

The Meaning of Lafadz Nazara in the Qur'an (Analysis of Toshihiko Izutsu's Semantic Studies)

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Abstract

In the study of the Qur'an about the discussion of Synonyms and antonyms is an important study carried out in the method of interpretation. The problem of Ta'arud (outwardly the text of one verse of the Qur'an seems very contrary to the text of the other verse) many mufasssir who criticize the synonymity of words in the Qur'an because this synonymity comes not only from the perspective of language but also theology. One of the alleged words is taraduf (containing) synonymity 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 antonymity of the word The word Nazara means to see / pay attention and there are several words that almost have meanings related to each other with the word nazara namely Ra'a and basara also have the meaning of seeing. However, there are some differences in the meaning, namely Nazara means seeing with the eyes of the head or with the eyes of the heart, namely thinking. There is also a definition as lafaz Nazara which is seeing or paying attention to an object repeatedly. Basara is defined as seeing the ins and outs of objects in a more specific sensory way. And this lafaz is also often mentioned to interpret the sense of sight. And Ra'a is meant to see an object where the object has been known before the process of seeing and lafadz Ra'a also has the meaning of arguing on something. This research uses the library review method with references to journals and theses in previous research.

Introduction Section

The Qur'an was revealed using Arabic with a very organized language structure and language that is easy for humans to understand. The meaning in the language of the Qur'an itself will be very difficult to understand if we do not understand the language used by the Qur'an. 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 the meaning of language and the significance of certain words contained in the Qur'an to be used in a context of Qur'anic verses, either in lexical form or in grammatical form. Tracking to find out the meaning of the language of the Qur'an can also be considered indications of changes or shifts in meaning used from various generations to generations and their influence on the development of existing meanings.

The interpretation of the Qur'an towards Muslims is one of the relentless tasks from the time of the Companions to the present. It is an attempt by an interpreter to think about and determine the meaning used in the Qur'an and the messages in the text of the Qur'anic verses to explain a meaning or a thing that cannot be understood from these verses according to human ability (Rohimin, 2007). It turns out that there are also messages of Allah contained in the Qur'an that are not understood the same from time to time, they are always understood in harmony with reality and conditions that go with the development of the times and the civilization of the people. In other words, many understand the meaning of God's Revelation with various meanings that exist, in accordance with the needs of Muslims as consumers. From time to time many Islamic scholars have shown various models of interpretation that exist since the emergence of the discipline to the present day in the contemporary era. (Setiawan, 2005)

The meaning of the Qur'anic lafadz is closely related to a particular word used. Therefore, it takes a science that is ideal to discuss and reveal the meaning and the development of meaning so as to be able to get the meaning in accordance with what is meant by the speaker (Speaker of the Qur'an Allah SWT). One method whose approach is appropriate in an attempt to explain the meanings and words contained in the Qur'an is the semantics of the Qur'an. The Qur'an contains many meanings and words that have a variety of different meanings as well as in different contexts in using the same word has a different meaning than before (Ismail, 2016). Research on Qur'anic vocabulary with semantic theory has also been carried out in a journal entitled "The meaning of ulul Albab in the Qur'an Semantic analysis of Toshihiko Izutsu" in a journal entitled "The Concept of Light in the Qur'an (Semantic Study of the Qur'an)" and theses and journals that discuss "the meaning of nazara, Ra'a and Basara in the Qur'an" researchers trace or uncover the meaning of Ul-albab, An-Nur and

Nazara, Ra'a, Basara. Research on Qur'anic vocabulary with semantic theory has also been carried out 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 theses and journals that discuss "the meaning of nazara, Ra'a and Basara in the Qur'an" researchers trace or uncover the meaning of Ul-albab, An-Nur and Nazara, Ra'a, Basara. Research into the meaning of the word Nazara is very important to explain the deep meaning of the Qur'an and the transformation of the values and messages contained in the Qur'an can be conveyed to Muslims and so that it is easily understood by the general public.

