

The Linguistic Al-Qur'an And Linguistic Approach In Interpretation Of The Al-Qur'an

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Abstract

This article describes a linguistic approach in interpreting the holy book of the Al-Qur'an. In this case, attempting of systematizing theories are used in the interpretation of the linguistic to the position in the place that is found the exact meaning. From the result of the study is found that the linguistic position is in the realm of Qur'an interpretation can be seen from two aspects, as the theological argument and language is as the language of the methodological. language is manifest a code of values that is fought by al- Qur'an. The language of the Qur'an is sacred code system God, holy and sublime, human or system code of profane, historical, and cultural. Moreover, the second, The first meaning it is presupposed that the language is usually manifest in the rules and culture.

Keyword: Linguistics, Interpretation Al-Qur'an

Abstrak

Artikel ini menjelaskan tentang pendekatan linguistik dalam menafsirkan kitab suci Al-Qur'an. Dalam hal ini, percobaan teori sistematisasi digunakan dalam interpretasi linguistik terhadap posisi di tempat yang ditemukan makna yang tepat. Dari hasil penelitian ditemukan bahwa posisi kebahasaan dalam ranah tafsir Alquran dapat dilihat dari dua aspek, yaitu sebagai argumentasi teologis dan bahasa sebagai bahasa metodologis. Makna pertama itu mengandaikan bahwa bahasa biasanya terwujud dalam aturan dan teori. Apalagi yang kedua, bahasa adalah perwujudan kode nilai yang diperjuangkan oleh al-Qur'an. Bahasa Alquran adalah sistem kode sakral Tuhan, suci dan luhur, kode manusia atau sistem profan, historis, dan budaya.

Kata kunci : Linguistik, Tafsir Al-Qur'an

Introduction

Al-Qur'an is the word of Allah SWT, which was revealed to the Prophet Muhammad through the angel Jibril. The meaning of kalam in this context is a message, not words or utterances. That way there are at least two times the communication process in the delivery of the revelation, namely between Allah and Jibril, then between Jibril and Muhammad. In the first act of communication, the kalam was communicated to Jibril by means or code and a decoding process that was impossible for humans to understand.¹

At this point, the position of the Al-Qur'an as kalamullah (read: the message of Allah) does not exist - and it cannot be - to argue because it is beyond reason. While in the second act of communication, kalam was communicated to Muhammad with a code and decoding process, which is still being debated. There are those who say that the code used there is verbal, and some say that the code used is non-verbal, and the decoding-encoding process is like the process of human language communication.² All of this debate is based on theological factors.

On the one hand, the Al-Qur'an as the message of God is sacred, holy, great, perfect, and all the qualities that accompany the owner of that message. Even more than that, the Al-Qur'an is a qadim spiritual message, 4 that is one that is one with the Knowledge of God. If it is God's message, then it is a whole part of Him.

Thus, his position is as holy, sacred, as great, and as perfect as God. While on the other hand, when communicated to humans and become part of it, the Al-Qur'an is a cultural material code that is hawad in nature | and profane, namely the Arabic language whose sign system is humane, relative, and arbitrary. In this connection, in this paper, I do not want to talk about theological issues. What I want to discuss is the question of the Al-Qur'an as a material cultural code, more specifically the Al-Qur'an as an Arabic text that is currently in front of us. The text means a discourse, which contains opinions or thoughts, in spoken language that has been institutionalized in written language.³ This means discussing the interpretation or

¹ Kusroni, 'Differences Of Approaches, Methods, And Characters In Expressing Al-Qur'an', *Jurnal KACA Jurusan Ushuluddin STAI AL FITHRAH*, 5.2 (2015), 59-79.

² Abdullah Mu'afa, 'A Linguistic Approach In Expression Of The Qur'an: Efforts To "Clear Up" The Concept Of Linguistics As Theory And Method', *Journal Islamic Review*, 5.2 (2014), 213-44.

³ Asy'ari Hasyim, 'Keistimewaan Bahasa Arab Sebagai Bahasa Al-Qur'an', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 1.1 (2016), 21-28

understanding of the Al-Qur'an from the perspective of its language system - or in scientific language, its linguistic system.

