

THEOLOGICAL AND SPIRITUAL MEANING IN THE REPETITION OF THE WORD ALLAH IN SURAH AL-MUJADILAH

Anwar

Institut Agama Islam Bani Fattah
anwar89@gmail.com

Dian Erwanto

Institut Agama Islam Bani Fattah
dianerwanto87@gmail.com

Abstract

Surah Al-Mujadilah has a unique linguistic feature in the Quran, namely the consistent mention of the word Allah in every verse, a total of 40 times in 22 verses. This phenomenon invites attention for in-depth study, especially in its theological and spiritual aspects. This research uses a qualitative method with a thematic (maudhū'ī) approach to Surah Al-Mujadilah, and the analysis is based on the classical interpretation of Ibn Jarir At-Thabari. The research findings indicate that the repetition of the word "Allah" in this surah carries profound theological meaning, namely as an affirmation of Allah's presence and supervision in every aspect of human life, especially in social and legal contexts. Spiritually, this repetition shapes the spiritual awareness of its readers, fostering an attitude of muraqabah (spiritual contemplation), taqwa (piety), and submission to divine laws in family, community, and political life. Thus, it can be concluded that the repetition of the word Allah in Surah Al-Mujadilah is not merely a rhetorical element, but rather a divine strategy to instill the concept of monotheism and build a strong Islamic spirituality amidst the dynamics of human life

Keywords: *Surah Al-Mujadilah; the word Allah; Islamic theology; spirituality.*

Introduction

The Quran contains many special features, one of which is the beauty of its language. Prophet Muhammad (peace be upon him) said that Allah has given him superiority over previous prophets, namely the gift of jawami'ul kalim (concise words that contain very broad meaning).¹ The inimitability of the Quran sometimes also takes the form of information or events that have already happened or will happen, such as the story of Prophet Joseph and his brothers, the story of King Dhu al-Qarnayn, the story of the People of the Cave, and the state of humanity on the Day of Judgment.²

The Quran also uses various forms and styles of language, including the repetition of certain words that have emphasis and deep meaning. One of the

¹ Ahsin Sakho Muhammad, *Keistimewaan Al-Qur'an Memahami Sisi-Sisi Keutamaan Dan Kemukjizatan Kitab Suci*. (Jakarta: Qof Penerbit, 2021), 195-197.

² Ulya Fikriyati, *Maqashid Al-Qur'an Memahami Tujuan-Tujuan Pokok Kitab Suci*, (Jakarta: Qof Penerbit, 2021), 138-139

phrases frequently repeated in many surahs is the word "Allah," which stands out in its pronunciation and has a specific meaning in the context of certain verses. The study of word repetition in the Quran is a topic with a deep background in Quranic studies and the science of interpretation. Repetition or *tikrar* in the Quran does not occur without a purpose, but rather as a means of conveying specific meanings and wisdom that are very important to internalize. Imam Jalaluddin as-Suyuti, in his book *Al-Itqan fi Ulum Al-Qur'an*, explains that the repetition of words in the Quran serves several functions, including: as *taqrir* (confirmation), as *ta'kid* (emphasis), and to demand more attention, as well as *ta'dzim* (to illustrate the greatness and importance of a matter).³

This phenomenon of repetition is not ordinary. The dominant repetition of the word "Allah" in Surah Al-Mujadilah has significant theological meaning and also demonstrates Allah's direct involvement in every aspect of His servants' lives. Starting with the story of a woman who complained to Allah SWT about her marital problems, this surah emphasizes that Allah SWT is the All-Hearing and All-Seeing, who is directly involved in all human life problems, both large and small.

The repetition of the word "Allah" in Surah Al-Mujadilah is interesting to classical commentators, one of whom is Ibn Jarir al-Tabari. He was a renowned expert in Tafsir, recognized for the sharpness of his analysis in understanding every word in the Quran. In his Tafsir, Ibn Jarir al-Tabari attempts to delve into the meaning of each repetition of the word "Allah" found in every verse of this Surah, and conveys that this repetition is a form of emphasis on Allah's role as the ultimate regulator in all matters. Ibn Jarir believes that the repetition of the word Allah in Surah Al-Mujadilah aims to strengthen monotheism and demonstrate the greatness of Allah SWT in every aspect of life, so that readers or listeners not only understand the content of the verses in terms of meaning but also feel the spiritual presence of Allah SWT in their daily lives.

Method

This research is a descriptive study using literature review, with an thematic (*maudhū'i*) interpretation methodology applied to the linguistic aspect,⁴ The aim of this research is to examine the theological and spiritual aspects of Surah Al-Mujadilah, so data was collected using source texts of interpretation for analysis, In presenting the methodological application of the scientific Quran, the fields of theology and spirituality must be interconnected and form universal cohesion. In

³ Mufham Amin and Akhmad Rusydi, "Rahasia Pengulangan Dalam Al-Qur'an," *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits* 2, no. 1 (2024): 1, <https://doi.org/10.35931/am.v2i1.3197>.

⁴ Salim Ashar, Dian Erwanto, *Metodologi Penelitian Tafsir al-Qur'an* (Yogyakarta: Bintang Semesta Media, 2023). 35.

Quranic studies, the development of the Quranic text into meaning is related to the norms of life formed and shared by at least two specific individuals or groups.⁵

Result and Discussion

A. The Word of God in the Quran: Theological and Spiritual Context

Theological and Spiritual Meaning in the Repetition of the Word Allah in Surah Al-Mujadilah: A Thematic Study from the Perspective of Ibn Jarir At-Tabari's Tafsir. Additionally, a clear theoretical approach also helps avoid potential misunderstandings in the interpretation of the research.