Discussion

Semantic Analysis of Toshihiko Izutsu

Among the scholars who initiated the method of semantic analysis in the study of the Qur'an is Toshihiko Izutsu. He considered, semantics is not a simple analysis of the structure of word forms or studies that discuss an original meaning attached to the form of the word etymological analysis, but more importantly as an analytical study of the keyword terms of a language with a view that finally arrives at the conceptual understanding of weltanschauung or izutsu view is not only limited to biacara and thinking tools but rather a conceptualization and the interpretation of the world that surrounds it. Thus, still in Izutsu's explanation the concept of weltanschauunglehrer is a study of the nature and structure of a nation's worldview using methodological analysis mechanisms of 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 tried to let the Qur'an explain its own concept and speak for itself. In this context, Izutsu's method is to collect all the important words that represent important concepts such as Allah, Islam, prophet, faith, infidel, etc., and then examine the meaning of these words in the context of the Qur'an. These important words by Izutsu are referred to as key terms. This concept provides an understanding that not all words in a vocabulary have the same value in forming the basic structure of ontological conceptions based on that vocabulary. The position of each meaning is separate, but has a meaning that is very strongly correlated with each other, and concrete meaning results from the whole system of correlation. (izutzu, 2003)

In Toshihiko Izutsu's observation, every word must have a basic meaning and have a relational meaning. Then the basic meaning can be synonymized with the lexical meaning, while the relational meaning is almost close to the contextual meaning. If a word is used in a particular concept, then it has a new meaning derived 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 'book'. The word has the basic meaning of 'book', but in the context of the Qur'an, the word kitāb acquires an extraordinarily important meaning as a very special religious gesture enclosed by the light of holiness. The word 'book' in the concept of the Qur'an means the Qur'an itself, because it is closely related to the words Allah, waḥyu, tanzīl and prophet. However it can also be interpreted as Torah and Gospel when it relates to other than the words Allah, waḥyu, tanzīl and nabī – related to the word ahl. So that the term ahl al-Kitāb can be understood as a society that has the Torah and the Gospel. (izutzu, 2003)

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

Basic Meanings of Nazara

The basic meaning introduced by Toshihiko Izutsu refers more to the meaning attached to the word itself which will always carry over wherever the word is placed (izutzu, 2003). The way it works to know or search for that basic meaning can be obtained through lexical attention. All these basic meanings. Both in basic and derived forms in each dictionary are called lexical.

Etymologically lafadz Nazara comes from the word نظر – ينظر – أبصر which has meaning تاءملمبعين see or pay attention with the eyes. Nazara also means نظرا في الأمر that is تدبر و فكر يقدره و يقيسه Looking with your eyes while looking down, think, measure and quantify the object (Dhaif, 2001). If the word Nazara is interpreted into Indonesian which means to look or see (Yunus, 2007). In the Big Dictionary Indonesian the word 'see' is interpreted to use the eyes to see (*Kamus Besar Bahasa Indonesia Kementrian Pendidikan Dan Budaya (KBBI KEMDIKBUD)*, 2021). According to Ibn Manzur, he defined the word Nazara by seeing with the senses of the eyes (Manzur, 2005), while according to Al-Ragib the definition of Nazara or seeing is changing the gaze with foresight to see something that exists, and in this case it can also mean contemplation or it can also be a wisdom obtained after receiving an exam (Al-Asfahani, 2009).

Sebagaimana Firman Allah di dalam Al-Qur'an dalam Surat Muhammad ayat 20:

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۖ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُنظَرُونَ إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَأُولَٰئِكَ هُمُ

And the believers say: "Why is there no letter sent down? So when a letter is sent down which is clearly intentioned and mentioned in it (commandment) of war, you see those who have sickness in their hearts looking to you like the eyes of those who faint from fear of death, and accident to them.

انتظر نظر الشيء means that is, to wait, as if he knew or saw the time to come to him نظر بين الناس. It means to punish a case for his da'wa, نظر فلانا It means paying attention to the fulan, نظر فلانا الدين meaning that he slows down his debts, and Nazara can also be interpreted تكهن which means reporting 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 lafadza 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 can be categorized as follows

