



Tikrar in Surah al-Qamar: Perspective of Tafseer *al-Sya'rawi*

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Abstract

This research aims to explain the meaning of repetition (*tikrar*) in Surah al-Qamar according to tafseer *al-Sya'rawi*. This research uses a qualitative method with a thematic analysis approach, the data source is taken from repeated sentences in Surah al-Qamar and then analyzed based on the explanations contained in the book tafseer *al-Sya'rawi*. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions and various findings from previous researchers related to this topic. The findings of the analysis show that Surah al-Qamar contains discussions about the Day of Judgment, and stories of previous people who denied their messenger, namely the people of Prophet Nuh, the people of 'Ad, the people of Thamud and the people of Prophet Lut. Allah uses a pattern of repetition in conveying the message of this letter, which is found in verse which is repeated four times and is found in verses 16, 18, 21, and 30. Each story in this verse is closed with a verse which is repeated four times, namely in verses 17, 22, 32, and 40. Imam al-Sya'rawi concluded that the purpose or function of the repeated verse is to *taqrir* (determination), *ta'kid al-haqiqah* (emphasizing the fact), *liyukarrira al-'i'zhazhah* (to repeat the warning).

INTRODUCTION

In conveying the message in the Quran, Allah uses many language styles, one of which is by using repetition patterns (*tikrar*) (Tanjung, 2022). *Tikrar* linguistically is *mashdar* from the word "كرر" which means repeating or returning something over and over again (Muhammad Ibn Manzhar, 1990). As for terms *tikrar* is repetition of words or their synonyms to determine meaning (Al-Tsabt, 2000). In the Quran there are many types of repetition models, namely *tikrar* pronounced in one sentence, *tikrar* some pronunciations in different verses, *tikrar* sentence as a whole, and tell a story (Ahmad Atabik, 2014). If you trace the Quran from beginning to end, you will find many repeated words (*tikrar*) (Yunus & Hasanah, 2020). According to al-Khatib al-Iskafi quoted by Nashrudin Baidan, of the 114 letters in the Quran, only 25% do not contain

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verses with similar editorials. Meanwhile, according to Taj al-Qurra' al-Karmani, only eleven letters, or less than 10% do not contain verses with similar editorials (Nasruddin Baidan, 2002). At first glance, repetition of verses' redactions seems pointless because it will give rise to the same intent and meaning. In fact, if you look at the opinions of Tafseer scholars, these repeated verses have different functions and purposes. *Tikrar* in the Quran has the function of *taqrir* (determination), *ta'kid* (affirmation), *tajdid* (renewal) of past delivery, *ta'zhim* (depicting the greatness and greatness of a thing), *ta'ajjub* (admiration) (al-Zarkasyi, 2008).

In the Quran there are many repetitions (*tikrar*) verses. One of them is in Surah al-Qamar (Ikhwanuddin, 2023). Surah al-Qamar is one of the letters that uses a strong repetition pattern. It contains repetition of verses, repetition of sentences and repetition of letters. This adds to the impression of the power and greatness of the verses and strengthens the messages that Allah wants to convey through the letter (Novebri & Dewi, 2020; Zamzami, 2021). In Surah al-Qamar, Allah emphasizes His greatness and gives a warning to humans to always follow His instructions and stay away from everything He has forbidden. In studying *tikrar* in this surah al-Qamar, the author will focus only on repeating verses. There are two forms of repetition of verses in it, namely lafaz:

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ

Meaning: *So how terrible is My punishment and My threats?* (QS. al-Qamar: 16)

This phrase is repeated four times, found in verses 16, 18, 21, and 30. This verse gives an affirmation of God's warning and punishment to the people of Prophet Nuh which was told before this verse, namely in verses 9 to 15. For so long Prophet Nuh preached, only a few believe. They lied about it, and then God sent down punishment and drowned them (al-Sya'rawi, 1991). The story of Prophet Nuh and his people is closed with the verse:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْرِكٍ

Meaning: *and indeed We have simplified the Qur'an for learning, so are there people who take lessons?* (QS. al-Qamar: 17)

This verse is also repeated four times, namely in verses 17, 22, 32, 40. The repetition in this letter really has the same editorial, but each verse has its own implied meaning. Repetition of verses in surah al-Qamar can provide a deeper understanding of the structure of the Quran. Additionally, the use *tikrar* in the Quran it is often done for certain purposes, such as emphasizing the message to be conveyed, emphasizing the truth, showing the power of the verse, or creating a distinctive rhetorical effect and attracting the reader's attention (Aziz & Saihu, 2022).

