

I'jaz Tikrari in the Qur'an Surah Al-Muddatssir and Surah Al-Mursalat Study of Balaghah Science Analysis

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ARTICLE INFO

Keywords:

I'jaz, Al-Qur'an, Tikrar

Article history:

Received 2023-08-14

Revised 2023-11-12

Accepted 2024-06-30

ABSTRACT

The existence of tikrar in the Qur'an is a frequent attack by Orientalists. In the Qur'an there are verses that outwardly appear to be repetitions, but they are not actually repetitions because the context of the link or target of the verse that appears to be repeated is not the same. One of them is in surah Al-Muddatssir in which there is a repetition of the word Qaddar 3 times and surah Al-Mursalat in which there is a repetition of verses 10 times, namely in the sentence Wayluy Yaumaizin Lil Mukazzibin. The research in this thesis discusses I'jaz Tikrari in the Qur'an surah Al-Muddatssir and surah Al-Mursalat, to study and prove the I'jaz of the Qur'an. The miracle of the Qur'an (I'jaz Al-Qur'an) has been agreed upon by scholars, both from scientific, legal and linguistic aspects. The miraculousness of the Qur'an linguistically is often criticised by orientalist, especially in relation to the Tikrar (repetition) of verses in the Qur'an which considers that Tikrar in the Qur'an is a defect and irregularity. This study aims to answer the criticism of the Qur'an that the existence of Tikrar in it causes the Qur'an to lose its existence as I'jaz. The type of research used is (library research) by making the Qur'an, Tafsir and Lughah books as the main sources. As for the results of this thesis research, that the repetition of verses in surah Al-Muddatssir and surah Al-Mursalat, does not cause these two surahs to be defective, but rather the Tikrar in these two surahs is proof of the Qur'an's I'jaz which is very deep in the choice of diction of each verse.

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INTRODUCTION

One of the powers of Allah SWT is to create the Qur'an as a guide to life until the end of time or the final agreement for the end of other books (Yanggo, n.d.) The Qur'an serves as a clear interpretation and as a sign of i'jaz (miracle) (Safliana, 2020). Among them are the beautiful language style, the harmony of verses that reinforce each other, special sentences, in terms of balaghah beyond the ability of reason (Angger Pratama Putra, 2019). In addition, in terms of its eloquence above all that is expressed by humans, the choice of lafaz according to the situation, and other characteristics that give perfection to the Qur'an. Therefore, the form of I'jaz Al-Qur'an is not limited to the form of interpretation alone (M. Q Shihab, 1997).

One of the wonders of the Qur'an's manifestation can be seen from a linguistic point of view. This can be seen in the unique, diverse, and special arrangement of words and phrases (Fransisca, 2023). However, this cannot be separated from the criticism of dissenters who state that it is not

uncommon to find repetition of words in Qur'anic verses as well as contradictions that contradict all the miracles of the Qur'an (A. A. Hasan, 2010).

The word fluent or in Arabic is called *الفصاحة* / Al-Fashahah means light or clear. A sentence is called fluent if it is clear in pronunciation, clear in meaning and good in composition (Al-Jarim, A., Amin, 2011). Repetition in a kalam makes the kalam not fluent or not in accordance with the methods of good and correct linguistics. If we look at the Qur'an, it turns out that the Qur'an has many repetitions in its verses (Asep Taopik Hidayah, A. T., Komarudin, 2023).

The scholars left many questions and became a matter of debate regarding the repetition of verses or stories in the Qur'an in one surah and different surahs (Habibullah, 2023). In fact, according to some people, especially orientalist, they considered the Qur'anic system to be very chaotic and the Qur'anic method contradictory in its concise interpretation (Fahimah, S., Ilmi, 2022). Repetition of verses (*tikrar*) is an interesting phenomenon in the Quran. This phenomenon cannot be avoided by the interpreter (Dasmarianti, 2023). Because only 28 verses of the Qur'an or about 25% do not contain repetition of verses written in the same way (Mudhiah, 2014). However, Taj al-Qurra al-Karmani (d. 1111 AD), he found 11 surahs or 11% less that did not contain similar verses, meaning that the verses of the Qur'an are dominated by verses that experience repetition.

