THE WORD OF ‘BASAR’ IN QURAN AND ITS SYNONYM: COMPARATIVE STUDY BETWEEN QURAN CORPUS AND AL-MU’JAM AL-MUFAHRAS LI ALFAZ AL-QURAN

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Abstract

Synonym is a linguistic term means similar meaning for the particular word. In different periods of time, there were many studies and discussions of synonyms on words in the text of Quran especially in terms of its accurate meaning. Some scholars argue the meaning of the word and its synonyms based on their views and arguments that led to sources diversity. Therefore, the objective of this study is to identify the meaning of the word Basar in Quran and discuss the synonyms of this word based on a comparison between Quran Corpus and Mu’jam Mufahras Li Alfaz Al-Quran, which are the Quran dictionaries. This study applied content analysis by identifying the synonym of word of basar in Quran. Then the data was analysed and compared between those two dictionaries in order to find similarities and differences. The result shows that Ra’a, Syahida and Nazara are the synonyms of Basar, which means vision and all of them can be found in both dictionaries. In addition, the finding also shows that the frequencies of all words are similar except for the word Ra’a. The further discussions are expected to explain the comparison of the word Basar and its synonyms in Quran based on other Quran linguistic sources.

Keywords: Basar, Quran, Synonym, Comparative
1. INTRODUCTION

Quran was revealed to Prophet Muhammad as guidance until the present age of about more than 1400 years. It is the only book in the world authored by God Himself, word by word, and that is still available today in its original form. There are details and expositions for everything in Quran as it also a link between Lord and His slaves. Allah the Almighty said in the Quran: "...And We have sent down to you the Book (the Qur'an) as an exposition of everything" (Surah an-Nahl: 89). Allah made it clear that there is complete knowledge in Quran such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful (Muhammad Luqman et al., 2017). Deep research is required for the Quran as it is a guidance for all people. Tadabbur has been emphasized by Allah in His verse “[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.” (Surah Sad: 29) (Mohd Hafizullah, 2015). Besides, each word used in the Quran was uniquely chosen by Allah for a purpose. A lot of things have been mentioned in Quran and every word in it has its own specific meaning and function as it is a miracle from Allah (Muhammad Luqman et al., 2017). Therefore, it is a need to man to seek the knowledge about the words of Quran in order to understand Quran accordingly.

The Quran was revealed in Arabic as Allah mention in Quran: “Indeed We have made it an Arabic Quran that perchance you will comprehend.” (Surah al-Zukhruf: 3) (Hamidat Mat & Wan Mohamad Ubaidillah, 2016). Arabic language becomes an official language for millions of people as well as the religious language of all Muslims since the time of Prophet Muhammad (Aya M. Al-Zoghbya et al., 2013). In addition, it is also a semantic language with a composite morphology that are categorized as particles, nouns, or verbs (Ahmad T. Al-Taani and Alaa M. Al-Gharaibeh, 2010). In this study, one of the Arabic words in Quran that will be discussed is the word Basar. Generally, it means the ability to interpret the surrounding environment using light in the visible spectrum reflected by the objects in the environment. The resulting perception is also known as visual perception, eyesight, sight, or vision (Wikipedia, n.d). Almighty Allah has mentioned Basar in many verses of Quran such as, “When the sight shall be dazed out of fear” (Surah al-Qiyamah: 7). Quran with a linguistic element full of distinctive language styles has synonymous words instead of the word Basar. There are many words in Quran that are conceptually synonyms but the differences will surface if we investigate their dictionary meanings. In a long period of time, grammarians have studied and discussed about the synonym, and Quran used synonyms to match the context, subject matter and the overall surah themes (Zahra Ebrahimi & Abdorrasul, 2014).

