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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-Khullī 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 : الإيمان and الإسلام, likewise with words الرسل, الصلاة, الزكاة, الصيام, الحج, الألوهية, الرهبانية, النفاق, الكفر والشرك, الإلحاد, الردة, الفسق, and others. In matters of war, politics and government, for example, like words : أمير المؤمنين, الخليفة, لغزوة, البيعة and others. In the fields of science and art, for example terms: علوم الكلام, التفسير, الحديث, الفقه, الكلام 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 *Ahزاب* in a semantic review, resulting in the conclusion that the meaning of *Ahزاب* 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'mim 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 (*Inḥitāṭ 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'nā*)

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'nā*)

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 - يَعْلَمُ) in the Munawir dictionary, which means knowing[21]. The synonym of this word in al-Mu'jam al-Wasith is '*arafa - yarifu* (عَرَفَ - يَعْرِفُ) [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 (تَعْلَمُونَ) *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:

Table 1
The spread of the word *ta'lamun* and its derivatives in the Qur'an

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

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 2
The meaning of *ta'lamun* in each verse of the Qur'an

No	Surah name and verse number	Reading verses of the Qur'an	The Meaning <i>Ta'lamun</i> in this verse
1	Al-Baqarah (22)	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ <u>تَعْلَمُونَ</u>	علم العلم: إدراك الشيء بحقيقته

- 2 Al-Baqarah (30) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
- أعلم أن سيكون منهم الأنبياء والعلماء و العاملون والعباد
-علم العلم: إدراك الشيء بحقيقته
- 3 Al-Baqarah (42) وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ
- علم العلم: إدراك الشيء بحقيقته
- 4 Al-Baqarah (80) وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً ۗ قُلْ أَنْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
- علم العلم: إدراك الشيء بحقيقته
- 5 Al-Baqarah (151) كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ
- وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ البقرة
يعلمكم الفقه في الدين
- 6 Al-Baqarah (169) إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
- علم العلم: إدراك الشيء بحقيقته
- 7 Al-Baqarah (184) أَيَّامًا مَعْدُودَاتٍ ۗ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۗ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۗ
- علم العلم: إدراك الشيء بحقيقته
- إِنْ كُنْتُمْ تَعْلَمُونَ

- 8 Al-Baqarah (188) وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ
علم العلم: إدراك الشيء بحقيقته
- 9 Al-Baqarah (216) كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
علم العلم: إدراك الشيء بحقيقته
- 10 Al-Baqarah (232) وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُم يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَمَ آتَىٰ لَكُمْ وَأَطَّهَرَ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
علم العلم: إدراك الشيء بحقيقته
- 11 Al-Baqarah (239) فَإِن خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ
علم العلم: إدراك الشيء بحقيقته
- 12 Al-Baqarah (280) وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ
علم العلم: إدراك الشيء بحقيقته
- 13 Ali-Imran (66) هَا أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
علم العلم: إدراك الشيء بحقيقته
- 14 Ali-Imran (71) يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ
علم العلم: إدراك الشيء بحقيقته

- 15 Al-An'am (67) لِكُلِّ نَبِيٍّ مُّسْتَفَرٍّ ۚ وَسَوْفَ تَعْلَمُونَ علم العلم: إدراك الشيء بحقيقته
- 16 Al-An'am (81) وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۚ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۗ إِنَّ كُنْتُمْ تَعْلَمُونَ علم العلم: إدراك الشيء بحقيقته
- 17 Al-An'am (135) قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ علم العلم: إدراك الشيء بحقيقته
- 18 Al-A'raf (28) وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنْ لَمْ يَأْمُرِ بِالْفَحْشَاءِ ۗ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ علم العلم: إدراك الشيء بحقيقته
- 19 Al-A'raf (33) قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۗ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۗ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ علم العلم: إدراك الشيء بحقيقته
- 20 Al-A'raf (38) قَالَ ادْخُلُوا فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّةِ وَالنَّاسِ فِي النَّارِ ۗ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۗ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَادِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ ۗ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ علم العلم: إدراك الشيء بحقيقته

21	Al-A'raf (62)	أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ	علم العلم: إدراك الشيء بحقيقته
22	Al-A'raf (123)	قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرُومُهُ فِي الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ	علم العلم: إدراك الشيء بحقيقته
23	Al-Anfal (27)	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ	علم العلم: إدراك الشيء بحقيقته
24	At-Taubah (41)	انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ	علم العلم: إدراك الشيء بحقيقته
25	Yunus (68)	قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَ اللَّهِ هُوَ الْعَزِيزُ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ إِنْ عِنْدَكُمْ مِّنْ سُلْطَانٍ بِهَذَا ۗ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ	علم العلم: إدراك الشيء بحقيقته
26	Hud (39)	فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ	علم العلم: إدراك الشيء بحقيقته
27	Hud (93)	وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۗ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ	علم العلم: إدراك الشيء بحقيقته
28	Yusuf (86)	قَالَ إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ	علم العلم: إدراك الشيء بحقيقته

