

C. The Several Redactions in the Same Theme of Repetition Verses.

- a. Introduction (revelation of Ibrahim's prophet hood): *sūrah* Ali 'Imrān (3): 67-68 and 95-97, *sūrah* Maryam (19): 41-49, *sūrah* al-Anbiyā' (21): 51-72, *sūrah* al-Shu'arā' (26): 69-87, *sūrah* al-Şāffāt (37): 83-113.
- b. Prophet Ibrahim's convocation to his father: *sūrah* al-An'am (6): 74-84 and 161, *sūrah* Maryam (19): 41-49, *sūrah* al-Anbiyā' (21): 51-72, *sūrah* al-Shu'arā' (26): 69-87, *sūrah* al-Şāffāt (37): 83-113.
- c. The dialogue between Prophet Ibrahim and people: *sūrah* al-An'am (6): 74-84 and 161, *sūrah* al-Shu'arā' (26): 69-87, *sūrah* al-'Ankabūt (29): 16-17 and 24-27.
- d. Prophet Ibrahim was burned. *sūrah* al-Anbiyā' (21): 51-72, *sūrah* al-'Ankabūt (29): 16-17 and 24-27, *sūrah* al-Şāffāt (37): 83-113.
- e. *Baytullah* as blessing and safety place. *sūrah* al-Baqarah (2): 124-140 and 258-260, *sūrah* Ali 'Imrān (3): 67-68 and 95-97.
- f. Prophet Ibrahim's invocation for the prosperity of Mecca: *sūrah* al-Baqarah (2): 124-140 and 258-260, *sūrah* Ibrāhīm (14): 35-41.

1. The Invocation of Prophet Ibrahim for The Prosperity of Mecca.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ
مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ
أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

b. The Analysis of Redactions.

The use of different editorials in Quran has a specific purpose. In describing the story of Prophet Ibrahim, Quran used the composition and selection of different words in accordance with the context of each verse. Thus what is seen in these two verses. The slight difference in the letter of both verses due to the previous verses of both. The sentence "وَأَرَادُوا" is the continuation of the previous, and The sentence "فَارَادُوا" used concerning the use of letter in the previous verses. The use of those considered the eloquent and the harmony between verses.

Quran uses two different words for events that occurred between the Prophet Ibrahim and his people. The phrase "فجعلنا هم" used by Quran after Ibrahim expressed his intention to destroy their idols. While the use of the phrase "فجعلنا هم الأسفلين" placed after his people intend to burn the Prophet Ibrahim from a high place. The placement and selection of word is precise.

The word "الأخسرین" which the meaning is the most losers people¹⁹, placed in relation to the conflict between the Prophet Ibrahim and his people. In this conflict, Prophet Ibrahim is the winner. He succeeded in destroying their idols, while his people are not successful in burning him. Therefore they are called with the word, loss. While the word "الأسفلین" which means *people are*

¹⁹ M. Ouraish Shihab, *Tafsir al-Mishbah, Volume 8*, (Jakarta: Lentera Hati, 2002), 84.

c. The Opinions of Scholars.

²⁰. *Sūrah* al-Anbiyā': 57

²¹. Al-Khatīb al-Iskafī, *Durrah al-Tanzīl wa Ghurrah al-Ta'wīl Part II*, (Mecca: Jāmi'ah

sūrah al-Dhāriyāt is an additional word "ذٰرِيّٰ", that used in *sūrah* al-Dhāriyāt.

b. The Analysis of Redactions.

The difference between the editors of the verses above, regarding to the question of Prophet Ibrahim on his father and his people.

The verse in *sūrah* al-Shu'arā' is the first question posed directly by the Prophet Ibrahim on his parents and the community at the same time.³⁶ After even this question, the Prophet Ibrahim was asked in more assertive editors in *sūrah* al-Ṣāffāt ayat 70. The indicator of this more assertive editors apparent in the use of the word "ما" in *sūrah* al-Shu'arā' and also the additional word "ذا" in *sūrah* al-Ṣāffāt. In Arabic the word "ماذا" higher level than the use of the word "ما".³⁷ It is also a significant cursing of what they worship. This is indicated by the verses after that, which is not the answer of his people. At different with verses in *sūrah* al-Shu'arā'. While in *sūrah* al-Anbiyā', the word that used is "ما هذه التماثيل", it also significantly underestimate the cursing and his people's gods.³⁸ The inclusion of the word "التماثيل" which means *something that is carved*, shows that what they did are irrational,

³⁶. Ṭāhir ibn ‘Āshūr in M. Quraish Shihab, *Tafsir al-Mishbah, Volume 10* (Jakarta: Lentera Hati, 2002), 61.

³⁷ Al-Khaṭīb al-Iskāfī, *Durrah al-Tanzīl wa Ghurrah al-Ta'wīl Part II*, (Mecca: Jāmi'ah Umm al-Qura, 2001), 965.