1. Islamic Theology and Spirituality in the Context of the Quran

a. Islamic Theology

Islamic theology, also known as Kalam, is a branch of knowledge that discusses the concept of God, God's attributes, and His relationship with the universe and humanity. The main focus in Kalam theology is Tawhid, which is the belief in the oneness of God as the creator and sustainer of all beings.⁶ In the context of this research, the repetition of the word Allah in Surah Al-Mujadilah is viewed as part of a divine linguistic strategy that emphasizes Allah's direct presence and involvement in human life, as reflected in the main theme of the surah.

b. Islamic Spirituality

Islamic spirituality or Sufism is a discipline that explores the inner dimension of a Muslim in drawing closer to God. According to Muhammad Amin Al-Kurdi, Sufism studies the good and bad aspects of the soul and methods for purifying the heart from reprehensible traits. In practice, Sufism emphasizes simplicity of life, consistent worship, and the effort to achieve God's pleasure.⁷ The repetition of the word Allah in Surah Al-Mujadilah can be studied as a form of spiritual strengthening, reminding humans of Allah's closeness in all aspects of their lives.

2. Repetition in the Quran: A Balaghah and Ulumul Quran Perspective

a. The Concept of Repetition in the Miraculousness of the Quran

Repetition (tikrar) is one form of i'jaz (linguistic miracle) in the Quran that serves both rhetorical and semantic purposes. In the science of rhetoric, repetition is not merely word repetition, but has a specific function in establishing a particular meaning. According to Al-Zarkasyi, repetition is defined as follows

⁵ Selamat Amir, Muhamad Alihanafiah Norasid, and Ahmad Bazli Ahmad Hilmi, "Scientific Studies of the Qur'an in the Contemporary Era: An Analysis of Concept, History, and Methodology," *Journal of Islamic Thought and Civilization* 13, no. 1 (May 26, 2023), <https://doi.org/10.32350/jitc.131.13>.

⁶ Dian Erwanto, *Buku Tiga Permata Agama Kajian Ushul Dan Furu Surat Al-Fatihah Edisi Terbaru* (Yogyakarta: Deepublish, 2020), https://books.google.co.id/books?hl=en&lr=&id=qPhZEQAQBAJ&oi=fnd&pg=PP1&dq=info:_mMvp7aDmMkJ:scholar.google.com&ots=y6fWqzFqvB&sig=RqZ7X-NdomMMezEa8gJWF4C6ofU&redir_esc=y#v=onepage&q&f=false.

⁷ Iain Bukittinggi, "Tasawuf Sebagai Solusi Dari Kosongnya Spiritualitas Pada Masyarakat Modern Akibat Perkembangan Teknologi Fitrawati," *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan TAJDID* 24, no. 2 (2021).

إِعَادَةُ اللَّفْظِ أَوْ مُرَادِفِهِ لِتَقْرِيرِ مَعْنَى خَشْيَةٍ تَنَاسِي الْأَوَّلِ لِطَوْلِ الْعَهْدِ بِهِ

Repeating the same or different words that have a close meaning, with the aim of avoiding forgetting the previously mentioned meaning due to distance or being too far away.

b. The Function of Repetition According to Imam As-Suyuti

In the book *Al-Itqan Fi Ulum Al-Qur'an*, Imam As-Suyuti explains that the main purpose of repeating words in the Quran is:⁸

1. Taqrir (Confirmation) which strengthens the concepts being conveyed.
2. Ta'kid (Emphasis and Increased Attention) which emphasizes the importance of the message being conveyed.
3. Tajdid (Renewal of Information) which revives memories of teachings previously mentioned.
4. Ta'dzim (Glorification and Majesty of Meaning) which shows the greatness and importance of a concept in Islamic teachings.

In this study, the concept of repetition is used as the main theoretical framework to understand the repetition of the word Allah in Surah Al-Mujadilah and how this repetition functions as a divine linguistic strategy that strengthens theological meaning and spirituality in the Quran.

B. Analisis of the Tafsir QS. al-Mujadilah

1. QS. Al-Mujadilah 1.

The core of at-Tabari's interpretation of Surah al-Mujādilah, verse 1, is the affirmation of Allah's all-hearing (يسمیع) and all-seeing (بصیر) nature, His complete knowledge of all things, including the complaints, whispers, and inner dialogs of His servants, even before they are expressed openly.⁹

The theological meaning contained within it is:

- a. Allah explicitly demonstrates His attribute of As-Samī', the All-Hearing.
Allah hears all conversations between Khawlah binti Ts'alah and the Prophet, even before the sound is clearly heard by others. According to the interpretation of Imam at-Tabari, this indicates that Allah hears all prayers, complaints, and whispers hidden in the hearts of His servants that are not heard by others. This is because the attribute of As-Samī' (The All-Hearing) of Allah encompasses everything, meaning it is not limited by space, time, or even the volume of sound. As understood in the book *Tuhfatul Murid*.¹⁰
- b. Imam At-Tabari explains that beside hearing, Allah also sees all the conditions of His creatures, including Khawlah's inner and outer states, as well as the injustices she suffered. This shows that God's attribute of being all-seeing

⁸ Amin and Rusydi, "Rahasia Pengulangan Dalam Al-Qur'an."

