

The Meaning of the Word "Nazara" in the Qur'an (Semantic Study Analysis of Toshihiko Izutsu)

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Abstract

In the study of the Qur'an, the discussion of Synonyms and Antonyms is an important study carried out using the interpretation method. The problem of Ta'arud (in appearance, the text of one verse of the Qur'an seems very contradictory to the text of another verse) many interpreters criticize the synonymy of words in the Qur'an because this synonymy does not only come from a linguistic perspective but also theology. One of the suspected words is taraduf (containing) synonyms in the Qur'an about the word Nazara, which makes the author interested in this discussion to find out the basic meaning and relational meaning of the word Nazara and the antonymy of the word. The word Nazara means to see/pay attention, and several words almost have meanings related to each other, with the word nazara, namely Ra'a and Basara, also meaning to see. However, there are some differences in interpreting it; Nazara is interpreted as seeing with the eyes of the head or with the eyes of the heart, namely thinking. Some interpret it as the word Nazara, namely seeing or paying attention to an object repeatedly. Başara means seeing the ins and outs of an object in a more specific way that is sensory. This phrase is also often used to refer to the sense of sight. Ra'a means seeing an object where the object has been known before the process of seeing, and the phrase Ra'a also means having an opinion on something. This study uses a literature review method (library research) with references to journals and theses in previous studies.

Introduction

The Qur'an was revealed using Arabic, a very structured language structure and language that is easy for humans to understand. The meaning of the Quran itself will be very difficult to understand if we do not understand the language used by the Quran because one way to understand the meaning and content contained in the Qur'an is to analyze the internal aspects of the language of the Qur'an, namely with Arabic(Hidayat, 1996).

The study includes tracking and developing language meaning and the significance of certain words contained in the Qur'an to be used in the context of the verses of the Qur'an, both in lexical and grammatical forms. Tracking to find out the meaning of the Quran language can also be observed as an indication of changes or shifts in the meaning used from generation to generation and their influence on the development of existing meanings.

Interpreting the Qur'an for Muslims is one of the tasks that has never stopped since the time of the companions. It is an effort by an interpreter to think about and determine the meaning used in the Qur'an and the messages in the text of the verses of the Qur'an to explain a meaning or a matter that cannot be understood from the verses according to human ability. (Rohimin, 2007). It turns out that there are also messages from Allah contained in the Qur'an that are not understood the same from time to time, they are always understood in harmony with the reality and conditions that run along with the development of the times and civilization of the people. In other words, many understand the meaning of God's Revelation, which has various meanings that exist in harmony with the needs of Muslims as consumers. From time to time, many Islamic scholars have shown various models of interpretation that have existed since the discipline's emergence until now in the contemporary era.(Setiawan, 2005)

The meaning of the wording of the Qur'an is closely related to the historicity of a particular word used. Therefore, an ideal science is needed to discuss and reveal the meaning and the development of meaning so that it can obtain the meaning that is by what is meant by the Speaker (the Speaker of the Qur'an, namely Allah SWT). One method whose approach is appropriate to explain the meaning and words contained in the Qur'an is the semantics of the Qur'an. The Qur'an contains many meanings and words that have various meanings. Using the same word in different contexts will have a different meaning than before. (Ismail, 2016). The research of the vocabulary of the Qur'an with semantic theory has also been conducted in a journal entitled "The Meaning of Ulul Albab in the Qur'an Semantic Analysis of Toshiko Izutsu" in a journal entitled "The Concept of Light in the Qur'an (Semantic Study of the Qur'an)" and a thesis and journal discussing "the

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meaning of Nazara, Ra'a and Basara in the Qur'an" researchers trace or reveal the meaning of Ulul-albab, An-Nur and Nazara, Ra'a, Basara. Research on the meaning of the word Nazara is very important in explaining the deep meaning of the Qur'an, and the transformation of values and messages contained in the Qur'an can be conveyed to Muslims so that the general public easily understands them.

Introduction Result and Discussion

Toshihiko Izutsu's Semantic Analysis

Among the scholars who initiated the semantic analysis method in studying the Qur'an is Toshihiko Izutsu. He believes that semantics is not a simple analysis of the structure of word forms or a study that discusses an original meaning attached to the word form, etymological analysis, but more importantly as an analytical study of the key terms of a language with a view that ultimately arrives at the conceptual understanding of *weltanschauung* or Izutsu's view is not only limited to a means of speaking and thinking but more on a conceptualization and interpretation of the world that surrounds it. Thus, still, in Izutsu's explanation, the concept of *weltanschauung* is a study of the nature and structure of a nation's worldview using a methodological analysis mechanism on the main concepts that have been produced for itself and have crystallized into the keywords of that language. (izutzu, 2003).

