

Examining *Al-Wujud Wa Al-Nazair* and Its Role in Understanding the Qur'an

Achmad Munajib

Qur'anic Science and Interpretation Department, UIN Sunan Ampel Surabaya
Jl. Ahmad Yani No.117, Jemur Wonosari, Wonocolo, Surabaya.

Corresponding author

achmadmunajib@gmail.com

Abstract: The Qur'an always gives birth to new interpretations of the meaning contained in it from time to time because it is the main legal basis for Islamic law that is true for every era and place, because of the many meanings contained in the Qur'an, it appears the study of *al-wujud wa al-nazair*, the purpose of this observation is to review *al-wujud wa al-nazair* and know its role in understanding the verses of the Qur'an. This research is library research. The method used is content analysis which is used to explore understanding and information as well as the opinions of scholars and commentators of the Qur'an. The result of this discussion is that *al-wujud* is a word that has similarities in letters and forms in various editorials of the verse but contains different meanings, while *al-nazair* is one meaning expressed by many words in the Qur'an. As for the rules of meaning mentioned by some scholars, namely "all these words in the Qur'an have such meaning." and "all these words in the Qur'an have such meaning, except this verse", the historical discussion of *al-wujud wa al-nazair* has occurred in the early Islamic generation, but the discussion is complete in a new book. Appeared in the II century H. The urgency of *al-wujud wa al-nazair* is very significant in interpreting and understanding the Qur'an, and it can be said that someone can be wrong in understanding the Qur'an if without a proper understanding. True about *al-wujud wa al-nazair*.

Keywords: *al-wujud*, *al-nazair*, meaning, Qur'an.

Introduction

The Qur'an is a guidebook of life full of messages for muslims and even human beings around the world that is not limited by space and time (*salih li kulli zaman wa makan*), and there is not the slightest doubt in it. The Qur'an has proven itself by having a privilege both in terms of content, word order, literature and even has an important position in the civilization of muslims.

Indeed, the Qur'an al-Karim constantly gives birth to new meanings from time to time because it is the main legal basis for the true Islamic law for every time and place, and when the meanings of the Qur'an are in its words that speak Arabic, then there are various ways for the scholars to explain any of the meanings of the words, therefore the emergence of studies that study the words, to facilitate jurists in understanding the verses of the Qur'an with a good understanding, and for fatwa

givers, judges, and for those who desire the benefit of knowing the laws and their meanings. And so was born the discussion of *al-wujud wa al-nazair* in the Qur'an which did not escape the genius of the scholars in finding the various meanings contained in one utterance, and vice versa the different utterances that contain one meaning.

Literature that is so high in the Qur'an will be discussed in the form of the rules of *al-wujud wa al-nazair*. In the Qur'an is often found the repetition of the same words in each place, the words have a different understanding of meaning (*al-wujud*). But in the form of understanding on the other side of the language is in the form of different verses but still have the same meaning. A person cannot be said to be an expert in the interpretation of the Qur'an if he has not been able to master *al-wujud wa al-nazair* because this is very important in understanding the meaning contained in the Qur'an. So the purpose of this study is to review *al-*

wujud wa al-nazair and find out its role in understanding the verses of the Qur'an.

Methods

The method used in this study is following the type of research. This observation is qualitative research that is descriptive-analytic and is library research. This type of qualitative research is appropriate to be applied to this research because this research is intended to comprehensively describe the literature sources and is used to answer the main problems that have been formulated. Sources of data were obtained from books, works of interpretation, scientific journals, encyclopedias, magazines, and the like which contain relevance to the themes that will be studied in this study. In this process, the author will collect various information related to *al-wujud wa al-nazair*. The method used in analyzing the data needed in this research is intertextual, which is a theory that tries to explore the relationship between one text and another. Moi (2010) states that intertextual is the essence of a text in which there is another text. Intertextuality has the premise that a text cannot be separated from previous texts.

