Meaning of The Word Ta’lamun in The Qur’an

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Abstract

The development of meaning occurs in all words in the world. This happens because humans interact with words from a language so that over time they will develop. These changes can be in the form of specializing a word, expanding a word, increasing the meaning of a word, decreasing the quality of a word, deleting the meaning of a word, or multiplying a meaning. This research focuses on library research by examining the word ta’lamun which is used in the verses of the Qur’an. From the verses of the Qur’an studied, it was found that the word ta’lamun experienced a development in the meaning of the word in terms of specialization of meaning, so that the meaning of ta’lamun has a meaning that adapts to the context of the sentence in which the word ta’lamun is located.

Keywords: Qur’an; Ta’lamun; Meaning

Introduction

The study of language, especially the language in the Qur’an, continues to develop from time to time because the Qur’an is not only a book of guidance but also a way for a servant to get closer to Allah by reading the verses that are contained in it, so it is worth worshipping in the sight of Allah[1]. The texts in the Qur’an are like estuaries that flow new meanings for the people[2].

Amin al-Khulli said that the first step that a researcher of the Qur’an must take is to approach it from the perspective of Arabic language and literature, then take other approaches in various fields. This is because the Qur’an was written in Arabic, so of course the study of Arabic language and literature is something

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urgent to explore and understand the meaning and content contained in the Qur'an. [3]. We find that the Qur'an often uses certain Arabic terms, but the use of the terms and their meanings often do not match their meaning from a linguistic perspective[4]. To reveal the meaning contained in the Al-Qur'an, it is not enough to just read and sing it well without learning the rules and steps as stipulated in the science of Al-Qur'an exegesis[5].

Every word has components that make up its meaning. To understand the meaning of a word, of course, you must first understand the components of the word's meaning. The meaning component is the meaning contained in each word, which is composed of a number of components that ultimately form the meaning of the word as a whole[6].

Historical changes cause human life to experience changes[7]. According to Musthofa Al-Ghalayaini, language is an expression of a purpose conveyed by a people, so that each language has its own name and characteristics, which adapt to the culture of each region, place, nation, and country where the language is expressed[8]. Its meaning and development are one of the topics discussed in the field of semantics, which is included in the scope of linguistics. In the 19th century, semantics became something important in the field of linguistics. And it got its own name, even though previous language experts had researched the meaning of the word and its use. They have also discovered changes and developments in the meaning of words[9].

Semantic change is one of the topics discussed in modern semantic science and is considered one of the most important and oldest topics discussed by modern linguists. There have been changes in words and vocabulary in a language over the centuries due to many factors. The phenomenon of semantic development is a common thing that occurs in all languages in the world. This is because language is a social phenomenon, subject to developmental factors experienced by that social phenomenon, and scientists have confirmed this fact, so they equate language with an organism.

The life that grows and develops. It is these factors that cause changes in words and vocabulary over time that cause changes in their connotations, and these developments sometimes remove the meaning of a word, replace it with another meaning, and sometimes add new meanings to it. However, the linguistic status of the word does not deviate from its original meaning; that is, changes occurred in several forms and were only clearly realized after the emergence of Islam because it replaced many words that did not appear well in oral speech and used the words that are easier to pronounce and more clearly show the meaning[10].
There are many factors that cause changes in the meaning of words from generation to generation. In this context, Dr. 'Ali Abdul Wahid Wafiy said: "Language development is influenced by many factors, the most important of which is caused by six things: the first is pure social factors represented by the civilization of a nation, its systems, customs, traditions, beliefs, aspects of scientific and mental activities, its culture in general, and its tendencies. Intellectualism and its aspects of conscience and tendencies, and so on. Second, the language is influenced by other languages. The third is the literary factor, represented by what is produced by native speakers of the language and the efforts made by educational institutions, linguistic academies, and the like to protect and promote it. The fourth is the transmission of the language from predecessor to successor. Fifth are natural factors represented by geographical and physiological phenomena. The sixth factor is the linguistic factor caused by the nature of the language itself, the nature of the sounds, rules, and texts”[11].

