



An Analysis of Repetition Style in the Qur'an According to Al-Tabari's Commentary

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Abstract: Repetition (*al-Tikrar*) is one of the language styles used in the Qur'an. Currently, many hufadz of the Qur'an start memorizing from surah 30. The problem is that as a Muslim, he must increase his interaction with the Qur'an from reading, memorizing, understanding and practicing it. The purpose of this research is to know and understand the meaning of repetition style in the Qur'an based on the theory of qawa'id at Tafsir by Uthman al Sabt, to identify and know the letters in chapter 30 which contains At Tikrar's rules, to understand the analysis of At Tikrar's rules. Researchers conducted this research through library research with a qualitative descriptive analysis research type. The researcher used the main source of the book *Qawa'id at Tafsir, Jam'an wa Dirasatan* by Khalid bin 'Utsman Al-Sabt. Secondary sources are the Al-Qur'an Juz 'Ammah (juz 30) and the Book of *Tafsir Jami' al Bayan 'an Ta'wil Ay al-Qur'an* by Imam Al-Tabari. This study found that the language style of At Tikrar in Al Qur'an Juz 30 is found in 35 of the 37 surahs *al mufashalat* (short). In almost all surahs there are verses, sentences, or words that are repeated, either in pronunciation or editorial or repetition of meaning, except for two surahs that do not have repetition of meaning or lafazh, namely the 105th Surah Al-Fil and the 108th Surah Al-Kauthar.

Keywords: al-Tikrar rules; Juz 30; repetition of meaning; language style; interpretation of the Qur'an

1. Introduction

Divine Manhaj is made to work in every environment, every human development, and every state of the various forms of the human soul (Wibisono, 2020 ; Achmad, Layyinah, & Rahman, 2019). It is made for humans who live on this earth, who hold the human nature of their abilities and preparations, strengths and weaknesses, and circumstances with all the changes that always befall them (Rahman, 2021). Islam is in control of the Qur'an, with the new concepts brought by the Qur'an, and with the Shari'a developed from these concepts (Rahman, 2016). So, it gives birth to humans greater than their physical birth (Rosyad, 2021). Al-Qur'an has given birth to humans a new view of nature and life, about values and order, just as it has given birth to humanity a unique social reality, which became noble only in its conception before being grown as a new human by Al-Qur'an (Zulaiha et al., 2021). For Arabs and people with Arabic language skills, reading, studying, and understanding the Qur'an is relatively more straightforward. But for nations other than Arab and who do not speak Arabic, it may be difficult (Yunus, 2019). Let alone practice the Qur'an's contents daily, even if some people, especially Muslims, are still experiencing difficulties (Yunus & Zulaiha, 2020). Starting from the type and form of Arabic writing that differs from the Latin script humans generally use (Shihab, 2013). Similarly, in terms of the language used is different from the everyday language of some of them.

As concrete evidence of Allah's promise regarding the ease of the Qur'an as a guide to life, Allah has chosen the best of His servants (Setia, 2021). Allah has sent His Messenger, Muhammad PBUH, as a selected human being to be the best example in practicing the Qur'an. The existence of the Prophet

became clear evidence that the Qur'an can be practiced in everyday life (Setia & Iqbal, 2021). Personal matters include family life, community, state, and even leading the world (Setia et al., 2021). Prophet is *matsal al-a'la*, the best prototype or exemplary.

To be able to realize the values of the Qur'an, we must learn all branches of knowledge about the Qur'an (*'ulum al Qur'an*) we are capable of one of the sciences that must be understood is the rules of interpretation as *dhawabit* or benchmarks in understanding the meaning of the Qur'an (Rahman & Setia, 2021; Harun, 2017). Understanding the meanings of the Qur'an is the gateway to practicing its contents (Atabik, 2014). And understanding the rules of interpretation is the key to understanding the meaning of the Qur'an. Therefore learning about the rules of interpretation is a necessity. By understanding the rules of interpretation, it will be able to distinguish and choose the most appropriate and *rojih* (strong) opinion among several different opinions. Also, it would be wise to respect and accept any differences of opinion, even the most contradictory or contradictory statements with ours. And we will make it a treasure, intellectual property, especially in the field of *'ulumul* (science) of the Qur'an.

2. Method

In this study, the authors use descriptive-analytical research methods (Mustari & Rahman, 2012; Silverman, 2015), to explain and describe the meaning of *at-tikrar* (repetition), *lafazh* and verses that are repeated in the Qur'an juz 30. The use of descriptive-analytical methods in this study is based on the function of *at-tikrar* in the Qur'an. It uses the rules of *attikrar* formulated by Khalid bin Usman ibn al-Sabt in the book *Qawa'idu at Tafsir, Jam'an wa Dirasatan*. Then, explain its meaning, explore its laws, and draw conclusions from these verses (Harun, 2017).

3. Results and Discussion

In his commentary, Al-Tabari discusses the use of repetition or repetition (*at-tikrar*) of words, sentences and verses in chapter 30 of chapters (A. J. M. bin J. Ath-Thabari, 2010b). Some verses or words are different but have the same meaning, and those are discussed in detail with several narrations and explanations from the commentators who agree with this opinion. Al-Tabari also includes some *qira'ah* and *sha'ir* in interpreting a *lafazh* or word. If there are several different opinions, he will take the opinion that he thinks is most appropriate (Ath-Thabari, 1988).

The following sub-chapters below explain the research results that the author did on the repetition (*at-tikrar*) in Chapter 30 in Tafsir Al-Tabari and its analysis (At-Thabari, 1997). The discussion is carried out per surah sequentially, starting from the 78th chapter of An-Naba' to the 114th chapter of An-Nas. Due to space limitations, the author does not present all of them, only some in each surah.

1. Surah 78 An-Naba'

Was revealed in Mecca, 40 verses. Repetition of the following verses:

a. Verses 4 and 5:

كَلَّا سَيَعْلَمُونَ {4} ثُمَّ كَلَّا سَيَعْلَمُونَ {5}

Never, they will find out. Then never; later, they will find out.

A discussion of the above verse is contained in the book of Tafsir Al-Tabari, *Jami'u al-Bayani 'an Ta'wili ay al-Qur'an* published by Markaz al Buhuts wa ad-Dirasati al-'Arabiyati wa al-Islamiyati, Cairo, 1422 H, vol. 24, pages 7 - 8. For brevity, there will be no further mention (Ath-Thabari, 2009).

Allah categorically denies the supposition and belief of the disbelievers that they will not be brought back to life after death and will not be judged and punished for their bad deeds and disbelief towards Allah. And they, the disbelievers, will one day know what they denied when it is proven to have happened as Allah had promised. Then Allah confirmed the threat by repeating His verse that they would know Allah's promises and threats were valid against them (Shihab, 2017).