The Qur'an is a book of *da'wah* and not a book that has been compiled as the preparation of a scientific book or the laws of Allah swt (Syavika, Pratiwi, Sahputra, Saragih, & Daulay, 2023). Of course, in the context of *da'wah*, repetition is inevitable and it needs to be further understood that the attitude of the community in receiving guidance is very diverse. Some immediately accept, some need to warn, explain for the sake of explanation, until they are convinced and practice it, there are also those who reject Allah swt. said.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ عَائِيْتِنَا إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ

Meaning: "Indeed, this book of the Qur'an (revealed to Muhammad Saw) guides to the best way (i.e. the way of Islam), and gives glad tidings to those mu'min who do righteous deeds, of great reward and reward with Allah" (Q.S al-Isra' verse 9).

The existence of repetition in several verses, sentences, and in some diverse titles in the Qur'an, which has influenced questions in the minds of some scholars as well as a matter of debate among them (Tanjung, Supriani, Mayasari, & Arifudin, 2022). This is contrary to the reality of the Qur'anic method itself, which in its explanation seems brief and concise in describing something (Akhdiat, Kholiq, 2022). For example, we can see the repetition in surah Ar-Rahman verses 13, 16, 18 and so on:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

In the above surah there is a repetition of this verse up to 31 times. Another example can be seen in surah al-Mursalat verses 15, 19, 24 and so on.

لِّلْمُكَذِّبِينَ يَوْمِئِذٍ

In the above surah the lafal *للمكذبين* repeated up to ten times.

Apart from these verses, there are still many repetitions of verses that occur in the Qur'an both *Tikrar Lafdzi* (repetition in the lafadz) and *Tikrar ma'na* (repetition in the intent and purpose). The repetition of this verse deserves to be studied in depth to prove that the Qur'an is a mu'jiz Kalamullah until the Day of Judgment. Based on the background of the above problem, this research is conducted to discuss the repetition of the word *Qoddar* in Surah Al-Muddatssir in verses 18, 19 and 20 and the verse *wailuyyauma iziil lil mukadzzibin* in Surah Al-Mursalat which repeats 10 times.

METHODS

This type of research is library research by collecting data and researching from literature books and works in other forms. In this research the author uses descriptive method to answer the questions that will be asked in this research. In this research surah Al-Mudatsir and surah Al-Mursalat as well as books of I'jazul Qur'an such as I'jazul Qur'an wal Balghah by Al-Baqillani, I'jazul Qur'an by Abdul Qodir al-Jurjani and Lughawi Books such as Jawahirul Balaghah, The secondary sources are books that study about *tikrar* and I'jaz and many other works, such as journals, articles, theses, theses and others

related to the discussion of this research. The data is collected by collecting data from literature, both primary and secondary related to the formulation of problems in this study. The data that has been collected will be re-identified, then compiled and analysed the message contained in the verse, so as to get the meaning and wisdom of the repetition in the verse of the Qur'an. The main object in this study is surah Al-Mudatsir and surah Al-Mursalat, books of I'jaz Al-Qur'an and other literature. After that, the data that has been collected is processed and analysed. Furthermore, it examines the understanding of the verse and the style of interpretation and then makes conclusions from the data.

FINDINGS AND DISCUSSION

1. I'jaz Tigrari in Surah Al-Muddatssir and Surah Al-Mursalat

1) I'jaz Tigrari in Surah Al-Muddatssir

According to a narration in the book of Sahih Bukhari from Abu Salamah bin Abdurahman narrated that he asked the Companion Jabir bin Abdullah about the verses of the Qur'an that were first revealed he replied Yaayuhal Muddatssir verses 1-56. This surah has more honour than any other surah. If we look at the narrations of the verses that were first revealed after combining all the narrations and commenting on them, surah Al-Muddatssir is the first surah that was revealed and is the second verse after Al-'Alaq Verses 1-5.

Surah Al-Muddatssir is the second surah after Surah Al-'Alaq. This is because in the narration above, the Prophet (peace and blessings of Allaah be upon him) mentions that the angel Gabriel came to him in the Cave of Hira, while we know that the surah that was revealed in the Cave of Hira was Surah Al-'Alaq. This surah was revealed after the Prophet (peace and blessings of Allah be upon him) had calmed down, and Allah, the Almighty, sent down His revelation by saying,

يَا أَيُّهَا الْمُدَّثِّرُ

"O one who is covered." (QS. Al-Muddatssir : 1)

As the first surah in the order of nuzul (descent) but surah Al-Muddatssir is not located at the beginning of the Qur'an. if we look at the Ottoman Mushaf, Surah Al- Muddatssir is located in juz 29 in the 74th surah. this is as agreed by the Jumhur Ulama that the order of nuzul is different from the order of mushaf as stated by Imam Jalaluddin As-Suyuthi in the book Al-Itqon (As-Suyuthi, 1960). Surah Al-Muddatssir is located after surah Al-Muzammil, these two surahs have an attachment to each other. In the content of the verse we can see that in this surah there are verses that experience Tigrar (Repetition), namely in verses 18, 19 and 20. These three verses experience Tigrar Lafdzi on the word قدر which is repeated. Before we look at the content of the repetition of the word in detail, we will look at the asbabun nuzul (cause of the revelation) of this verse first.