⁹ Muhammad ibnu Jarir at-Tabari, *Tafsir at-Thobari min Kitabih Jami' al-Bayan 'an Ta'wil ai al-Qur'an*, (Dar al-Hajr, 2001M), Vol 22, 446

¹⁰ Ibrahim bin Muhammad bin Ahmad al-Baijuri, *Tuhfatul Murid 'Ala Syarhi Jauhartut Tauhid*, (Bairut: Darul Kutub 'Alamiyah). 85

encompasses everything, both what is visible and what is hidden. Nothing escapes the sight and attention of God. As understood by the term "bashir" in the book Tuhfatul Murid¹¹

The spiritual meaning contained within it:

a. Complete Dependence on Allah (Tawakkal).

A servant must fully believe that every complaint, prayer, and need will reach Allah, even if it is not expressed verbally and is unknown to others. This will cultivate a strong spiritual attitude, namely surrendering all matters to Allah (tawakkul), which means complete dependence on Allah, not on fellow creatures.

b. Being Patient in Trials and Believing in Allah's Justice.

Just as Khawlah remained patient in the face of injustice from her husband and complained about her problems to Allah, so too should a servant not despair when facing trials. He must continue to pray, even in the most difficult circumstances, and instill in his heart the belief that Allah hears every complaint and will provide justice and help at the most opportune time.

2. QS. Al-Mujadilah 2.

This verse explains that Islam rejects considering zihar as a divorce. Allah also emphasizes that this statement is a wicked and false utterance, not a valid reason to dissolve the marriage. Zihar is not a divorce, but rather a verbal sin that must be atoned for by paying expiation if the husband wishes to retract his statement and return to his wife.¹²

The theological meaning contained within it is:

a. In this verse, Allah reveals His attribute of Al-'Afw (العَفْوُ), the Most Forgiving.

The proof is that even tho the statement of zihar is a wicked and false statement, Allah did not immediately punish the husband who made it. On the contrary, Allah gave them the opportunity to improve themselves thru expiation. This kind of thing shows that God's forgiving nature is very broad; He is not hasty in punishing His servants who make mistakes, but rather gives them ample opportunity to repent.

b. Additionally, this verse also depicts Allah's attribute of Al-Ghafoor (الْغَفُورُ), the Most Forgiving.

If a servant makes a mistake like zihar in this verse, as long as the servant is willing to repent and perform the sharia, which is to pay expiation to atone for their mistake, Allah will surely forgive them, because Allah possesses the attribute of Al-Ghafoor, meaning the Most Forgiving.

¹¹ Ibid.

¹² Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 456

The spiritual meaning contained within it:

- a. Never despair of God's mercy.

A servant should not feel despair even if they have made a major mistake, such as divorcing their wife. A servant must believe that Allah is the Most Forgiving and the Most Merciful. There is certainly a way to return to Him by performing sincere repentance (such as paying expiation in this context), because no matter how great a servant's sins are, Allah's forgiveness and mercy are still greater than them.

- b. Immediately Repent and Improve Yourself.

The opportunity Allah gives to those who make mistakes thru the obligation to pay expiation shows that repentance must be done sincerely and genuinely. Meaning, a servant is not enough to just regret in their heart, but they must also immediately realize their mistake, seek forgiveness from Allah, and take concrete action to correct their mistake, just as in this verse, which is by paying expiation.

3. QS. Al-Mujadilah 3.

In this third verse, Allah explains that a husband who pronounces zihar and then wishes to resume relations with his wife is obligated to first pay expiation before having intercourse with her.¹³

The theological meaning contained within it is:

- a. This verse describes that Allah, with His attribute of (الخبير), is the Most Wise.

It is Allah who establishes His laws with precision and perfection. There is not a single aspect of human life, even the most personal matters such as relationships within the household, that escapes His attention and supervision. Every word, action, and intention of humans is always within the scope of Allah's all-knowing knowledge.

The spiritual meaning contained within it:

- a. Increasing Awareness and Presence of Mind (Muraqabah)

This verse serves as a reminder that God's presence always accompanies every step, decision, and action of humanity. No deed or word is hidden from His observation. This awareness of God's presence cultivates the value of ihsan within a believer, which is to worship God as if you see Him, and if you cannot see Him, then know that He sees you.¹⁴

4. QS. Al-Mujadilah 4.

This verse confirms the continuation of the law regarding expiation for a husband who has performed zihār against his wife but later wishes to resume relations with her. This shows that Islam provides a gradual solution and still prioritizes justice and responsibility in the relationship between husband and wife. This provision also teaches that repentance and reconciliation must be

¹³ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 458

¹⁴ Iman an-Nawawi, *al-Arba'in an-Nawawiyah*, (Beirut: Dar al-Minhaj, 2009) 1.

accompanied by concrete actions that demonstrate the sincerity of faith and obedience to Allah.¹⁵

The theological meaning contained within it is:

- a. This verse clearly illustrates that Allah is Al-Hakim (الحكيم), the Most Wise, and also Al-'Adl (العدل), the Most Just.

In this verse, it is clear how God's justice is for His servants and that every command of His is always based on justice and concern for the real condition of humanity.

The spiritual meaning contained within it:

- a. Submitting and obeying the laws of God and His Messenger

A truly faithful servant will accept every decree of Allah with an open heart and without the slightest doubt. He will not refuse or seek excuses when Allah and His Messenger have decreed a command.

5. QS. Al-Mujadilah 5.

In this verse, Allah warns and threatens those who oppose Him and His Messenger with humiliation and a humiliating punishment, just as happened to previous nations.¹⁶

The theological meaning contained within it is:

- a. God's attribute as the One Who Humiliates الْمُذِلُّ (Al-Mudzill)

This is vividly depicted in this verse. Thru the word "kubitū" (كُتِبُوا), Allah shows how He humiliates those who oppose Him. With His absolute power, He can bring disgrace upon anyone who acts arrogantly and disbelieves, whether they are alive in this world or in the Hereafter.