After the advent of Islam, Arabic words and their connotations were influenced by various religious ideas and beliefs. Arabic witnessed a marked change in the meaning of some of the vocabulary and words that Arabs use in their simple lexical meaning or Arabic-specific connotations given to them. Arabs also know new words and terms in each language. Religious, social, intellectual, cultural, political, economic, and other areas of life that were unknown to Arabs before Islam. Islam gives some of these words new meanings and connotations, as does what we find in religion and belief. The words: الإسلام, الإيمان, الرسول, الصلاة, الزكاة, الصيام, الحج, الألوهية, الرهبانية, الكفر والشرك, الإلحاد, الزادة, الفسوق, النبي, البيت, الورث, أمير المؤمنين, الخليفة, لغزوة, and others. In matters of war, politics and government, for example, like words: الأمير, الخليفة, البيعة, التفسير, الحديث, الفقه, الكلام, وثيقة, العلوم, التنوير, الحديث, الفقه, العلم, الإنجاب, and others. If we review these words and vocabulary, we find that they were initially used in their linguistic connotation only before Islam[11].

The reason religion is a strong and influential factor in transforming words and vocabulary into new meanings and connotations, and every language in the world is influenced by religion if the people adhere to any religion. Because religion is an important aspect of human life, every time changes occur in this important aspect, there is a change in the language that expresses His laws. The language sometimes learns new connotations in its words and other modern terms, and thus it continues its development for the foreseeable future[10],[12]
Discussions regarding meaning carried out by linguistic experts were initially limited to the internal pronunciation of the language. Then it develops to include studies on how external factors influence language on pronunciation and the formation of meaning, including the human subjectivity side and the social side. In reality, from a linguistic perspective, the meaning of language pronunciation may experience an increase or a meaning, it may experience a decline[12].

From the theory above, of course, there has been a development in the meaning of many words in Arabic until now. It would be interesting if research were carried out on a word with the hope that this research would enrich society's knowledge. It is hoped that it will also give rise to other research that semantically analyzes other terms in Arabic.

Previous research has been carried out by previous researchers regarding Arabic terms. Among them, Zhul Fahmy and his friends analyzed the word hajj, which was analyzed semantically. The results of this research showed that there was a narrowing and specialization of the meaning of the word hajj after the arrival of Islam[9]. In 2016, Ismail researched the word Ahzab in a semantic review, resulting in the conclusion that the meaning of Ahzab refers to a group of people or an association based on identity or faith[13]. Other research has carried out semantic analysis of several terms that have synonyms in Arabic that are used in learning. The research was carried out by Mubarak and his friends.

The results from this research showed that, from a theoretical perspective, the analysis resulted in this research strengthened the theory that synonyms have aspects of similarities and differences between synonyms. In context, it turns out that not all synonyms can be used in the same sentence because there may be differences in a component of the meaning, so the use of a word must refer to the context of the sentence and the word chosen must also be appropriate. This research also enriches knowledge regarding terms related to synonyms used in the world of education[14]. There is also previous research regarding the analysis of terms used in the world of education, which specializes in the words ta’dib, tarbiyah and also the word ta’lim, by Herianto. As a result of this research, there is a connection between the three words whose activity accents are related to each other[15].

Looking at previous research, it would be interesting to carry out semantic analysis on other words so that it can contribute to scientific enrichment among researchers or be useful for the general public. This research focuses on the word ta’lamun because this word is often found in the Qur’an. It is hoped that through this research, a semantic analysis of the word ta’lamun will be obtained based on the context of the sentence.
Method

Literature study is an option in this research, where the researcher carries out a data collection process on scientific works, whether in the form of final reports, journal articles, books, or other scientific works that examine the theory of the development of meaning within the scope of Arabic language discussions and also how semantic approach in studying the language of the Qur’an. The approach used is a semantic approach. Then the analysis process is carried out after the data related to the research has been collected using sentence context analysis techniques[16].

Result and Discussion

The Qur’an has become a pillar of the Arabic language, reaching its level of maturity through the arrangement and redaction of its words which, if examined, will show accuracy in the selection and use of words in it, thus describing the special characteristics of the language itself. Until now, the Qur’an has become an enriching part of the Arabic language itself[2].

Changes that occur in the meaning of language are the essence of growth and development of meaning[17]. Changes in meaning in Arabic are classified into several forms[18] namely:

1. Specialization of Meaning (Takhsis al-Dilalah)

The process that occurs in specializing the meaning of a word begins with a general meaning changing to a specific meaning. This happens in all languages, wherever they are[19].