In order to understand and compare the word Basar and its synonyms, two linguistic resources are used in this study which are; Quranic Arabic Corpus and Mu`jam Mufahras Li Alfaz Al-Quran. Quranic Arabic Corpus that will be written as Quran Corpus in this study is created by Kais and his colleagues from University of Leeds. It is an online annotated linguistic resource that shows the Arabic grammar, syntax and morphology for each word in the Quran. It consists of 77,430 words of Quranic Arabic and the grammar framework adopted by the Quranic Corpus is the traditional Arabic grammar of i'rab. In addition, the project provides a plain English description to explain word-by-word. (Kais Dukes & Nizar Habash, 2010). This dictionary is undeniably important for the researchers working in all Arabic Natural Language Processing fields (Zeroual Imad & Lakhouaja Abdelhal, 2014). Meanwhile, Mu`jam al-Mufahras Li Alfaz al-Quran is a complete reference book in search of verses of the Qur’an in alphabetical order (alif - ya) compiled by Muhammad Fuad Abdul Baqi. This book makes it easier for us to look for the Quranic verses which the word comes with verses, number and the name of surah (Wikipedia2, n.d). Thus, this study aims to reveal the similarities and differences of the word Basar and its synonyms based on these two Quranic dictionaries.

2. SYNONYM CONCEPT IN QURAN

There are various definitions of the term synonym provided by English linguistic scholars such as two words that have the same meaning. Also, the word synonym needs to be defined in terms of contexts or usage. Meanwhile, Arab linguistic scholars also provide definitions of the word synonym. Mokhtar Omar (1385) states that "synonym" means a word that able to be applied for more than one meaning. For instance, the words Falak, Safinah and Jariyah are used to refer to ship in Arabic language of Quran (Zahra Ebrahimi & Abdorrasul, 2014). Also, according to Ramadan (1983) synonym as words that convey the same meaning and are mutually interchangeable in all contexts. Each word becomes suitable and convenient to express a specific meaning out of the multi uses originally possible for each word. In addition, Al-Zayadi (1980) states that due to clear differences in scholars’ approaches and beliefs, synonym has changed throughout history (Sana Kamel & Abdel-Rahman, 2014).

There are many words appeared in Quran are visibly synonym, but it has its own connotation for in depth investigation. The position of the word in Quran cannot be changed with other words even though it supports
the meaning of the word. For example, this can be seen in the words *Khaufl* and *Khasyah* in surah ar-Ra’d which show the meaning of “fear”. *Khaufl* and *Khasyah* have almost the same definition in terms of the language, but it conveys different connotations. The use of *Khasyah* in the Quran refers to the fears of glorifying with honor because in general this word is associated with fear of God whereas the word *Khaufl* means the logical fears like, fear of the punishment in hereafter (Muhammad Luqman et al., 2017). From example, it can be concluded that every word does not necessarily comes with the same function and effect. It is very important to have deep understanding of the verse context to differentiate the meaning of words that are considered synonyms.

3. METHODOLOGY

This study is qualitative in nature, where content analysis was used through the following steps:

1. Identifying synonym for the Arabic word “basar”.
2. Analyzing words of “basar” and its synonym which are ra’a, syahida and nazara in al-Quran.
3. Morphological analysis was applied to explore distribution of word types (noun, verb, active participle, passive participle and verbal noun).
4. Analyzing the words that have the same root but in different forms and types in a sentence or several sentences. The similarities and differences between the frequency of words and the form of words according to Arabic grammar between *Quran Corpus* and *Mu’jam Mufahras Li Alfaz Al-Quran* were analyzed to produce comparative results.

4. RESULTS

This section gives special attention to the word ‘Basar’ and its synonyms in the Quran. From the study, the researchers found that the meaning of Basar which is see, eyesight or vision is similar with the Arabic words Ra’a, Syahida and Nazara. These words also can be found in *Quran Corpus* and *Mu’jam Mufahras Li Alfaz Al-Quran*. The total of word frequency in both sources can be referred to the following table 1.0:

<table>
<thead>
<tr>
<th>STEM</th>
<th>RELATIONSHIP</th>
<th>QURAN CORPUS</th>
<th>MU’JAM MUFAHRAS LI ALFAZ AL-QURAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basar</td>
<td>Basar</td>
<td>148</td>
<td>148</td>
</tr>
<tr>
<td>Ra’a</td>
<td>Synonym</td>
<td>328</td>
<td>336</td>
</tr>
<tr>
<td>Syahida</td>
<td>Synonym</td>
<td>160</td>
<td>160</td>
</tr>
<tr>
<td>Nazara</td>
<td>Synonym</td>
<td>129</td>
<td>129</td>
</tr>
</tbody>
</table>

4.1 Basar in Quran Corpus and Mu’jam Mufahras Li Alfaz Al-Quran

4.1.1 Quran Corpus

The triliteral root bāṣ ṣād rā (ب ص ر) repeats 148 times in the Quran in four forms include verb, noun, active participle (isim al-fi’il) and verbal noun. Verbs of Basar are marked in tenses forms consist of past tense (fi’il al-mādhi), present tense (fi’il al-mudhāri) and imperative (fi’il amar). The past tense such as basurat while present tense for example absara which mean to be made to see and imperative such as absir. There are also nouns such as basar means vision and baṣır means All-Seer. There are several forms of active participle such as mubṣirat which is visible and mus’tabsirin means endowed with insight. The verbal noun of the word Basar in Quran is tabṣiratun means giving insight. Verbal noun is a noun derived from the verb to refer to the action or activity implied in the verb.

4.1.2 Mu’jam Mufahras Li Alfaz Al-Quran

In *Mu’jam Mufahras Li Alfaz Al-Quran*, there are also 148 times of word with root bāṣ ṣād rā. The verbs include past tense, present tense and imperative. Meanwhile, several noun are identified in this resource such as baṣiru and baṣīratīn. There is verbal noun of tabṣiratun and active participle such as mubṣīran.

4.2 Synonyms of Basar in Quran Corpus

Based on the study, it can be concluded that the word Ra’a repeated the most in *Quran Corpus* while the second is the word Syahida and the smallest number is the word Nazara. The total of the synonyms can be seen in the following pie chart:
4.2.1 Ra’a

The triliteral root ر أ ي (rā hamza yā) occurred 328 times in the Quran, in three forms and consist of verb, noun and verbal noun. Verbs include past tense which is ra’a and present tense such as yurāu and aray. There are around ten noun from the word Ra’a that are ra, ri‘ī and ru’yā. Meanwhile, the other form is ri‘ which is verbal noun.

4.2.2 Syahida

Syahida with the root ش ه د (shīn hā dāl) repeats 160 times in the Quran, in the form of verb, noun, active participle and passive participle. Verbs of Syahida consist of present tense, past tense and imperative. In addition, there are noun such as shahādāt and mashhad. Active principle for instance shāhid while passive participle such as mashhūd. Passive participle or is a specific form in Arabic which is used commonly to refer to the object of the action.

4.2.3 Nazara

The triliteral root ن ظ ر (nūn ẓā rā) occurs 129 times in the Quran, consist of verb, noun, active participle and passive participle. The verbs include present tense such as yunẓaru, past tense such as naẓara and imperative for instance unzur. Besides, the examples of noun are naẓirat and naẓrat. There are also active participle which is nāẓirīn and passive participle such as munẓarūn.

4.3 Synonyms of Basar in Mu’jam Mufahras Li Alfaz Al-Quran

The study reveals that the word Ra’a repeated the most in Mu’jam Mufahras Li Alfaz Al-Quran. The second is the word Syahida and the total of the word Nazara has the smallest number. The amount of the synonyms in this dictionary can be referring to the pie chart below:
4.3.1 Ra’a

There are 336 times of word Ra’a based on the root rā hamza yā in Quran. All the verbs from the word Ra’a are existed in Mu’jam Mufahras Li Alfaz Al-Quran except for imperative. In addition, there are three times of verbal noun which is the word riā means to be seen. The researchers found that there is no active and passive participle for the word Ra’a in this dictionary.