In order to avoid elimination in understanding the concept of the Qur'anic *weltanschauung*, Izutsu tries to let the Qur'an explain its concept and speak for itself. In this context, the method proposed by Izutsu is to collect all the important words that represent important concepts, such as Allah, Islam, Prophet, faith, infidel, and so on, and then examine the meaning of these words in the context of the Qur'an. Izutsu calls these important words key terms. This concept provides an understanding that not all words in a vocabulary have the same value in forming the basic structure of the ontological conception based on the vocabulary. The position of each meaning is separate but has a correlation and very strong meaning between one and the other, and the concrete meaning is produced from the entire system of correlation. (izutzu, 2003)

In Toshihiko Izutsu's observation, every word has a basic and relational meaning. So, the basic meaning can be synonymous with lexical meaning, while the relational meaning is almost close to the contextual meaning. When a word is used in a certain concept, it has a new meaning obtained from its position and relationship with other words in the structure, Toshihiko Izutsu applies the distinction of these two meanings by taking the example of the word 'Kitab'. This word has the basic meaning of 'book.' However, in the context of the Qur'an, the word *kitāb* acquires an extraordinarily important meaning as a very special religious sign that is surrounded by the light of holiness. The word 'kitab' in the concept of the Qur'an means the Qur'an itself because it is closely related to the words of Allah, *waḥyu*, *tanzīl*, and *nabi*. However, it can also be interpreted as the Torah and the Gospel when it is related to other than the words of Allah, *waḥyu*, *tanzīl*, and *nabi* - related to the word *ahl*. So, the term *ahl al-kitab* can be understood as a society with the Torah and the Gospel. (izutzu, 2003)

Thus, the words in the Qur'an must be understood in their correlation with other words that surround them. In other words, relational meaning has a more important position than its basic meaning. Even a meaning developed or built from the relational can eliminate its basic meaning. This indicates that with a relational meaning, a new meaning will be created, so semantics initiated by Toshihiko Izutsu is a very broad field of study that is continuously developing. In the early development of semantics, which was only concerned with the meaning of a text, modern-contemporary semantics paid great attention to the relationship between language and thought based on the interpretation of the world surrounding it.

Toshihiko Izutsu's Semantic Analysis

The basic meaning introduced by Toshihiko Izutsu is more directed towards the meaning inherent in the word itself, which will always be carried wherever the word is placed (izutzu, 2003). The way to find out or search for basic meaning can be obtained through lexical attention. All these basic meanings. Both basic and derivative forms found in every dictionary are called lexical.

Etymologically, the word Nazara comes from the word *نظر - ينظر - نظراً* which has meaning *تأمل* see or observe with the eyes. Nazara also means the story of the Prophet that *يفكر يقدره و يقيسه* see with the eyes while contemplating, thinking, measuring, and analogizing the object (Dhaif, 2001). If the word Nazara is translated into Indonesian, it means to look or see. (Yunus, 2007). In the big Indonesian dictionary, 'see' is defined as using the eyes to look. (The Big Indonesian Dictionary of the Ministry of Education and Culture (KBBI KEMDIKBUD), 2021). Ibn Manzur defined the word Nazara as seeing using the sense of the eye (Manzur, 2005), whereas according to Al-Ragib, the definition of Nazara or seeing is changing one's view with a forward view to see something that exists, and in this case it can also mean contemplation or it can also be a wisdom that is obtained after receiving a test. (Al-Asfahani, 2009).

As Allah says in the Qur'an in Surah Muhammad verse 20:

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُنَزِّلُ سُورَةً مِّنْ مَّحَكَمَةٍ وَذِكْرٍ فِيهَا الْقِتَالُ زَايِلٌ الَّذِينَ فِي قُلُوبِهِمْ مَّرْكٌ يُنْظَرُ إِلَيْهِمْ مِنْ أَمَامِهِمْ فَذَلِكَ

“And those who believe say: "Why was not a letter sent down? So, if a letter was sent down that was clear in its meaning and mentioned in it (commands for) war, you saw that people with the disease in their hearts looked at you as people looked at you. Who faint for fear of death, and misfortune befalls them.”