Theorytical Review

Definition of Linguistics

The word linguistics comes from the Latin *lingua*, which means 'language'. Linguistics is the science of language or the science that makes language the object of its study. In French, there are three terms to describe the language, namely: *Langue*: a particular language. *Langage*: general language. *Parole*: language in its natural form, namely in the form of speech.⁴

In the scientific world, it is not only linguistics that takes language as the object of study. Other sciences or disciplines that also study language include: literature, social sciences (sociology), psychology, and physics. What distinguishes linguistics from these sciences is the approach to the object of study, namely language. Literature approaches language as a vessel for art. Social science approaches and views language as a means of social interaction in society. Psychology approaches and views language as the birth of the Psyche. Physics approaches and views language as a natural phenomenon. While linguistics approaches and views language as a language or a form of language itself.⁵

The style of language or *uslub* (*style*) of al-Qur`an is believed, especially according to Sunni understanding, as one of the aspects of *i`jaz* al-Qur`an, because of its high quality and keindahannya.mengenai beauty of the style of al-Qur`an explicitly been compiled by Ibn Al-Ashbagh with a book entitled *badai`u l-qur`an* that menjelaskan approximately one hundred kinds of style of al-Qur`an, like, *majaz, istiarah, kinayah, tamtsil tasybih*.

Uslub al-Qur`an means al-Qur`an style, which is unique in the composition of sentences and choice of words. A style of language (*uslub, style*) is of course not intended as vocabulary or sentences composed by an author, but what is meant is the method or method used by the author in selecting vocabulary in sentence structure.

The uniqueness *uslub* Qur`an can be seen among others *the first* on flexibility pronunciation, exciting and unique, and the beauty of the language. *Both of his* touches to both the layman and the *khawash*. Al-Qur`an when read to the layperson, they feel the

⁴ Damhuri, 'Al-Qur'an Language Structure: Building Stilistic Elements Of Language In Al-Qur'an', *Journal Tahkim*, X.1 (2014), 186-200.

⁵ Budi Kisworo, 'Telaah Leksikal, Gramatikal, Dan Kontekstual 1', *Jurnal Al-Quds : Studi Al-Quran Dan Hadist*, 4.1 (2016), 163-80

sublimity, as read to the people *khawash*, they were much longer feel the grandeur and beauty. The third touch is on reason and emotion, namely that the style of the language of the al-Qur`an has a dialogue with both mind and heart. *Fourth* beauty and subtlety of the fabric of al-Qur`an which parts are mutually adrift, words, sentences, passages, and the letters between one another intertwined. *The five* tendencies in executing words and their richness in sentence art are like presenting one meaning in different words and various ways. The six combinations are beauty and clarity, and the seven correspondences between lafaz and meaning, namely lafaz, are nothing more than meaning.⁶

To give a more profound impression to the listener or reader, al-Qur`an uses a different style that is already familiar with the customs in Arabic, such as the use of force proverbs and vows. Style proverb al-Qur`an also called *amtsal al Qur`an*. *Amts* from the word *matsal* means parable or proverb. *Amts al Qur`an* specially written by Abu al-Hasan al-Mawardi, including branches of the science of al-Qur`an quite crucial because it relates to the emphasis of some verses of al-Qur`an.

All parties agree that in order to understand the content of al-Qur`an requires knowledge of Arabic. In order to understand the meaning of a word in a series of editors of a verse, one must first examine the meanings contained in the word. Then determine the most appropriate meaning after paying attention to all aspects related to the verse earlier.

Formerly at-Thabariy (251-310 H), for example, to be Arabic poetry of pre-Islamic (*Jahiliyyah*) as a reference in determining the meaning of words in the verse of al-Qur`an.⁷ If any action was taken at this Thabariy linked-premises development of science, the interpretation of the verse of al-Qur`an may be under the development of science. Alternatively, in other words, we who live in the present are not related to the interpretation of those who are not familiar with the development of science.⁷

Muhammad Abduh argued that it is better to understand the meaning of words in the editorial of one verse, by paying attention to the use of the Qur`an for the word in various verses and then determining the most appropriate meaning of the meanings used in

⁶ Wahyu Hanafi, 'Linguistik Al-Qur`an; (Reinterpretasi Makna Manusia Di Balik Surat Al-Fâtiħ)ah Dalam Wacana Semantik', *Jurnal Studia Quranika*, 2.1 (2016), 1-22.