The spiritual meaning contained within it

- a. Submitting and Obeying Allah and His Messenger by Making the Quran and Sunnah a Guide for Life

A believing servant should realize that salvation and the glory of life, both in this world and the hereafter, can only be achieved thru wholehearted obedience to Allah and His Messenger. Therefore, the spiritual attitude that should grow within a believer is to make the Quran and Sunnah the primary guidance in every aspect of their life.¹⁷

6. QS. Al-Mujadilah 6.

This verse confirms that every human deed will be resurrected and accounted for before Allah on the Day of Judgment.¹⁸

The theological meaning contained within it is:

- a. In this verse, Allah demonstrates His attribute as Ash-Shahīd (الشَّهِيدُ), the All-Witnessing.

¹⁵ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 462

¹⁶ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 466

¹⁷ Nawawi al-Bantani, *Marah Labid*, (Beirut: Dar al-Kutub al-Ilmiyah, 1417 H), Vol I. 61.

¹⁸ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 467

The closing verse provides a powerful image of God's closeness and presence in every aspect of human life. Not a single action, whether visible to humans or hidden in the heart, escapes His observation. Allah is present as a witness to every word, movement, and intention of mankind. His testimony is not limited to what the eyes can witness, but encompasses all dimensions of life, even the most hidden ones.

The spiritual meaning contained within it

- a. Instilling a sense of full awareness of God's supervision in every aspect of life (Murāqabah)

A profound reminder of the importance of self-awareness (muraqabah) in the life of a servant. This verse emphasizes that no action, word, or intention escapes Allah's reckoning, even if humans themselves forget it.

7. QS. Al-Mujadilah 7.

In this verse, Allah emphasizes that He is all-knowing, present everywhere, and aware of all speech, whether spoken openly or in secret.¹⁹

The theological meaning contained within it is:

- a. Allah is the All-Knowing (الْعَلِيمُ)

This verse explains that nothing is hidden from His knowledge, no matter how small or concealed it may be. Everything visible and invisible, including whispers, secrets, intentions hidden in the heart, and even conversations known only to a few, is all within the scope of God's knowledge. As stated by Ibrahim bin Muhammad bin Ahmad al-Baijuri in his book *Tuhfatul Murid 'Ala Syarhi Jauhartut Tauhid*: Allah knows everything eternally, without beginning or end, both in general and in detail. His knowledge encompasses everything, from general (kulliyāt) to specific and particular (juz'iyāt). Thus, no creature or event escapes God's perfect and eternal knowledge.

The spiritual meaning contained within it:

- a. Instilling a sense of Khauf (خَوْف) Fear of Allah

Fear of God (khauf) arises from a deep awareness that every human action, no matter how small, will not escape His record. Every whisper of the heart, hidden word, and even actions unseen by humans will be held accountable before God on the Day of Judgment. This awareness gives rise to a sincere sense of fear within a servant.

8. QS. Al-Mujadilah 8.

This 8th verse is a condemnation of the behavior of the hypocrites and Jews, who deliberately violated Allah's prohibitions and mocked Islamic teachings with hostility, contempt, and hypocrisy.²⁰

¹⁹ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 468

²⁰ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 469

The theological meaning contained within it is:

- a. God's attribute as Al-'Adl (الْعَدْلُ), meaning the Most Just

Allah does not allow injustice and deceit to pass without just retribution. This demonstrates Allah's justice in punishing the humiliation, enmity, and disobedience they commit, whether openly or secretly.

The spiritual meaning contained within it:

- a. Instilling a Fear of God's Justice (خَوْف)

This awareness of God's justice directly cultivates a sense of fear (خَوْف) within a servant. It is not fear that leads to despair, but fear that encourages the servant to be careful in speech, behavior, and intention, so as not to be unjust, hurt, or cheat others and religion. Imam Al-Ghazali said that fear of God is a praiseworthy attitude when that fear motivates someone to increase their righteous deeds and knowledge. However, if that fear does not increase knowledge and righteous deeds, then that fear is blameworthy: Know that fear (khauf) is praiseworthy. However, sometimes people think that when all fear is praiseworthy, then the quantity and strength of fear, which is naturally praiseworthy, becomes even more praiseworthy, but this is actually incorrect. Indeed, fear is a whip from Allah with which He drives His servants to continuously seek knowledge and act upon it, so that thru both they may attain closeness to Allah.²¹

9. QS. Al-Mujadilah 9.

This verse confirms that Allah forbids believers from engaging in secret conversations with evil intentions such as sin, hostility, and disobedience to the Messenger, and commands that secret conversations be conducted only in the context of goodness and piety.²²

The theological meaning contained within it is:

- a. At the end of this verse, Allah emphasizes His call with the words: **وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ** "And fear Allah, to whom you will be gathered." This expression is not just a closing statement, but a powerful reminder of the Day of Gathering, which is the Day of Judgment. On that day, all of humanity will be gathered before Allah to account for all their deeds.

The spiritual meaning contained within it:

- a. Strengthening Piety (التقوى) in Every Situation

Taqwa is not merely a feeling of fear toward Allah, but a spiritual commitment that encompasses complete obedience, carefulness in every step, and sincerity in carrying out Allah's commands and avoiding His prohibitions. It grows from a deep awareness that every deed will be accounted for, even the most hidden ones.