Results and Discussion

Al-Wujud

The commentators have researched that not a few words in the Qur'an that several times, and each time the word is used in one place (sentence/verse), but the meaning is different from its use in other places. *Al-wujud* Etymologically is the plural form of the word *al-wajh* or *wajhun* which means something that is in front of or various/various. *Wajh al-nahar* means the beginning of the day, *wajh al-dahr* means the beginning of the year, *Wajh al-najm* is the part of the star visible to humans. *Wajh al-bait* is the front of the house that has a door. *Wajh al-faras* is the front of his head. Salwa (1998) From this basic meaning, the editorial *al-Wujud* is used as a name for a particular discourse in the Ulum Al-Qur'an which discusses the words of the Qur'an which have various meanings.

Generally, *al-Wujud* is a word or utterance, and is the smallest element of language that already has meaning and has many meanings so that it is used in various places in the Qur'an with various meanings. The word *al-Wujud*, basically has a meaning that remains attached to it, but when the word enters a sentence to indicate a certain context of a text, the word develops meaning based on the context.

According to al-Zarkasyi (1999) in his book, *Al-Burhan Fi Ulumul Quran*, *al-Wujud* is a musytarak pronunciation that is used in several meanings. As for *al-Wujud* according to M. Quraish Shihab (2013) in his book Rule of Tafsir is the same word completely, in letters and forms found in various editorials (verses), but the various meanings it contains. For example, the word *أمة* (ummah) in the Qur'an is repeated 52 times, al Husain bin Muhammad ad-Damaghani (1983) mentions many meanings including group, long time, people, leaders, past generations, muslims, unbelievers, and all mankind.

Simply, *al-Wujud* is an interpreter's understanding of a word in a certain place with a certain meaning (Syukraini, 2014) And the other *al-Wujud* is the mufassir's understanding of the same word in another place with a different meaning from the first understanding. Thus, *al-Wujud* can be interpreted as similarity in pronunciation and difference in meaning. Some argue that *al-Wujud* is similar to musytarak. But actually, there is a slight difference between the two, namely, *al-Wujud* can occur in a single lafaz and can also occur as a result of a series of words, while musytarak is only focused on one lafaz only.

In al-Itqan, after studying, there are ten words that have many meanings. The words are (1) *huda*, which has seventeen meanings, (2) *al-su'u* which has eleven different meanings, (3) *al-shalah* which has nine meanings, (4) *al-rahmah* which has fourteen meanings, (5) *al-fitnah* which has fifteen meanings, (6) *al-ruh* with nine meanings, (7) *al-qadha* with fifteen meanings, (8) *al-zikru* which has seventeen meanings, (9) *al-du'a* which has six meanings, and (10) *al-ihshan* with three meanings. Furthermore, words that have a uniform meaning are also presented with one exception, such as the

word *al-asaf* which means "sadness", in one verse it means to make angry.

Al-Nazair

Al-Nazair is the plural of *nazirah* (نظيرة) which means equal or equivalent. According to Ibn Al-Manzhur the meaning is المثل الشبيه الأشكال الأخلاق الأفعال Similarity and likeness in form, behavior, deeds, and words. In the study of English, this discourse is called *homonymy*. Meanwhile, al-Nazair according to al-Suyuthi are الألفاظ المتواطئة corresponding words or similar words (Ameer, 2010).

Al-Nazair is the equivalence of the meaning of the pronunciation in the Qur'an even though it uses a different pronunciation. This statement is clarified by M Quraish Shihab (2013) that al-Nazair is the meaning for one word in one verse the same as the meaning in another verse, although using different words. Al-Nazair is the meaning for one word in one verse which has the same meaning as that in another verse, although by using different words such as the words *insân* (إنسان) and the word *basyar* (بشر) which means human. Similarly, the words *qalb* (قلب) and *fuad* (فؤاد) which means heart, the words *nûr* (نور) and *dhiyâ`* (ضياء) which means light and light, the words *qara`* (قرأ) and *talâ* (تلا) which means reading, *al-Bukhl* (البخل) and *al-Syuh* (الشح) which means miserly, but said *al-Syuh* (الشح) has a deeper meaning that in addition to a miserly also be greedy.