⁷ Ahmad Zainal Abidin, 'Epistemologi Tafsir Al-Jâmi' Li Ahkâm Al-Qur`ân Karya Al-Qurtubî', *Jurnal Kalam Raden Intan*, 11.2 (2015), 489-522.

the Qur'an. This method, among others, was adopted by Hanafi Ahmad in his interpretation when he understood that the use of the word *dhiya`* for sun and *nur* for the moon. It contains the sense that the sun is the source of his own, while the moon light source from something other than itself (the sun). This understanding is drawn from research on the use of the word *dhiya`* which is repeated in its various forms six times and *nur* approximately 50 times.⁸

The ulama` such as al-Farmawi, has made the distribution of books concerning al-Qur`an and books of tafsir methods and different literary schools into four kinds of methods, namely: (1) Method tahlily interpretation; (2) the method of ijmal interpretation; (3) Method of interpretation of muqaran, and (4) Method of interpretation of mawdlui`y.⁹

Interpretation methods Tahlily method tahlily interpretation is reviewing the verses of al-Qur`an every sense and meaning. A reviewer with this method of interpreting passages al Qur`an, verse by verse, and letter after letter, according to the order Manuscripts utsmany. Thus he outlines vocabulary, lafadh, meaning, objectives and content of the verse, namely the element i`jaz, balaghah, and beauty of wording, explaining what diistimbatkan of the paragraph, namely the legal rulings, the argument syar` i, meaning linguistics, morals, monotheism, commands, prohibitions, promises, threats, the reality, majaz, kinayah, isti`arah, as well as explain the link between the verses and relevance to the letter before and after. All of them always refer to asbab nuzul verse, hadith of the Prophet, companions history, and tabi`in.¹⁰

The method of tahlily interpretation is mostly used by past ulama` (ulama` Sufi) with its diversity, among them some who put forward at lengths (*ithnab*), such as All-Alusy, Al-Fakhru Razy, Al-Qurtuby, and Ibn Jarir At-Thabary. Some put it briefly (*i`jaz*) such as Jalaluddin As-Suyuthy, Jalaluddin Al-Mahally, Farid Wajdy etc. Moreover, some took the middle (*musawah*), such as Al- Baydlawy, Muhammad Abduh, An-Naisabury etc. All ulama` above even if they are equally interpreting al-Qur`an using tahlily method, but this method of interpretation tahlily pattern in each is different.

⁸ Nur Mahmudah, 'Al-Qur'an Sebagai Sumber Tafsir Dalam Pemikiran Muhamad Shahrur', 8.2, 259-80.

⁹ Azman Arsyad, 'Linguistic Interpretation Techniques In Expressing Al-Qur'an', *Journal Tafseer*, 4.2 (2016), 165-78.

¹⁰ Baiq Raudatussolihah, 'Analisis Linguistik Dalam Al-Qur'an', *UIN Alaudin Makasar* (2016).

The scholars divide the form of the interpretation of al-Qur`an with the tahlily method into seven types, as follows: Tafsir bi al Ma`tsur, Tafsir bi al Ra`yi, Sufi Tafsir, Fiqhy Tafsir, Falsafi Tafsir, Ilmy Tafsir, and Tafsir Adaby.

Methods of Tafsir Ijmaly method of interpretation ijmaly is a method of interpreting al-Qur`an a short way and globally, without elaboration. With this method, an interpreter explains the meaning and purpose of a verse with a brief description that can explain its meaning without mentioning things other than what is desired. This is done with the Qur'an verse by verse, letter by letter, according to the order in the Mushaf, after which it presents the meanings in the framework of a description that is easily understood by all groups, both knowledgeable people ('alim, learned), the middle person (*mutawassith*, intermediate), and the fool (*ignorant*).¹¹