Table 2. The word Nazara in the Qur'an

NO	Shape	Repetition	Name of Letter and Verse
1	نظر	4 Repetition	At-Taubah [9]: 127, as-Shaffat [37]: 88, al-Mudatsir [74]: 21 muhammad: 20
2	أَنْظُرُ	1 Repetition	QS Al-Araf [7]: 143
3	تَنْظُرُ	1 Repetition	QS Al-Hasyr [59]: 18
4	تَنْظُرُونَ	4 Repetition	Al Baqarah: 50, Al Baqarah: 55, Ali Imran: 143, Al Waqi'ah: 84
5	تُنظَرُونَ	3 Repetition	Al-A'raf: 195, Yunus: 71, Hud: 55
6	تَنْظُرُ	3 Repetition	Yūnus: 14, an-Naml: 27, an-Naml: 41
7	يُنظَرُونَ	6 Repetition	Al-Baqarah: 162, Ali Imran: 88, Al-An'am: 8, An-Nahl: 85 Al-Anbiya: 40, As-Sajadah: 29
8	يَنْظُرُ	1 Repetition	Al-Ahzab 23
9	يَنْظُرُونَ	1 Repetition	Yunus 102
10	يُنظَرُ	9 Repetition	Āli 'Imrān: 77, al-A'rāf: 129, Yūnus: 43, al-Kahfi: 19, al-Ḥajj: 15, Ṣad: 15, an-Nabā: 40, 'Abasa: 24, at-Ṭarīq: 5
11	يُنظَرُوا	8 Repetition	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	يَنْظُرُونَ	19 Repetition	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, asy-Syura [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	أَنْظُرُ	25 Repetition	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	أَنْظُرْنَا	2 Repetition	Al-Baqarah [2]: 104, an-Nisa [4]: 46
15	أَنْظَرُوا	11 Repetition	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	أَنْظُرُونَا	1 Repetition	Al- Hadid [57]; 13
17	فَأَنْظُرُونَا	1 Repetition	An-Naml [27]: 33
18	أَنْظُرِينِي	3 Repetition	Al- A'raf: 14, Al-Hijr: 36, Sad: 79
19	إِنْتَضِرْ	1 Repetition	As-sajadah: 30
20	إِنْتَضِرُونَا	5 Repetition	Al-An'am: 158, Al-A'raf: 71, Yunus: 20, Yunus: 102, Hud: 122
21	نَنْظُرُهُ	1 Repetition	As-Saffat: 88
22	نَنْظُرُهُ	1 Repetition	Al-Baqarah: 280
23	نَاظِرِينَ	5 Repetition	Al-Baqarah: 69, Al-A'raf: 108, Al-Hijr: 16, Asy-Syu'ara': 33, Al-Ahzab: 53
24	نَاظِرَةً	2 Repetition	An-Naml: 35, Al-Qiyamah: 23
25	مُنْتَظِرِينَ	1 Repetition	Asy-Syu'ara: 203
26	مُنْتَظِرِينَ	5 Repetition	Al-A'raf: 15, Al-Hijr: 8, Al-Hijr: 37, Sad: 80 Ad-Dukhan: 29
27	مُنْتَظِرُونَ	3 Repetition	Al-An'am: 158, Hud: 22, As-Sajadah: 30,
28	مُنْتَظِرِينَ	3 Repetition	Al-A'raf: 71, Yunus: 20, Yunus: 102

Relational Meaning

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

1. Syntagmatic Analysis

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

a. a. Meaning of أَنْظُرْ in QS Al-A'raf: 143

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِيَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِيَنِي فَلَمَّا تَبَيَّنَ لَهُ لِبُجْبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

When Moses came to (munajat) at the appointed time (for forty days) and the Lord had spoken (directly) to him, he said, "O my Lord, appear (Yourself) to me that I may see You." He said, "You will not see me, but look at the mountain. If he stays where he is (as before), you will surely be able to see Me." So when his Lord appeared (His majesty) on the mountain, (281) it was destroyed and Moses fell unconscious. After Moses came to his senses, he said, "Most Holy are You. I repent to Thee, and I am the first to believe." (QS. Al-A'raf [7]: 143

According to some mufasir, what is revealed is the greatness and power of Allah Almighty. Meanwhile, others interpret that what appears is His light. However, it seems that Allah Almighty is not as a creature as he seems. It seems that God must be in accordance with His attributes that cannot be measured by the human mind.

In Tafsir al-Misbah it is explained that scholars emphasize that the word *أرني* Arini/ Appear to me in the sayings of Prophet Moses (as). *أرني أنظر إليك* Arini unzhur ilaika Appear to me that I may see you, to You it does not mean to appear in physical form in a certain place, by the use of eye sight, for surely the prophet understood that Allah is not physical, untouched by time and place, and nothing can be like him, although in imagination, the word "seems" is not what is meant that way, Indeed, with the word it appears that if you think about it logically it must appear with a form that is physically gray and can be touched and is in a certain place, and indeed the word used by the Prophet Moses is enshrined in the verse of the Qur'an and the Arabic language has many meanings, If you say "I see he is capable" in the sense of this word there is nothing to do with sight/seeing with eyes, but with knowledge in reality leading to that conclusion, hereby that by the Prophet Moses he meant, he saw God with his reason not in the form of eye sight(Shihab, 2003c)