2) Analysis of Verse Interpretation from the angle of Ma'ani Science and Asbabun Nuzul Verse

In the book Mufrodat fi ghoribil Qur'an, it is mentioned that the word قدر has the meaning of thinking and deciding with lust (Al Ashfahani, 1990). This is in line with the asbabun nuzul of this verse which is related to the verdict and accusations without evidence made by Al-Walid Ibnul Mughirah.

This verse was revealed about Al-Walid Ibnul Mughirah when he was interested in the preaching of the Prophet Muhammad. Al-Walid was thinking about what he should say about the Quran so that people would know that he hated the Prophet Muhammad (peace and blessings be upon him) even though he was aware that the Quran was true. So that he would remain victorious and not be abandoned by his people. Because the affairs of this world require him to denounce the Quran. Al-Walid Ibn Mughirah was an intelligent man, he realised that if he said that the Qur'an was magic, sha'ir, or the words of a madman, it would not be correct. Therefore, Allah swt said,

فَقْتِلْ كَيْفَ قَدَّرَ، ثُمَّ قَاتِلْ كَيْفَ قَدَّرَ، ثُمَّ نَظَرَ، ثُمَّ عَبَسَ وَبَسَرَ

Meaning: "Then woe to him! How did he establish? Again, woe to him! How does he determine? Then he (ponders) thinking, then has a sour face and frowns." (QS. Al-Muddatstsir: 19-22)

Al-Walid Ibnul Mughirah was confused about what he should say. However, due to the pressure from Abu Jahal, he continued to think about what he should say about the Qur'an. Then Allah swt said,

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ، فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ، إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ

Meaning: "Then turning away (from the truth) and boasting, he said, '(The Quran) is but magic learnt (from the ancients). This is only the word of men.'" (QS. Al-Muddatstsir: 23-25)

The word *ثُمَّ أَدْبَرَ* is explained by some scholars as meaning that Al-Walid was very confused, and everything that he devised was wrong according to his intelligence. So he turned away from all his guesses (what was right was wrong), and he was forced to be arrogant and haughty and said that the Qur'an was magic that the Prophet had learnt from the ancients (Tohir, 1989).

3) Analyse the interpretation of the verse from the aspects of the science of Balaghah and I'rab

Khatib Al-Iskafi in his book *Durratut tanzil wa 'Uyunul aqawil fi wujuhit ta'wil* mentions that the repetition of the word *قدر* three times has different meanings, meanings and purposes. In the first verse

إِنَّهُ فَكَّرَ وَقَدَّرَ

Meaning: "Indeed, he has thought and determined (what he has determined)." (QS. Al-Muddatstsir: 18)

The word has a deep meaning that Al-Walid Ibnul Mughirah thought hard within himself and had a strong inner shock about the truth of the Qur'an. Al-Walid had acknowledged with his mind that the Qur'an was the word of Allah and could not be the word of man because he was the most familiar with the poetry of ignorance. In the midst of his inner turmoil that had acknowledged the truth of the Qur'an, Al-Walid was reluctant to acknowledge this because of the influence of the people around him and also his environment. because of the pressure and influence of his people, he finally determined something that was contrary to his mind and declared a lie and did not acknowledge the truth of the Qur'an, for this reason Allah mentioned the word *قدر* in verse 18. Then in verse 19, Allah, the Almighty, repeats the word *قدر* again.

This second repetition aims to denounce and disavow the actions taken by Al-Walid Ibn Mughirah who decided not to recognise the truth of the Qur'an. This second repetition shows that this action is something that should not be done by someone who has high insight like Al-Walid. Then in verse 20 Allah SWT repeats the word *قدر* again.