²¹ Abu Hamid bin muhammad Al-Ghazali, *Ihya' 'Ulum al-Din*, (Beirut: Darul Fikr, 2018 M/1439–1440 H), Vol IV, 162.

²² Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 473

10. QS. Al-Mujadilah 10.

In this verse, Allah warns that the devil's strategies often infiltrate thru secret conversations that disturb the hearts of believers. However, that will not cause any harm except by the permission of Allah. Therefore, believers must remain calm, not be easily influenced by provocation, and always trust in Allah when facing the deceptions of Satan.²³

The theological meaning contained within it is:

- a. No evil or harm can befall the believers except by the permission of Allah. This sentence is a clear demonstration of Allah's attribute of Al-Qadīr (الْقَدِيرُ), meaning He is All-Powerful over all things. He is the only Being who has full authority to allow or prevent an event from happening.

The spiritual meaning contained within it is:

- a. (التوكل على الله) Have Full Trust in Allah

Since no danger or misfortune can befall a believer without Allah's permission, it is fitting for every servant to entrust all their affairs to Him alone. The attitude of trust taught here is not a form of passive resignation without effort, but rather a combination of maximum striving and complete surrender to Allah's will. Thus, a believer will experience inner peace and a strong soul, especially when facing various difficulties and the deceptions of enemies.

11. QS. Al-Mujadilah 11.

In this verse, Allah teaches the importance of polite and respectful social behavior, as well as the virtue of faith and knowledge, which leads a person to a noble position in the sight of Allah.²⁴

The theological meaning contained within it is:

- a. This verse concludes with a firm statement: "وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ" "And Allah is well-acquainted with what you do." This conclusion is not merely a general affirmation, but a profound warning indicating that Allah, with His attribute as Al-Khabīr (الْخَبِيرُ), the All-Aware, knows in detail all the actions of His servants.

The spiritual meaning contained within it is:

- a. Striving for Sincerity in Every Action

In this context, sincerity emerges as a key spiritual value that every servant must maintain. Sincerity means doing everything solely for the sake of Allah, not because you want to be praised, seen, or gain a good image in the eyes of people. Only with sincerity will a believer's deeds be accepted and valued by Allah. Conversely, deeds accompanied by intentions tainted by hypocrisy will be in vain. Everything will be examined in depth by Allah, the All-Knowing, who knows all secrets.

²³ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 474

²⁴ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 576

12. QS. Al-Mujadilah 12.

This verse instills the values of courtesy, sacrifice, and sincerity in interacting with the Prophet. Allah encourages believers to purify their hearts from greed, maintain proper etiquette in their relationships with their spiritual leaders, and realize that every good deed must be based on sincere intention and accompanied by social sensitivity.²⁵

The theological meaning contained within it is:

- a. This verse concludes with the affirmation that Allah is the Most Forgiving and the Most Merciful. He offers forgiveness and bestows mercy. This shows that Allah sees the intention and sincerity of a servant's heart more than just the outward form of their deeds. The attribute of Al-Ghafoor (الْغَفُورُ) is reflected in His forgiveness toward those who are sincere but limited. Meanwhile, the attribute of Ar-Raheem (الرَّحِيمُ) is depicted in the gentleness of His laws, which do not burden beyond one's capacity. Sharia in Islam is not meant to burden, but rather to build and purify the soul in a way full of mercy and compassion.

The spiritual meaning contained within it:

- a. Strive to be sincere and wholehearted in your intentions.

A servant who sincerely intended to show good manners to the Prophet thru charity, but was financially unable, still received a noble position in the sight of Allah because of their sincerity. Allah does not look at a person's material capabilities, but rather assesses the content of their heart, their will, and the intention behind every deed.

13. QS. Al-Mujadilah 13.

In this verse, Allah grants relief from the Sharia to His servants who are unable, and in return, commands them to perform the main acts of worship with sincerity and obedience.²⁶

The theological meaning contained within it is:

- a. In this verse, Allah gives His servants the opportunity to improve themselves and return to Him. This is clear evidence that Allah's mercy and acceptance of repentance always precede His punishment. His attribute as At-Tawwāb (The Acceptor of Repentance) is clearly reflected in His gentleness and vastness of forgiveness toward those who sincerely desire to obey, even if they are not yet able to do so perfectly. Furthermore, here the attribute of Al-Khabīr (الْخَبِيرُ) (The All-Aware) is evident, indicating that Allah knows every intention, attitude, and deed of mankind completely. No action, word, or intention is hidden from His observation.

The spiritual meaning contained within it:

- a. Repent and be aware of one's own weaknesses

In this verse, Allah conveys a message that is not merely a statement, but a reflection of His deep compassion. Allah does not immediately punish when a

²⁵ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 481

²⁶ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 486

command is not followed, but rather opens the door to repentance and gives space for His servants to improve themselves. the spiritual essence affirmed by this verse: that repentance born from a sincere heart is the path to return to Him

14. QS. Al-Mujadilah 14.

This verse confirms that hypocrisy and double loyalty are forms of betrayal against Allah, the Messenger, and the Muslim community. Allah strongly condemns those who conceal disbelief behind claims of faith, form relationships with the enemies of religion, and use false oaths to deceive. This verse also serves as a warning that true faith must be proven by honest faithfulness and righteous actions, not just by outward words or symbols.²⁷

The theological meaning contained within it is:

- a. This verse illustrates that Allah has perfect knowledge of what is hidden in the hearts of humans, including deceit and hypocrisy. Allah, the All-Knowing (Al-'Alim), is not deceived by their hypocrisy. He knew for certain that their oaths were nothing but lies they had consciously made. This is proof that God's knowledge encompasses everything hidden, even the deepest intentions and whispers of the heart. Furthermore, this verse also reflects the wisdom of Allah Al-Hakim (the Wise) in regulating the social and political life of the Muslim community. Allah sets a clear boundary between faith and hypocrisy, between loyalty and betrayal, as a means of safeguarding the integrity of the community.