In the above explanation with the interpretation of Quraish Shihab, here the author concludes that the word Nazara in this verse has the meaning of seeing with reason instead of seeing with human eyes

b. Meaning of *يَنْظُرُونَ* in QS. Al-Ghashiyah: 17

أَفَلَا يَنْظُرُونَ إِلَى الْأَيْلِ كَيْفَ خُلِقَتْ ۗ

Then did they not pay attention to the camel how it was created, (QS al-Gasyiyah [88]: 17)

In 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, to encourage every human being to see to the limit indicated by the word *Ila* contained in the sentence. So that this view/notice is really thorough and steady in order to see and draw from it as much as possible and give evidence that of the power of God and the greatness of His creation(Shihab, 2003a).

In this surah also, Allah (swt) commands man to pay attention to His amazing creatures, because by paying attention to Allah's creation one will reach a conclusion about the greatness and wisdom of the khalik. This verse was revealed in connection with the description of heaven and its pleasures, and the polytheists were astonished by this information, so Allah sent this verse as a command to them to think of the wonders of God's creatures found on earth(Mahali, 2002).

After finishing explaining about how the description that will be obtained in the doomsday will be, which is in the form of rewards for obedient people. However, the polytheists still insist on denying 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 eyes thoroughly and with perfect sight in order to enjoy what has been created by Allah Almighty.

c. c. Meaning of *يَنْظُرُوا* in QS. Al-A'raf: 185

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَالْأَرْضِ وَمَا خَلَقَ اللهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ إِلَيْهِمْ هَيَاةٌ جَدِيدٌ يُؤْمِنُونَ

Have they not paid attention to the kingdom of heaven and earth and all that God created and the time of their imminence? Then, which other news after this they will believe (QS. Al-A'raf [7]: 185).(Kementerian Agama RI Al-Qur'an Dan Terjemahan, 2019)

Tafsir Al-Misbah explains, after inviting them to pay attention to the presentation of the treatise, Allah now invites them to observe the universe with His word Are they blind and do not see with sight I'tbar (take Lessons) to what lies in the Kingdom of heaven and earth and whatever the Almighty God created from everything that has been created other than the Kingdom of heaven and earth and whether they do not see and think too with the feeling that it may be late to die. That is, the time of destruction, they as one regime? If they do not believe in this message that we and you convey, O prophet Muhammad, then to which news will it be afterwards, i.e. after this Qur'an or after the information delivered by their friend, the Holy Prophetsa, that they will believe(Shihab, 2003b)

In this verse it is clear that the context is not only seeing with the eyes of man but also seeing using the thoughts or contemplations of mankind to always contemplate the greatness and power of God in creating such great heaven and earth. And in this verse the meaning of God as a reminder to those who do not believe in the message that has been delivered, the meaning of heaven and earth as a blessing that has been given so that we continue to be grateful for that blessing.

d. Meaning of *يَنْظُرُ* in QS. Ali Imran: 77

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيهِمْ ۗ وَهُمْ عَذَابٌ أَلِيمٌ

Indeed, those who trade God's promises and vows at low prices will not share in the Hereafter, Allah will not greet them, will not pay attention to them on the Day of Judgment, and will not purify them. For them a grievous doom. (QS. Ali Imran [3]: 77).(Kementerian Agama RI Al-Qur'an Dan Terjemahan, 2019)

In Tafsir Al-misbah, it has been explained, in fact those who buy, that is, exchange by giving promises agreed with Allah, both in the field of belief and in religious experience and also exchange their false vows, exchange for a very small price something that is worldly pleasure that results in torment in the Hereafter, and Allah will not have pleasant words with them, even belittle and insult them so that God will not look upon them on the Day of Judgment with loving visions nor purify them, that is, will not forgive the sins that have defiled their souls nor praise them, but reproach them against all creatures and besides all that for them the most grievous torments of their iniquities and sins.(Shihab, n.d.)