It is said that the editor of, *كَلَّا سَيَعْلَمُونَ* means disbelievers, editor while the *ثُمَّ كَلَّا سَيَعْلَمُونَ* means the believers. So according to the qiro'at the verse will be like this: *كَلَّا سَيَعْلَمُونَ الْكُفَّارُ. ثُمَّ كَلَّا سَيَعْلَمُونَ الْمُؤْمِنُونَ*. Never mind, later the disbelievers will know. Then never mind, later the believers will know (Abd Rahman, 1986).

Al-Tabari explained that the repetition of the verse above has the function of, in the rule of at as an affirmation and demands more attention *تَأْكِيدٌ وَزِيَادَةٌ التَّنْبِيهِ* *tikrar* is mentioned *الْإِعْتِنَاءُ عَلَى الْإِعْتِنَاءِ*. The repetition of the above is *al-lafzhi tikrar* in the whole verse.

b. Verses 17 & 18:

{18} إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا {17} يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا {18}

Verily, the Day of Judgment is an appointed time. namely the day (at that time) the trumpet was blown and you came in groups.

Al-Tabari explained that the day the trumpet blew at that time was interpreted as, i.e., Decision Day. So it is as if Allah had said: "The Day of Judgment is the time that We promised the people, namely the day they will blow (the kakala)" (Qutb, 2012).

The repetition above is *tikrar al-lafzhi* and *tikrar al-ma'nawi* which explains the meaning of the previous verse and shows how great (*ta'zhim*) the matter is.

c. Verses 21-24: The repetition lafazh in the following verses, this repetition functions as *ta'zhim* on the matter being discussed.

d. Verse 28: The verb is repeated as mashdar in the above verse. In the rule, it is stated that changing the form of a word results in a change in meaning; repetition serves as an affirmation (*ta'kid*).

2. The 79th Surah An-Nazi'at

It was revealed in Mecca, 46 verses. Repetition of the following verses:

a. Verse 2:

وَالنَّاشِطَاتِ نَشْطًا {2}

And (angels) who take (the soul) gently.

Some argue that the meaning is death, some think it is the stars, and some say the bridle. *أَنْ شَطَّتْ* means. *شَطَّتْ* you have let go. The correct opinion is that Allah swears by the puller who pulls gently, namely pulling and moving from one place to another so that it moves. Allah does not specialize in something, so it includes all pluckers, it can be angels who pluck, death, or the stars and the noose (Al-Sabt, 1997).

b. Verse 3

{3} وَالسَّابِقَاتِ سَبًّا {3}. Allah swears by *as-saabihati sabhaan* of all His creatures without specifying some and ruling out others.

c. Verse 4:

{4} فَالسَّابِقَاتِ سَبًّا {4}. In paragraphs 2, 3, and 4 above, words are repeated with different word forms whose function is as an explanation, characterizing the previous word.

3. The 80th sura 'Abasa

It was revealed in Mecca, 42 verses. Repetition of the following verses:

a. Verses 17-24:

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ {17} مِنْ أَيِّ شَيْءٍ خَلَقَهُ {18} مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ {19} ثُمَّ السَّبِيلَ يَسَّرَهُ {20} ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ {21} ثُمَّ إِذَا شَاءَ أَنشَرَهُ {22} كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ {23} فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ {24}

Man perish; what a great disbelief. What did God create him from? From a drop of semen, Allah created it and then determined it. Then He eased the way. Then He killed him and put him in the tomb. Then if He wills, He resurrects him. Man has not done what Allah has commanded him.

The meaning is cursed man who disbelieves, how disbeliever he is. From what did God create a man who disbelieves so that he is arrogant and reluctant to obey and acknowledge the oneness of his God? Allah created him from a drop of semen, then other conditions while he was still in his mother's womb. Then Allah made a way out of his mother's belly easy for him. The meaning follows the context of the verse because the *news* before and after it alludes to the nature of its creation, the formation of the body and changes in its condition. Then He took out his spirit, put him to death, and put him in the grave. And if Allah wills, resurrects him after death and brings him back to life. Never; he has not performed the obligations that his Lord commanded him. So, let the disbelievers and disbelievers pay attention to their food (Ath-Thabari, 2009).

The repetition of the letter at each end of the verse is a repetition of the word *الإنسان*. This makes the sound of each end of the verse the same, rhymes and further beautifies the arrangement of the verses above.

b. Verses 25 - 26: {26} *أَنَا صَبَبْنَا الْمَاءَ صَبًّا* {25} *ثُمَّ شَفَقْنَا الْأَرْضَ شَفًّا* {26}. In these verses there is repetition of words with different word forms whose function is as an explanation, characterizing the previous word.

c. Verses 33 - 40: Al-Tabari interprets the word *الصَّاحُّ* as the Day of Judgment. In the following verses there is a repetition of the meaning of the lafazh with *يَوْمَئِذٍ*.

4. The 81st Surah At-Takwir

Was revealed in Mecca, 29 verses. Repetition of the following verses:

a. Verses 22-24:

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ {22} *وَلَقَدْ رَءَاهُ بِالْأُفُقِ الْمُبِينِ* {23} *وَمَا هُوَ عَلَى الْعَيْبِ بِضَنِينٍ* {24}

And your friend (Muhammad) is never a crazy person. And indeed he (Mahammad) saw Gabriel on the bright horizon. And he (Muhammad) was not a miser to explain the unseen.

What this means is your friend Muhammad is not a madman who speaks to you out of his madness and talks like a madman. Indeed, the truth has come to Muhammad and confirmed the previous apostles. Verily Muhammad had seen Jibril (as). In its original form at the place where the sun rises in the East. And Muhammad is not a miser with the revelations that Allah has sent down by hiding them, in fact he is very enthusiastic and hopes that you will believe and learn about them (Ath-Thabari, 2009). Lafazh means Prophet; in the next verse, it is repeated in the form of its pronounce. The repetition is for confirmation that he, Muhammad is an apostle (Ath-Thabari, 2010a).

b. Verses 25-29: The repetition of the verses above is a statement from Allah regarding the Qur'an, and everything will happen according to Allah's will.

5. The 82nd Surah Al-Infithar

Was revealed in Mecca, 19 verses. Repetition of the following verses:

a. Verses 6-7:

يَأْتِيهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ {6} *الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ* {7}

O mankind, what has deceived you (disobeyed) against your Most Gracious Lord. Who created you and then perfected your events and made your (body composition) balanced.

Allah asks the disbelievers what has deceived them against the Most Glorious Rabb (God)? God created them and perfected their occurrence and then made them (the composition of the body) balanced. A rhetorical question and a warning for humans not to act as asked (Ath-Thabari, 2010a).

b. Verses 14 – 19: Al-Tabari explains that the repetition of these verses as *ta'zhim* of the matters being discussed demands more attention from readers and listeners, both among the unbelievers and believers.