From the above description, then *al-Wujuh* can be interpreted with words that have the same pronunciation but different meanings. Meanwhile, al-Nazair is a word that has different pronunciations, but has the same meaning, although it contains a different impression. So, the discussion of *al-Wujuh* is about the difference in meaning, and al-Nazair is about the difference in pronunciation.

Historicity Al-Wujuh Wa Al-Nazair

At the time of the companions and tabi'in, there was no special need for this knowledge and rules, so we have not found it written in one particular book. Because the Qur'an in Arabic was never an obstacle for them. They themselves are fashah and balaghah experts. It is easy for them to know the

meaning of the *mufradat* al-Quran (aljawzi,1987). However, when the times were moving away from the prophetic period and the companionship period, the generations changed, so there were born those who did not understand the problem from the beginning about the power of the balaghah of the Qur'an, except for just knowing the meaning of improvisation. Wahyudi (2019) explained that, the next generation of the tabi'in generation, namely the tabiut-tabi'in generation. Begin to feel the need to write down all things related to this problem. Plus the phenomenon of the conversion of nations outside of Arabia to Islam. They have already converted to Islam and have also learned Arabic, however, their abilities in terms of literature and balaghah have limitations.

In some literature that specifically discusses *al-wujuh wa al-nazair* it is stated that the oldest book discusses *al-wujuh wa al-nazair* is a book by Muqatil bin Sulayman al-Balkhy (d. 150 H). The book is named *al-wujuh wa al-nazair fi al-Qur'an al-Karim*, written in the second century Hijri this assumption is based on the description of Hatim Salih pen-tahqiq Kitab *al-wujuh wa al-nazair fi al-Qur'an al-Karim*, that this book by Muqatil bin Sulaiman is the oldest book that has arrived in our time. However, it is very possible that there are earlier books that did not reach our time. Among the books that talk about *al-wujuh wa al-nazair*, but not to the current generation of Islam is the book *Kashfa al-dhunun* which is attributed to Ikrimah maula Ibn Abbas

In a narration, It is said that Ali's companions forbade Ibn Abbas to use the arguments of the Qur'an when arguing with the Khawarij. This instruction was denied by Ibn Abbas because according to him he understood more about the Qur'an than the Khawarij. But Ali replied that the Qur'an is *dzu wujuh*, so if you have an opinion they will also have another opinion. According to Ali's Companions, the Prophet's hadith is the right argument to argue with them, because the hadith does not *dzu wujuh* like the Qur'an.

Al-wujûh wa al-nazā'ir is included in the category of linguistic interpretation of the Qur'an. The style of language in the interpretation of the Qur'an was very thick in the classical and medieval periods of Islam. Almost every work of

interpretation cannot be separated from the discussion of the origin of the word, *gharib al-Quran*, *mushkil al-Quran*, *mushabihah al-Quran* and *i'rab al-Quran*. Indeed, since the beginning of its development, the science of the Qur'an has always been intertwined with the science of language. Many studies have been carried out by scholars related to the language of the Qur'an which are outlined in many written works.

