CHAPTER I

INTRODUCTION

A. Background

Study of the Quran text was part of literature study of the Quran. This study cannot be removed from the study of language and literature since language serves as the media, while the literature is the consumption characteristics of typical language of Quran. These characteristics can be found, one of them was in the stories of Quran. The story in Quran published in 25 *sūrah*'s and a total of 1600 verses[1]. In stories that use a varied language, commands and moral teachings conveyed indirectly. Therefore the messages that conveyed to man as the object of stories will be more effective in touching their hearts. It has many complexions, such as historical, wisdom and morality. Many interpretations walked around it. The verses that contain stories almost dominate the contents of Quran. But the attention of this majority verses, received less attention by researchers than their attention to the verses of theology, laws and others.

Many stories in the verses of Quran use repetition in the redaction, whether using the same editors, similar or completely different. Some people criticized the existence of repetition in Quran, and thought that it was not an eloquent. The repetition that appears in Quran is not a worthless repetition. Al-Zarkashī refused this opinion, saying that repetition is part of the eloquent,

[1]. A. Hanafi in Syihabuddin Qalyubi, *Stilistika al-Quran; Makna di Balik Kisah Ibrahim,* (Yogyakarta: LKiS, 2009), 1.

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moreover if it was connected one another.[2] Similarly, al-Suyūtī said: "Refining (repetition) is more conveying than emphasis, one of the virtues of eloquence, contrary to some of the wrong."[3]

One of the features of Quran is that it repeats certain topics throughout the text. So that one thing might be discussed multiple times in different parts of the Book. Some people who is unfamiliar with the Arabic language have criticized it for this, saying that the text is scrambled and incoherent. The repetition of this story is certainly not without purpose. In Quran there is a paragraph that explains the importance of repetition. As Allah said:

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

"Surely We have explained (things) In various (ways) In This Qur'an, In order that They may receive admonition, but it only increases their flight (from the Truth)!".[4]

When it is viewed through the study of literature, mass media or even based on reality in society, this method (repetition) is an important element in the learning process. This repetition method may spelled as conventional methods. But, the fact the message that conveyed repeatedly will be more lasting in the hearts of readers than those submitted only once.

The repetition in conveying the story of Prophet Ibrahim, that scattered in various *sūrah*'s in Quran, using different redactions though it talked in the same themes of story. For example, when the angels came to Prophet Ibrahim

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[2]. Al-Imām Badr al-Dīn Muhammad ibn Abdullāh Al-Zarkāshi, *Al-Burhān fī Ulūm al-Qurān, Part 3,* (Kairo: Dār Kutub al-'Ilmiyah, 2007), page 9.

[3]. Jalāl al-Dīn Abd al-Rahmān Abī Bakr al-Suyūṭi, *al-Itqān fī Ulūm al-Qurān,* (Beirut: Dār al-Fikr, 2007), page 230.

[4]. *Sūrah* al-Isrā: 41

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informing the birth of a child from the womb of his wife, the redactions that used by Quran concerning his wife's reaction are different. In one verse, Quran tells us:

وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ

And His wife was standing (there), and she laughed: but we gave Her glad tidings of Isaac, and after him, of Jacob.[5]

In another *sūrah*, Quran tells us:

فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

But His wife came forward (laughing) aloud: she smote Her forehead and said: "A barren old woman!"[6]

The use of varied language captivated the interest of doing this study. Carrying out in-depth study of the verses of the story that has a same theme, but using different words and sentences' structures. If there is a verse in a same theme using a same redactions, then it is reasonable, so also when a theme or a content of a verse is different and used the same editorial. This was the first thing that made interest in this research.

The selection of the story of Prophet Ibrahim as the object of research, motivated by the fact that the verses which described the story of Prophet Ibrahim contain the great value of struggle. He preached the various types of people; towards his father, his people and his king at the time. He has a

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[5]. *Sūrah* Hūd: 71
[6]. *Sūrah* al-Dhāriyāt: 29

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complete struggle in bringing the truth and faith. Arguing his people with logical arguments after he got it by contemplating in Allah's creatures. Those processes are needed by Muslim now. Believing Islam by contemplating it, living in it and spreading it towards others. Those aspects arisen the interest to make a research in the containing verses.

Quran is a divine revelation and sent down with great miracles. The verses have the advantages of each. None of that can be wasted just because the reason that there are differences or similarities among verses. It is probable due to the lack of ability, many people cannot uncover the wisdom (*'ibrah*) stored on it, then so easily assuming that some of the verses tend to be boring because they have editors that are not much different. Without intensive attention, one would assume that many similarities in several verses of Quran are merely a *tikrār* (repetition). In fact, frequently there are wisdom found in these similarities and it will deliver one who analyzes it on an understanding of the dynamic formulation. Therefore, the need of efforts through the method of interpretation that can identify and accommodate the verses which are considered similar, should be fulfilled. And later, from the analyzed verses, will be found the silver lining. In addition, the disclosure of meaning in it also will color the dynamic of Quran's content which can bring the understanding, that each verse has advantages of others.