6. Surah 83 Al-Muthaffifin

Was revealed in Mecca, 36 verses. Repetition of the following verses:

a. Verses 1 - 3: Great

وَيْلٌ لِّلْمُطَفِّفِينَ {1} الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ {2} وَإِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ {3}

Who to those who cheat. (That is) people who when they receive a dose from someone else they ask to be fulfilled. And when they measure or weigh for others, they reduce.

The word *ash-syai' ath-thaffif* something little. *Ath-muthaffif* means that which reduces (reduces) the rights of others. The meaning is people who, if they receive a measure or scale from others, ask for their effort to be perfected. And vice versa, if they measure or weigh for others, then they reduce the dose (Ath-Thabari, 2010a). The repetition above shows that fraudulent behavior should not occur because it is not a light matter and will be held accountable.

b. Verses 4-6: The repetition of the verse indicates a matter that is truly great (*ta'zhim*).

c. Verse 7-9

كَلَّا إِنَّ الْفُجَّارَ لَفِي سَجِينٍ {7} وَمَا أَدْرَاكَ مَا سَجِينٌ {8} كِتَابٌ مَّرْقُومٌ {9}

Repetition word *سَجِينٍ* questions and *وَمَا أَدْرَاكَ* show that the problem being asked is a big matter and should not happen because the threat is very serious.

d. Verses 10-12: In these verses there is repetition of *lafazh* *يَوْمَ الدِّينِ* and repetition of meaning and *يَوْمِنِذٍ*.

At the same time, repetition is *الَّذِي* explaining the meaning of the word *وَ*. The perpetrators of lies (liar) are repeated in the form of a verb and an explanation of what they are denying and in return. Repetition shows how big and important the thing being said is (Ath-Thabari, 2010a).

e. Verses 18-22: the same as in the previous verses.

f. Verses 25-26: the same as in the previous verses.

7. Surah 84 Al-Insyiqaq

It was sent down in Mecca, 25 verses. Repetition of the following verses:

a. Verses 2 & 5:

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {2}

And obey their Lord, and the heavens / earth should obey.

The second verse means "And the heavens heard the command of their Lord to be divided and obey Him to carry out His commands. The Arabs say *adzina laka fi hadza al-amr - adhanan*, meaning *istama'a laka*, meaning he obeys you for this commandment: to listen to you. It says *sami' tu laka*, which means *sami' tu qaulaka wa 'atha' tufiimaa qulta wa amarta*, meaning I hear your words and I obey your words and orders. Allah ordered the heavens of obedience to split open, and the sky truly followed Him. And the meaning of the 5th verse is that the earth is obedient to throw the dead (corpses) in its stomach to the surface. His Lord commanded him so, and he obeyed. God ordained it to obey His commandments, and the earth did follow Him. And such an event is massive and to the attention of all humankind (Ath-Thabari, 2010a).

b. Verse 6: {6} يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ {6}. Lafazh *كَادِحٌ* and *كَدْحًا*

c. Verses 7-9:

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ {7} فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا {8} وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا {9}

As for the person who is given his book from his right hand, then he will be examined with an easy examination. and he will return to his people (who both believe) happy. Pages 236 - 239:

Meaning those who are given a record of their deeds from the right, Allah will see and examine their deeds, then forgive all their bad deeds and reward all their good deeds.

From Aisha, I heard the Messenger of Allah say: *مَنْ حُوسِبَ يَوْمَ الْقِيَامَةِ عُذِبَ* *Whoever is judged on the*

Day of Judgment, he will be punished. I asked, Did not Allah say: *فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا*, then the Apostle replied:

ليس ذلك الحساب، إنما ذلك العرض، ولكن من نُوقِشَ الحِسابَ يَوْمَ الْقِيَامَةِ عَذِبَ

It is not a reckoning, but an examination. So whoever is judged on the Day of Resurrection, he will be punished. (Narrated by Al Bukhari and An-Nasa'i). Those who are given the book of charity records from the right will return to their families in Paradise in a happy state after passing this easy examination. Hisab in the hereafter is a big and heavy matter, even the Messenger of Allah prayed to be lightened in reckoning. From Aisha, I heard the Messenger of Allah say: "O Allah, calculate me with an easy reckoning" (HR Ahmad, Ibn Khuzaimah, Al-Hakim) (Muhammad bin Ismail, 1987).

d. Verses 10 - 15: conditions that are opposite or contrary to the previous verses.

e. Verse 19: *لَنُرَكِّبَنَّ طَبَقًا عَن طَبَقٍ*. meaning level by level in experiencing difficult things.

8. The 85th Surah Al Buruj

It was revealed in Mecca, 22 verses. Repetition of the following verses:

a. Verse 3:

وَشَاهِدٍ وَمَشْهُودٍ {3}

And those who witnessed and those who were witnessed.

The commentators differ on the meaning of the above verse. Allah swears by "the witness and the witness." In the sentence of the oath above, Allah does not tell which one is meant *by shaheed*, who witnessed or *masyhud*, who was witnessed. The repetition above *lafazh* or words in different forms, the first is *فَاعِل* (*fa'il*) and the second *مَفْعُول* (*maf'ul*), so the meaning is different (Ath-Thabari, 2010a).

b. Verses 10-12: Very different from the retribution for their tormentors and burners. This is a warning from Allah to the Ummah of Rasulullah Muhammad SAW. so that they will not be afflicted with His torment and wrath like that of the ditch builders because of their disbelief and their torment of the believers.

c. Verses 13-16:

9. The 86th Surah At-Tariq

It was revealed in Mecca, 17 verses. Repetition of the following verses:

a. Verses 1 – 3:

وَالسَّمَاءِ وَالطَّارِقِ {1} وَمَا أَدْرَاكَ مَا الطَّارِقُ {2} النَّجْمِ الثَّاقِبِ {3}

By the sky and who comes by night. Do you know what came that night? (That is) a star whose light penetrates.

In the verse above Allah SWT swear by the heavens and those who come at night, namely the stars that shine and do not appear at night. *Taraqa* means anyone who comes at night. Allah asked the Prophet with the editor of shows that what comes at night is a big thing and should be a concern for anyone who reads or hears it. By which Allah has sworn. It is a star that shines very brightly with its light shining very strongly through the horizon of space (Ath-Thabari, 2010a).

b. Verses 5 - 8: *Lafazh خُلِقَ*, he was created repeated to emphasize and to be noticed, as a material for study and research on the origin and process of human creation. Because in the next verse Allah explains what man was created from.

c. Repetition: 17 – 15 to Verse. *يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا*

confirmation from Allah regarding the recompense for the disbelievers who make deceit. The disbelievers plotted a trick, so Allah devised it for them.