Nairobi means waiting, as if he knows or sees the time that will come to him. نظر بين الناس means to punish a case based on his claim, نظر فلانا means to pay attention to so and so, نظر فلانا الدين means he delays paying his debt, and Nazara can also be interpreted as تكهن which means to report news that has not happened in the future (Ma'luf, 2002).

Discussing the meaning of seeing contained in the Qur'an, here the author finds in the book Mu'jam al-Mufahras li al-Faz al-Qur'an al-Karim that the phrase نظر in the Qur'an is mentioned 130 times with 28 word forms. Of the many verses containing the word Nazara mentioned in the Qur'an, they can be categorized as follows

Table 1. Nazara's words in the Qur'an

NO	Form	Repetition	Name of Letter and Verse
1	<i>Nash</i>	4 times	At-Taubah [9]: 127, as-Shaffat [37]: 88, al-Mudatsir [74]: 21 muhammad: 20
2	<i>O Lord</i>	1 time	QS Al-Araf [7]: 143
3	<i>The Most High</i>	1 time	QS Al-Hasyr [59]: 18
4	<i>The Most High</i>	4 times	Al Baqarah: 50, Al Baqarah: 55, Ali Imran: 143, Al Waq'ah: 84
5	<i>The Most High</i>	3 times	Al-A'raf: 195, Yunus: 71, Hud: 55
6	<i>Naina</i>	3 times	Yūnus: 14, an-Naml: 27, an-Naml: 41
7	<i>Yasin</i>	6 times	Al-Baqarah: 162, Ali Imran: 88, Al-An'am: 8, An-Nahl: 85 Al-Anbiya: 40, As-Sajadah: 29
8	<i>I am the Most Merciful</i>	1 time	Al-Ahzab 23
9	<i>And He is the Most Merciful</i>	1 time	Jonah 102
10	<i>Yani is the Most High</i>	9 times	Āli 'Imrān: 77, al-A'rāf: 129, Yūnus: 43, al-Kahf: 19, al-Ḥajj: 15, Ṣad: 15, an-Nabā: 40, 'Abasa: 24, at-Ṭarīq: 5
11	<i>Yasin</i>	8 times	Al-A'raf [7]: 185, Yusuf [12]: 19, ar-Rum [30]: 9, Fathir [35]: 35, Ghafir [40]: 21, Ghafir [40]: 82, Muhammad [47]: 10, Qaf [50]:
12	<i>Yasin</i>	19 times	Al-Baqarah [20]: 210, al-An'am [6]: 158, al-A'raf [7]: 53, al-A'raf [7]: 198, al-Anfal [8]: 6, an-Nahl [16]: 32, al-Ahzab [33]: 19, Fathir [35]: 43, Yasin [36]: 49, ash-Shaffat [37]: 19, az-Zumar [39]: 68, ash-Shura [42]: 45, az-Zukhruf [43]: 6, Muhammad [47]: 20, adz-Zariyat [51]: 44, al-Muthaffifin [83]: 23, al-Muthaffifin [83]: 35, al-Ghasiyah [88]: 18
13	<i>And the Most High</i>	25 times	Al-Baqarah [2]: 259, al-Baqarah [2]: 259, al-Baqarah [2]: 259, an-Nisa [4]: 50, al-Maidah [5]: 75, al-An'am [6]: 24, al-An'am [6]: 24, al-An'am [6]: 65, al-A'raf [7]: 84, al-A'raf [7]: 103, Yunus [10]: 73, al-Isra [17]: 21, al-Isra [17]: 48, Thaha [20]: 97, al-Furqan [25]: 9, an-Naml [27]: 14, an-Naml [17]: 28, an-Naml [27]: 51, al-Qashash [28]: 40, ar-Rum [30]: 50, as-Shaffat [37]: 72, as-Shaffat [37]: 102, az-Zukhruf [43]: 25
14	<i>The Most Merciful</i>	2 times	Al-Baqarah [2]: 104, an-Nisa [4]: 46
15	<i>Andra</i>	11 times	Ali Imran [3]: 137, al-An'am [6]: 11, al-An'am [6]: 99, al-A'raf [7]: 86, Yunus [10]: 101, an-Nahl [16]: 36, an-Naml [27]: 69, al-Ankabut [29]: 20, ar-rum [30]: 42
16	<i>Aneeshwar</i>	1 time	Al-Hadid [57]: 13
17	<i>The Most High</i>	1 time	An-Naml [27]: 33