This third *Tikrar* serves as a *Taukid* (reinforcement) of the previous two verses, which means how could a person like al-Walid Ibnul Mughirah, the great man of Quraysh who understood Arabic language and literature, not want to acknowledge the truth of the Qur'an when his mind, heart and mind have acknowledged its truth.

The use of the word *إِنَّ* in verse 18 functions as a *taukid* (reinforcement) of the previous word. It is as if Allah swt is saying that Al-Walid had thought it through and his decision was not a spontaneous one. The *Dhomif Muttasil* in the word *إِنَّهُ* shows that the *marja' dhomir* goes back to the previous verse The word *فَكَّرَ* has the meaning of thinking, and the word *قَدَّرَ* has the meaning of deciding. the origin of the word is *fi'il madhi* in the form of *tsulatsi mujarrad* (three original letters) namely *فَكَرَ* and *قَدَّرَ* then *tasydid* is added to the 'ain *fi'il* so that it becomes *fi'il tsulatsi mazid* which consists of three letters. The use of *fi'il tsulatsi mazid* in this verse indicates *ma'na littaktsir* which means that it is done repeatedly and thought about many times (Dunqazi, 2019).

The number of sentences *فَكَرَ وَ قَدَّرَ وَ إِنَّهُ* is a *ta'ilil* of the threat that Allah mentioned in the previous verse. After Allah stated the threat against him, He completed the explanation of why Allah threatened him and gave him a severe punishment. The letters 'athaf in these three verses, namely the letters *ف*, *و*, and *ثُمَّ* have the meaning of combining *ma'tuf* and *ma'thuf 'alaih*. These three 'athaf letters show that the three verses cannot be separated and sorted out one by one.

4) Analysis of the repetition of the word **قدر** Does it reduce the I'Jaz of the Qur'an?

The TIKRAR in these three verses aims to Mubalaghah not to eliminate the I'jaz of the Qur'an but instead adds to the aesthetics of the kalam baligh. The TIKRAR verse aims to show that what Al-Walid Ibnul Mughirah did was an oddity beyond reason that was not recognised by the mind so it was necessary to repeat it. Even the 'Athaf used in the three verses shows a series of different sequences, meaning as if to convey that he is wretched then he will definitely be wretched and very definitely will be wretched.

This shows that the repetition of the word **قدر** in the three verses of this surah does not show that the Qur'an is neither eloquent nor eloquent. Instead, it proves its miraculousness. The Qur'an uses the Uslub TIKRAR in this verse with the purpose of Taukid (reinforcement) of the word in it. The word **قدر** in verse 18 is different in purpose from verses 19 and 20 as we have described above. The repetition in this verse adds to the beauty of the Qur'anic language and shows the depth of its language.

The repetition of Qur'anic verses can embellish an important verse in relation to each other. This can be reinforced by the Arab habit of discussing, when they pay attention to a topic and hope to be implemented (prayer), so they repeat it as reinforcement. The repetition of the word **قدر** in these three verses does not detract from the eloquence of the Qur'an but rather adds to its beauty because the purpose of repetition in the first sentence is different from that in the second and subsequent sentences, so we can draw a common thread that the repetition or repetition of the word **قدر** in these three verses does not detract from the eloquence of the Qur'an but rather adds evidence of its miraculousness.

5) I'jaz TIKRARI in Surah Al-Mursalat

The name of Surah Al-Mursalat is taken from the first verse in this surah which uses the word Al-Mursalat as an oath. This surah is included in the Makkiyah surah. Scholars consider the verses contained in this surah as verses that were revealed before the Prophet migrated. Surah Al-Mursalat is one of the surahs that the Prophet received during the first period of Islam, because his presence in the cave signalled an attempt to avoid the polytheists of Mecca that occurred at the beginning of Islam

According to the narration of the Prophet's companion. Jabir Ibn 'Abdillah ra. said that this surah was the 33rd surah that the Prophet Muhammad received, with a total of 50 verses. In verse 48, there are scholars who exclude it and consider it a Madaniyah verse because it is based on the view that hypocrisy only occurred in Medina and the verse is considered to be talking about hypocrites who are ordered to bow but are reluctant to do so (M. Quraish Shihab, 2012). The reason for the revelation of verse 48 is Ibnul Mundzir narrated from Mujahid, that it was revealed in Tsaqif. The words of Allah SWT, in surah Al-Mursalat verse 48, are:

وَأَذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ٤٨

Meaning: "And when it is said to them, 'Bow down' they do not bow". (QS. Al-Mursalat [77]: 48).