³⁸ Abū Ḥayyān, *al-Bahr al-Muḥīṭ*, Part 5, (Beirut: Dār al-Kutub al-Ilmiyyah, 1993), 298.

Another scholars who concerns this verse is al-Karmani, he argued that the word "ما" in *sūrah* al-Shu'arā' intended as an inquiry, while the word "ماذا" in *sūrah* al-Ṣāffat contains exaggeration, and it also contains the meaning of the censure.⁴³ This opinion is in line with the opinion of al-Iskāfi. While other scholars, namely al-Biqā'ī not too far in explaining differences in the editorial regarding the question of Prophet Ibrahim. He explained that the third paragraph in a separate place without comparing one another.

⁴³ Mahmūd ibn Hamzah Al-Karmānī, *al-Burhān fi Tawfīhi Mutashābih al-Qurān*, (Beirut: Dar al-Fadhilah,), 190.

*and filled with exaltation.*⁵¹ While the intent of the sentence: "كذلك يفعلون" are, they referring to acts what their ancestors committed (worshiping the idols) and they followed them. Both these words have common meaning, but the use of both with a different editorial staff due to compatibility with the previous sentence.

c. The Opinions of Scholars

al-Iskāfī answered this problem by saying that the question in the first verse (*sūrah* al-Anbiyā') does not require the word "بل" in the answer. Since the first verse is a question of the credibility of their gods that they carved from stone or wood then make it a revered and worshiped statues.⁵² Through this question, Prophet Ibrahim underestimated their idols. Therefore, they replied: "We found our fathers worshiping them. " While in *sūrah* al-Shu'arā' the editorial question that contains neglecting and disclaimers, is: "قال هل يسمعونك إذ تدعون. أو ينفعونكم أو يضرون". Therefore, they answered with the intention to avoid the question that denouncing their idols that obviously could not hear, could not benefit nor harm them. As if they say: "No, but we found our fathers doing it."

⁵¹. Al-Raghib al Isfahani

⁵² Al-Khafīb al-Iskafī, *Durrah al-Tanzīl wa Ghurrah al-Ta'wīl Part II*, (Mecca: Jāmi'ah Umm al-Qura, 2001), 903.

Due to their answers of the Prophet Ibrahim's question demanding their disclaimer for Ibrahim's disclaimer concerning their idols, the word "بلى" is used.⁵³

their argument. In other words they show themselves that they did the wrong thing.

While al-Biqā'ī consider that the answer of the people of Ibrahim in verse 74 of *sūrah* al-Shu'arā' more brief than their answers in verse 53 of *sūrah* al-Anbiyā'. This appeared from his interpretation concerning to the both verses above. He explained that in verse 53 of *sūrah* al-Anbiyā', their reason that they only follow his predecessor actions.⁵⁶ While in verse 74 of *sūrah* al-Shu'arā', their answers, besides containing disclaimers, also contain depictions of their exaltation of his predecessors. He interpreted the word "يفعلون" as the reason of Prophet Ibrahim's people in adopting the deeds of their predecessors. They reasoned that there was no reason not to follow it, since their predecessors were the first who existed in this world and also better in intelligence and more experienced than them. Therefore according to them- if their predecessors did not think any good at it (in worshiping idols), they certainly will not do it.⁵⁷

Several explanations of the scholars above not much different. All of scholars linked differences in the two paragraphs above with the previous verses. Their difference is only in their systematic discussion. al-Iskāfī and al-Karmānī explains it in one

⁵⁶. Al-Biqā'ī, *Nazhm al-Durar fī Tanāsub al-Āyāt wa al-Suwar. Part 10*, (Kairo: Dār al-Kitab al-Islami,), 435.

⁵⁷ Al-Biqā'ī, *Nazhm al-Durar fī Tanāsub al-Āyāt wa al-Suwar. Part 14*, (Kairo: Dār al-Kitāb al-Islāmī,), 49.

⁶⁴ M. Ouraish Shihab, *Tafsir al-Mishbah, Volume 13*, (Jakarta: Lentera Hati, 2002), 88.

that the news which brought to them from God is something that definitely will happen.

The exposing the story of Prophet Ibrahim above that have the same theme, but presented with different styles, according to al-Biqā'ī, is the style of Quran in delivering the story. Sometimes the story is mentioned in detail in one hand, but on the contrary in another place. Sometimes in one chance, a word is included, and on other occasions it did not include the word. This pattern is come from Allah.⁷³ Other scholars are in line with al-Biqā'ī, that story in Qur'an cannot be seen in one section only, but must be viewed as a whole to get the full version of the story.

⁷³. Al-Biqā'i, *Nazhm al-Durar fī Tanāsūb al-Āyāt wa al-Suwar. Part 11*, (Kairo: Dār al-Kitab al-Islami, __), 66.