Paradigm Al-Wujud with Musytarak and Mutarâdif with Al-Nazair

There are those who argue that *al-Wujud* is the same as *Musytarak* and *al-Nazair* is the same as *Mutarâdif*. Though these terms have a difference, although slightly. Like *al-Wujud* can occur in a single lafazh and can also be the result of a series of words, in contrast toward *Musytarak* occurs which only one. For example from *al-Wujud* is the word *al-Huda* contained in the Qur'an has seventeen faces (meanings), namely: *al-Tsabat* (fixed, steadfast) in QS. Al-Fatihah: 6, *al-Bayan* (illumination) in QS. Al-Baqarah: 5, *Al-Dîn* (religion) in QS. Ali Imrân: 73, *al-Iman* (faith) in QS. Maryam: 76, *Al-Du'â'* (Caller) in QS. Al-Ra'd: 7, and QS. Al-Anbiyâ': 73, *al-Rusul wa al-Kutub* (The Apostles and the Books) in QS. Al-Baqarah: 38, *al-Ma'rifah* in QS. al-Nahl: 16, the *Prophet* in QS. Al-Baqarah: 159, *al-Qur'ân* in QS. Al-Najm; 23, *al-Torah* in QS. Ghafir: 53, *al-Istirja'* (hoping back) in QS. al-Baqarah: 157, *al-Hujjah* (argument) in QS. Al-Baqarah: 258, *ba'da Qaulihi Ta'ala* in QS. Al-Baqarah: 258, Or *La Yahdihim Hujjah al-Tawhid* in QS. Al-Qashash: 57, *al-Sunnah* in QS. Al-An'am: 90, QS. Al-Zukhrûf: 22, *al-Ishlâh* in QS. Yusuf: 52, *al-Ilham* in QS. Thâhâ 50, *al-Hamahum al-Ma'asy al-Taubah* in QS. Al-A'râf 156, *al-Irshad* in QS. Al-Qashash: 22

If traced, the word *al-Hudâ* above with its various editorials, it can be understood that the word *al-Hudâ* has many and different meanings according to the context of the verse and its use in the Qur'an, although the meaning is related. Basically, the word *al-Hudâ* means the guidance of Allah, and the guidance of Allah is the religion of Islam, having the right faith and belief in Him, and that guidance can be through the sending of messengers and the revelation of books such as the

Qur'an which are given to Prophet Muhammad peace be upon him, the Torah given to Prophet Musa as. And that guidance is a light for those who believe and fear, and proof against the wrongdoers. To get it also through various ways such as inspiration, repentance, guidance and always improve themselves.

From the example of *al-Wujud* in the various editorials above, it appears that the term *al-Wujud* it is different from *al-Musytarak* which only has one word. Similarly, the terms *Mutarâdif* and *al-Nazair*. Although similar, they differ in the depth of analysis. Like the words *khauf* and *khosyah*, although they mean fear, they have a difference as stated by Hasbi al-Shiddieqy and Riyanto (2014) that the word *khosyah* has higher fear than the word *khauf*. Because the fear of the word *khosyah* is a total fear. Meanwhile, fear of the word *khauf* is incomplete is a fear. This is because *khosyah* arises because of the magnitude that is feared even though the person experiencing *khosyah* is a strong person. *Khosyah* is a fear that is accompanied by a sense of greatness towards what is feared, while *khauf* arises because of one's own weakness, even though what is feared is a small thing.

Al-Qur'ân, *al-Kitâb*, *al-Furqân*, *al-Dhikr* are terms that both indicate the revelation received by the Prophet Muhammad, but the emphasis on the content is different, and each describes the function of revelation. that. The word *al-Qur'an* denotes Allah's revelation as a perfect reading which should always be read. The word *al-Kitab* denotes a collection of Allah's decrees. The word *al-Furqân* implies that these revelations are the difference between right and wrong. While the word *al-Dhikr* indicates something that serves to remind humans through His instructions.

Regarding the synonymy in these verses of the Qur'an, there is a debate among scholars (Elkarimah, 2017). Scholars who agree with the existence of synonyms, namely; Al-Qutub (d. 206 H), al-'Asmu'iy, al-Ma'arri (d. 449 H), ar-Rummani (d. 392 H), Ibn Ya'isy (d. 649 H), Hamzah al-Asfahani (d. 360 H), Ibn Khalawaih (d. 370 H), al-Fairuzabadi (d. 817 H), as-Suyuti (d. 911 H), and so on. They argue that synonymy may occur in language, such as two terms that have the same meaning or as a trait of the sentence.