18	<i>Andra and I</i>	3 times	Al-A'raf: 14, Al-Hijr: 36, Sad: 79
19	<i>And the Most Gracious</i>	1 time	Prayer mat: 30
20	<i>I am the Most Merciful</i>	5 times	Al-An'am: 158, Al-A'raf: 71, Yunus: 20, Yunus: 102, Hud: 122
21	<i>The Most High</i>	1 time	As-Saffat: 88
22	<i>The Most High</i>	1 time	Al-Baqarah: 280
23	<i>Nasheed</i>	5 times	Al-Baqarah: 69, Al-A'raf: 108, Al-Hijr: 16, Ash-Syu'ara': 33, Al-Ahzab: 53
24	<i>Nasheed</i>	2 times	An-Naml: 35, Al-Qiyamah: 23
25	<i>And I will grant you peace</i>	1 time	Ash-Syu'ara: 203
26	<i>And I will grant you peace</i>	5 times	Al-A'raf: 15, Al-Hijr: 8, Al-Hijr: 37, Sad: 80 Ad-Dukhan: 29
27	<i>The Most High</i>	3 times	Al-An'am: 158, Hud: 22, As-Sajadah: 30,
28	<i>The Most High</i>	3 times	Al-A'raf: 71, Yunus: 20, Yunus: 102

Toshihiko Izutsu's Semantic Analysis

Relational meaning is a connotative meaning that is given and added to the existing meaning by placing the word in a special position in a special field. In other words, the new meaning given to a word depends on the sentence in which the word is used (izutzu, 2003). Then Toshihiko Izutsu divided it into two meanings. This relational analysis is divided into two forms: syntagmatic analysis and paradigmatic analysis.

Syntagmatic Analysis

The syntagmatic analysis is an analysis that attempts to determine the meaning of a word by paying attention to the words that are in front of and behind the word that is being discussed or studied in a particular section. (izutzu, 2003). Therefore, this study is very important in determining the meaning because a word will definitely change according to the words in front of or behind the word being studied. In this context, the word Nazara can be known as words that include its meaning, some of which are sama, ard, Allah, Qiyamah, arini, khuliqot, kholaqo.

1. Meaning أَنْظُرُ in QS Al-A'raf: 143

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرُ إِلَيْكَ قَالَ لَنْ نَرِيَنَّيَ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنَّ اسْتَفَرَّ مَكَانَهُ فَسَوَّيْنَا فَلَئِمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

When Moses came to (preach) at the time We had appointed (for forty days) and God had spoken (directly) to him, he said, "O my Lord, appear (Yourself) to me so that I may see You." He said, "You will not (be able to) see Me, but look at the mountain. If he remained in his place (as before), you would surely be able to see Me." So, when his Lord appeared (His Majesty) on the mountain, 281), the mountain was destroyed, and Moses fell unconscious. After Moses regained consciousness, he said, "Glory to You. I repent to You, and I am the first believer." (QS. Al-A'raf [7]: 143)

According to some commentators, what is shown is the greatness and power of Allah SWT. Meanwhile, some others interpret what is seen as His light. However, it seems that Allah SWT is not like the appearance of creatures. It seems that Allah must be by His attributes that cannot be measured by the human mind.

In the Tafsir al-Misbah it is explained that scholars emphasize that the word O Lord Arini/ I saw the words of the Prophet Musa (a.s.). O Lord O Lord O Allah, the Most Gracious Arini unzhur ilaika Show yourself to me so that I can see you, to You does not mean to appear in physical form in a certain place, by using the eyes, because surely the Prophet understands that God is not physical, not touched by time and place, and there is nothing that can be similar to him, although in imagination, the word "show" is not what is meant like that, indeed with the word show if you think logically it must appear in a form that changes physical and can be touched and is in a certain place, and indeed the word used by the Prophet Moses is immortalized in the verse of the Qur'an and the Arabic language has many meanings, if you say "I see him able" in the meaning of this word there is nothing related to sight/seeing with the eyes, but with knowledge in reality that leads

to that conclusion, with this that what is meant by the Prophet Moses, he saw God with the reason he had not in the form of eye sight (Shihab, 2003c)

In the explanation above, with the interpretation of Quraish Shihab, the author concludes that the word Nazara in this verse means seeing with reason, not seeing with human eyes.