Mufassir with this method speaks to the reader most easily and explains the meaning of the verse so that it is easy for them to know the relationship of al-Qur`an, namely nur and guidance, without being complicated and not far from the goal of the Qur'an. An. Sometimes mufassirs with this method interpret al-Qur`an with al-Qur`an, so that readers feel that the description of the interpretation is not far from the context of the Al-Qur`an and the way it is presented is comfortable and beautiful. Sometimes in certain verses, he explains the asbab nuzul verse, events that can explain the meaning of the verse, bring up the hadith of the Prophet Muhammad, or agree with the authentic salaf ulama`, so that the reader feels far from other known methods so that he connects it with the hadith of the Prophet Muhammad. and wisdom. In this way, the expected knowledge can be obtained correctly so that it reaches the intended goal.¹²

Among the tafseer books with the ijmaly tafsir method, namely: Tafsir Jalalayn, the works of Jalal al-Din al-Suyuthy and Jalal al-Din al-Mahally, Tafsir Al-Qur`an Al'Adhim, the work of Muhammad Farid Wajdy, Tafsir Al Bayan li Ma'any Al-Qur`an, by Husanain Muhammad Makhlut, Tafsir Al-Qur`an, by Ibn Abbas, compiled by al-Fayrus Abady, and Tafsir al Muyassar, by Shaykh 'Abd Al-Jalil Isa and others

¹¹ Fuad Thohari, "Tafsir Berbasis Linguistik "Al-Tafsir Al-Bayani Li Al-Qur`an Al-Karim " Karya 'Aisyah 'Abdurrahman Bintu Syat', *Adabiyat: Jurnal Bahasa Dan Sastra*, 8.2 (2009), 233

¹² Adit Tiawaldi and Muhib Abdul Wahab, 'Perkembangan Bahasa Arab Modern Dalam Perspektif Sintaksis Dan Semantik Pada Majalah Aljazeera', *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaan*, 4.1 (2013), 1-19

Interpretation methods Maudhu'iy method maudlu'iy interpretation, or the integral method or topical or thematic is the method adopted by a mufassir through gathering all the verses of al-Qur'an are talking about an issue (theme) and leads to one understanding and one purpose, even though the verses came down differently, scattered in several surahs as well as the time of their derivation, then look for the link between these various verses so that each other has an explanatory character, then finally a conclusion is drawn based on an understanding of the verses that are interrelated that.¹³ All of them are studied both in terms of i'rab, balaghah elements, i'jazannya, and others, so that one theme can be resolved entirely based on all the verses of the al-Qur'an in and therefore no other verses are needed.

Besides, there are other ways of this method of interpretation maudlu'iy and in this way is less important than the first method above, the interpretation of what an exegete by taking a letter from al-Qur'an letters. The letter is reviewed in its entirety, from start to finish. Then he explains the specific and general purposes of the letter and connects the problems (themes) that are raised in the verses of the letter so that it is clear that the letter is one unit and it is as if it is a golden chain every bracelet thereof is connected so that it becomes a substantial unity.¹⁴

Among ulama` who have laid this foundation are: Al`Allama Ibn Al Qayyim al Jawwwziyyah, in his book Al-Bayan fi Aqsam Al Qur'an, Al Raghyb Al Ishfahanny, in his book al-Qur'an mufradat, Al-`Allamah Abu `Ubaydah Ibn Al Mufty, in his book Mufradat al-Qur'an, al-Allamah Abu Ja`far Al Nuhasy, in his book al Nasikh wa Al Mansukh fi Al-Qur'an, al `Allamah al Wahidy, in his book Asbab Nuzul, and Al `Allamah Jasshash, in his book Ahkamu Al-Qur'an.

Muqaran Tafsir Method At-tafsir Al-Muqarin or Al-Manhaj Al-Muqarin or the muqaran tafsir method is a kind of interpretation method that uses a comparative (comparative or comparative) method. As the name implies, this method intends to find and study the differences between the elements being compared, either to find the correct element among the incorrect ones or to obtain a complete picture of the problem discussed by way of combining (*synthesis*) the elements. The different elements.

¹³ Intan Sari Dewi, 'Bahasa Arab Dan Urgensinya Dalam Memahami Al-Qur'an', *Kontemplasi*, 04.01 (2016), 39-50.