However, those who agree with the synonymy provide certain criteria, including; Synonyms okay on the same two words but different meanings *makhrajher*, as *Arsala* and *ba'sa*, which are both meaningful sent. The use of the word is not in the same area, as in the language of the Qura'isy tribe which uses the word *aqsāma* (an oath that is kept), while other tribes use the word *alāfa* (an oath that is not kept), both of which mean an oath. Then between the two words are not used as a term at the same time.

Scholars who reject the existence of synonymy, namely; Ibn 'Arabi (d. 231 H), Ahmad bin Yahya Sa'labi (d. 291 H), Ahmad bin Faris in his work *as-Sahibi*, Ibn Darstawaih (d. 347 H) in *Tashih al-Fasih*, Abu Hilal al-'Askari in *al-Furuq al-Lugawiyah*, ar-Ragib al-Asfahani in *al-Mufradat fi Garib al-Qur'an*, Abu Ishaq al-Isfirayini (d. 418 H), and so on. They theorize that the language of the Qur'an is an antisynonymous language, and argue that every sentence in Arabic (al-Qur'an) has a specific meaning, which distinguishes one sentence from another, such as the word al-Qur'an. -insān and the word *al-basyar*. The word *al-insan* which means human in Arabic comes from the word *nisyan* which means to forget, in a Sufistic perspective, the word *insan* comes from the form *tasniyah* of the word *ins* which is added to *alif* and *nun*, so that it becomes *ins-an*, which means two types of *ins* (*jalaliyah*). and *jamaliyah*), "*insān kaml*". While the word *al-basyar* which also means human is taken from the word *basyrah* which means skin because humans are creatures whose skin is visible.

Among contemporary Muslim thinkers who reject the existence of synonymy and use and develop anti-synonymous methods in interpreting the verses of the Qur'an using a linguistic approach, Muhammad Syahrur in his monumental work *al-Kitāb wa al-Qur'an: Qira'ah Mu'asirah*, and Bint as-Syati' in his work *al-Tafsīr al-Bayānī lī al-Qur'an al-Karīm* which was later known as *Tafsīr Bintusy-Syathi'*. Antisynonyms are two or more words that do not have one meaning, as opposed to synonymy which means two or more words that have one meaning.

In his work, *al-Kitāb wa al-Qur'an: Qira'ah Mu'asirah*, Syahrur's one of the methodological principles of interpretation is to deny the existence

of synonyms in the Qur'an, in the al-Qur'an, because according to him every sentence-The Qur'an has a specific meaning or more than one meaning, this is evidence of the miracles and majesty of the Qur'an which is relevant in every space and time. In this regard, Syahrur agrees with a very popular statement from Sa'lab (Ibn Farisi's teacher to whom Syahrur referred): "*ma yazunnu fi dirāsah al-lughawiyah min al-mutarādifat huzwa min al-mutabayyināt*" (in language studies, what are thought to be synonymous words actually have different meanings).

Likewise with Bint as-Syati', one of the principles of a similar interpretation methodology is also used in interpreting the verses of the Qur'an, that every word in the Arabic language of the Qur'an does not contain synonyms. One word only has one meaning when used in a verse of the Qur'an, if a word in the Qur'an is replaced with another word (which is considered a synonym), then the Qur'an will lose its effectiveness, precision, essence, and beauty.

Rules of Meaning in Al-Wujuh Wa Al-Nazair

To be able to produce the right rules or formulas, careful observations must be made, and through perfect induction methods. This can be done by observing all the verses of the Qur'an that use the word and studying the context of each. If one important word is left behind, the resulting rule or formula will also be wrong.

One of the contemporary scholars who is very concerned about the vocabulary of the Qur'an and its uses is Aisyah Abdurrahman bint al-Syāthi' (1913-1998 AD). In his book *at-Tafsīr al-Bayānī*, she argues that the first thing that researchers should do is to collect all the words used by the Qur'an regarding the object of its discussion and pay attention to the various meanings that can be contained in accordance with the use of the Qur'an language (Tohari, 2016), then pays attention to the use of the Qur'an for the word by paying attention to the editorial composition of the verse as a whole, not just the words that are discussed independently regardless of the context. And The formulas or rules related to the various meanings of vocabulary in the Qur'an were born. The rule is: "all these words in the Qur'an have this meaning."

and all these words in the Qur'an have this meaning, except this verse."