10. The 87th Surah Al-A'la

Was revealed in Mecca, 19 verses. Repetition of the following verses:

a. Verses 1-5:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى {1} الَّذِي خَلَقَ فَسَوَّى {2} وَالَّذِي قَدَّرَ فَهَدَى {3} وَالَّذِي أَخْرَجَ الْمَرْعَى {4} فَجَعَلَهُ غُثَاءً أَحْوَى {5}

Purify the name of your Lord, Most High, Who created and perfected (His creation), and Who determines (each) and gives guidance, and Who grows grass, then He makes the grass dry black.

It means purifying the name of your Rabb (God) so that you do not call on other gods and idols with Him. *Lord* who created all things and then perfected its form and made its appearance good. *At-taswiyah* means *at-ta'dil*, which means perfecting. *Lord* Who determines the levels of His creatures and then gives guidance and directions. The meaning of, gives general instructions, does not specialize in certain meanings. *Lord* brings forth from the earth livestock pastures with various kinds of plants and grass. Then He made it dry and blackened, and the wind blew away. The repetition of *الَّذِي* is an explanation and repetition of the meaning of *رَبِّكَ* lafazh. And the repetition of letters at the end of the verse makes the arrangement of the verses rhyme and adds to the beauty of the Qur'an (Ath-Thabari, 2010a).

b. Verse 8:

وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾

In this verse there is a repetition of words with in the repeated form *نُيَسِّرُ* lafazh, different from the form *الْيُسْرَى*, *Al-yusra* is the *al-fu'la* of *al-yusr*, which means easy.

c. Verses 9 - 12: There is a repetition of the command verb in the form of the word, benda (*isim*), *الذِّكْرَى* warning. The next verse is repeated in a different form, meaning to be a lesson. In verse 12 there is repetition of the meaning of the previous verse.

d. Verses 18 - 19: The repetition *word Suhuf* intends to establish and confirm the previous statement.

11. Surah 88 Al-Ghasyiyah

It was sent down in Mecca, 26 verses. Repetition of the verses:

a. Verses 10 - 13

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَا تَسْمَعُ فِيهَا لِأَغْيَةٍ ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾

In in high heaven. You don't hear useless words in it. In it are springs of flowing water. In it are exalted thrones.

In high heaven, it means garden or garden. *فِي جَنَّةٍ* repeated in the next verse with the editorial *فِيهَا*. the letter *هَا* is the pronoun *جَنَّةٍ*. They, the inhabitants of heaven do not, in vain. *لَا أَغْيَةٍ* meaning vain words. In heaven the high I have a spring that flows incessantly. A throne is raised to show the believers all the pleasures Allah has bestowed on them when they sit on it. *As-surur* is the plural form of *sariir*. And the glasses that were placed nearby. *Kawaakib* is the plural of *kuub*, meaning cup without ears. *Maudlu'ah* means that the cups are placed on the banks of flowing water. They found it was filled with drink whenever they wanted a drink. The repetition above shows that the pleasures in heaven are a very big thing and that people are interested and eager to get them (Ath-Thabari, 2009).

b. Verses 17 - 20:

The repetition *... كَيْفَ . وَإِلَى* is so that humans pay attention and take lessons about creating the heavens and the earth and what is between them. That all that Allah has created is not in vain as the word of Allah in the Qur'an sura 2 Ali 'Imran verse 191.

c. Verse 21: This verse emphasizes the duties and obligations of the Prophet only as a warner.

12. The 89th Surah Al-Fajr

It was revealed in Mecca, 30 verses. Repetition of the following verses:

a. Verses 15-16

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

In high heaven. You don't hear in it useless words. Inside is a flowing spring. In it are exalted thrones.

The letters lafazh are pronouns he هُوَ is a repetition of (هُوَ). As for man, if his Lord tested him with glory, wealth and pleasures that were expanded and many, he would say, "My Lord has glorified me." But if his Lord tests him with poverty, his sustenance is limited then he will say, "My Lord has insulted Repetition" ... فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ ... is a provision from Allah that every human being will be tested, either with the pleasure of abundant wealth or the difficulty of lack of wealth.

b. Verse 21: كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾. The repetition of lafazh أ د ك means shock after shock in succession, continuously describing a terrible event so that it becomes the attention and raises awareness of intelligent people.

c. Verse 22

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾. *The repetition means صَفًّا shows the number of rows is huge with an infinite number, only Allah knows how many.*

d. Verse 23: The repetition *that* shows of lafazh يَوْمَئِذٍ the events on that day, the Day of Judgment are genuinely terrible and to be a concern and vigilance for believers so as not to experience regret.

e. Verses 25 - 26: The repetition of verbs in the form of nouns لَا يُعَذِّبُ عَذَابَهُ and لَا يُؤْتِي نِقَاتُهُ and that what Allah does to unbelievers who are always against, hostile to Allah, His Messenger and other people Faith is tough, very painful.

f. Verses 28 - 30: رَاضِيَةً مَرْضِيَّةً the verb reciprocal or reciprocal, he is pleased, feels very satisfied with the gift that Allah has given, and he is pleased with him. And the repetition of lafazh وَأَدْخِلِي in the verses above is a provision. It confirms that peaceful souls will be ordered to enter the congregation or group of righteous servants. All in this congregation will certainly be ordered to enter God's heaven (Ath-Tabari, 2009).

13. The 90th Surah Al-Balad

Was revealed in Mecca, 20 verses. Repetition of the following verses:

a. Verses 1 - 2:

لَأُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

I swear by this city (Mecca), and you (Muhammad) reside in this city of Mecca.

Allah swears by the city of Mecca. Prophet. it is lawful or permissible to carry out attacks, fight, capture, and kill unbelievers who are hostile to and fight against Islam and other crimes. The repetition of the lafazh الْبَلَدِ shows that the city of Mecca has a significant position and a decree from Allah that the Prophet Muhammad was allowed to take whatever action was necessary.

b. Verses 5 - 7

c. Verses 11 - 16

d. Verses 17 - 18

14. The 91st Surah Ash-Shams

Was revealed in Mecca, 15 verses. Repetition of the following verses:

a. Verses 1 - 4:

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَاهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

By the sun and its light in the morning. and the moon when it accompanies it. and the day when it reveals it, and the night when it covers it.

Allah swears by the sun and the time of day, because the visible light of the sun is the time of day. And by the moon accompanying it, after sunset followed by the moon's appearance. And the day when the sun appears. And the night when it covers the sun so that it sinks and the firmament darkens. The repetition of the letter *هـ* at the end of each verse above is a repetition of lafazh *الشَّمْسُ* in the form of pronouns *هِيَ*, dia. This repetition illustrates that the sun is essential for the life of all creatures and so that it becomes a lesson and research for intelligent people. At the same time beautify the series of verses that have the same sound and become rhyming. When Allah swears by mentioning something, what is mentioned is very important and must be considered and studied for the benefit of mankind (Ath-Thabari, 2009).

b. Verses 7 - 10: The repetition of the letter *هـ* at lafazh *نَفْسٌ* repetition of in the form of pronouns *هِيَ*, **she** and beautifies the series of verses.