In order to deepen and find out the hidden meaning in each repeated verse in surat al-Qamar, the author will study by using the interpretation of Imam al-Sya'rawi in his interpretation entitled *Tafseer al-Sya'rawi*. Imam al-Sya'rawi is a person *mufasssir* contemporary who is an expert in the field of Arabic language and literature, with the full name Muhammad Mutawalli al-Sya'rawi (Imzi, 2019). He is one of the *mufasssir* who is quite serious about studying identical sentences because according to him this *i'jaz* Quran (Pasya, 2017). However, this has also been highlighted by orientalists who point out the weakness of the Quran, because it uses redactions that seem repetitive and according to them, repetition of sentences shows a form of waste (Masitoh, 2015). However, Imam al-Sya'rawi denied this, because according to him identical sentences, even though they had the same form, had different meanings and messages (al-Sya'rawi, 1991).

METHODS

This research uses a qualitative method with a thematic analysis approach, the data source is taken from repeated sentences in surah al-Qamar and then analyzed based on the explanations contained in the book *Tafseer al-Sya'rawi*. According to

Lawless & Chen, (2019); Fryer, (2022) 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 a theme that is in accordance with the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes (Arafah, 2016; Elo & Kyngäs, 2008). 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 (Azzahra et al., 2021; Kasmar et al., 2019).

RESULT AND DISCUSSION

Surah al-Qamar is a surah whose name is taken from the name of one of the celestial bodies, namely al-Qamar which means moon. The name of this letter is taken from the word al-Qamar which is found in the first verse of this letter. Surah al-Qamar is the 54th letter based on the order of the *mushaf* and is classified as a letter *makkiyyah*, because this letter has the characteristics of a letter *makkiyyah* (Al-Qaththan, n.d.), which is a letter that contains the stories of the previous prophets and people. This surah consists of 55 verses that were revealed after surah al-Thariq and before surah Shad (al-Sya'rawi, 1991).

The main theme of this letter is the condemnation of polytheists because of their arrogance and pride (Shihab, 2008). This letter describes the story of the previous people. Only the last two verses talk about pious people. There are four peoples mentioned in this letter, namely the people of Prophet Nuh, 'Ad, Tsamud and the people of Prophet Lut who are in opposition (Khoiri, 2024).

From beginning to end, Surah al-Qamar speaks of warnings and threats to previous generations as well as the impending doomsday, which is undoubtedly drawing ever closer. The style of narration of this letter has its own uniqueness. One of them is that every verse in this surah ends with a letter day. Also, Allah in conveying the message in this letter uses a pattern of repetition (*tikrar*) sentence. This shows the miracle of the Qur'an in terms of language. *Tikrar* (repetition) in this letter is found in the verse:

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ

Meaning: *So how terrible is My punishment and My threats?*

This verse is repeated in the same editorial four times, namely in verses 16, 18, 21, and 30. Apart from that, each story in this letter is closed by a verse that reads

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: *and indeed We have made the Qur'an easy for study, so are there people who take the study?*

This verse is also repeated four times with very similar editing. This repetition is found in verses 17, 22, 32, and 40 as the conclusion of each story explained previously.

First, the meaning of the repetition of verses 16 and 17. One of the early stories told in this letter is the story of Prophet Nuh and his people. This story is included in verses 9-15. This story is closed by verses 16 and 17. This verse is a reminder to be able to learn from the story of the people of Prophet Nuh. He preached to his people for 950 years. He lived with them, but they did not believe him. Therefore, Allah made them an example to the people after those who denied the verses of Allah. In verse 9 Allah mentions twice their denial of the Prophet Nuh. This shows that their denial surpassed all denial, therefore Prophet Nuh was the apostle who lived the longest and prayed the longest.

After a long time, Prophet Nuh was patient in preaching to his people, no one believed in him except for a few. Seeing these conditions, Prophet Nuh despaired, and

then he prayed to God. God punished his people by sending down very heavy rain from the sky and water gushing from the ground. That is what caused the destruction of those who lied to Prophet Nuh and the salvation of those who believed (al-Sya'rawi, 1991).

Before this incident occurred, Allah ordered the Prophet Nuh to build a ship. Allah immediately taught the Prophet Nuh, because the ship was the first ship on earth and had never existed before (Adhli, 2021). When Prophet Nuh saw tree trunks floating in the water and not sinking, he received instructions to collect tree trunks and tie them with rope. After the construction of the ship was completed, Allah sent down punishment on the people of the Prophet Nuh (al-Sya'rawi, 1991).