1. All These Words In The Quran Mean That

Imam Suyuthi explained that the Messenger of Allah, along with his companions and tabi'in, had discussed the rules for the meaning of *mufrod* in the verses of the Qur'an. Among them are those narrated from the adh-Dhahhak line, from Ibn Abbas, he said: "*Kullu syai-in fi kitâbillahi min 'ar-Rijzi' ya'ni bihil azab*" which shows the meaning of all the words *al-Rijzi* has the meaning of doom. Likewise in the hadith narrated by Imam Ahmad in his "Musnad", Ibn Hatim, and others from the Darraj path, from Abu al-Haitham, from Abu Said al-Khudri, from the Messenger of Allah, he said: "*Kullu harfin fi al- Qur'ân yuzkaru fihî al-Qunt fahuwa al-Thâ'ah*". What is meant is that all the words Qunut mentioned in the Qur'an have the meaning of *taah* or obedience. This Hadith isanad and its narration is good and authenticated by Ibn Hibban.

The further emphasis is as narrated by Sufyan bin 'Uyainah that, he said: "*Kullu syai-in fi al-Qur'an 'wama yudrika', falam yuhbiru bihi. 'wama adra-ka', faqad akhbara bihi*" which means: all *wama yudri-ka* words, show the meaning of "not informed", while *wama adrâka*, has the meaning of "notified". This meaning is analyzed more deeply by M. Quraish Shihab that the word *Ma Adraka* in the Qur'an discusses everything that cannot be reached or almost cannot be reached by human reasoning. This is because there are 13 places in the Qur'an, ten of which talk about the events of the afterlife (heaven and hell) while the other 3 talk about al-Tharîq (Surah Al-Thâriq [89]: 2) which means a star that is certainly not it is easy for human reason to reach it.

Likewise, regarding *lailatul Qadr* (Surah Al-Qadr [97]: 2) which, let alone its essence and glory, is reached, the exact date is not announced. Furthermore, about *al-'Aqabah* which means a high road that climbs (Surah Al-Balad [90]: 12) that road is difficult to climb and no one knows the peak. Isn't it that those who achieve it are those who receive guidance, while Allah's guidance is not limited, it could be the Messenger of Allah who was told by Allah. Meanwhile, *Ma Yudrika* is found

three times in the Qur'an, two of them in the context of the coming of the Day of Judgment (Surat Al-Ahzâb [33]: 63 and QS. Al-Syûrâ [42]: 17) and one about the content and purity of a person's heart (Surah Abasa [80]: 3) even this is only Allah Who Knows it.

2. All these words in the Qur'an have the same meaning, except this verse

This rule can be seen in all words *بخس* means lack, except *بُئِنَ بَحْثِ* in Surah Yusuf: 20, then the meaning is haram, Likewise, all the words *البعل* means husband, except in *اتدعون بعلا* in Surat ash-Shaffat: 125 especially in this verse it means idols. Another example can be seen in All the words *اليكم* which means muteness to pronounce faith, except *عما وصما وعما* in Surah al-Isra': 97 and *احدهما ايكم* in an-Nahl: 76 then the meaning is the absolute inability to speak or really not being able to physically say something through his mouth.

All verses of the Qur'an that mention the word *al-Buruj* means *al-Kawakib* (stars) except in (Surah Al-Nisa'[4]: 78. The word *al-Burj* in the above verse only means a high fortress Narrated by Ibn al-Anbary in the book "*al-Waqf wa al-Ibtidâ*", from the al-Suddi line from Abu Malik, from Ibn Abbas, he said: "*Kullu Raibin Shakkun illa maka-nan wahidan fi al- Kam 'raibal Manûn' ya'ni hawâditsul umûr*", which means: all the words *raibun* means *syakkun*, except in the letter *al-Thûr* (verse 30), which means events that occur. The verse that mentions the word *Husbân* means *al-'Adad* (numbers/several) except verse 40 in the letter *al-Kahf*, which reads: *Husbanan minassamâ'*, then this word means punishment.