- 29 Yusuf (96) علم العلم: إدراك الشيء بحقيقته
فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ
بَصِيرًا ۗ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا
لَا تَعْلَمُونَ
- 30 An-Nahl (8) علم العلم: إدراك الشيء بحقيقته
وَالْحَيْلِ وَالْبِغَالِ وَالْحَمِيرِ لِيَتْرَكُوهَا وَزِينَةً ۗ
وَيَخْلُقُ مَا لَا تَعْلَمُونَ
- 31 An-Nahl (43) علم العلم: إدراك الشيء بحقيقته
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي
إِلَيْهِمْ ۗ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا
تَعْلَمُونَ
- 32 An-Nahl (55) علم العلم: إدراك الشيء بحقيقته
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۗ فَتَمَتَّعُوا ۖ فَسَوْفَ
تَعْلَمُونَ
- 33 An-Nahl (74) علم العلم: إدراك الشيء بحقيقته
فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۗ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ
- 34 An-Nahl (78) علم العلم: إدراك الشيء بحقيقته
وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ
لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ
- 35 An-Nahl (95) علم العلم: إدراك الشيء بحقيقته
وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ
هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ
- 36 Al-Anbiya (7) علم العلم: إدراك الشيء بحقيقته
وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۗ
فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

- 37 Al-Mu'minun (84) علم العلم: إدراك الشيء بحقيقته
قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ
- 38 Al-Mu'minun (88) علم العلم: إدراك الشيء بحقيقته
قُلْ مَنْ يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ
- 39 Al-Mu'minun (114) علم العلم: إدراك الشيء بحقيقته
قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ
- 40 An-Nur (19) علم العلم: إدراك الشيء بحقيقته
إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَشْبَعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ
- 41 As-Syuara (49) علم العلم: إدراك الشيء بحقيقته
قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَأَلْصِقَنَّكُمْ أَجْمَعِينَ
- 42 As-Syuara (132) علم العلم: إدراك الشيء بحقيقته
وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ
- 43 Al-Ankabut (16) علم العلم: إدراك الشيء بحقيقته
وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ
- 44 Ar-Rum (34) علم العلم: إدراك الشيء بحقيقته
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ
- 45 Ar-Rum (56) علم العلم: إدراك الشيء بحقيقته
وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

- 46 Az-Zumar (39) علم العلم: إدراك الشيء بحقيقته
قُلْ يَا قَوْمِ اعْمَلُوا عَلَيَّ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ
فَسَوْفَ تَعْلَمُونَ
- 47 Al-Waqi'ah (61) علم العلم: إدراك الشيء بحقيقته
عَلَىٰ أَنْ تُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا
تَعْلَمُونَ
- 48 Al-Waqi'ah (76) علم العلم: إدراك الشيء بحقيقته
وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ
- 49 As-Saff (5) علم العلم: إدراك الشيء بحقيقته
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ
تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۗ فَلَمَّا زَاغُوا
أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ
- 50 As-Saff (11) علم العلم: إدراك الشيء بحقيقته
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَنُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۗ ذَلِكَ خَيْرٌ لَّكُمْ إِن
كُنْتُمْ تَعْلَمُونَ
- 51 Al-Jumu'ah (9) علم العلم: إدراك الشيء بحقيقته
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ
يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ
ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ
- 52 An-Nuh (4) علم العلم: إدراك الشيء بحقيقته
يَعْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجْكُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى ۗ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۗ لَوْ
كُنْتُمْ تَعْلَمُونَ
- 53 At-Takatsur (3) سَوْفَ تَعْلَمُونَ
كَلَّا سَوْفَ تَعْلَمُونَ

			﴿٣﴾ التكاثر ﴿سوف﴾ تعلمون في قبوركم خطأ فعلكم
54	At-Takatsur (4)	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ	علم العلم: إدراك الشيء بحقيقته
55	At-Takatsur (5)	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ	لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ التكاثر ﴿لو﴾ تعلمون مصيركم علما يقينيا لما شغللكم المال والأولاد عن طاعة ربكم

In table 2 above, we see variations in the word *ta'lamun*, either attached with the *mustaqbal* letters (indicating the future) *saufa* 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-Takasur verse 3, specialization for those who have died in their graves. Meanwhile, Surah at-Takasur 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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