2. Meaning يَنْظُرُونَ QS. Al-Ghasyiyah: 17

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

“Then, do they not look at the camel and how it is created” (QS al-Gasyiyah [88]: 17)

In the Tafsir Al-Misbah, it has been explained that the use of the word Ila/to, which is coupled with the word Yanzhurun Seeing/Paying Attention, is to encourage every human being to see until the end indicated by the word Ila contained in the sentence. This view/paying attention is truly comprehensive, perfect, and steady, so we can see and draw from it as much as possible and provide evidence about the power of Allah and the greatness of His creation. (Shihab, 2003a).

In this surah, too, Allah Almighty commands humans to pay attention to His amazing creatures because by paying attention to Allah's creations, you will conclude the greatness and wisdom of the Creator. This verse was revealed in connection with the description of heaven and its pleasures. The polytheists were surprised by this information, so Allah revealed this verse as a command to them to think about the wonders of Allah's creatures in the world (Mahali, 2002).

After explaining how the description will be obtained on the Day of Judgment, namely in the form of rewards for obedient people, the polytheists still insist on rejecting that the Day of Judgment is true (Al-Alusi, 2014).

In this explanation, it can be understood that the word Yanzhurun has the meaning of seeing with the eyes in a comprehensive manner and with a perfect view in order to enjoy what has been created by Allah SWT.

3. Meaning يَنْظُرُوا in QS. Al-A'raf: 185

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Do they not pay attention to the kingdoms of heaven and earth and everything that Allah has created and the possibility that their time (of destruction) is getting closer? Then, which news after this will they believe (QS. Al-A'raf [7]: 185). (Ministry of Religion of the Republic of Indonesia Al-Qur'an and Translation, 2019)

Tafsir Al-Misbah explains that after inviting them to pay attention to the presentation of the message, Allah now invites them to pay attention to the universe with His words. Are they blind and do not see with the view of I'tbar (taking lessons) towards what lies in the Kingdom of the heavens and the earth and whatever was created by Allah, the Greatest of everything that has been created apart from the Kingdom of the heavens and the earth and do they not see and think with a sense that perhaps they are near death, namely the time of destruction, they are a regime? If they do not believe in the news that we and you convey, O Prophet Muhammad, then in what news after that, namely after this Qur'an or after the statements conveyed by their friend, namely the Prophet Muhammad SAW, will they believe? (Shihab, 2003b)

In this verse, it is clear that the context is not only seen with human eyes but also using the thoughts or contemplation of mankind to always reflect on the greatness and power of God in creating the heavens and the earth that are so great. In this verse, the meaning of God is a reminder to those who do not believe in the news that has been conveyed; the meaning of the heavens and the earth is an example of a blessing that has been given so that we continue to be grateful for the blessing.

4. Meaning يَنْظُر in QS. Ali Imran: 77

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Indeed, those who trade in Allah's promise and their oaths for a small price - will have no share in the Hereafter, nor will Allah speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them. They will have a painful punishment. (QS. Ali Imran [3]: 77) (Ministry of Religion of the Republic of Indonesia Al-Qur'an and Translation, 2019)

In the Tafsir Al-Misbah, it has been explained that, in fact, people who buy, that is, exchange by giving promises that they have agreed to with Allah, both in the field of belief and in religious experience and also exchange their false vows, exchange for a very small price. Namely, something that is a worldly pleasure that results in torment in the Hereafter, and Allah will not speak pleasant words to them, even belittle and insult them so that Allah will not look at them on the Day of Resurrection with a vision that contains love and will not purify them. Namely, No one will forgive the sins that have polluted their souls or not will praise them but denounce them before all creation, and besides all that, they will suffer a very painful punishment due to the mistakes and sins they have committed. (Shihab, n.d.)

In this verse, Allah becomes a subject whose context is that Allah will not look at them with a loving gaze on the Day of Resurrection towards those who do what Allah forbids and make Allah angry with what they have done in the world. The meaning of the apocalypse here is a warning to them that they will be tortured painfully and without mercy for their mistakes. From this warning, it can be concluded that we shouldn't do things that can make Allah angry and not forgive our sins in the future.