All the words *Hasratun* mean regret, except in the letter *Ali Imran* verse 156 which reads: "*Liyaj'alallahu zalika Hasratan fi Qulubihim*", this word means sad. All the words *ashhabunnar* mean the experts of hell, except in Surah al-Mudatstsir verse 31, which reads: *wama ja'alnâ Ashhab al-nâr illa Malâ'ikah*, then it means the guards of hell. All the words *سخر* mean insults except for *az-Zukhruf*: 32, which means submission and making as a helper and there are many other similar examples in the verses of the Qur'an.

The Urgency of *Al-Wujuh Wa Al-Nazair*

There are no synonyms in the Arabic al-Qur'an. One word has only one meaning. Therefore, if people try to replace words from the Qur'an with other words, then the Qur'an will lose its effectiveness, and accuracy, beauty and essence. If we look more closely at the existence of *al-wujuh* and *al-nazair* in the Qur'an, it is understood that their position is very important. This is especially true for commentators in interpreting the verses of the Qur'an. Where the lafaz in the verses of the Qur'an, although they have a basic meaning, they have other meanings according to the context of the verse and the use of the Qur'an for these words.

The existence of *al-wujuh wa al-nazair* in the Qur'an in the perspective of scholars is a form of miracle of the Qur'an. Evidence that the Qur'an is the Word of God is not man-made. Because it is impossible in human words one vocabulary has several meanings. This makes the discussion of *al-wujuh wa al-nazair* material that absolutely must be known by scholars who want to understand the contents of the Qur'an. A narration from Muqatil bin Sulaiman who was attributed to the prophet Muhammad explains that: لا يكون الرجل فقيها حتى يرى في القرآن وجوها كثيرة A person will not truly understand the Qur'an until he knows the various meanings (*al-wujuh wa al-nazair*) in the Qur'an.

This history is an argument that someone who wants to understand the Qur'an must master the material *al-wujuh wa al-nazair*. So that the understanding obtained becomes broad, not narrow and rigid. And among the important and essential rules of *al-wujuh wa al-nazair* are:

1. Helping commentators to achieve the right meaning in the verses of the Qur'an according to the context.
2. Explaining the exact meaning of lafadz-lafadz with various meanings, so as not to leave room for *ahwa'* experts to deviate from *heresy* through *false ta'wil* in the Qur'an.
3. As an important way in *tadabbur* al-Quran understand it with the right understanding.
4. Assist the commentators in combining the many opinions of the previous commentators.

Conclusions

Conclusions from the study of *al-Wujuh wa al-Nazair* shows the understanding that *al-Wujuh wa al-Nazair* is a discussion of the science of the Qur'an and commentary relating to context the meaning of the vocabulary contained in the verses of the Qur'an. Historical discussion *al-Wujuh wa al-Nazair* has occurred in the early generations of Muslims but the discussion as a whole in a new book appears in the second century AD H during the Abbasid caliphate that works Muqatil sons of bin Sulayman al-Balkhy, then came the books of classical and modern scholars after him.

Al-Wujuh is a word that has similarities in letters and forms in various editorials of the verse, but contains a different meaning, while *al-Nazair* is the meaning for one word in one verse which has the same meaning as that in another verse, even though using different words. As for the rules of meaning mentioned by some scholars, namely "all these words in the Qur'an have that meaning." and "all these words in the Qur'an have such meaning, except for this verse", so that *al-Wujuh wa al-Nazair* has great urgency in interpreting and understanding the Qur'an and it can be said that someone can be wrong in understanding the holy book of muslims without a comprehensive understanding of *al-Wujuh wa al-Nazair*.

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