15. The 92nd Surah Al-Lail

Was revealed in Mecca, 21 verses. Repetition of the following verses:

a. Verses 5-7

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَى ﴿٧﴾

As for the one who gives (his wealth in the way of Allah) and is pious, and confirms the existence of the best reward (heaven), then We will later prepare for him an easy way.

Allah mentions those who spend their wealth hoping for compensation and the best reward (heaven) from what he paid. The most appropriate meaning for the *news* afterward regarding the justification of what Allah has promised is a substitute if what he spends is distributed in a way that pleases Him. Lafadz *لِلْيُسْرَى* of is a repetition the meaning of the previously mentioned goodness. People who consistently do good will always be given the convenience to do the next good deeds, namely deeds that are pleasing to Allah in the world, making it easier for them to go to heaven (Ath-Thabari, 2009).

b. Verses 8-10: The repetition of this verse is also a warning that humans, especially believers, do not love wealth excessively and fall into disobedience caused by wealth and all the facilities they have.

16. The 93rd Surah Adh Dhuha was

It was revealed in Mecca, 11 verses. Repetition of the following verses:

a. Verse 3:

b. Verse 7-8: repetition of lafazh

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴿٣﴾

Your Lord has not forsaken you and neither has hated you.

This verse answers *al-qasm* (oath) in the previous verses. The meaning is that God (Allah) did not abandon the Prophet Muhammad. nor did he hate him when the Prophet did not receive revelation for a long time. It is also said that the editor of *وَمَا قَلَى*, and He does not leave you. (as a pronoun *انت*) (because the meaning of the verse above can already be understood by those who read and hear it, because previously there was a statement that preceded it, namely the editor of *مَا وَدَّعَكَ رَبُّكَ*, your Lord Rabb and the pronouns you (Muhammad).

b. Verses 7 - 8: repetition of lafazh *...فَت... وَوَجَدَكَ... فَت...*, Allah found the Prophet Muhammad in a situation, then Allah changed it to a much better condition than before. This confirms the great pleasure that Allah has given to the Prophet Muhammad, as well as a motivation for the Muslims of his followers who are determined to preach and make changes to a better condition

17. The 94th Surah Ash-Syarh

Was sent down in Mecca, 8 verses. Repetition of the verses:

Verses 5 - 6:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

For verily after hardship there is relief. Verily after hardship there is convenience.

The meaning is, in fact along with the difficulties faced by the Messenger of Allah, namely preaching and waging jihad against the polytheists of Quraish, which previously were not done because they hoped for victory over them so that they submitted to the truth, whether they liked it or not. The difficulties faced are in the form of definitive (*ma'rifah*) while the infinitive ease (*nakirah*), Allah provides some facilities to solve a particular problem. The repetition of the above verse is an affirmation of Allah's promise to offer several solutions to every difficulty faced in fighting for Allah's religion, *din al-Islam*.

18. The 95th Surah At-Tin

Was revealed in Mecca, 8 verses. Repetition of the verses:

Verses 4-6:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

Verily We have created man in the best of forms. Then We returned him to the lowest of the low (hell). Except for those who believe and do righteous deeds, they will have an unfailing reward.

This verse is the answer to *al-qasm*, the response to the oath in the first to the third verse. The meaning of this verse is that Allah has created humans with the best form and the most beautiful form. Editorial *فِي تَقْوِيمٍ أَحْسَنِ تَقْوِيمٍ* na'at of the nature (*adverb* which discarded, namely *فِي تَقْوِيمٍ أَحْسَنِ تَقْوِيمٍ* in the best possible form. So it's as if it says have We, Indeed *فِي أَحْسَنِ تَقْوِيمٍ* created it in. The best form Then he (human) is returned to the condition (age) of the weakest or senile, diminishing and losing the ability of reason because of age. It could also be said that the verse *ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ* to idlafahed the form of *af'al* *أَسْفَلَ* is idlafahed the congregation, *سَافِلِينَ* is *to*. The lowest possible condition is caused by old age, reduced physical strength, and decreased reasoning ability.

This is just as Allah has informed us about the creation of man and the change in his condition, as *evidence* against those who deny His power to resurrect after death. While the people who deny the existence of hell, Allah threatens them with punishment in the hereafter. For people who are old and old, before they were young, strong, and mighty, now they are witnessing and experiencing a change of condition from before to old, weak, and senile.

The repetition of lafazh and its meaning in the verses above as a provision and stipulation that applies to humans, and so it becomes a concern and a lesson for humans to make optimal use of every opportunity of age, physical strength, and reason for good before being returned to the weakest and low condition.

19. The 96th Surah Al-'Alaq

Was revealed in Mecca, 19 verses. Repetition of the following verses:

a. Verses 1-5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Read by (mentioning) the name of your Lord Who created. He has created man from a clot of blood. Read, and your Lord is the Most Gracious. The one who teaches (humans) through the intercession of kalam. He taught man what he did not know.

Prophet Muhammad was ordered to read in the name of the Rabb (God) Who created (*الَّذِي خَلَقَ*). It is plural because even though the word *al-insan* is singular, it has a plural meaning. Allah repeats His command to read and *Rabb* (God). Who teaches humans the written language by using the *qalam* (pen), making it a book and writing He has taught humans everything from not knowing to knowing so that

humans have knowledge and can develop understanding.

The repetition of reading commands shows that reading activities, processes, and abilities are essential. The command *اقْرَأْ* the word *قرأ* (*qara'a*) - *يقرأ* (*yaqra'u*), reading. Reading is not just by looking at writing or a row of letter symbols that form words and sentences or pictures listed on a sheet of book and other media. The reading process can also be done by seeing, paying attention, observing, studying, doing research, and analyzing all phenomena in the surrounding environment, both natural and social wonders, to find solutions to existing problems for the benefit of humankind.

b. Verses 9 - 13: The rhetorical questions repeated in these verses show how brave and remarkable Abu Jahal was in opposing and forbidding the Messenger of Allah from praying and hindering the spread of Islam. And human characters like Abu Jahl will always exist throughout human history anytime and anywhere.

20. The 97th chapter of Al-Qadr

Was revealed in Mecca, 5 verses. Repetition of the following verses:

a. Verses 1 - 5:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا
بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

We have sent it down (the Qur'an) on the night of glory. And do you know what the night of glory is? The night of glory is better than a thousand months. That night the angels and the angel Gabriel descended with the permission of their Lord to manage all affairs. That night (full of) prosperity until dawn.