4.3.2 Syahida

For the word Syahida, there are about 160 times of the word with root shīn hā dāl in Quran. In this dictionary, the verbs include present tense which is yashhadu, past tense such as shahidū and imperative that is ish’had means bear witness. There also nouns and active participles while a few of passive participles consist of one mashhūdan, and two mashhūd.

4.3.3 Nazara

According to this dictionary, the total number of word Nazara with root nūn ẓā rā in Quran is 129. There are verbs include present tense, past tense and imperative. In addition, noun, active and passive participles also existed in Mu’jam Mufahras Li Alfaz Al-Quran.

4.4 Similarities and differences between the word Basar, Ra’a, Syahida and Nazara in Quran Corpus and Mu’jam Mufahras Li Alfaz Al-Quran

According to both dictionaries, Basar, Ra’a, Syahida and Nazara have the similar meaning. They are sharing the sense see, vision or eyesight. It only changes depends on the form of words such as past tense, present tense and imperative. For example, when Nazara in the verse ثُمَّ نَظَرَ means ‘he looked’ while Nazara in the verse يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ means ‘he will see’. However, the meaning is still the same. Regarding to the table 1.0 above, the total number of the word Basar, Syahida and Nazara in both dictionaries are same except for the frequency of the word Ra’a. The total of Ra’a in Mu’jam Mufahras Li Alfaz Al-Quran is higher which is 336 while in Quran Corpus is 328. In term of form of word, table 2.0 below shows the comparison between both dictionaries:

<table>
<thead>
<tr>
<th>FORM</th>
<th>STEM</th>
<th>QURAN CORPUS</th>
<th>MU’JAM MUFHAHRAS LI ALFAZ AL-QURAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>VERB (al-fi’il)</td>
<td>BASAR</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>NOUN (isim)</td>
<td>BASAR</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>ACTIVE PARTICIPLE (ismu al-fā’il)</td>
<td>BASAR</td>
<td>✔</td>
<td>X</td>
</tr>
<tr>
<td>PASSIVE PARTICIPLE (ismu al-maf’ul)</td>
<td>BASAR</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>VERBAL NOUN (al-masdar)</td>
<td>BASAR</td>
<td>✔</td>
<td>✔</td>
</tr>
</tbody>
</table>

Sources: The Quranic Arabic Corpus (n.d) & Majma’ al-Malik Fahd Il-Tiba’at al-Mushaf al-Syarif (n.d)

Based on table 2.0, each word in Quran Corpus has the same form as in Mu’jam Mufahras Li Alfaz Al-Quran. For instance, there are verb, noun, active participle and verbal noun for the word Basar in both dictionaries as well as verb, noun, active participle and passive participle for the word Syahida. In term of verb, all of the words have the three form of verb which are present tense, past tense and imperative except for the word
Ra’a. Both dictionaries show that the word Ra’a only have two forms of verb consist of present tense and past tense. Besides, it is found that there is no verbal noun for the words Syahida and Nazara for both dictionaries while there is no active participle for the word Ra’a. Yet, the word Basar and Ra’a have no example for passive participle.

5. CONCLUSION

To conclude, synonym is a topic that has been discussed extensively among classical and modern Arab linguists. It considered as one of the most important sense relations that becomes universal semantic phenomenon. Synonym also occurred in the Quran linguistic which also been discussed and taken into account. It is found that the Quranic term is repeated and illustrated the same meaning. Regarding to this study, the word Basar means eyesight or vision and its synonyms sharing the same meaning that are Ra’a, Syahida and Nazara. Through semantic study of these words with their verses in Quran Corpus and Mu’jam Mufahras Li Alfaz Al-Quran, there are similarities and differences between these words in terms of frequency and form of word. Generally, both Quran dictionaries have the major similarities in the frequency and form of word whereas have only small differences in total for the word Ra’a and the type of verbs. The word Ra’a repeated the most in both dictionaries while the smallest number is the word Nazara. Therefore, a comparative study of these words in Quran would be of great interest, and the further discussions are expected to explain the comparison of the word Basar and its synonyms in Quran based on other Quran linguistic sources.

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