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B. Identifying the Problems.

The restriction of the problems is very important, so that the research will not involve with many data studied. In a study, the problems need to limit to facilitate or accelerate the core of the study and to avoid irregularities in discussing the subject matter. Therefore, this research is restricted to the repetitions of Prophet Ibrahim's story in Quran with the same themes and using different redactions.

C. Problem to Address

Based on the background and objectives to be achieved in this study, the formulation of the problem is obtained as follows.

1. How are the aspects of repetition in Ibrahim's stories in Quran?
2. How are the repetitions with different editors in Ibrahim's stories in Quran?
3. What is the reason behind revealing the same themes verses with various redactions in Ibrahim's stories?

D. The Core of the Study

This research has the goals as follows.

1. Describing aspects of repetition in Ibrahim's stories in Quran.
2. Describing repetitions of different editors with the same themes in the story of Ibrahim in the Quran.

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3. Finding the reason behind different editors with the same themes in the story of Ibrahim in the Quran.

E. Keywords

In order to make this study, guided and compatibility, it is better to confirm the concerning of the problems which will be explained through the list below:

1. **Stories**: Collection of speech that contains what leads to religion and provides guidance to the truth and orders in getting successful.[7]
2. **Ibrahim**: One of Allah's messengers. Father of Ismail and Ishaq, his name was Ibrahim Ibn Tārikh, Ibn Nāḥur, Ibn Sārūgh, Ibn Rāghū, Ibn Fāligh, Ibn 'Ābir, Ibn Shālih, Ibn Arfaghshadh, Ibn Sām, Ibn Nūh.[8]
3. **Repetition**: Repetition of a word or phrase more than once with the intent or meaning different, such as for strengthening, threats, exaltation and so forth.[9]
4. **Same themes**: the themes of the same story, both in terms of the order of the story, in terms of events or circumstances.

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[7]. Muhammad Al-Rāzi Fakhrurrāzi, *al-Tafsīr al-Kabīr,Part 2,* (Beirut: Dar al Fikr, 1981), page 203.

[8]. Ibn Kathīr, *Qaṣaṣ al-Anbiyā', Part I,* (Beirut: Dār al-Fikr, 1997), page 129.

[9]. Al-Imām Badr al-Dīn Muhammad ibn Abdullah Al-Zarkāshi,, *al-Burhān fī Ulūm al-Qurān, Part 3,* (Kairo: Maktabah Dār al-Turāth, ___), page 8

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F. The Significance of the Study

There are several things that make research on "the different redactions verses in the same themes", is important. First, this was the effort and intention to uncover the meaning behind the editorial differences in the story of the Prophet Ibrahim, in relation to aspects of Quran's eloquent. Secondly, the existence of the repetition of Prophet Ibrahim's story, that contain his preaching and struggling, emphasized the importance of understanding the meaning and the content of these repeated verses. Third, an understanding of the verse the same theme with different editors will reduce or even eliminate the inconsistency of assumptions about the contents of the Quran, which is still often heard.

G. Method Of Study

1. Research approach

The object of this study are the verses of the Quran, therefore the approach that used in it, is the approach of the interpretation's study. In the interpretation's study, there are several methods commonly used by scholars. The method that used in this study is the comparative method (*muqāran*). This method means: a. comparing between verses which have similarities, whether in the same case or assumed to be in one case. b. comparing the verses with *hadīth* which seem different or contradicted. c. comparing the scholars' opinions regarding the interpretation of Quran.[10]

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[10]. Prof. Dr. Nashruddin Baidan, *Metode Penafsiran al-Quran,* (Yogyakarta: Pustaka Pelajar, 2002), page 60.

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To answer the problem in this study, it used two kinds of methods. It is descriptive analysis method and comparative method. Through descriptive analysis method, the various redactions in the verses containing same contexts in Prophet Ibrahim's stories will be described, discussed, and analyzed. And through comparative method, the verses that have been described, will be compared one another and then will be analyzed.

2. Data Resources

This research uses the method of literature research. In this case the source of this paper is the written materials relating to the topic discussed. Quran became the main source, because it discusses Quran directly. In this study the author uses manuscripts of *al-Qurān al-Karīm*, published by Majmā' al-Mālik Fahd al-Muṣḥaf Ṭabā'ah li al-Sharīf, Madina.