5. Makna نَظَر pada QS. Mutsdasir: 21

تَنْظُر

Then he (pondered) thought (about insulting the Qur'an). (Ministry of Religion of the Republic of Indonesia Al-Qur'an and Translation, 2019)

Allah SWT describes in verse above how Al-Walid Ibn Al Mughirah thought about the truth of the Qur'an, and he had to go against his conscience to follow Abu Jahl. The verse above explains that then he thought, meaning he thought and saw how to have a way to insult the Qur'an. Then, he became sullen and sullen because he could not find any loophole or way to weaken the Qur'an. However, at the urging of Abu Jahl, he determined something that was against his conscience, and then he turned away from (the truth) and was arrogant by saying this Qur'an is just magic learned from the people who came before him who made it (Almumayyaz, 2014)

The word Nazara above can mean looking with the eyes of the head or with the eyes of the heart, that is, thinking. Some understand the meaning of this object by looking at the eyes, it is the face of the Messenger of Allah or the people around him. Those who think about how they can reject the truth of the Qur'an, and some claim to think (re) about what has been established regarding the Qur'an. In the book of Tafsir, Al-Misbah quotes the opinion of Mufasssir Ar-Razi, who understands the content of the verse as a description of the mental turmoil experienced by al-walid when he made a decision and then thought about his decision regarding the Qur'an. (Shihab, 2002c).

According to other contemporary commentators, such as Ahmad Mustafa al-Maraghi in his tafsir book, it is explained that the word nazara, which is found in this verse, has the meaning of paying attention repeatedly until one finds an interest that is obtained by one's mind. (Al-Maraghi, 1974a). With the conclusion that this verse can be interpreted as seeing with the eyes or with the heart that can make a person reflect and think about what he wants to do, whether with conscience and by the Qur'an or even very contrary to the Qur'an.

Paradigmatic Analysis

Paradigmatic analysis compromises a particular word or concept with another similar (synonym) or opposite (antonym) concept.

1. The word Ra'a

The word Ra'a comes from the words *رَأَى* – *رَأَى* which means seeing with the eyes or seeing with reason; seeing with reason means giving an opinion (Rawi, nd). Origin of the word Yari Actually, it is Yara, but this word is rarely used except a little, and the verb amr of this word is Rafa.

Apart from that, there is an additional understanding of the meaning of ra'a in the Al Wasit dictionary, namely The best "belief", Riya The Lord give opinion, The storyponder, Al-Nasa and The Prophet look with attention. (Dhaif, nd)

In the book, Arabic oral, Ra'a is Rooster Balan Allah Mofalo Wadelook with your eyes at an object that has meaning Allah English Malvin which is known. The example given by Rafi Jeed. According to Ibn Sayyidah, Ar-Ru, yah is Al-Nasa Balan. The Great Wall, namely, is seeing with the eyes and being able to see with the eyes of the heart. (Ali ibn Munzir, 2005)

{ ١٣ مَا كَذَّبَ الْفُؤَادُ مَا رَأَى ١١ أَفْتُمِرُونَ عَلَى مَا يُرَى ١٢ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى }

(11). His heart did not deny what he had seen. (12). Do you (the Mecca polytheists) want to dispute with him (the Prophet Muhammad) about what he (Gabriel) saw? (13). Indeed, he (Prophet Muhammad) had actually seen it (in its original form) at another time. (Ministry of Religion of the Republic of Indonesia Al-Qur'an and Translation, 2019)

At the end of surah al-Tūr, Allah SWT commanded the Messenger of Allah to be patient with the stubborn attitude of the disbelievers and polytheists towards his preaching and not be sad, as Allah told the Messenger to glorify God in the morning and at night. At the beginning of Surah Al-Najm, Allah swears by his creatures, namely the stars, that the Messenger is true and has not made any mistakes, and the Koran is Allah's revelation sent down through the angel Gabriel. The heart of the Prophet Muhammad SAW did not deny what he saw in the form and true form of the Angel Gabriel, as his heart was true, and his eyes were certainly truer to what he saw. Then how can you deny, deny, and not believe what he saw with his own eyes by witnessing the true form of the Angel Gabriel (Al-Zuhaili, 1991c) directly?