The ship is sailing under the supervision and protection of God. This ship saved the believers and destroyed the disbelievers in return for their disbelief and lies against Prophet Nuh. God made the ship a lesson and reminder to the people after Prophet Nuh. The ship anchored at Mount Judi. Mount Judi is located in Turkey (Adhli, 2021).

After Allah told the story of Prophet Nuh and his people, Allah again made Prophet Muhammad his interlocutor, namely in lafaz (فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ). This question aims to *taqrir al-haqiqah* (authority determination). In this verse, there is a connection between warning and punishment. The meaning of the truth is that God does not oppress them and does not surprise them with punishment. Reminder after Prophet Nuh's preaching passed for 950 years, and Prophet Nuh warned them of the punishment that God would give. So, before God punishes them first, God gives them a warning through the preaching of Prophet Nuh (al-Sya'rawi, 1991). God closes the story of Nuh and his people with a verse

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

In the sentence above the letter lam (ل) works for *talks* (strengthening), and قد maybe are letter *scheck* (certainty). Allah wants to strengthen the truth, that the Quran is easy and easy. Allah makes it easy for the Quran to be read, understood, felt and practiced. The quran is the only book that will increase your love for it every time you repeat it, it can also increase your understanding and can reveal the secrets of nature and reveal endless miracles (al-Sya'rawi, 1991). Among the conveniences that Allah has given is that the Quran is easy to read by everyone, both Arabs and non-Arabs (Anshari & Rahman, 2021). Even though there are difficulties when reading it, they feel the deliciousness of these difficulties.

Second, the meaning of the repetition of verses 18, 21 and 22. After Allah told the story of the people of the Prophet Nuh, Allah told the next people, namely the people of 'Ad. Their story is not much different from the previous story which denied and denied their apostle. The 'Ad are the people of the Prophet Hud (al-Sya'rawi, 1991). Allah told about the people of 'Ad like Allah talked about the people of the Prophet Nuh. The punishment that came to them did not come suddenly nor did it surprise them. But Allah had given them a warning through the hands of the Prophet Hud but they did not take advantage of it. Allah explains how they were destroyed. Allah gave them a very terrible torment. Allah sent upon them a very cold wind accompanied by a sound that shook them. In another verse, the wind is named *shaihab* (al-Sya'rawi, 1991), *Shahibah* is a scream accompanied by strong winds that destroy or hot fire that burnt during the day (Maulida, 2019). These winds occur continuously for a period of time that Allah has determined until He destroys them until the end.

The wind destroyed their place and blew them away. Until their heads separated from their bodies. Allah likened them to a date palm tree whose roots were uprooted. Next, Allah repeats the verse agani (فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ). This repetition is

purposeful *liyukarrira al-'izhah* (to repeat the warning) because the punishment inflicted on them (those who lied to the apostle) is various. So, each of them received punishment and reward according to what God wanted. God closes this story by repeating the same verse as the end of the story of Nuh's people.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

This pattern of repetition is meaningful *taikid 'ala al-haqiqah* (emphasizes the fact). The fact is that the Quran is easy to remember and learn from the verses in the Quran. Allah repeats this verse so that His servants can learn a lesson from the story of the 'Ad people so that they can stay away from immoral acts and avoid Allah's punishment and not suffer the same fate as the 'Ad people (al-Sya'rawi, 1991).

Third, the meaning of the repetition of verses 30 and 32. Allah then tells the story of the people of the Prophet Shaleh, namely the Thamud people, who lived in Mada'in Shaleh close to the city of Medina (Muhammad, 2019). Say the النذر is the plural form of the word النذير which means apostle. In this verse, God uses *shighat jamak* that is النذر, because people who deny one apostle are the same as denying many apostles because these apostles have the same method and goal, namely worshiping Allah and not associating partners with Him (al-Sya'rawi, 1991).

The people of Thamud disobeyed the message of Prophet Saleh because of their malice and they did not want to follow the same person as them who is also a human being. They want a group that works together in this treatise and treats them the same as others. God sent a she-camel as a miracle for Prophet Saleh. This is a miracle that his own people asked for. They asked Prophet Saleh to remove the she-camel from the rock. This camel is a test for them, whether they believe or deny it (al-Sya'rawi, 1991).

Prophet Saleh told them that the well water would be shared between the camels and them. One day was used for the camels and another day was used for the Tsamud. They can only take water on the day it is their turn, and when it is the camel's turn to drink, they will get enough camel milk for them that day. They conspired to kill the camel. They agreed, and then a stupid man named Qaidar bin Salif stood up. When they did that, Allah sent down punishment on them, in the form of a disturbing and destructive sound. It is said that the voice was the voice of Gabriel who destroyed and destroyed them. They were like very dry trees blown about by the wind. The story of the Tsamud people closes with the same words as the ending of the previous story, namely in verse 32. Allah again repeats the same words as several previous verses. Imam al-Sya'rawi concluded that there is a connection between the words in this verse and all the events previously mentioned regarding previous lying communities. This is because the Quran is the closing book and justification for the previous books (al-Sya'rawi, 1991).

