



## Thematic Analysis: *Shaihab* in the Tafseer

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### Abstract

The purpose of this article is to explain the various things in the Quran. The problem formulation in this research is what the information about the Quran *shaihab* is completely and comprehensively. Meanwhile, the writer limits the problem in this research to meaning *shaihab* in the Quran, all kinds of things *shaihab* in the Quran, subject and object in the Quran, cause and effect *shaihab* dalam Quran. This research uses a qualitative method with a thematic analysis approach. By choosing a theme related to the verses of the Quran, and then explaining by interpreting the opinions of the scholars. Based on the research conducted by the author, it can be concluded that meaning *shaihab* in language, namely screams and doom. Meanwhile meaning *shaihab* in terms it is the scream of the Jibril, the sound of thunder, punishment, a loud voice, the voice of the Israfil, and the one calling in the army. All kinds of things *shaihab* in the Quran, namely *shaihab* related to the afterlife and *shaihab* related to the world.

## INTRODUCTION

In the Arabic-Indonesian Dictionary by Mahmud Yunus, *shaihab* comes from Arabic, namely from the word صَاخٌ - يَصِيحُ - صَيْحًا - صَيْحَةً. Linguistically, the meaning is screaming, screaming, and torment. Then in terms of words, *shaihab* means a person who screams at himself with his voice because it is scary (Al-Ashafahani, 2009). According to Indonesian Dictionary, a scream is a loud exclamation and scream. Al-Raghib al-Ashfahani said that meaning *shaihab* means raising your voice and is used to show meaning that causes a feeling of surprise (Al-Ashfahani, 2017).

In the Quran, the word *shaihab* is repeated 13 times in 13 verses, which are found in 9 surahs, namely: Surat Hud (11) verses 67, 94, Surat al-Hijr (15) verses 73,83, Surat al-Mu'minun (23) verse 41, surat al-'Ankabut (29) verse 40, surat Yasin (36) verse 29, 49, 53, surat Shad (38) verse 15, surat Qaf (50) verse 42 and surat al-Qamar (54) verse 31, surat al-Munafiqun (63) verse 4. The 13 words above which consist of 1 letter classified as madaniyyah and 12 letters classified as makiyyah (Baqi, 1991).

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*Shaihab* is also explained in the Arabic language which means doom Fadil & Putra, (2020), as the word of Allah SWT *فَأَخَذْتُمُ الصَّيْحَةَ* means the punishment of God gave them punishment Fauzan, (2023), and God harmed them. Said *الصَّيْحَةُ* it can also be used for surprise attacks against a complex or village (Al-Mishriy, 1990). Use of the word *shaihab* to indicate the sound that can be heard from splitting wood or tearing clothes, any loud sound whether from humans in the form of "screams" or from non-humans. If it is combined with a tree or plant then the word is interpreted as "tall" as it is said *shāhatisy syajarah* *صَاحَتِ الشَّجَرَةُ* means that the tree is already tall because the tree is clearly visible as if it shows itself through its height, just as a person who shouts shows himself through his voice. Furthermore, because screams are sometimes shocking and frightening, the word is also used in the sense of fear and punishment (Shihab, 2007; Maulida, 2019).

Meaning *shaihab* has various meanings in the Quran because there are other meanings of the meaning of screams, namely the scream of the Jibril Al-Qurthubi, (2007), the sound of thunder Al-Syaukani, (2011), doom Al-Syaukani, 2011; Ismail & Fatah, 2018), a loud voice, the voice of the Israfil Al-Syaukani, (2011), and the person calling in the team (Al-Maraghi, 1993; Ridho, 2021).

## METHODS

This research uses a qualitative method with a thematic analysis approach, the data source is taken from thirteen words that refer to the meaning of *shaihab* in the Quran. The thirteen words of *shaihab* were then analyzed thematically based on the explanations contained in the interpretive books of the *mufasssir*. According to Liao et al., (2017); Pérez et al., (2020) this research approach design can be carried out to discuss certain problems, issues or topics originating from the literature collected as a whole and then take themes that are appropriate to the required data. After the author has collected all the data, the next step is to select the necessary data according to the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes (Jaafar et al., 2023). Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Islamoglu et al., 2022; K, 2019).

## RESULT AND DISCUSSION

A few things *shaihab* in the Quran, are: First, *Shaihab* is related to the afterlife. There are about *shaihab* related to the afterlife, one shout, namely the first blast on the trumpet, is found in the Quran, Surah Yasin verse 53

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

It means: *The shout was only once, then at that moment they were all brought before us (to be counted).*

This verse explains that the resurrection of the dead happens after just one breath, and they gather in front of the observers to be brought to judgment and reckoning. No one is left in the grave, all can be resurrected. This may be related to certain beliefs or convictions that believe in resurrection and judgment in the afterlife (Al-Maraghi, 1993).