In this verse God becomes a subject whose context is that God will not look at them with a look of affection in the Day of Judgment towards those who do what God forbids and make God angry with what they have done in the world. And the meaning of the apocalypse here is a reminder for them of the place where they will be tortured very painfully and mercilessly for the mistakes that have been committed. From this reminder it can be concluded that it is better not to do things that can make God angry and not forgive our sins later

- e. Meaning of **نَظَرَ** in QS. Mutdsasir: 21

نَظَرَ

Then he (pondered) thought (of insulting the Qur'an).(Kementerian Agama RI Al-Qur'an Dan Terjemahan, 2019)

Allah Almighty described in the above verse how Al-Walid Ibn Al Mughirah thought about the truth of the Qur'an, with which he had to go against his own conscience to follow Abu Jahl. The above verse explains that then he thought, which meant he thought and saw how to have a way to abuse the Qur'an. Then he was surly and sullen, because he could not find the slightest loophole or way to weaken the Qur'an. But at the instigation of Abi jahl, he decreed something against his conscience and then he turned away from (the truth) and boasted that this Qur'an was just magic learned from the people who made it(Almumayyaz, 2014)

In 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 with the eyes of the eyes that are the face of the Holy Prophetsa or the people around him. Those who think about how they can reject the truth of the Qur'an and there are also those who claim to think (again) of 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 picture of the turmoil of the soul experienced by al-walid When he establishes, then thinks of the determination of thoughts regarding the Qur'an(Shihab, 2002c).

According to other contemporary mufasirs such as Ahmad Mustafa al-Maraghi in his tafseer it is explained that the pronunciation of nazara located in the verse has the meaning of paying attention many times until it can find the interest gained by its mind(Al-Maraghi, 1974a). With the conclusion that this verse can be interpreted to see with the eyes of the head or with the heart that can make the man ponder and think about what he wants to do whether with conscience and in accordance with the Qur'an or even very contrary to the Qur'an.

1. Paradigmatic Analysis

Paradigmatic analysis is an analysis that combines a particular word or concept richly or another concept that is similar to (synonyms) or contradictory (antonyms).

a. Synonymity of the word Nazara in the Qur'an

The word Nazara means "to see" in fact this word has synonyms in the Qur'an. There are at least two words that have the same meaning as the word Nazara, namely Ra'a and Bashara.

1. Ra'a said

The word Ra'a comes from the word **رَأَى** - **بَرَى** - **رَأَى** which means to see with eyes or see with reason, to see with reason meaning to give opinions (Rawi, n.d.). Origin of the word **رَأَى** The truth is **رَأَى** But this word is rarely used except a little and the fi'il amr of the word is **رَأَى**

In addition, there is an addition to the understanding of the meaning of ra'a in the dictionary of Al Wasit, namely **الاعتقاد** "belief", **رَأَى** giving opinions, **التدبر** mentadabbur, **التأمل والنظر** looking with attention.(Dhaif, n.d.)

In the Arabic Lisanal, Ra'a is **الرؤية بالعين الى مفعول واحد** looking with the eye at one of the objects whose meaning **العلم** is known. The example given is **رَأَى زَيْدًا** according to Ibn Sayyidah, Ar-Ru; Well is **النظر بالعين والقلب** i.e. seeing with eyes and also being able to see with eyes of heart.(Ali ibn Munzir, 2005)

﴿ مَا كَذَّبَ الْمُتَوَاتِرُ مَا رَأَى ۝ ۱۱ اَفَتَكْفُرُونَ ۚ عَلٰى مَا يَرٰى ۝ ۱۲ وَ لَقَدْ رَاَهُ نَزَلَةً اٰخَرٰى ۝ ۱۳ ﴾

(11). His heart did not belie what he had seen. (12). Do you (the Meccan polytheists) want to refute him (Prophet Muhammad) about what he saw (Jibril)? (13). Indeed, he (Prophet Muhammad) had actually seen it (in its true form) at another time.(Kementerian Agama RI Al-Qur'an Dan Terjemahan, 2019)

At the end of surah al-Ṭūr Allah (swt) commanded the Prophet to be patient with the stubbornness of the infidels and polytheists towards his da'wah, do not be sad as Allah told the Messenger to praise God in the morning and at night. At the beginning of Surah Al-Najm, Allah swears by his creatures, the stars, that the Messenger is righteous and that the Qur'an is Allah's revelation revealed through the angel Gabriel. The heart of the Holy Prophetsa did not deny what he saw in the form of the original form and form of the Angel Gabriel (as). Then how can you deny, lie, and not believe what he saw with his own eyes by witnessing firsthand the true form of the Angel Gabriel (as)(Al-Zuhaili, 1991c).