Indeed, Allah sent down the Qur'an from Sidratul Muntaha to the heavens of the world on the night of *al-Qadr*, the night on which Allah made a statute for the year. The editor of the verse above *فَهُوَ يَقْدُرُ قَدْرًا* expression of the *masdar* form is to determine Allah, *قَدَرَ اللَّهُ عَلَيَّ هَذَا الْأَمْرَ* for me on this matter, the then he makes a decision. Allah asked the Prophet about the meaning of the night of *al-Qadr*. Allah explains that the Night of *Al-Qadr*, namely every deed that Allah is pleased with on that night, is of better value than all the deeds of a thousand months in which there is no Night of *Al-Qadr*. On the night of *al-Qadr* the angels and Gabriel descended with Allah's permission to manage all affairs as Allah had ordained for that year until the night of *al-Qadr* the following year. God's decree includes sustenance, fate, human death, etc. Full of prosperity and the night of *al-Qadr* from all evil from the beginning until dawn. The question *وَمَا أَدْرَاكَ* shows the question asked is very important and significant, and Allah repeats *لَيْلَةُ الْقَدْرِ* in three verses, three times with the same editor and twice with pronoun *هِيَ* in other verses.

21. Surah 98 Al-Bayyinah

Was sent down in Medina, 8 verses. Repetition of the following verses:

a. Verses 1 - 4:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴿٢﴾
فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَ تَهُمُ الْبَيِّنَةُ ﴿٤﴾

The disbelievers, namely the people of the Book and the polytheists (saying that they) will not leave (their religion) until clear evidence comes to them, (i.e.) a Messenger from Allah (Muhammad) who recites the pages of a page that is purified (the Qur'an), in which there are (contents) straight books. And those to whom the Book was brought (to them) were not divided but after the clear evidence came to them.

Those who disbelieve from among the people of the book, namely Jews and Christians and idolaters who worship idols will not leave their religion and beliefs until the Qur'an comes to them. Editorial *رَسُولٌ مِّنَ اللَّهِ*, is a form of *nakirah* (indefinitive) that explains in the form of *ma'rifah* (definitive). Until it is brought to them definite and accurate evidence (*al-bayyinah*) that Muhammad is the

messenger of Allah, who was sent to them, reciting the pages of the

Qur'an purified from falsehood. In the sanctified pages are the Books of God that are straight, the wisdom of which there is not the slightest error because it is the word of God. Jews and Christians are divided over the matter of Muhammad PBUH after coming to them *al-bayyinah*, a clear proof that justifies that Muhammad is truly the messenger of Allah. They were divided, some of them still denied it and some believed in it, even though they had not previously disagreed and were divided on the matter of Muhammad saw.

The repetition *lafazh* and meaning in the above verses is a decree from Allah regarding the nature, attitude, and behavior of the disbelievers from among the people of the Book and the polytheists.

a. Verses 7 - 8: The repetition of words and meanings in this verse is a decree from God that for those who believe correctly, worship with sincere intentions only for God, then God rewards them with the best reward, namely heaven 'Adn.

22. Surah 99 Al-Zalzalah

Revealed in Mecca, 8 verses. Repetition of verses:

a. Verses 1 - 5:

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُخْبِرُهَا أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

When the earth is shaken with a (terrible) shaking. And the earth has brought forth its heavy burdens. And man asks, "Why did the earth (become like this)?" On that day the earth will give its news, for your Lord has commanded it.

If the earth is shaken at the event of the Day of Judgment with a very terrible shaking الزَّلْزَالُ, *al-zilzal* is *mashdar* if the letter *zay kasrah*, and if *fathah* then as *isim*. الزَّلْزَالُ, *di-idlafah-kan* to الْأَرْضُ *al-ardl*, then becomes زُلْزَالَهَا, which is its nature and becomes compatible with the ends of the verse after it. The devastating earthquake caused the earth to release its heavy loads, removing the corpses buried in it to the earth's surface. When the earth shakes at the time of the apocalypse, people ask, "Why did the earth become like this?" then the earth will give its news on that day. God has revealed this, commanded and allowed the earth to do such a thing. *Lafazh* الْأَرْضُ is repeated in each verse above in the form of the pronoun هَا. This repetition is at once as a reminder for the earth's inhabitants to always be alert to the coming of the day when the earth will experience a terrible shock on the Day of Judgment.

b. Verses 6 - 8: Repetition of the editorial فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٦﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَإِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفُورٌ ﴿٨﴾ is an affirmation that every deed, good or bad deed, no matter how small, will not escape responsibility. For the believers, Allah will forgive their sins, while for the disbelievers all the good they have done will be rejected and he will be punished in hell for their bad deeds and disbelief.

23. Surah 100 Al-'Adiyat

Revealed in Mecca, 11 verses. Repetition of verses:

Verses 6 - 8:

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفُورٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

Surely man is very ungrateful, ungrateful to his Lord. and verily He is Witness of their disbelief. And indeed he is very stingy because of his love of wealth.

Lo! Man is very ungrateful to the favors of his Lord. لَكَنُفُورٌ the meaning is, it means لَكْفُورٌ very disobedient. And certainly, He (Allah) witnesses the disbelieving people's disbelief. لَشَهِيدٌ it means very much watching. *Lafazh* إِنَّهُ is a repetition of *lafazh* إِنَّ الْإِنْسَانَ with a pronoun هُو. The above verses give a picture of the character of a man who disobeys his God in treating wealth. Man becomes very stingy due to his great love of wealth, not wanting to be separated from his wealth. In other words الْخَيْرُ, goodness is defined as wealth because for human beings, especially human beings who are ungrateful

and stingy, wealth is goodness even if it is illicit wealth. And the word *شَدِيدٌ* or *مُتَشَدِّدٌ* meaning is *البخيل*, stingy or stingy. *وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ*. The verse is the sentence that comes first while the meaning comes later.

24. Surah 101 Al-Qari'ah

Revealed in Mecca, 11 verses. Repetition of verses:

a. Verses 1 - 4:

الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَذْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾

Doomsday. What is the Day of Judgment? Do you know what the Day of Judgment is? In that day men will be like scattered termites. and the mountains are like scattered feathers.

Pages 592-594:

Al-Qari'ah is one of the names of the Day of Judgment. The day when man is shocked by the horrors of chaos and tragedy, the day when there is no more night after it. The question with the repetition of the word *الْقَارِعَةُ* gives a picture of how big the thing of the Day of Judgment is that surprises people, how big, how great and how terrible the events of the Day of Judgment are sure to happen. Allah asked Prophet. with the rhetorical question, "Do you know what the Day of Judgment is?" And God explains what a horrible thing it is; human beings are no different than the usual moth flying around the light of fire or lamp, falling and scattering. The mountains are like feathers that fly in the wind. *العِهْنِ* meaning different types of fur (الصَّوْفِ).

In the rule of *at-tikrar* it is mentioned that if the condition, *الْقَارِعَةُ* and the reply of the words *مَا الْقَارِعَةُ*, are the same or repeated, it indicates that the event mentioned repeated is very terrible, or is a warning or threat so that whoever reads or hears it pays attention. b. Verses 6 - 9: Repetition of the redaction of a verse with *مَوَازِينُهُ* *فَأَمَّا مَنْ* two different conditions, opposite, then the consequences received in return are the same. This is a provision and decree from Allah 'Azza wa Jalla.