¹⁴ M. Nurdin Zuhdi, 'Hermeneutika Al-Qur'an: Typology Of Interpretation As A Solution In Solving Issues Of Indonesian Local Culture', *ESENSIA Vol. XIII No. 2 Juli*, 6.2 (2014), 33-56.

At-Tafsir al-Muqarin is a method of tafsir al-Qur'an that compares the verses of the al-Qur'an with one another, namely verses that have a similar editorial in two different or more problems or cases, or who have different editors for the same or allegedly the same problem, or comparing the verses of the Al-Qur'an with the hadith of the Prophet Muhammad, which seem contradictory, and comparing the opinions of scholars of tafsir regarding the interpretation of the Qur'an.¹⁵

Al-Qur'an As Text, The central question of the discussion on al-Qur'an textuality among others, is why or in what context textuality al-Qur'an to be understood? The Gracia textuality theory requires several things, and therefore, the textuality of the Al-Qur'an, in this case, will be seen with this Gracia theory. To state that something is text, according to him, something must be "*a group of entities used signs that are selected, arrangement and intended by an author in a certain context to convey some specific meaning to an audience.*" Borrowing Garcia's thought, as a text, the Qur'an must be a series of entities that are used as signs that are chosen, arranged, intended by the author in a particular context to convey specific meanings to the audience.

If so, then al Qur'an have been some pillars with the textuality can look real, that (1) no author, in this case, God; (2) there is an author who selects and arranges a series of entities which are then used as signs in specific ways; and (3) there are choices and arrangements aimed at conveying specific meanings to the audience in certain contexts.¹⁶ However, before discussing the textual al-Qur'an, author first complete discussion of some aspects of the relationship between al-Qur'an, language and text.

This issue is deemed essential to provide a mapping of the theological thinking of the writer regarding al-Qur'an as an object of study interpretation because al-Qur'an is the word, *kalamullah* and that means revelation to humanity through the apostles. Derived from the verb, it is reflected that there is an internal structure that shows the meaning of profanation. So abstractly it can be stated that there are two languages of the Qur'an which are *cadm* and *hadith*. The writer will explain further about these two languages in the section that talks about al-Qur'an as a language.

¹⁵ Mahyudin Ritonga, 'Kontribusi Pemikiran Linguistik Al-Anbari Terhadap Penafsiran Kosa Kata Kontranimi', *Afkaruna*, 14.2 (2016), 219-42.

¹⁶ Mu'afa. A Linguistic Approach In Expression Of The Qur'an: Efforts To "Clear Up" The Concept Of Linguistics As Theory And Method', *Journal Islamic Review*, 5.2 (2014), 213-44

It has been mentioned that the Qur'an is *kalamullah*, and therefore have kekadiman nature of God. However, when the infinitive sacred revelation has to do with the finitive human profane world, novelty becomes a necessity as a vis avis of justice. What the author means by newness here is the transformation of revelation from abstract holy messages into real messages, although they are still holy, they must concretely be built in linguistic packaging. In other words, that the language delivers the holy Kalamullah and the cadim can receive the revelation, it can be concluded that there are two languages as the medium of conveying messages: the cadm language which is attached to *kalamullah* to the Prophet, and the profane language which accommodates messages from the messenger to the people.

Language as a medium of revelation Language is an essential agent for communication that is built in the apostolic mission. What holds, as a result, is the book of sacred understood differently from time to time; change this understanding is not the same as changing the meaning. Because for writers, what changes is the reader's understanding of the text, while the meaning of the text itself is always constant. This is what makes the author sees the opportunity to continue efforts to extracting meaning al-Qur'an text, without having to lower the level of kekadiman and holiness *kalamullah* itself. What is processed and becomes the object of thought is the text of al-Qur'an and open it *kalamullh* it alone. As a text that is built into the language, al-Qur'an has a linguistic dimension, and this can be found in the emergence of problems which are still the subject of disagreements and beliefs, namely the composition of the verses and the order of the letters. This is one of the most striking features that the Qur'anic text is linguistic. Another feature that can prove the linguistic of the Qur'an is the inherent situationally of each sentence, and even in its smallest units. For a long time, the scholars and (all) Muslims have believed that not a single letter of the Qur'an can and may change. In the letter al-Hijr verse: 9 described on kealan al-Qur'an namely: *Meaning: "Verily, We who are lowering the Al-Qur'an, and Lo! We take care."*¹⁷

Certainty and never changed; it includes the obligation that situasionalitasnya permanent. Thus, verse segments, if in one verse, there are several messages, they always have their unique, unchanging situation.