2. Expansion of meaning (Ta’nim al-Dilalah)

The meaning of meaning expansion here is a shift in the meaning of a word from a narrower word to a broader or more comprehensive meaning[20]. We can look at the expansion of this model of language development and growth among children. Children sometimes call an object with a name that is similar to the object they already knew at the beginning. The reason for this is that the child’s language experience is limited, so in the process, the child may call cows for all animals that have four legs because of the similarity to the shape and size of the cow’s body. A child’s language abilities depend on the environment he lives in[19]. Adults do too. In essence, they want to use detailed meanings, but there are limitations to making it easier to express a person's thought concepts so that words are used that are appropriate to what he understands and the vocabulary that he has and that he has understood from the start[19].
3. Increase in Meaning (Riqā al-Dilālah)

This process occurs due to the transition from a lower quality of meaning to a better one[20].

4. Decreased Quality of Meaning (Inḥiṭāṭ al-Dilālah)

The opposite of the category of increasing meaning. In this category, there is a decrease in quality from good meaning to less good if we compare it with the initial meaning in the target vocabulary[17].

5. Abrogation of Meaning (Naskh al-Ma'ṇā)

In the world of language, erasing meaning is something that usually happens. The loss of old meanings is replaced with new meanings[18].

6. Varieties/Multiple Meanings (Ta'addud al-Ma'ṇā)

This category attaches meaning to vocabulary that already has a previous meaning[17].

In relation to the study of development and change in meaning, as in the theory above, essentially the occurrence of growth, development, blurring, dimming, or disappearance and death of a meaning is correlated with the development and growth of the thoughts of users of the meaning of the language [19]. When interacting with a language, humans who use it can certainly make changes, including the language used in communication. Language interaction will definitely occur; in language contact, there will be linguistic changes, be they changes in phonology, morphology, or changes in meaning [18]. In this way, the meaning contained in the vocabulary of the language being absorbed will also experience changes[17],[21].

The word ta'lamun is a verb for the present and future. It is the plural form of the second-person pronoun. The word ta'lamun comes from the word 'alima - ya'lamu (عَلِمَ - يَعْلَم) in the Munawir dictionary, which means knowing[21]. The synonym of this word in al-Mu'jam al-Wasith is 'arafa - ya'rifu (عَرَفَ - يَعْرِف) [22].

In the Qur'an, the word علم is included in surah madaniyyah and makiyyah, where its use in the Qur'an is mentioned several times as a second-person pronoun, verb, or adverb[23]. The verb تعلمون (تَعْلُمُونَ) ta'lamun is shown as a second-person plural pronoun. The following is an explanation of the use of the word ta'lamun in the Qur'an, explained in the following table:
Meaning of The Word Ta’lamun in The Qur’an

<table>
<thead>
<tr>
<th>No</th>
<th>Word Editorial</th>
<th>Number of Repetitions</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ta’lamun (تعلمون)</td>
<td>55x</td>
<td>You know</td>
</tr>
<tr>
<td>2</td>
<td>Fasata’lamun (فستعلمون)</td>
<td>3x</td>
<td>Then you will know</td>
</tr>
<tr>
<td>3</td>
<td>Ta’lamu (تعلموا)</td>
<td>9x</td>
<td>You know</td>
</tr>
<tr>
<td>4</td>
<td>Ya’lamun (يعلمون)</td>
<td>85x</td>
<td>They know</td>
</tr>
<tr>
<td>5</td>
<td>Ya’lamu (يعلموا)</td>
<td>7x</td>
<td>They know</td>
</tr>
<tr>
<td>6</td>
<td>‘Allama (علم)</td>
<td>47x</td>
<td>Teach</td>
</tr>
<tr>
<td>7</td>
<td>‘Alim (علم) – secara nakirah</td>
<td>140x</td>
<td>The acknowledged</td>
</tr>
<tr>
<td></td>
<td>dan ma’rifah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>‘Ilm (علم) – secara nakirah dan</td>
<td>80x</td>
<td>Knowledge</td>
</tr>
<tr>
<td></td>
<td>ma’rifah</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In table 1, information is obtained that ta’lamun is repeated 55 times in the Qur’an. The derivatives are repeated as shown in table 1. [24]. The meaning of ta’lamun in each verse is explained in table 2 below:

<table>
<thead>
<tr>
<th>No</th>
<th>Surah name and verse number</th>
<th>Reading verses of the Qur’an</th>
<th>The Meaning Ta’lamun in this verse</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Al-Baqarah (22)</td>
<td>الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخَرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزَاقًا لَّكُمأ ۖ فَلَأَّنَعَلُوا لِلَّهِ أَنْزَلاَ أَنْتُمُ تَعْلَمُونَ</td>
<td>علم العلم: إدراك الشيء وأنزل من السماء ماء فأخرج به من الثمرات ردًّا لِّكُمَّ أَنْتُمُ وَأَنْتُمُ تَعْلَمُونَ</td>
</tr>
</tbody>
</table>

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2 Al-Baqarah (30)
- أعلم أن سيكون منهم علم العلم: إدراك الشيء تعلمون
- علم العلماء والعلماء و العاملون والعباد
- علم العلم: إنهم لا يعلمون
- تعلمون

3 Al-Baqarah (42)
- وَلَا تَلْبِسوا الحَقِّ بالبَاطِلِ وَتَكَأَّمُوا الأَقَّ وَأَنتُمْ
- علم العلم: إدراك الشيء تعلمون
- تعلمون

4 Al-Baqarah (80)
- وَقَالُوا لَن تَسَّنَا النَّارَ إِلَّا أَيَّّمًا مَّعَادُودَةً
- علم العلم: إنهم لا يعلمون
- تعلمون

5 Al-Baqarah (151)
- كَمَا أَرسَلْنَا فِيكُمْ رَسُولًا يُتْلَوَّ عَلَيْكُمْ آيَاتٍ وَيُزَكُّيَّكُمْ وَيُعَلِّمَكُمْ الْكِتَابَ وَالْأَكْبَارَ وَيُعَلِّمَكُمْ مَا لَمْ تَكُونُوا تعلمون

6 Al-Baqarah (169)
- إِنَّا يَأْمُرُكُم بِالسُّوءِ وَالأفْحَاشَاءِ وَأَن تَقُولُوا عَلَى الَّذِينَ يُطِيعُونَهُ فِدَائِيَةٌ طَعَامُ مَسِكِينٍ
- علم العلم: إنهم لا يعلمون

7 Al-Baqarah (184)
- أَيَامًا مَّعَادِدَاتٍ فَمَسْتَقِيمُ فِيهَا نَيَّضًا أوّلًا أُخْرِجَ وَأَلْحُبَّ الْحَيَاةِ مَسْتَقِيمًا فَمَسْتَقِيمُ
- علم العلم: إنهم لا يعلمون

- تعلمون

- تعلمون
Meaning of The Word Ta’lamun in The Qur’an

8 Al-Baqarah (188)

وَلا تَأْكُلُوا أَمَوَالَكُم بِبَيْنِكُم بِالْبَاطِلَ وَتَعَمَّسُوا بِالْحَكَّامِ لِتُذْهَبَ عِنْدَهُمْ فَرِيقًا مِّنَ أَمَوالِ النَّاسِ إِلَّا إِنَّمَا تَعَلَّمَتْ

علم العلم: إدراك الشيء بحقيقة

9 Al-Baqarah (216)

كَبِرْ عَلَيْكُم الْقَنَاءَ وَهُوَ كُرْشَةُ أَكْمَمٍ وَعَسَى أَن تَنْكِرُوا ذَٰلِكَ وَهُوَ فَنْخَرُّ لَكُمْ وَعَسَى أَن تُبِّرُوا ذَٰلِكَ وَهُوَ شَرٌّ لَّكُمْ وَالَّلَّهُ يَعْلَمُ وَأَنتُمْ لا تَعْلَمُونَ

10 Al-Baqarah (232)

وُلَّى عَلَيْكُمَا الْقِتَالُ وَهُوَ كُرُشَةٌ لَّكُمْ وَعَسَى أَن تَكَرُّهُوا ذَٰلِكَ وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُبُّوا ذَٰلِكَ وَهُوَ شَرٌّ لَّكُمْ وَالَّلَّهُ يَعْلَمُ وَأَنتُمْ لا تَعْلَمُونَ