Indeed, the Prophet Muhammad (peace be upon him) actually saw the Angel Gabriel descend in his true form, i.e. on the night of Isra in *ṣidratul muntaha*. In the opinion of scholars and this is what it is famous that *ṣidratul muntaha* is a tree in the seventh heaven. In a hadith *ṣahih* that *sidratul vomita* is in the sixth heaven. *Sidratul muntaha* is the final limit of a being's knowledge and no creature knows what lies behind the *sidratul muntaha*, this is where the knowledge of the creature ends. *Disidratul muntaha* there is a paradise that is the abode of the spirits of believers. That way, it means that the Prophet Muhammad saw the Angel Gabriel in his original form 2 times, namely on earth once and in the sky once again. In addition, he saw the Angel Gabriel in human form because then it was easier and lighter for him as well as felt more familiar, comfortable, and unfamiliar (Al-Zuhaili, 1991b)

In verse 11 which contains a refutation to the Meccan polytheists who at that time they doubted the events that had happened to the Prophet Muhammad SAW, because what the Prophet Muhammad had seen was not an illusion or delusion that he felt, but a real event that he experienced. This refutation is reinforced by the next verse which contains an affirmation of the refutation to the polytheists who did not believe in the event, because they did not know the true form of the angel Gabriel. Allah corroborated the description of the form of the Angel Gabriel in the form of a companion named Dihya Al-Kilbi did not eliminate his characteristics, because Jibril had appeared in his true form in the cave of hira before this (Agama, 2010). Here the word Ra'a is used in the form *fi'il mudari'*, even though what the Prophet has seen has happened. This is deliberately so, in order to give the impression that the events that happened to the Prophet as if they were happening (Shihab, 2002b)

Based on this, *damir* ha found in the word *رءاه* in the next verse does not return to Allah Almighty, (Al-Zuhaili, 1991b) but to the Angel Gabriel (as) thus this verse denies if the Prophet Muhammad (peace be upon him) ever saw Allah Almighty. Although there are some scholars who argue that what the Prophet saw was Allah Almighty. (Shihab, 2002a)

2. Basara said

The word *basara* which comes from the word *بصر - يبصر - ابصراه* which means to see (Ma'luf, 2002). The word *basara* is also the same as the words *basira*, *basaran* and *basaratan* which means to see. In the dictionary of Mu'jam al-wasit the word *بصر - يبصر* means *ابصره و علمه* which means to see and know. And here it is also mentioned that the word *basara* becomes *basiran*, which is to see with the inner eye (Dhaif, 2001).

According to Ibn Athir, *basir* is one of Allah's *asthmas* which means he is the one who sees something visible and invisible without using limbs (Ali ibn Munzir, 2005). And based on the nature of God is to see everything without anything standing in the way. According to Ibn Sayyidah, *Albasara*, is the eye, which is a means of seeing. According to *sibawaih*, *Basara* is to see an object to his *Maful*.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Meaning: He cannot be reached by sight, whereas He can reach all visions. He is the Most Subtle and the Most Meticulous. (Kementerian Agama RI Al-Qur'an Dan Terjemahan, 2019).

In the past verses God showed evidence of His oneness by explaining the nature and occurrence of beings in heaven and earth. Then from this verse 100-1003, here Allah explains the refutation to the Arab pagans who associate Allah with others in terms of worship. They worship idols because they are more obedient to the *jinn* who commands them to worship the idol (Al-Zuhaili, n.d.). And they then assume that God has sons and daughters, without any basis of knowledge (Almumayyaz, 2014). With this assumption, angels are referred to as children of God's parable, and it is very different from Christians who say that Christ is the Son of God (Al-Zuhaili, n.d.). Allah (swt) refutes all these assumptions by denying the existence of children, because it is Allah who created the heavens and the earth and their contents, and Allah has no children or wives. That is God, your Lord; there is no God but Him; creator of all things; worship Him because He is the preserver of all things. He cannot be reached by the sense of sight of the eye, whereas He can see all these visions.

In the *tafsir* book of the Ministry of Religious Affairs, here it is explained that what is meant from the explanation of the above verse is that Allah explains His essence and majesty as an affirmation of His great attributes and Substance that cannot be reached by the human senses, because the human senses are indeed created in an order that is not ready to see His substance. It is only able to grasp matter with the medium of matter, and God is not material. Allah says that he can see everything that can be seen, and *lafadz basara* in this verse is the nature of Allah's vision, which can penetrate all that exists, and there is nothing hidden in the least from Him (Agama, 2010).