¹⁷ Departemen Agama Republik Indonesia, 'Al-Qur'an Al-Karim Dan Terjemahannya' (Jakarta: Al-Mujamma', 2005), p. 1281.

In linguistics, the situationality of a language is one of the determinants of meaning, although of course, this is not entirely what happens in the world of fiqh and ushul fiqh. For example, it can be stated that one of the creeds of fiqh proposals is *al-hukm bi 'umum al-lafz la bik specifically al-sabab*; which in linguistics, asbab al-nuzul, asbab al-wurud or contexts other is also part of the situasionalitas. In general, Muslims believe that the codification project and compilation of al-Qur'an text has been finalized during the plenary session of the Prophet Muhammad.

The Prophet himself determined and arranged the placement of the verses and letters in their order. However, although not more, some groups still maintain their belief that the project was not finished until the Prophet's death. Labib Sa'id, in his book *The Al-Qur'an, recited* confirmed it. From the old Islamic treasures, the author recorded three schools of thought regarding the order of the verses and the arrangement of the letters in the al-Qur'an, namely first, those who believe that everything was taught directly and indeed by the Prophet.¹⁸ The second, which believes that it is the initiative and diligence of the senior companions, and third, they see certain parts are the result of ijtihad friend, it means that the entire al-Qur'an finished laid by Prophet Muhammad SAW.

The linguistic approach to interpretation The need for interpretation increases with the development of science. However, norms are generally accepted to always be a barrier from irresponsible freedom. The more advanced human knowledge, the higher the need for scientific approaches and methods for interpreting the Qur'an. The linguistic approach is one approach that has been widely used in classical commentary books, and the *author of Mafatih al-ghayb* is the most significant interpretation, as the name implies, *al-Kabir*. The following section describes some of the implications of the use of the linguistic approach to the interpretation of al-Qur'an uses the linguistic approach to al-Qur'an that use in recitals majlis boarding.¹⁹

Definition of Redaction Repetition in Arabic Literature Repetition or repetition in the Arabic perspective means *takrar* or *takrir* which has masdar from fi'il madli *karrara* which means *raddada* and *a'ada* follows wazan *taf'al*, does not mean

¹⁸ Nasrudin Nasrudin, 'Manhaj Tafsir Linguistik Mohammad Arkoun', *Maghza*, 1.1 (2016), 85

¹⁹ Damhuri Dj. Noor, 'Gaya Bahasa Linguistik Al-Itifat Al-Mu'jami Dalam Al-Qur'an', *Arabiyatuna : Jurnal Bahasa Arab*, 4.1 (2014), 131

analogy or comparison. It is different only by *tafi'* as said by the Sibawaih School. Meanwhile according to the scholars, 'Kufah *takrar* is the masdar of wazan *fa'ala*, *alif* in lafaz *takrar* is a substitute for *takrir ya*. While according to Ibn Mandzur the meaning of *takrar* is *i'adat ash-shayi miraran* (repeating something over and over again).²⁰

In the perspective of balaghah science, the balaghah (*bulaga'*) scholars define *takrar*, *dalalat al-lafdzi' ala al-ma'na muraddadan* (a word that shows meaning due to repetition), as in the example; Meaning: "Do not be like that, someday you will know (the result of your actions), Do not be like that, someday you will know". The above verse shows that the second verse serves as confirmation (*ta'kid*) and to frighten or prevent.

According to the ulama balaghah, the discussion about *takrar* is closely related to the discussion about *itnab* (exaggerating words). While *bulaga'* defines *itnab*; *ta'diyat al-ma'na bi lafzin azyada minhu lifaidatin* (brings meaning with a speech that exceeds the proper meaning because it has certain benefits (not digress), for example; Meaning: And Say: "The truth has come and the vanity has disappeared". Indeed, the vanity of it is something that is definitely gone.²¹

According to Imam Al-khadlari, because of so close a relationship between *takrar* with *itnab* this, then the discussion about *takrar* included in the discussion *itnab*. So *itnab* more common than *takrar*.