25. Surah 102 At-Takatsur

Revealed in Mecca, 8 verses. Repetition of verses:

a. Verses 3 - 4:

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

Not so, later you will know (the consequences of your deeds). and do not, you will find out later.

Pages 600 - 601:

Do not be like that; it is not like what you should do, you have been neglected by wealth and boasting. Later, you will know when to come and enter the grave, after death. God repeated His word *كَلَّا سَوْفَ تَعْلَمُونَ* twice. The habit of the Arabs is revealing how serious a matter of threat is frightening, and they repeat the sentence twice.

b. Verses 6 - 7: *Lafazh لَتَرَوُنَّهَا* is a repetition of the previous verse, then the sentence seems to be *ثُمَّ لَتَرَوُنَّ الْجَحِيمَ عَيْنَ الْيَقِينِ*. This repetition is an affirmation that the matter in question is very large.

26. Surah 103 Al-'Ashr

Revealed in Mecca, 3 verses. Repetition of verse 3:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Except those who believe and do righteous deeds and counsel to obey the truth and counsel to persevere in patience.

Pages 613-615:

Allah makes an exception for people who are not in loss, namely those who believe in Allah,

obey Him and do good deeds and persevere (continuously) in obedience to perform obligations and stay away from what is forbidden. They bequeathed to each other, advising in truth to do good deeds and obedience as commanded in the Book of God, the Qur'an. *Lafazh* الْحَقِّ means كِتَابُ اللَّهِ, the Qur'an, so the meaning is editorial وَتَوَاصَوْا بِالْحَقِّ and bequeath to each other with the Qur'an. And they advised each other for patient in exercising obedience to God. الصَّبْرُ the meaning is طَاعَةُ اللَّهِ, obeying God. The repetition *lafazh* وَتَوَاصَوْا in the above verse shows that bequeathing to each other is an excellent habit for believers in social life. Humans tend to forget and do wrong, intentionally or not. If this habit is abandoned, not caring for his brother who forgot and made a mistake, then it is inevitable that they will fall into the group of losers, as mentioned in the previous verse.

27. Surah 104 Al-Humazah

Revealed in Mecca, 9 verses. Repetition of verses:

a. Verses 2 - 3:

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يُحَسِّبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

Who gathers wealth and counts. He thinks that his wealth can sustain him,

Pages 620 - 621:

Meaning is a person who loves to accumulate wealth and always counts the amount, but without spending it in the way of God. He reckons the wealth he gets and counts without being infused it can keep it in the world and free it from death. The repetition of *lafazh* مَالَهُ is an emphasis that the wealth that is collected and counted does not bring benefits to them if it is not invested in the way of Allah; it will even burden the owner in the reckoning.

b. Verses 4 - 8: The repetition of the words and meanings الْخَطْمَةِ of the above verses confirms that the threat of a very terrible torment of hell is provided for the slanderers, detractors, and the collectors of wealth but do not want to spend.

28. Surah 106 Quraish

Revealed in Mecca, 4 verses. Repetition of verses:

a. Verses 1 - 2:

لِإِيلَافِ قُرَيْشٍ ﴿١﴾ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

Because of the habit of the people of Quraish, (that is) their habit of traveling in winter and summer.

Pages 646 - 652:

Because of the customs of the Quraish. The word لإيلافِ comes from إيلافًا - أولفُهُ - ألفتُ الشَّيْءَ. The letter ل (laam) on the word لإيلافِ means amazement. So the meaning is "Be amazed at the habits of the Quraish." as *The editor إيلافِهِمْ is in the position of khafadl a substitute*. It is as if Allah says: لإيلافِ قُرَيْشٍ. لإيلافِ قُرَيْشٍ because of the custom of the Quraish to travel in winter and summer. They used to do business in Syria in the summer and trade to Yemen in the winter. The repetition of the above verse shows a form of admiration for the habits of the Quraish in terms of traveling for business that are so far across the geographical boundaries of foreign countries.

b. Verses 3 - 4: The use of *lafazh* الَّذِي in the fourth verse is a repetition of the meaning of the *lafazh* رَبِّ هَذَا النَّبِيِّت in the previous verse.

29. Surah 107 Al-Ma'un

Revealed in Mecca, 7 verses. Repetition of verses 4-6:

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

So woe to those who pray, (that is) those who are heedless of their prayers, those who do riya,

Pages 659-665:

So the Hell of Wail has been prepared for those- even hypocrites they pray, but not because of God, who despise prayer. They neglect prayers and delay the time to do it until it is too late, even leaving the prayer. They do so with the intention of *riya'*, doing prayers because they want to be seen by people and get praise for the blessings they do. Their real purpose is to hide their disbelief and be considered part of the believers. They are hypocrites.

The repetition of pronouns *هُم*, is a determination of their status as hypocrites among the believers and, at the same time, an affirmation that their prayers and all good deeds do not benefit them.

30. Surah 109 Al-Kafirun

Revealed in Mecca, 6 verses. Repetition of verses:

a. Verses 2 - 5:

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

I will not worship what you worship. And you are not a worshiper of the God I worship. And I have never been a worshiper of what you worship. and you have never been worshipers of the God I worship.

Pages 702 - 704:

The Quraysh disbelievers offered the Prophet an option to worship alternately for each year. Allah commanded His Prophet to answer the offer firmly and straightforwardly: I will not worship by worshipping what you worship, which is in the form of the gods and idols now. And you are not the worshipers of God (Allah) I worship now. And I will never be a worshiper of what you worship now. And you will never be a worshiper of the God (Allah) that I worship now and forever.

Repetition of verse *لَا أَعْبُدُ مَا تَعْبُدُونَ* redaction and after it is a form of affirmation as in verse repetition *كَلَّا سَوْفَ تَعْلَمُونَ* (At Takatsur 102: 6-7).

Based on the rule of at-tikrar, a change in a word's form indicates a change in its meaning. The word *أَعْبُدُ*, *تَعْبُدُونَ*, *عَابِدُونَ*, and *عَابِدٌ* in the above verses come from the same basic word, namely *عبد* (worship). In the 2nd verse there are 2 *fi'il mudlari'* that apply now and forever, namely *أَعْبُدُ* and *تَعْبُدُونَ*, then the meaning of the verse is "I do not worship now and forever what you worship now and forever." In the 3rd verse, lafazh *عَابِدُونَ* is the form of isim fa'il, subject or doer, so the meaning of the verse is "And you are not the worshipers of God (Allah) whom I worship now." In the 4th verse lafazh *عَابِدٌ* is the subject and *عَبَدْتُمْ* is *fi'il madli*, a past verb, the meaning of the verse is "And I will never be a worshiper of what you worshiped then (and now)." Verse 5 is a repetition of verse 3, an affirmation of the repeated statement that applies forever and eternally.

b. Verse 6: The repetition *لَا إِلَهَ إِلَّا اللَّهُ*

31. Surah 110 An-Nashr

Revealed in Mecca, 2 verses. Repetition of verse 3:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

So glorify and praise your Lord and ask forgiveness of Him. Surely He is the Acceptor of repentance.