11 Al-Baqarah (239)

إِنَّكُمْ فَرِجُّالُ أَوْ رُكْبَانَ فَإِذَا أَمَنتُمْ فَاذَّكُرُوا الَّلَّهُ كَمَا عَلَّمَكُم مَا لَمْ تَكُونُوا تَعْلَمُونَ

12 Al-Baqarah (280)

إِنْذَا كَانَ ذُو عُسَرَةٍ فَنَظِيرَةٌ إِلَّا إِنْ تَصَدَّقُوا خَيْرًا لَكُمْ إِنَّمَا تَعْلَمُونَ

13 Ali-Imran (66)

هَامْ هُنَا هَاتِجْنَ حَاجِجَتُمُ فِي مَا لَكُم بِعِلَامٍ فَلَمْ تُكَتُّمْكُم ما لَكُم مَّا لا تَعْلَمُونَ

14 Ali-Imran (71)

يا أَهْلُ الْكِتَابِ هَمْ نَفْسِيُّ الْحَقَّ بِالْبَاطِلِ وَتَعَمَّسُونَ الْحَقَّ وَأَنتُمْ لا تَعْلَمُونَ
15 Al-An’am (67)

إِنَّا نَبِيٌّ مَتَّنِعُ عَلَيْهِ وَعَلَىٰ مَعْلُومٍ تَعَلَّمُونَ
علم العلم: إدراك الشيء
ał-تعمل

16 Al-An’am (81)

وَكَيْفَ أَخَافُ مَن أَشَارَكأَتُم بِِلِلَّّ مَا لمَأ يُنَزِِلأ بِهِ عَلَيأكُمأ سُلأطَانً ۚ فَأَيُّ الأفَرِيقَينأِ أَحَقُّ بِِلْأَمأنِ ۖ إِن كُنتُمَ تَعْلَمُونَ
علم العلم: إدراك الشيء
ał-تعمل

17 Al-An’am (135)

فَنَّا قَوْمٌ افْتُلِمُوا عَلَى مَكَانَتِكُمَ إِيَّ إِحِامٍ مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَ يُفِلِحُ الظَّالِمُونَ
علم العلم: إدراك الشيء
ał-تعمل

18 Al-A’raf (28)

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدَأَتْ عَلَي أهَا آبَِءَنَّ وَالِلَّّ أَمَرَأَنَّ بَِِا ۗ قَالَ ادأخُلُوا فِِ أُمَمٍ قَد أَخَلَتأ مِن ق َبألِكُم مِِن النَّارِ ۖ كُلَّمَا دَخَلَتأ أُمَّةٌ لَّعَنَتأ أُخأرَاهُمأ لُِْولََهُمأ رَب َّنَا هَ ٰؤُلََءِ أَضَلُّونَ
علم العلم: إدراك الشيء
ał-تعمل

19 Al-A’raf (33)

قَالُوا عَلَى الِلَّّ مَا لََتَعْلَمُونَ
علم العلم: إدراك الشيء
ał-تعمل

20 Al-A’raf (38)

قَالُوا عَلَى الِلَّّ مَا لََتَعْلَمُونَ
علم العلم: إدراك الشيء
ał-تعمل
Meaning of The Word *Ta’lamun* in The Qur’an...

21 **Al-A’raf (62)**

 смысл العلم: إدراك الشيء فيناpelعَمُم رِسَالَاتِ زَيْتٍ وَأَصْصَحَ لَكُمْ وَأَعْلَمُم مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

22 **Al-A’raf (123)**

 смысл العلم: إدراك الشيء فينا قال فَؤُجَّلُوا آمِنُّم بِهِ فَإِنَّ أَنَّ لَكُمْ إِنّْا لَنَكُنَّ مِنْ هَذَا لَنَكُنَّ فِي النَّارِ لِتُخْرِجُوا مِنْ هُدَى أَهْلِهَا فَتَعْلَمُونَ تَعْلَمُونَ

23 **Al-Anfal (27)**

 смысл العلم: إدراك الشيء فينا يا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ اللَّهُ وَالرَّسُولُ وَتَعْلَمُونَ أَنَّهُم مِّنْ أَهْلِكُمْ تَعْلَمُونَ