This surah begins with an oath to the wind and angels regarding the occurrence of the Day of Judgement, and the punishment of the disbelievers. The discussion in this Makkiyah surah is about the conditions of the Day of Resurrection, as well as matters of belief in which Allah makes an oath about the occurrence of the Day of Resurrection, mentions some of the proofs of power, explains the openings, then continues with the nature of some unseen things, the condition of the believers and disbelievers in the Hereafter, and reproaches the disbelievers for some of their deeds.

The overall content of surah Al-Mursalat is similar to the other surahs that were revealed in Mecca, namely containing wa'ad (joyful promises) and wa'id (threatening promises), as well as warnings to humans so that in their lives they choose the right path. Then in this surah there is a repetition of verses 10 times in the form of emphasis that how disastrous will befall someone who denies the call brought by the apostle. The verses that experience the TIKRAR are

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Meaning: "Woe to the liars on that day".

There are two sides of the connection between this surah and the previous surah (Surah Al-Insan), namely: a) Allah swt. promised the good mu'min and threatened the wrongdoers at the end of the previous surah, as He said:

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

Meaning: "He admits whomever He wills into His mercy (Paradise). For the wrongdoers He has prepared a painful punishment". Q.S.Al-Insan [76]:31

At the beginning of Sūrat Al-Mursalat, Allah swears to reaffirm what is promised to the believers and threatens the wrongdoers. After that, Allah mentions the timing of the promise and the threat, as well as their conditions, with His words:

فَإِذَا النُّجُومُ طُمِسَتْ

Meaning: When the stars are blotted out (of their light), Q.S.Al-Mursalat [77]:8

In Sūrah al-Insan, Allah mentions little about the state of the disbelievers in the Hereafter and He describes much about the state of the believers in the Hereafter, whereas in this Sūrah it is the opposite, where Allah describes much about the disbelievers and summarises the description of the believers. Thus, there is a balance between surah al-Insan and surah Al-Mursalat.

1) Analisis Tafsiran Ayat dari sudut Ilmu Balaghah

Ayat وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ mengalami Tikrar sebanyak sepuluh kali dalam surah dalam rentetan ayat yang berbeda-beda, untuk mengetahui tafsiran The verse وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ is Tikrar ten times in the surah in a series of different verses, to find out the interpretation and meaning of each verse, the author will describe them one by one.

a. Interpretation Analysis of Verse 15

This verse as the first tikrar serves as the beginning of the description of the threat to the disbelievers. The existence of a series of arrangements mentioned in the previous verses makes this verse 15 as a closing. Thus, verse 15 serves as both an opening and a closing. Al-Qurthubi says that this mishap in the form of punishment and humiliation is inflicted on the one who denies according to the degree of his lying about something. It is on this basis that the torment is divided.

The repetition found in verse 15 is a great accident for those who deny and do not believe in the signs of the Day of Resurrection that Allah has explained in the Qur'an, so these people will receive great harm on the last day. The signs of the Hour are mentioned in the previous verses (QS. Al-Mursalat [77]: 8-14).

In the verse above, it is explained about the shadows that will occur when the Day of Judgement comes. And do you know what the day of judgement is? The question is answered by Allah Himself, namely with the phrase "Great woe on that day for those who deny". So the conclusion to the repetition of this verse is the punishment and humiliation inflicted on those who deny Allah, the messengers who have called to the truth, and the events that have been mentioned in the Qur'an.

b. Interpretation Analysis of Verse 19

Allah SWT. destroy those who deny the message brought to them by the apostles, namely the former people. Regarding the repetition of this verse, in the previous verse that Allah SWT. threatened with His words:

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ۚ ۱٦ ثُمَّ نُنَبِّئُهُمُ الْآخَرِينَ ۚ ۱٧

Meaning: "Have We not destroyed the former people? Then We inflicted (Our punishment on) those who came later." (QS. Al-Mursalat [77]: 16-17)

c. Interpretation Analysis of Verse 23

The repetition of this verse is different from the repetition of the previous verses. The verse above is followed by a repetition of the verse "Great woe will be on that day for those who lie". So the big woe that is here is warned for people who do not use their minds to the best

of their ability. The purpose of his thinking in this case is that he thinks about His blessings that are upon them, namely the child that God has given him. Where the gift is kept for several months in her womb after marriage. We should be grateful for this, but the incident just passed by (Ahmad, 2002).