The spiritual meaning contained within it:

- a. Honest in Faith

A believer is required to live with complete honesty, especially in matters of faith. Faith is not just a spoken word, but a belief that permeates the heart and is reflected in the consistency of daily actions. Maintaining the purity of intention is a form of worship that is extremely noble. Staying away from hypocrisy and pretense is how a believer maintains their inner honor, making sincerity the foundation of all their actions and loyalty to Allah and His Messenger.

15. QS. Al-Mujadilah 15.

This verse confirms that Allah has prepared a very severe punishment for the hypocrites as a recompense for their actions full of lies and betrayal. They not only deceive people, but consciously try to deceive Allah and His Messenger. Although they appear to be part of the believers, they are actually destroying loyalty and trust from within.²⁸

The theological meaning contained within it is:

- a. This verse describes that Allah does not let evil, especially hypocrisy, go unpunished. This reflects His nature (Al-'Adl), the Most Just, where every deed will receive its due reward. When it is mentioned that **أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا** "Allah has prepared for them a severe punishment," this is not merely a threat,

²⁷ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 487

²⁸ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 489

but a firm statement that deliberate and destructive evil deeds will be met with divine justice. Allah's justice never fails; He punishes not out of mere wrath, but because the evil truly deserves to be requited.

The spiritual meaning contained within it:

a. خشية (Fear of God's Justice)

This verse very clearly reveals that Allah has decreed a very severe punishment for the hypocrites. In this context, the most appropriate spiritual attitude for a servant is a deep fear of God's justice. This is not merely a fear of punishment, but an awareness that every action, no matter how small, will be accounted for and rewarded according to its nature. By realizing this, a believer will be more careful in maintaining honesty, intention, and loyalty to Allah, avoiding all forms of hypocrisy that could damage the integrity of faith.²⁹

16. QS. Al-Mujadilah 16.

This verse confirms that hypocrites will receive a very severe punishment from Allah, namely being cast into the bottom of hell, the deepest and most humiliating place in the Hereafter. This is a very severe form of punishment, showing how great the evil of their actions was.³⁰

The theological meaning contained within it is:

- a. In this verse, Allah demonstrates His perfect justice. The hypocrites who deceive by taking false oaths as a shield and hinder people from the path of Allah will be punished with a humiliating torment. This proves that every crime will receive just retribution, because Allah is Al-'Adl (العدل), the Most Just.

The spiritual meaning contained within it:

a. Fear of Committing the Smallest Sin

The awareness that Allah will reward every deed, no matter how small, also cultivates a sense of fear and vigilance within a servant. And by knowing Allah's attribute of Al-'Adl (Justice). He no longer takes small sins lightly, believing that all actions, even those as small as a speck of dust, will not escape God's reckoning. With this understanding, a servant will constantly engage in self-reflection and be careful in their words, thoughts, and actions, so as not to slip into deeds that could incur His wrath.

17. QS. Al-Mujadilah 17.

In this verse, Allah explains that wealth and offspring will not benefit the hypocrites at all on the Day of Judgment. They will certainly be inhabitants of Hell and will dwell there forever.³¹

²⁹Dian Erwanto, *Bagaimana Mengamalkan Al-Qur'an!* (Yogyakarta: CV Bintang Semesta Media, 2022), <https://books.google.co.id/books?id=tQiMEAAQBAJ&pg=PR3&lpg=PR3&dq=dian+erwanto&source=bl&ots=8MKESbvnhx&sig=ACfU3U3lV56A1z4-j-ddowLQjGkoFehOIQ&hl=id&sa=X&ved=2ahUKewiBrYv62Zb-AhWz-zgGHWbPATMQ6AF6BAGdEAl#v=onepage&q=dian%20erwanto&f=false>.

³⁰ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 489

³¹ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 490

The theological meaning contained within it is:

- a. This verse very clearly illustrates how Allah possesses absolute and unparalleled power. When Allah has decreed a law for someone, no one is able to prevent it or provide protection. This shows that Allah is Al-'Aziz (العزیز), the Almighty, and Allah's might is truly absolute; no other power can rival His great power.

The spiritual meaning contained within it:

- a. Striving to Distance Oneself from Dependence on the World and Prioritizing the Hereafter

This verse reminds us that wealth and children, which are often sources of pride and dependence cultivate a wise attitude toward the world. A servant must know that the world is not the ultimate goal, but merely a means to achieve a good life in the sight of Allah. Someone who truly understands this message will not be overly attached to the world's glitter, but will instead prioritize righteous deeds, self-improvement, and strive hard to prepare for their afterlife.

18. QS. Al-Mujadilah 18.

In this verse, Allah reveals the true nature of the hypocrites on the Day of Judgment, where they will continue to swear hypocritically and falsely before Allah, just as they swore to the believers in the world, imagining that their oaths would save them. However, Allah affirms that they are true liars.³²

The theological meaning contained within it is:

- a. In this verse, Allah reveals His attribute of Al-'Alīm (الْعَلِيم), the All-Knowing. The hypocrites swear before Allah, hoping to deceive Him as they deceived the believers in the world. However, they cannot deceive Allah, for His knowledge encompasses all that is apparent and hidden.