Between *takrar* and *taukid lafzi* in Arabic discourse, there is a close understanding between *takrar* (repetition) and *taukid lafzi* (affirmation in the form of lafaz). However, to ulama nahwu (nuhat) states that *takrar* is more common than *taukid lafzi*. *Taukid lafzi* is a repetition of the first pronunciation or with a synonym either in the form of isim, fi'il, letters and numbers (sentence context), even though the repetition is located in a different sentence context, such as the *iqamat* sentence for prayer; *Qad qamat as-salat, Qad qamat as-salat. Raja'* in the form of *taukid lafzi* does not reflect the art of expression, unless this affirmation (*taukid*) is based on feelings and emotions in the context of the use of language.

²⁰ Arsyad. Inguistic Interpretation Techniques In Expressing Al-Qur'an', *Journal Tafseer*, 4.2 (2016), 165-78

²¹ Thohari. Fuad Thohari, 'Tafsir Berbasis Linguistik "Al-Tafsir Al-Bayani Li Al-Qur'an Al-Karim"' Karya 'Aisyah 'Abdurrahman Bintu Syat', *Adabiyat: Jurnal Bahasa Dan Sastra*, 8.2 (2009), 233.

The position of *taukid lafzi* in the context of the sentence is different from *takrar*. It is required that in *taukid lafzi* the positions between words that are repeated must be side by side, as in the example; *Akhaka akhaka*. While *takrar* is not required to be side by side, sometimes the two pronunciations can coexist (similar to *taukid lafzi*).

Nahwu sarf disagrees about the status of the two lafaz, *takrar* or *taukid lafzi*. Some state that both of them fall into the category of *taukid lafzi* but some others state that both are forms of *takrar*. Even Ibn Hisham contradicts his own opinion. In his work *al-Qatr* Ibn Hisham states that these two words fall into the category of *taukid lafzi*, but in his other work *al-Syuzur*, Ibn Hisham includes both of them in the category of *takrar*.²²

The conclusion of the difference lies in understanding the sentence. The group that stated that the two *recitations* were included in the *taukid lafzi* explained that the shock or impact (*dakka*) that would be inflicted on the earth only once, and the angels who lined up were only one line. This is confirmed by the verse Meaning: " *And the earth and the mountains were lifted, and the two of them were smashed together once*".²³

Another difference between *takrar* with *taukid lafzi*, namely *taukid lafzi* can also shape the meaning of synonyms, such as; *ra'aitu asadan laisan* (*asad* and *lais* are one meaning, namely tiger). While *takrar* can only be formed from a repeated pronunciation or sentence. If there is a *harf atf* (connecting letter) between the two contexts (number), then the discussion this is included in the *takrar* category, not *taukid lafzi*, because in *taukid lafzi* there is no separation between the *affirmation* (*muakkid*) and the affirmed (*muakkad*), such as according to *az-Zamakhsyari*, the context of the second sentence is not *ta'kid* (*affirmation*) of the first.

The Definition of Redaction in the Al-Qur'an

The form (repetition) of redaction is an exciting phenomenon found in the Al-Qur'an. Al-Qur'an, which uses the Arabic word, of course, in its art of expression, also uses the theories and methods that exist in its mother language. So also with art disclosure kaedah and repetition models. This modern and the art of repetition of the

²² Sihabudin Afroni, 'Teknik Interpretasi Dalam Tafsir Al Qur'an Dan Potensi Deviasi Penerapannya Menurut Ilmu Linguistik', *Islamic Verse*, 3.2 (2014), 69-96.

²³ Arsyad. 'Linguistic Interpretation Techniques In Expressing Al-Qur'an', *Journal Tafseer*, 4.2 (2016), 165-78.

Al-Qur'an has been documented by many scholars, both on specific themes and in sub-themes.