d. Interpretation Analysis of Verse 28

The repetition in this verse is God's wrath against those who deny the blessings that are in the firmament, in contrast to the repetition of the previous verse which talks about the blessings that exist in humans. The blessings found in the firmament are as stated in His words:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ۚ أَحْيَاءَ وَأَمْوَاتًا ۚ ۲۵ وَجَعَلْنَا فِيهَا رِوَاسِيَ شَلْ شَلٍّ مِثْلِ
وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ۚ ۲۷

Meaning: "Didn't We make the earth a container? Living people and dead people? And We made tall pegs and We gave them fresh water to drink?" (QS. Al-Mursalat [77]: 25-27)

The verses that talk about these blessings are then accompanied by the repetition of the verse "Great woe will be on that day for those who lie." Hamka explained that they incurred His wrath because they denied the guarantee of life that Allah had given them in the form of the natural structure, namely the earth, which is a gathering place for living and dead creatures. Those who deny all this will suffer great harm, namely going to Wail hell (Al-Mut'ani, 1992)

e. Interpretation Analysis of Verse 34

The repetition of this verse is the fifth form of threat. Mentioned in the previous verses (QS. Al-Mursalat [77]: 29-33) explains that they cannot escape the punishment, where Allah has described this punishment with 4 characteristics, namely: First, they are ordered to go to the shade, where the shade is in the form of the smoke of hell jahannam which branches into 3, this is due to the flames that soar high along with the smoke that is so powerful and strong. Second and third, the shade given to them is different from the shade for believers who can protect, the shade here cannot protect them from the heat of the fire, and this is an insult and satire for those who deny. Fourthly, the fire that scatters in all directions (A. M. Hasan, 1980)

It is as if it is being said to them that "the statues that you wish for honour, pleasure and beauty are balls of fire like camels". Allah follows this verse with "Woe on that Day to those who deny the truth." Regarding the repetition of this verse, Ibn Kathir explains that the punishment and humiliation that occurs on the Day of Judgement is a stressful punishment for those who deny the messengers and His verses and there is no place to be free from this punishment.

f. Interpretation Analysis of Verse 37

Regarding the repetition in this verse, "Great woe will be on that day for those who lie." The meaning is that there will be greater accidents for those who dare to put forward the reason that the fate they befall is solely the fate of Allah SWT. It was explained that angels or apostles who brought warnings filled with forgiveness, but these warnings were ignored, and they even denied the verses of Allah. As He said:

هَذَا يَوْمٌ لَا يَنْطِقُونَ ۚ ۳۵ وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ ۚ ۳۶

Artinya "Inilah It means "This is the day when they will not be able to speak. And it will not be permitted to them to make excuses so that they may be excused." (QS. Al-Mursalat [77]:35-36)

This is the sixth of the various forms of frightening the disbelievers: they will not be able to speak because they will be confused when they see the enormity of what is happening to them. They do not have the power to express any argument or excuse in order to avoid the punishment that is upon them, because Allah does not allow them to

make excuses for the bad deeds they have done. Allah Swt. has also warned them with His words in verse 56.

g. Analysis of verse interpretation 40

In the previous repetition of this verse, the sound of the verse is explained as follows:

هَذَا يَوْمَ الْقَصْرِ جَمَعْتُمْ وَالْأَوَّلِينَ ۳۸ فَأَنْ كَانَ لَكُمْ كَيْدٌ فَكَيْدُونَ ۳۹

Meaning: "This is the day of decision; We gather you and the people from before. So if you are deceitful, then try to deceive Me." (QS. Al-Mursalat [77]: 38-39)

This verse explains that a day of judgment will come, on which day all a person's good and bad deeds will be weighed. If the weight of their good deeds is heavier then they will get happiness in the afterlife, whereas if the scale of their bad deeds is heavier then the punishment of torment will befall them. Allah then gathered everyone, both those who came before and those who came later, to show them the Most Just nature of Allah.

h. Analysis of verse interpretation 45

The threat in this verse is placed after Allah mentioned the condition of pious people in the afterlife in the previous verse, the words of His words are:

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ۱ ؤ فَوَاقِهِ مِمَّا يَشْتَهُونَ ۲ ؤ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۳ ؤ أَنَا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۴ ؤ

Meaning: "Indeed, the pious are in the shade (of the shady trees of Paradise). And (around) springs of water, and fruits of their liking. (Say to them), "Eat and drink with relish in return for what you have done". Indeed, thus We reward those who do good". (QS. Al-Mursalat [77]:41-44)