Pages 707 - 713:

Allah commanded the Prophet. to glorify by praising his Lord (Allah), worshipping Him, thanking Him for fulfilling what Allah has promised him in the form of victory, namely the conquest of Mecca (Fathu Mecca) and ask forgiveness of Him so that He forgives his sins. Lo! Allah is the abode of His slaves who are obedient to that which He will. The letter *ه* (ha) is a repetition of the lafazh *رَبِّكَ* form of a pronoun, and in the lafazh *إِنَّهُ*, it means that He is Allah 'Azza wa Jalla.

32. Surah 111 Al-Lahab

Revealed in Mecca, 5 verses. Repetition of verse 1:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

Perish the hands of Abu Lahab and indeed he will perish.

Pages 714 -717:

Perish the hands of Abu Lahab and perish him and perish his deeds. This verse is a prayer of evil for Abu Lahab from Allah. The word *وَتَبَّ*, "surely he will perish" is news. In the qira'ah, Abdullah mentions *قَدْ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ* that *Abu Lahab's hands perished and indeed he perished*. The inclusion of the word *قَدْ* indicates that this is news. The repetition of lafazh *تَبَّتْ* is an affirmation that Abu Lahab will perish.

33. Surah 112 Al-Ikhlash

Revealed in Mecca, 4 verses. Repetition of verse 3:

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

He had neither son nor begotten (born).

Page 737:

Editorial *لَمْ يَلِدْ* meaning is immortal (mortal) because everything that gives birth must be mortal. And the redaction *وَلَمْ يُولَدْ* of the meaning is not new, it means that what used to be non-existent then exists. Everything that is born means that it did not exist before, has a beginning, and everything with a start must have an end. While Allah SWT. Eternal and eternal, does not begin and does not perish or perish. This verse is an affirmation that God is different from all things, different from His creatures as well as a rejection of various assumptions and teachings that have the belief that God has a father and a son. Glory to God from all accusations and assumptions that have no basis.

34. Surah 113 Al-Falaq

Revealed in Mecca, 5 verses. Repetition of verses 2-5:

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

From the wickedness of His creatures. And from the evil of the night when it is pitch dark. And from the evil of the sorcerers who blow on the knots. And from the evil of the envious when he is envious.

Pages 745 - 752:

Allah commanded Prophet to seek protection from all the evils of everything other than Him, that is, the evils of all beings. The Prophet was also commanded to seek refuge in Him from the evils of the night if it was pitch dark. It is said: *قَدْ عَسَقَ اللَّيْلُ - يَعْسِقُ - عُسُوقًا*, it means the night becomes dark. And ask for protection from the evil of the witch woman who blows on the knots of the rope. And protection from the evils of those with a jealous heart, the haters, if he is envious, and it is common, can denounce, bewitch, or do other bad things.

Lafazh *مِنْ شَرِّ* is repeated in every verse, this shows that evil will always be present in every malicious creature anytime, anywhere. Always increase the nature and vigilance of all evils of any form and their perpetrators. And the best anticipation of all forms and perpetrators of evil that constantly threaten salvation is to seek refuge in God, the Creator of all beings.

35. Surah 114 An-Nas

Revealed in Mecca, 6 verses. Repetition of verses 1 - 6:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Say: "I seek refuge in God (who preserves and controls) mankind". The king of men. Worship of man. From

the evil (whispers) of the devil who used to hide, who whispered (evil) into the chests of men, from (the group of) jinn and humans.

Pages 753 - 756:

Allah commanded the Prophet to seek refuge in the *Rabb* and Ruler of humankind. Take refuge in the King of humanity and all beings including the race of jin (Munirah, 2017). If there is a glorified king, then He is the King of a very great king, and all things are in His Kingdom and Power. To Him apply all his ordinances, and He is more worthy of praise and obedience than all that is glorified. Taking refuge in his God man, He has the right to be worshiped and adored without the accompaniment of an ally other than Him. Take refuge in Him from all the evils that whisper temptation and sometimes hide. That is, the whispering devil who always whispers evil into the human chest and in the path of the evil mind, the devil from among the jinn and the devil from the human type. Lafazh *الَّذِينَ* is repeated 5 times in almost all verses. This shows that everything related to human beings really must be considered, not only physically but also concerning the nature, habits and, character and behavior of human beings. Even we must have the nature and attitude of being alert to the evils and deceptions of men. And for that, we are commanded always to seek protection from *Allah 'Azza wa Jalla*.

4. Conclusion

The style of repetitive language (*al-tikrar*) in the Qur'an as the *Word of God* has a specific purpose and function as desired by the Owner of the Word, God Almighty. Repetition (*al-tikrar*) has a function as a determination (*taqrir*) that applies, such as the story of the prophets, promises and threats as well as favors and punishments (punishment). Next serves as an affirmation or emphasis (*ta'kid*) and demands more attention from the readers and listeners to the discussed matter. Then the *tikrar* as an update to the previous statement (*tajdid*), describes how big or *sublime* (*ta'zhim*) a matter is being talked about as well as beautifying the word order, sentences in a verse and a series of several verses in a surah. In addition to explaining repetition in *redaksi* (*tikrar al-lafzhi*), Al-Tabari also explains a lot of repetition in meaning (*tikrar al-ma'navi*) in interpreting a verse or sentence. This is to strengthen the understanding of the meaning, purpose, and purpose of a verse or series of verses in a chapter in the Qur'an. Juz 30 consists of 37 short surahs, almost in all the surahs there are verses, sentences or words that have repetition, either repetition in words *redaction* or repetition in meaning. Except for two surahs with no repetition in meaning or *wording*, namely the 105th surah. Al-Fil and the 108th surah Al-kautsar.

Ibn Jarir Al-Tabari is a scholar and commentator who has comprehensive knowledge. This can be seen in the book of tafsir *Jami 'Al Bayan' An Ta'wil Ay Al Qur'an* or *Tafsir Al-Tabari*. In explaining the meaning of a verse, sentence or even a word, he discusses and reviews it from various aspects and explains the pattern of interpretation. He began by interpreting the language, using other verses and surahs that have similar meanings, always putting forward the narrations and opinions of the companions, *tabi'in* and the *commentators*, using *qira'ah* and comparing several *qira'ah* and quoting Arabic poems when interpreting the meaning of a word. And suppose there is a difference of opinion between the companions, *tabi'in* and previous *mufasirin* in interpreting something. In that case, Al-Tabari will use his opinion (*ra'yu*) which he thinks is more robust and correct (*rajih*) by not differing or contradicting the companions' opinion.

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