Indeed, the Prophet Muhammad SAW really saw the Angel Gabriel descend in his original form, namely on the night of Isra in *sidratul muntaha*. According to the opinion of the scholars, this is what is famous: *sidratul muntaha* is a tree in the seventh heaven. In a hadith that is *ṣahih*, *sidratul muntaha* is in the sixth heaven. *Sidratul muntaha* is the limit of the knowledge of creatures, and no creature knows what is behind *sidratul muntaha*, this is where the knowledge of the creature ends. In *sidratul muntaha*, there is heaven, which is the abode of the souls of the believers. Thus, it means that the Prophet Muhammad saw the Angel Gabriel in his original form twice, namely on earth once and in the sky once again. In addition, he saw the Angel Gabriel in human form because that way, it was easier and lighter for him and, at the same time, he felt more familiar, comfortable, and did not feel foreign (Al-Zuhaili, 1991b)

Verse 11 contains a rebuttal to the polytheists of Mecca who at that time doubted the events that had happened to the Prophet Muhammad SAW because what the Prophet Muhammad SAW had seen was not an illusion or a fantasy that he felt, but a real event that he experienced. This rebuttal is strengthened by the next verse, which affirms the rebuttal to the polytheists who do not believe in the event because they do not know what the real form of the angel Gabriel is. Allah strengthens the statement of the form of the Angel Gabriel in the form of a friend named Dihya Al-Kilbi but does not eliminate his characteristics because Gabriel had shown his true form in the cave of Hira before this (Religion, 2010). Here,

the verb " Ra'a " is used in the form of the verb " mudari, " even though what the Messenger of Allah saw had already happened. This was done intentionally to give the impression that the event that happened to the Messenger of Allah was as if it were happening. (Shihab, 2002b)

Based on this, *damir ha* is found in the word *Rabbiin*. The next verse does not return to Allah SWT (Al-Zuhaili, 1991b) but to the Angel Jibril AS, so this verse denies that the Prophet Muhammad SAW ever saw Allah SWT. Although there are some Ulama who argue that what the Prophet saw was Allah SWT. (Shihab, 2002a)

2. The word Basara

The word Basara comes from the word *إبصار - يبصر - بصر* which means to see (Ma'luf, 2002). Basara is also the same as the Basira, Basaran, and Basaratan, which means to see. In the *Mu'jam al-Wasit* dictionary, the word *يبصر - بصر* and *ابصره* which means to see and know. Here, it is also mentioned that the word basara becomes basiran, which means to see with the inner eye (Dhaif, 2001).

According to Ibn Athir, Basir is one of the names of Allah, which means that He is the one who witnesses everything that is visible and invisible without using any part of the body. (Ali ibn Munzir, 2005). And Basara, like Allah, is to see everything without anything obstructing it. According to Ibn Sayyidah, Albasara is the eye, which is the tool for seeing. According to Sibawaih, Basara is to see an object to its Maful.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Meaning: He cannot be reached by eyesight, whereas He can reach all sight. He is the Most Subtle, the Most Thorough. (Ministry of Religion of the Republic of Indonesia Al-Qur'an and Translation, 2019).

In the previous verses, Allah shows evidence of His oneness by explaining the nature and events of creatures in the heavens and on earth. Then, from the verses that have been conveyed, 100-1003, here Allah explains the rebuttal to Arab infidels (polytheists) who associate partners with Allah with others in terms of worship. They worship idols because they are more obedient to the jinn who ordered them to worship the idol statues (Al-Zuhaili, n.d.). And they then assume that Allah has sons and daughters without any basis in knowledge. (Almumayyaz, 2014). With this assumption, the angels are included as the children of Allah and are very different from Christians who say that the Messiah is the Son of God (Al-Zuhaili, n.d.). Allah SWT refutes all these assumptions by denying the existence of children because Allah is the one who created the heavens and the earth and their contents, and Allah does not have children or wives. That is Allah, your God; there is no God but Him, Creator of all things; worship Him because He is the sustainer of all things. He cannot be reached by the eye's sense of sight, whereas He can see all these visions.

In the book of interpretation of the Ministry of Religion, it is explained here that what is meant by the explanation of the verse above is that Allah explains the nature and greatness of Himself as an affirmation of His great attributes and essence that cannot be reached by human senses because human senses are indeed created in a structure that is not ready to see His essence. Only able to capture mere materials through material intermediaries, and while Allah is not material. Allah emphasizes that He can see everything that can be seen, and the word Basara in this verse is the nature of Allah's vision, which can penetrate all that exists, and nothing is hidden from Him at all. (Religion, 2010).