Fourth, the meaning of the repetition of verse 40. The next story presented is the story of the Prophet Luth's people. After Allah told the verses about the people who lied to His Messengers, starting from the people of the Prophet Nuh, then the people of 'Ad, then the Thamud people. In this group of verses, Allah talks about their brothers, namely the people of Prophet Lut. This nation was united by one thing, namely that they denied Allah's apostles (al-Sya'rawi, 1991).

God revealed to the people of Prophet Lut. *al-hasib* namely a strong wind that blew and threw pebbles at them. Prophet Lut's family and those who believed in him were spared from this punishment. This doom occurs in time *Sahar*. Prophet Lut had warned his people of harsh punishment and punishment for those who disbelieved in his messenger. In another verse, Allah details this story and explains the dialogue between Prophet Luth and his people. But they still deny it. They acted beyond their limits, they committed heinous acts against Prophet Lut's guests. When Prophet Luth

had guests, they asked Prophet Luth to leave his guests, so that they could carry out the vile acts they wanted. Because they liked the guest, the first thing that came to their mind was this embarrassing act. They did not know that the guests were not humans but rather they were angels (al-Sya'rawi, 1991).

Then Allah blinded them and took away their sight so that they would not remember the faces of these guests. Next Allah said (فَذُوقُوا عَذَابِي وَنُذِرْ). It can be seen in the previous story, the ending of the story is in (فَكَيْفَ كَانَ عَذَابِي وَنُذِرْ). Different from the story of Lut's people. This. The pronunciation used for Luth aims to ridicule and make fun of them. This is because of the magnitude of their crimes and the bad deeds they have committed (al-Sya'rawi, 1991).

Allah sent down their punishment before dawn because most people were asleep or had just woken up from their sleep at that time. When the punishment fell, they were shocked and could not escape the punishment. Of course, this is even worse and more difficult for them (Syam et al., 2023). In closing this story, Allah again repeats the words that have been mentioned previously, namely

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

This is because in every story of people who deny their messengers, there are lessons and wisdom. Therefore Allah repeats every story with . فَهَلْ مِنْ مُدَكِّرٍ As advice and lessons from their stories. From the interpretation of the verses that have been presented, it can be concluded that Imam al-Sya'rawi is one of the *mufasssir* who is quite serious about studying identical sentences (*tikrar*), because according to him this *i'jaz quran*.

In interpreting the repeated verses in Surah al-Qamar, he concluded that the purpose or function of the repeated verses was to *taqrir* (determination), *ta'kid al-haqiqah* (emphasizes the fact). This is in accordance with function *ti tikrar* which was explained by Imam al-Suyuti in the book *al-Itqan fi 'Ulum al-Qur'an* (al-Suyuti, tt.). Imam al-Sya'rawi added that this verse was repeated for the purpose *liyukarrira al-'izhazhah* (to repeat the warning).

This can be seen from the context and purpose of the verse being repeated. The repetition of this verse cannot be separated from the previous verse. Because we will know the meaning of this verse if it is linked to the previous verse. This can refute the opinion of orientalists who say that the repetitive editing of the Quran shows a form of futility, and this shows the weakness of the Quran. However, Imam al-Sya'rawi denied this, because according to him the sentences were identical, even though they had the same form, but had different meanings and messages.

CONCLUSION

After the author explains the meaning *tikrar* In Surah al-Qamar according to Imam al-Sya'rawi, the author can conclude that Surah al-Qamar contains a discussion about the Day of Judgment, and the stories of previous people who denied their messenger, namely the people of Prophet Noah, the 'Ad people, the Thamud and Prophet Lut's people. Allah uses a pattern of repetition in conveying the message of this letter, which is found in the verse (فَكَيْفَ كَانَ عَذَابِي وَنُذِرْ) which is repeated four times and is found in verses 16, 18, 21 and 30. Each story in this verse is closed with a verse (وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ) which is repeated four times, namely in verses 17, 22, 32, and 40. Imam al-Sya'rawi concluded that the purpose or function of the repeated verse is to *taqrir* (determination), *ta'kid al-haqiqah* (emphasizing the fact), *liyukarrira al-'izhazhah* (to repeat the warning).

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