The spiritual meaning contained within it:

- a. Increasing Sincerity in Charity

Because Allah is All-Knowing of all the hidden intentions in the heart, a servant must ensure and strive fully that every deed is done solely for the sake of Allah, not to be seen by people, praised, or to gain worldly benefits.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

Indeed, actions are based on intentions, and every person will receive according to what they intended.

- b. Maintaining Honesty (صدق) and Avoiding Hypocrisy

This verse reveals the nature of hypocrites; they think they can deceive Allah just as they deceived the believers in the world. Therefore, a servant must cultivate a sense of spirituality in the form of honesty in faith, speech, and deeds, and avoid hypocritical traits such as lying, betrayal, and breaking promises.

³² Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 490

19. QS. Al-Mujadilah 19.

This verse warns that when someone neglects to remember Allah, they open the door for Satan to take control of them. When this happens, he is not only deceived, but has joined the ranks of those who are hostile to God and truth. These are the ones who are called the party of Satan, and they will suffer great loss in the Hereafter, namely the loss of salvation, blessings, and a place with Allah.³³

The theological meaning contained within it is:

- a. This verse clearly depicts Allah's attribute of being Al-Hakim (the Most Wise). With His perfect wisdom, Allah grants freedom to choose between following the path of true guidance, which is Allah's teachings, or falling into the deception of Satan. Allah, with His attribute of al-Hakim (the Wise), does not immediately allow humans to choose freely. Rather, Allah provides clear warning signs that a servant who follows the deception of Satan will fall into real loss.

The spiritual meaning contained within it:

- a. Being Responsible for a Choice

A servant must realize that every choice they make has consequences or accountability in the hereafter. Allah has already explained, warned, and determined which path is right and which is wrong. Therefore, a servant must choose the path of Allah with full awareness, not because they are following others or out of ignorance.

- b. Always Seeking Knowledge and Striving to Understand God's Guidance

Because Allah has provided guidance thru revelation, namely the Quran and Sunnah, the spiritual obligation of a servant is to study, understand, and practice that guidance so as not to fall into the deception of Satan.

20. QS. Al-Mujadilah 20.

The core meaning of the interpretation of Surah Al-Mujādilah, verse 20, is a stern warning to anyone who opposes Allah and His Messenger, whether by rejecting Allah's laws, denying the truth of revelation, or opposing the teachings of the Prophet Muhammad (peace be upon him). This opposition is not seen as a mere mistake, but rather a form of open hostility toward the truth that comes from Allah.³⁴

The theological meaning contained within it is:

- a. This verse clearly depicts Allah's attribute of being الْعَزِيز (the Almighty). This attribute indicates that Allah is the One who possesses absolute power and control; He is invincible and cannot be overcome by anyone. The proof is that Allah does not leave those who oppose His teachings unpunished. He is the Almighty, capable of humiliating anyone who opposes the truth of His Sharia.

³³ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 491

³⁴ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 492

The spiritual meaning contained within it:

a. Submitting and Obeying Allah and His Messenger Completely

As a servant, it is only right to instill the awareness that Allah possesses full and invincible power. By instilling this awareness, a servant can be encouraged not to oppose His commands (Sharia) in the slightest. They will strive to carry out the teachings of the Sharia with full obedience, humility, and respect for Allah's laws.

b. It must be balanced between fear (الخوف) and hope (الرجاء)

After knowing that Allah can humiliate anyone who opposes His teachings, a servant will always guard against and instill a sense of fear of the negative consequences of their disobedience. However, a servant must also instill hope for Allah's mercy and forgiveness. Because Allah also has other attributes, namely the attributes of the Most Gracious and the Most Merciful.

21. QS. Al-Mujadilah 21.

The core meaning of the interpretation of Surah Al-Mujādilah, verse 21, is the affirmation of the certainty of Allah's victory and the victory of His messengers over all their enemies and opponents. Allah has decreed in the Preserved Tablet (the Mother of the Book) that He and His messengers will certainly triumph, and this decree is absolute and cannot be changed by anyone.³⁵

The theological meaning contained within it is:

- a. In this verse, Allah reveals His attributes as Al-Qawiyy (الْقَوِي), the All-Strong, which emphasizes that Allah possesses perfect and unmatched strength. No one can rival His power in protecting, upholding, and defeating His enemies. Additionally, in this verse, Allah also reveals His attribute as Al-'Aziz (الْعَزِيز), the All-Mighty, meaning Allah has full authority over all His creations. Therefore, no creature can resist or hinder His will. With this attribute of Allah being the All-Mighty, Allah establishes truth and destroys anyone who opposes Him.

The spiritual meaning contained within it:

a. Consciously Instilling Fear (الخوف)

One of the spiritual attitudes that must grow within a servant is fear of Allah (al-khawf), accompanied by full awareness of His greatness. This fear is not merely a threat of punishment or torment that can befall anyone who opposes His law, but rather because of a wholehearted recognition that Allah is the Most Strong (al-Qawiyy) and the Most Mighty (al-'Aziz), who cannot be opposed by anyone.