24 **At-Taubah (41)**

 смысл العلم: إدراك الشيء فينا انفِرُوا خِفَافًا وَثِقَالً وَجَاهِدُوا بِمَا وَالِكُمْ وَأَنفُسِكُمْ فِِ سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

25 **Yunus (68)**

 смысл العلم: إدراك الشيء فينا قَالُوا اتَّذَ الِلَّهُ وَلَدًا سُبَأحَانَهُ هُوَ الأَغْنِي ۗ لَهُ مَا فِِ السَّمَاوَاتِ وَمَا فِِ الْأَرْضِ إِنَّكُم مِّن سُلَطَانٍ بَِذَا أَتْقُولُونَ عَلَى الِلَّهِ مَا لََ تَعْلَمُونَ

26 **Hud (39)**

 смысл العلم: إدراك الشيء فينا فِئَتُ تَعْلَمُونَ مِنْ بَأْيِهِ عَذَابٌ يُقَرِّبُهُ وَيَجِلُّ عَلَّهُ عَذَابٌ مَّجِيبٌ

27 **Hud (93)**

мысл العلم: إدراك الشيء فينا وَبَيْنَا قَوْمَهُم اعْمَلُوا عَلَى مَكَانِكُمْ إِلَيْهِ عَامِلٌ فَسُوَّفْ تَعْلَمُونَ مِنْ بَأْيِهِ عَذَابٌ يُقَرِّبُهُ وَمَنْ هُوَ كَادِبٌ فَأَزْوَجْتُوا إِلَيْهِ مَعْكُمْ رَيْبَتٌ

28 **Yusuf (86)**

мысл العلم: إدراك الشيء فينا قَالَ إِنَّمَا أَشَّكُو بِي وَخَرَّيْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ
29 Yusuf (96)
علم العلم: إدراك الشيء، فلمما أن جاء النبي ﷺ ألفاظ على وجهه فائردة
بحقيقته
لا تعلمون