Al-Karmani composed an exceptional work entitled *Asrar al-Takrar fi al-Qur'an* (The Secret in the Al-Qur'an). This work is a particular theme concerning the repetition (*takrar*) in the Al-Qur'an. However, some other scholars include the theme of repetition in the subtitles, for example, al-Zarkasyi in *al-Burhan fi 'Ulum al-Qur'an*, he includes the theme of repetition in the sub-theme of the discussion on the science of the Al-Qur'an with the discussion title "Takrar al-Kalam".²⁴

Ibn Qutaibah in his *Ta'wil musykil al-Qur'an*, he includes repetition in the sub-title of his book " *Bab Takrar al-Kalam wa al-Ziyadah fih* ". Meanwhile, Al-Iskafi in his "Durrat al-Tanzil wa Gurrat al Ta'wil; fi Bayan al-Ayat al-Mutasyabihat fi Kitabillah al-Aziz ", discusses mutasyabihat verses in the Al-Qur'an , he also discusses the issue of *takrar* in this work.

Most scholars of the science of al- Qur'an deny repetition or duplication (*takrar*) is part of *uslub fasahah*. This is based on the assumption that repetition is of no use at all. Al-Zarkasyi denied this assumption by saying that repetition (*takrar*) can beautify sentences or words, especially those that are related to one another. This is confirmed by the habits of the Arabs in rhetoric and communication when they pay attention to a matter so that it can be realized and become a reality, or in rhetoric, they hope for a (prayer), then they always repeat it as reinforcement. more in-depth understanding was also expressed by Arkoun; Meaning: "The function of repetition is to determine the meaning in the soul and stabilize it in the heart. Isn't it the right way to memorize knowledge and knowledge by repeating it so it can be easily digested and memorized? If something is repeated more often, it will be more settled in the heart, more stable in memory and far from being negligent."²⁵

The Qur'an came down using their spoken language, so the rhetoric and communication used by the Qur'an also took place between them. This phenomenon can corroborate evidence of weakness (*'ajz*) them to be able to match the Al-Qur'an instead take the form of stories, advice, promises and threats, because humans

²⁴ Mu'afa. A Linguistic Approach In Expression Of The Qur'an: Efforts To "Clear Up" The Concept Of Linguistics As Theory And Method', *Journal Islamic Review*, 5.2 (2014), 213-44

²⁵ Nasrudin. Manhaj Tafsir Linguistik Mohammad Arkoun', *Maghza*, 1.1 (2016), 85

have a different character, all of which appeal to the passions, and it cannot be satisfied except in the presence of advice.

Repetition is closely related to affirmation and determination (*ta'kid*) because affirmation is a factor that supports the residing and attachment of an idea in a person's soul. The purpose of this determination can be achieved by pronouncing it repeatedly and continuously. When something is repeated over and over again, it will stick in the heart and will be accepted freely. Repetition also has a significant influence on the reasoning of those who think. That's because something that is repeated influential in the cavity of the human subconscious nature that led to the birth of their actions.

The Qur'an uses *affirmation (taukid)* as a means of *affirming the meaning* in the soul of the reader and determining the inner meaning content to form a belief. The repetition in the Al-Qur'an has a special form in accordance with the repetition found in the Arabic kalam, as indicated by the balaghah.

The Al-Qur'an was revealed by the mouth of his people and by the language used by the Arabs. In the Arabic language method, there is a repetition that functions to confirm and understand words, as in the Arabic language, there is also a summary that serves to lighten and abbreviate words. Because the charm of the speaker and preacher in using various rhetorical arts is better than just focusing on one rhetorical art.

Conclusion

Interpretation of Al-Qur'an because of Bint al-Syāṭi ' Every language has beauty literature that represents the taste of the high, original, and perfect in the art speak. Several generations have provided us with selected texts in Arabic poetry and prose. Until now, the readers of literary Arabic, especially literature students and researchers unremitting researching *muallaqat*, *naqa'idh*, *mufadhaliyyat*, *khamariyyat* (grape poetry, *wine poem*, which contains love Furthermore,, *hamasiyyat*, *maratsi*, *madaih* (praise), *ghazaliyyat*, *rasail* (anthology), *amali* and *maqamat*, which has kept us busy from studying the Qur'an. In fact, without a doubt al-Qur'an the most extensive Arabic language books, in addition to the miracle of *parrots* - her immortal, and high ideas.

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