According to Quraish Shihab in his *tafsir*, the word *Absara* is the plural form of the word *Basara* which is the potential contained in the eye, namely the cornea of the eye in the form of a clear membrane that inserts Light into the eye so that the eyeball can see. In essence, the one who sees is not the eyeball. But something is in the eyeball system that sees the entry of light into the eyeball (Shihab, 2002d).

The word *al-basaru* has the meaning of the sense of sight (Al-Zuhaili, 1991a). The point of the verse is that God cannot be reached by a vision with a deep and comprehensive vision that can reveal His essence. Ibn 'Abbas said, "Allah Almighty cannot be reached by sight in the world, whereas believers are able to see Him in the Hereafter according to the information from Allah in Sura al-Qiyamah verses 22-23. Allah (swt) sees with detailed and thorough vision. Nothing was hidden from Him and nothing was vague with Him, but He saw and knew Him. And in that verse Allah only mentions the word *al-basaru* for harmony of sentences (Al-Zuhaili, 1992).

And in the book of tafsir al-Maraghi it is also mentioned that the word al-basaru has the meaning of the sense of sight (Al-Maraghi, 1974b). According to al-Zamakhshari in his book it is mentioned, that the word al-basara is the essence of vision carried by the sense of sight to the object seen (Alzamkhsyari, 1995).

3. Worldview Nazara Words

The word nazara itself has a meaning where we can give meaning with the meaning of seeing, but from seeing can be given a meaning that is in accordance with the use of the word before and after there is also from the word meaning of nazara we can learn that which starts by seeing then becomes a science and from the knowledge we see can turn into an intellect and in the last stage can be a way for us to fear God, because one of the meanings in which the word see can be interpreted to contemplate or self-muhasabah from seeing so great is His power.

From a self-awareness to continue to get closer to God and continue to be a servant who continues to be aware of the blessings God gives, with the meaning of seeing only there are actually many lessons that can be a lesson for us, can be by seeing into a science and how with a view (seeing) this becomes our self-awareness to continue to confront ourselves by seeing phenomena that occur a lot today.

Conclusion

From the description and explanation above, several conclusions can be drawn, about lafadz the meaning of Nazara contained in the Qur'an and has been divided into several parts the first understanding of lafadz Nazara is to see with the eyes of the object in accordance with the object in contrast to lafadz Basara which means to see with the ins and outs of sensory details of what is seen. And it is also different from lafadz Ra'a which means seeing accompanied by knowing deeply the nature of the object being seen. The mufassir interprets or interprets lafadz Nazara, basara, ra'a contained in the Qur'an Nazara: that is, by looking repeatedly, Basara: which means seeing the ins and outs of objects specifically that are sensory. And lafadz is also often referred to as to mean the sense of sight, then the word Ra'a is interpreted to see an object where the object has been known before the process of seeing, lafadz Ra'a also has the meaning of arguing on something.

In tafsir al-Mishbah it is also explained that the context of the use of the three lafazh is that bashara is always used to refer to the nature of Allah who is all-seeing in the form of the word bashir. And bashar in the form of al-Abshar if coupled with the word uli is interpreted by looking with the eyes of the head as Quraish Shihab explains in some verses and if bashâir then it is interpreted as a view with the heart and in lafazh nazhara, if coupled with the word ila then it is interpreted by encouraging everyone to see to the final limit designated by the word ilaa in terms of this camel. So that the gaze and attention are truly thorough, perfect and steady in order to draw from it as much evidence as possible of the power of God and the greatness of His creation. And lafazh ra'a is often used in the context of the command to contemplate and obey the power and greatness of God's creation. For example, the word tara (تَرَ) is coupled with the word nature (العلم). The word (العلم) Alam Tara, literally dare you not see? If the chant "Have you not seen? Regarding an event during the time of the interlocutor and in the range of his vision, the word seeing is associated with the eyes of the head. However, if it is a past or future event and is beyond the range of the interlocutor's eyes, the word see means to know.

With the above explanation that the author understands that the toeri is still relevant because it does not find pure synonyms in the Qur'an. Lafadz Basara, nazara, Ra'a in their use in the Qur'an has a different meaning from other lafadz because the word adjusts its meaning to the word before and after it so it cannot be interpreted regularly

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