30 An-Nahl (8)
علم العلم: إدراك الشيء، والهبل، والبغال، والخمر، وترثوها وزينة،
بحقيقته
لا تعلمون

31 An-Nahl (43)
علم العلم: إدراك الشيء، وما أرسلنا من قبل إلا رجالاً موجي
بحقيقته
لا تعلمون

32 An-Nahl (55)
علم العلم: إدراك الشيء، إنهم عادوا لما آتيناهم، فتشتعلوا فسوء
بحقيقته
لا تعلمون

33 An-Nahl (74)
علم العلم: إدراك الشيء، فلا تصبروا إذ الآمنت ﷺ إن الله يعلم وأنتم
بحقيقته
لا تعلمون

34 An-Nahl (78)
وأgn الله أخرجكم من بطون أمهاتكم
لا تعلمون شيء وجعل لكم السمع
والابصارات والبصيرة لعلكم تشكرون
بحقيقته

35 An-Nahl (95)
وألكمنا فيزيلنا إيماناً عند الله
لا تعلمون
بحقيقته

36 Al-Anbiya (7)
علم العلم: إدراك الشيء، وما أرسلنا فبذلك إلا رجالاً موجي
إليهم
فاستقلوا أهل الذكر إنكم لا تعلمون
بحقيقته
<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Mu’minun (84)</td>
<td>علم العلم: إدراك الشيء قل لمن الأرض ومن فيها إن كنتم تعلمون نطقته حققه</td>
</tr>
<tr>
<td>Al-Mu’minun (88)</td>
<td>علم العلم: إدراك الشيء قل من ينهده ملكوت كل شيء وهو يبهر نطقته حققه لا يجاز عليه إن كنتم تعلمون</td>
</tr>
<tr>
<td>Al-Mu’minun (114)</td>
<td>علم العلم: قل إن ليئتم إلا فليلًا لو أنكم كنتم تعلمون نطقته حققه</td>
</tr>
<tr>
<td>An-Nur (19)</td>
<td>علم العلم: إدراك الشيء إن الذين يجبون أن تشيع الفاحشة في الذين آمنوا لهم عذاب أليم في الدنيا والأجذرة واللله يعلم وأنتم لا تعلمون نطقته حققه</td>
</tr>
<tr>
<td>As-Syuara (49)</td>
<td>علم العلم: قل آمنتم له قبل أن آذن لكم وإن كنتم فلكيكم أن تعلمون نطقته حققه الذي علمكم السحر فلستوا تعلمون لأفطعن أنديكم وأرسلكم من خلاف ولأصبتكم أجمعين</td>
</tr>
<tr>
<td>As-Syuara (132)</td>
<td>علم العلم: إدراك الشيء وإن توا الذي أمدكم بما تعلمون نطقته حققه</td>
</tr>
<tr>
<td>Al-Ankabut (16)</td>
<td>علم العلم: إدراك الشيء وإبراهيم إذ قال لقومه احبدو الله والله نطقته حققه لا يعلم خيرا لكم إن كنتم تعلمون</td>
</tr>
<tr>
<td>Ar-Rum (34)</td>
<td>علم العلم: إدراك الشيء ليكروا بما آتيناهما فستوا تعلمون نطقته حققه</td>
</tr>
<tr>
<td>Ar-Rum (56)</td>
<td>علم العلم: إدراك الشيء وقال الذين أتوه العلم والإيمان لقد ليئتم في كتاب الله إلى يوم البعثة فهذا يوم البعثة ولككم كنتم لا تعلمون نطقته حققه</td>
</tr>
</tbody>
</table>
46 Az-Zumar (39)
علم العلم: إدراك الشيء فإن يا قوم أعملوا على مكانتكم إن غامنكم من فسوق تعلمون
بحقيقة

47 Al-Waqi’ah (61)
علم العلم: إدراك الشيء على أن تبذل أمناكم وتمسكم في ما لا تعلمون
بحقيقة

48 Al-Waqi’ah (76)
علم العلم: إدراك الشيء فإنه لنقسم لنعلمون عظيم
بحقيقة

49 As-Saff (5)
علم العلم: إدراك الشيء إذ قال موسى لقومه يا قوم لم تؤذوني وقد تعلمون أي رسول الله إليكم فلم يسموا أراه الله فلموهم والله لا يهدى القوم الفاسقين
بحقيقة

50 As-Saff (11)
علم العلم: إدراك الشيء تؤمرون بالله ورسوله وتعهدون في سبيل الله بإمكاكهم وأنفسكم دل لكم خبير لكم إن كنتم تعلمون
بحقيقة

51 Al-Jumu’ah (9)
علم العلم: إدراك الشيء يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعودوا إلى ذكر الله وذروا البينه دل لكم خبير لكم إن كنتم تعلمون
بحقيقة

52 An-Nuh (4)
علم العلم: إدراك الشيء يغفر لكم من ذنوبكم ويتورطكم إلى أجل مسمى إن آجل الله إذا جاء لا ينفع سلوككم إن كنتم تعلمون
بحقيقة

53 At-Takatsur (3)
لا سؤف تعلمون

QIȘT: Journal of Quran and Tafseer Studies, Vol 3, No 3, 2024
Meaning of The Word *Ta’lamun* in The Qur’an...

In table 2 above, we see variations in the word *ta’lamun*, either attached with the *mustaqbal* letters (indicating the future) *sufa* or the letters *penafi’* (denial) *Laa*. The meaning of *ta’lamun* in the al-*Ma’any* dictionary has one meaning in all verses of the Qur’an[25]. However, there is a development of meaning in terms of word specialization. Where we find in the verses of the Qur’an above that there are special words, for example in the letter at-Takatsur verse 3, specialization for those who have died in their graves. Meanwhile, Surah at-Takatsur verse 5 specifically addresses people who remain obedient even though they have wealth and children.

**Conclusion**

In this research, it was found that the word *ta’lamun* is mentioned in the Koran 55 times, which is based on the theory of meaning development that the word *ta’lamun*, from time to time, experiences a development of meaning in terms of a specialization of meaning that adapts to the context of the sentence. This research proves that words definitely experience development, meaning that the meaning may vary from one word to another, and this will happen from time to time. So in the future, other research is needed so that the scientific treasures provide more benefits to society.
Author Contributions

Nurul Hidayah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. Ahmad Ridwan Al Rasyid: Methodology, Writing – review & editing, Investigation. Cahyani Windarto: Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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Meaning of The Word *Ta’lamun* in The Qur’an...


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