. Therefore, understanding the distinction between *khauf* and *khasyah* is essential in Qur'anic exegesis in order to avoid oversimplification of meaning. This study also demonstrates that the discussion of *al-tarāduf* in the Qur'an is closely related to *ʿilm al-dalālah* (semantics) and Qur'anic linguistic studies. Even subtle differences between lexical items may influence the understanding of the overall message of a verse. Consequently, linguistic analysis of words that appear synonymous deserves careful attention in exegetical studies so that the meanings of the Qur'an may be understood more accurately, comprehensively, and in accordance with their contextual usage. Furthermore, this research highlights the important role of the semantic approach in Qur'anic studies for uncovering the beauty and precision of Qur'anic language. Through the analysis of words that appear to share similar meanings, it becomes evident that the Qur'an possesses a highly meticulous and meaningful linguistic structure. Therefore, the study of *tarāduf* is significant not only from a linguistic perspective but also for understanding the meanings, legal implications, and messages conveyed in the verses of the Qur'an.

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