According to Quraish Shihab in his tafsir book, the word Absara is the plural form of the word Basara, which is the potential contained in the eye, namely the cornea in the form of a clear membrane that lets light into the eye so that the eyeball can see. In essence, what is seen is not the eyeball. However, something contained in the eyeball system is seen from entering light into the eyeball. (Shihab, 2002d).

The word al-basaru means a sense of sight. (Al-Zuhaili, 1991a). The meaning of the verse is that Allah cannot be reached by sight with a deep and comprehensive view that can reveal His essence. Ibn Abbas said, "Allah SWT cannot be reached by sight in the world, while believers can see Him in the hereafter according to information from Allah in the letter of al-Qiyamah verses 22-23. Allah SWT with a detailed and comprehensive vision. Nothing is hidden from Him, and nothing is obscure from Him, but He sees and knows Him. In that verse, Allah only mentions the word al-absaru for the sake of sentence harmony (Al-Zuhaili, 1992).

The book of Tafsir al-Maraghi also mentions that the word al-basaru means the sense of sight. (Al-Maraghi, 1974b). According to al-Zamakhsyari, in his book, the word al-basara is the essence of sight carried out by the sense of sight on the object being seen. (Alzamkhsyari, 1995).

Nazara's Worldview

The word nazara itself has a meaning where we can give meaning to the meaning of seeing, but from seeing, it can be given a meaning that is by the use of the words before and after it. There is also from the meaning of the word nazara we can learn, namely that which begins with seeing then becomes knowledge, and from the knowledge that we see can change into reason and, in the final stage, can become a way for us to fear Allah, because one of the meanings where the word seeing can be interpreted to reflect or self-reflect from seeing how great His power is.

From self-awareness to continuing to get closer to Allah and continue to be a servant who continues to be aware of the blessings that Allah has given, with the meaning of just seeing many lessons can be a lesson for us, seeing can become knowledge and how with a view (seeing) this becomes our self-awareness to continue to reflect on ourselves by looking at the phenomena that are happening a lot at the moment.

Conclusion

From the description and explanation above, several conclusions can be drawn about the word meaning of Nazara contained in the Qur'an and has been divided into several parts. The first meaning of the word Nazara is seeing with the eyes by contemplating, thinking, measuring, and analogizing the object, which is different from the word Basara, which means seeing with the ins and outs of sensory details of what is seen. It is also different from the word Ra'a, which means seeing with deep knowledge of the nature of the object being seen. Second, the interpreters interpret or give meaning to the words Nazara, Basara, and ra'a contained in the Qur'an Nazara by repeatedly seeing Basara, which means seeing the ins and outs of an object specifically, which is sensory. This word is also often referred to as interpreting the sense of sight. The word Ra'a means seeing an object where the object has been known before the process of seeing occurs; the word Ra'a also means having an opinion on something.

In the interpretation of al-Mishbah, it is also explained that the context of using the three words is that bashara is always used to mention the attribute of Allah, who is all-seeing with the word bashir. And bashar in the form of al-Abshar, if combined with the word uli, is interpreted as a view with the eyes as explained by Quraish Shihab in several verses, and if bashâir then it is interpreted as a view with the heart and in the word nazhara if combined with the word ila then it is interpreted as to encourage everyone to see to the end limit indicated by the word ilaa in the case of this camel. So that the view and attention are truly comprehensive, perfect, and steady, and we can draw from it as much evidence as possible about the power of Allah and the greatness of His creation. The word ra'a is often used in the context of the command to contemplate the power and greatness of Allah's creation. For example, the word tara(Tor)which is combined with the word nature (Allah). Say (Allah ﷻ) Alam Tara, literally dare you not look? If the question "don't you see? Concerning an event during the interlocutor's time and within the range of his or her vision, the word seeing is associated with the head's eyes. However, if it is a past or future event and is beyond the range of the interlocutor's eyes, the word seeing means knowing.

With the explanation above, the author understands that the theory is still relevant because it does not find a pure synonym in the Qur'an. The words Basara, nazara, and Ra'a in their use in the Qur'an have different meanings from other words because the word adjusts its meaning to the words before and after it, so it cannot be interpreted permanently.

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