The purpose of this verse teach about the importance of humans starting to change and correct mistakes. If someone is still reluctant to change even though mistakes are clearly visible and a way out has been provided, then on the Day of Judgment that person will feel pain and sadness due to his negligence while in this world. In this verse, it is stated that a person will scream only once when he is gathered in a state of death, and his wish to return to the world and resolve his mistakes will not

be granted. *مُحْضَرُونَ* is derived from the word *حَضَرَ* which means death, presence, disaster, note, and so on. People who are not present or do not provide benefits to the environment in this world (infidels) will suffer in the afterlife because they do not plan their lives well and seek the pleasure of Allah SWT. Therefore, when the time of death arrives they can only scream for more time to repeat the events of their life, something that is impossible to do (Syihab, 2005).

How will the believers be on the day of judgment, where they will rise from the grave as a result of one trumpet blast, then suddenly all creatures will face Allah SWT to be accounted for and given a reward (Isma'il, 2018; Al-Amin, 2019). In his commentary, al-Thabari explains that the meaning of this verse is that when the Day of Judgment occurs, all people who have died will be brought back to life with just one shout and the sound of a third trumpet. After that, they will gather in front of Allah SWT and be faced with a place of reckoning to receive the calculation of their deeds during their life in this world (Sopiansyah et al., 2001). At that time, no one will be able to avoid the calculation of charity. This shows how important it is to live life by doing well and obeying the commands of Allah SWT (Al-Thabari, 2007).

This verse describes the greatness of Allah SWT in resurrecting all humans who have ever lived in this world on the Day of Judgment (Trisia & Muthoifin, 2022; Rahayu et al., 2022). With just one call, all humans will come back to life and face Allah SWT to receive an accounting of their deeds while living on earth and receive His justice. This shows the greatness and power of Allah SWT as the creator and regulator of the entire universe (RI, 2011).

Second, *Shaihab-related* events to the world. One of *shaihab* connected with the world, namely the Budiyanto & Akbar, (2020); Sarnoto & Rahmawati, (2020)20); Sarnoto & Rahmawati, (2020); Huda et al., (2024) found in al-quran surat al-Munafiqun verse 4:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهمُ خَشَبٌ مُسْتَنْدَةٌ يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ يَلِيَّ يُؤْفَكُونَ

It means: *And when you see them, their bodies amaze you. And if they say, you listen to what they say. They are like sticks leaning against each other. They think that every shout is directed at them. They are the (real) enemies, so beware of them; May God destroy them. How can they be turned away (from the truth)?*

His words, *يَخْسِبُونَ كُلَّ صَيْحَةٍ* “*They think that every loud shout is directed at them,*”

What this means is that hypocrites often have negative prejudices against every verse that was revealed from Allah SWT through His Messenger. They fear that these verses will reveal their bad cover and make the believers hostile to them. They are very afraid of being allowed to kill and capture their families and take their property by the believers. Because of this fear, they always think that every revelation that comes down from Allah SWT will harm them (Al-Thabari, 2007; Sabry, 2022).

The behavior of hypocritical people who always feel afraid and afraid (McGrath, 2017). Muqatil said that when there is a call to join the ranks of jihad or search for lost items, hypocrites always feel that the call is directed at them, even though it is not. This is caused by the tendency of their hearts to always be gripped by trepidation and fear. Therefore, they always feel anxious if their cover will be revealed and Allah SWT will open the curtain that hides their true nature so that it will be seen by the Muslims (Osmani et al., 2018; Sriwiyanti et al., 2022). In such circumstances, the true nature of hypocrites will be visible to everyone, including Muslims (Al-Jawi, 2017; Hamzah, 2014).

Allah SWT reproaches hypocrites with cowardice, *يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ* (*they think that every loud shout is directed at them*), This means that hypocrites always feel threatened by every scream they hear, and they always assume that the scream is directed at them, because of their cowardly nature and the fear that haunts their hearts (Al-Syaukani, 2011). Muqatil said that the meaning of that is when there is a person who calls to gather the team Taufiqurrahman, (2007), or there is an announcement about livestock running away or losses occurring, then people will assume that hypocrites are the cause of this because of the fear that grows in their hearts (Al-Syaukani, 2011; Iqbal, 2014).

When there was a call to join the army or search for lost items, they always thought that it was an enemy attack on the believers or that their secrets would be discovered and they would perish. Hypocrites tend to be doubtful and afraid so if there are any signs that their secret is about to be discovered, they become very worried and almost say: "Arrest me" or "Punish me." This is because their hearts are always filled with fear, so they worry that the lid will open and their secrets will be revealed. Apart from that, they always feel attacked at any time and tend to distrust other people (Al-Maraghi, 1993).

## CONCLUSION

It can be inferred that the Quran encompasses various events related to the afterlife, such as the first blowing of the trumpet, known as "*shaihab*," which signals the onset of the Day of Judgment. Additionally, there are references to individuals summoning others to join an army, indicating occurrences not tied to worldly matters. These elements, found within the Quranic texts, offer profound insights into eschatological themes and spiritual dimensions, underscoring the multifaceted nature of guidance provided within the sacred scripture.

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