Besides the Quran, other sources become the main reference is the books of interpretation that considered can be representative to support this study. The books of interpretation which became the main reference are; *Durrah al-Tanzīl,wa Ghurrah al-Ta'wīl* the work of al-Khaṭīb al-Iskāfī, as this book is one of the interpretation books that concerns in linguistic aspects in Quran, and the book of Mahmūd ibn Hamzah al-Karmānī *al-Burhān fi Tawjīhi Mutashābih al-Qurān,* that concerns in repetition aspects in Quran, and also the book of al-Biqā'ī, *Nadhm al-Durar.* The work of Abū Ḥayyān: *Tafsīr al-Bahr al-Muhīṭ,* and *Tafsir Al-*

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Mishbah, the work of Indonesian scholars, M. Quraish Shihab, and several other books of interpretation that support this study. And also there was a book written by Dr. Shihabuddin Qalyubi under the title *Stilistika Quran; Makna di balik Kisah Nabi Ibrahim*, which discussed many aspects of Prophet Ibrahim's story. Included the aspect of repetition of its story. But, that aspect, discussed briefly, without any comparison between scholars' interpreting. Then why this study is exactly different regarding the core of research and other aspects. And also the book of Prof. Dr. Nashruddin Baidan has similarity in the way of research but not in the object of research. This study used that book concerning the step of analysis.

Concerning the study of repetition and story, it used the book of al-Zarkashī, *al-Burhān fī 'Ulūm al-Qurān*, the book of al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qurān*, the book of Mannā' al-Qaṭṭān, *Mabāhith fī 'Ulūm al-Qurān*. *Ẓāhirah al-Tikrār fī al-Qurān* that belongs to Dr. Abd al-Mun'im al-Sayyid Hasan and other additional books.

Reference to several books of commentary above is not meant to limit the use only for these books. Several other books of commentary that also used as a reference to support deepen and sharpen analysis study. To discuss the vocabulary or themes of Quran used *Mufradāt Alfādh al-Qurān* is the work of al-Rāghib al-Asfahānī (d. 425 AH). This book is the main reference for the interpreter of the Quran to study the meaning of vocabulary or themes in Quran. In order for the discussion of the meaning of the theme of Quran's themes more clear and complete, then the big

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dictionary which was considered representative also used. In this case the authors use the *Lisān al-'Arab*, the work of Abū al-Fadhl Jamāl al-Dīn Muhammad bin 'Alī bin Ahmad bin Mukarran al-Anṣārī al-Afriqī bin Mandhur al-Miṣri (630 AH-711 AH)

To find and track the verses of the Quran, the author also uses *Mu'jam al-Mufahras li Alfādh al-Qurān al-Karīm*, by Muhammad Fuad 'Abd al-Bāqī.

3. Step of Analysis

The steps that will be used for carrying out this research are; First, selecting the verses of the story of Prophet Ibrahim in Quran. Second, classifying the themes of Prophet Ibrahim's story. Third, classifying the verses that have repetition in the same themes with different redactions. Fourth, the classification of the verses that has been collected, finding out the historical backgrounds if necessary, and looking for the interpretation of the verses which are studied in various books of interpretations. Then determining and performing the analysis of these interpretations. Fifth, do the writing by dividing the number of chapters and each chapter is further divided to several sub-chapters that serve to explain the results of the study and analysis that has been done previously. And finally, it will be served the conclusion regarding the purpose of this research.

H. The Outline of Writing

The outline of writing of this study will be divided into five chapters:

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Chapter I: Introduction. As the background of study, this chapter use to introduce the problems that will be discussed. This chapter consists of: background, identifying the problem, problem to address, the core of study, keywords, the significance of study, method of study, and the outline of writing.

Chapter II: Basic of Repetition Theory. In this chapter the authors build a theoretical and conceptual framework of repetition as a starting point in deliberations on the next chapters. Therefore, in this chapter, will be presented understanding the meaning of story and repetition in Quran, both etymologically and terminology. Then will be discussed the types of repetition. And next will be discussed also the repeated verses with the same themes that used different redactions, which is one of the type of repetition.

Chapter III: Data Offered and The Analysis of Repetition Verses of Ibrahim's Story. This chapter divided into two main parts. The first part is a collection of the verses of Prophet Ibrahim's story that experienced repetition. Therein also contains a collection of the verses of Prophet Ibrahim's story that experienced repetition with a different redaction in the same themes. The other part contains the interpretation of the scholars concerning the verses of Prophet Ibrahim's story that experienced repetition with different redactions in same themes in Quran. Next, those interpretations will be analyzed with comparison analysis.

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Chapter IV: Closing. This chapter contains the conclusion of the study as the answer of the questions in the statement of problem and also mentioned the suggestion as a result of the study.

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