"Woe on that Day to those who deny the truth" is the eighth of the various threats to the disbelievers. The meaning of this threat is for those who deny Allah, the messengers, as well as what Allah, the Almighty, has announced about the glorification of the pious, where those who deny are in great harm and those who piety are in eternal pleasure (Al-Iskafi, 1990)

i. Interpretation Analysis of Verse 47

Those who associate partners with Allah are brought to Hellfire, and when Allah calls this out to them in the Hereafter, it is a form of reproach and a reminder of their plight for the bad and evil deeds they have done to themselves, namely favouring fleeting pleasures over lasting ones. Hence, they have plunged themselves into doom because of the love of this world.

Their desire for its pleasures is small compared to the great calamities that will befall them on the Day of Judgement. Then Allah says "Woe on that Day to those who deny the truth". The denial that they did not do what they were commanded to do and what they were forbidden to do, and that they were told that Allah is the One who is able to do that to them.

j. Interpretation Analysis of Verse 49

Hamka explained that the repetition of this verse is related to the repetition of the previous verse which reads:

وَأَذًا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ۴۸

"And when it is said to them bow down, they do not bow." (QS. Al-Mursalat [77]: 48)

The verse above is part of the reason why people suffer great harm, apart from those who prioritize their own lives, as well as those who do not want to obey Allah SWT's command to bow down to Him. Rukuk here has two meanings, namely prayer and submission. As Allah closed the explanation with His words: "Great woe will be on that day for those who lie."

2) Elements of I'jaz Tiktari verses in Balaghah Science

In this surah the sound of verse 15 is repeated 10 times. The repetition is a sign that the accidents and punishments are divided among the disobedient according to the degree of their disobedience according to Al-Qurthubi in his Tafsir said that the Tikrar in this surah Al-Mursalat is like a sign that the accidents and punishments are divided among the disobedient according to the degree of their disobedience. Each transgression of a transgressor has a different type or degree of punishment from his other transgressions. Because there are many sins that are worse than other sins. On that basis, the punishment is divided.

a. Relationship between Pledge and Social Aspects

Tikrar has Internalisation in human life, Internalisation means the fruit of embedded knowledge and values in humans. With the emergence of this internalisation, it indicates that the knowledge and values within have succeeded in changing the mindset and subconscious which will automatically affect behaviour. In Tikrar there is also internalisation that can change individual lives if the value contained in the Tikrar verse has been embedded in the self and influences the subconscious, and appears as visible behaviour in life. Based on the characteristics of the Qur'anic language style in these two suras including: Careful selection of words, the Qur'an is meticulous in choosing words and producing the desired effect. Although some words in the Qur'an are considered synonyms, a careful examination reveals differences in the content of the message conveyed. Therefore, some linguists reject the concept of synonymy entirely in language. Words that are considered synonyms only have a relationship in general meaning, but there is a difference in specific meaning. In conveying certain ideas, the Qur'an uses a variety of sentence choices to create the desired effect. Many verses in the Qur'an use sentences without directly mentioning the actor. Similarly, in some cases, the Qur'an often uses sentence repetition patterns. In addition, the Qur'an also often uses a variety of sentences to convey its message. All these sentence choices are closely related to the purpose and target of conveying the message, as well as creating specific desired meanings.

CONCLUSION

The Tikrar in the Qur'an does not cause the Qur'an to lose its I'jaz existence. The Tikrar in Surah Al-Muddatssir and Surah Al-Mursalat does not cause these two suras to be flawed, but rather the Tikrar in these two suras is proof of the Qur'an's very deep I'jaz in the choice of diction of each verse. The Tikrar of the word *قدر* in surah Al-Muddatssir in verses 18, 19 and 20, has a different ma'na and purpose, so that the tikrar is not 'abats (vanity) but the tikrar functions as Taukid and I'tina. The repetition of the verse *ويل يومئذ للمكذبين* ten times in surah Al-Mursalat has a different purpose for each repetition, so that each repetition has a different purpose and intention from the previous verse. The wisdom of repeating the verses in surah Al-Muddatssir and surah Al-Mursalat is as a reminder to us who are negligent, so that later it can be used as a lesson from those who have denied so that we do not follow the same thing. Tikrar can be a social lesson for us, the first Tikrar can provide motivation to read and explore, the second Tikrar can strengthen understanding and the third Tikrar can be used as a method of da'wah.

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