22. QS. Al-Mujadilah 22

This verse teaches that true faith demands total loyalty to Allah and His Messenger, even if it means distancing oneself from the closest people who oppose religion. Only those who are firm in defending the truth and do not show affection toward those who oppose religion are among Allah's party, and they are

³⁵ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 492

the ones who will receive true blessings in the form of Paradise, guidance, and Allah's pleasure.³⁶

The theological meaning contained within it is:

- a. Allah reveals His attribute of Al-Hādī (الْهَادِي), the Guide, and strengthens His believing servants by granting them the light of guidance and clear proofs. This shows that Allah is the one who provides spiritual guidance and inner strength to His servants who are sincere in their worship. And only Allah can instill faith and keep the heart steadfast.
- b. Then Allah showed His attributes, which are Ar-Rahman, the Most Gracious, and Ar-Rahim, the Most Merciful. Allah shows His great mercy by rewarding His obedient and steadfast servants with eternal paradise.

The spiritual meaning contained within it:

- a. Being Grateful for Allah's Guidance and Mercy

The guidance provided by Allah and the reward of eternal paradise are a manifestation of His immense love for His obedient servants. Therefore, a servant should cultivate a deep sense of gratitude in every aspect of their life. Gratitude is not only expressed verbally thru praise and prayer, but must also be ingrained in the heart as a sense of humility and admiration for the greatness of God. Furthermore, true gratitude must be reflected in concrete actions, namely by continuously striving to increase good deeds as a form of devotion and gratitude for all the blessings and guidance He has bestowed.

- b. Full Hope (Al-Rajaa) in the Mercy of Allah.

Knowing that Allah possesses the attributes of الرَّحْمَن and الرَّحِيم, a servant must always hope for the vastness of Allah's mercy and not despair over sins or failures in life. This hope can continue to encourage a servant to keep improving themselves and repent sincerely.³⁷

CONCLUSION

This research examines the theological meaning and spirituality of the repetition of the word "Allah" in Surah Al-Mujadilah thru a thematic approach and from the perspective of Tafsir Ibnu Jarir At-Tabari. Surah Al-Mujadilah has its own uniqueness among other surahs in the Quran, namely the presence of the word "Allah" in every verse, 40 times in 22 verses. This phenomenon demonstrates an intensity and consistency in mentioning God that is not found in other letters, making it worthy of in-depth study. Based on the interpretation analysis of Ibn Jarir At-Tabari, the repetition of the word Allah in this surah carries a very strong theological meaning, namely as an affirmation of Allah's closeness and presence in human life, especially in the social and legal context that is the focus of this surah. Theologically, this reinforces the concept of monotheism and the belief in God's supervision over all human words,

³⁶ Ibnu Jarir at-Tabari, *Jami' al-Bayan*, Vol 22, 493

³⁷ Dian Erwanto, *Suroh al-Fatihah li Dirasah al-Aqidah wa as-Syariah* (Maktabah Zain, 2021).

deeds, and even intentions. From a spiritual perspective, repeating the word Allah forms a deep spiritual awareness for the reader. This fosters a sense of muraqabah (awareness of God's surveillance), taqwa (piety), and total submission to God's laws, whether in the family sphere (such as the issue of zihar), society, or political life (such as the influence of hypocrites and the prohibition of alliances with the enemies of Islam). Spirituality in this surah is closely intertwined with the drive to always bring God into every aspect of life.

References

- Abu Hamid bin muhammad Al-Ghazali, *Ihya' 'Ulum al-Din*, (Beirut: Darul Fikr, 2018 M/1439–1440 H), Vol IV, 162.
- Ahsin Sakho Muhammad, *Keistimewaan Al-Qur'an Memahami Sisi-Sisi Keutamaan Dan Kemukjizatan Kitab Suci*. (Jakarta: Qof Penerbit, 2021), 195-197.
- Amin, Mufham, and Akhmad Rusydi. "Rahasia Pengulangan Dalam Al-Qur'an." *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits* 2, no. 1 (2024): 1. <https://doi.org/10.35931/am.v2i1.3197>.
- Amir, Selamat, Muhamad Alihanafiah Norasid, and Ahmad Bazli Ahmad Hilmi. "Scientific Studies of the Qur'an in the Contemporary Era: An Analysis of Concept, History, and Methodology." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023). <https://doi.org/10.32350/jitc.131.13>.
- Dian Erwanto, Salim Ashar. *Metodologi Penelitian Tafsir al-Qur'an*. Bintang Semesta Media, 2023.
- Erwanto, Dian. *Bagaimana Mengamalkan Al-Qur'an!* Yogyakarta: CV Bintang Semesta Media, 2022. <https://books.google.co.id/books?id=tQiMEAAAQBAJ&pg=PR3&lpg=PR3&dq=dian+erwanto&source=bl&ots=8MKesbvnhx&sig=ACfU3U3IV56A1z4-j-ddowLQjGkoFehOIQ&hl=id&sa=X&ved=2ahUKEwiBrYv62Zb-AhWz-zgGHWbPATMQ6AF6BAGdEAI#v=onepage&q=dian%20erwanto&f=false>.
- Erwanto, Dian. *Buku Tiga Permata Agama Kajian Ushul Dan Furu Surat Al-Fatihah Edisi Terbaru*. Yogyakarta: Deepublish, 2020. https://books.google.co.id/books?hl=en&lr=&id=qPhZEEAAQBAJ&oi=fnd&pg=PP1&dq=info:_mMvp7aDmMkJ:scholar.google.com&ots=y6fWqzFqvB&sig=RqZ7X-NdomMMezEa89JWF4C6ofU&redir_esc=y#v=onepage&q&f=false.
- Erwanto, Dian. *Suroh al-Fatihah li Dirasah al-Aqidah wa as-Syariah*. Maktabah Zain, 2021. <https://books.google.co.id/books?id=8RxGEAAAQBAJ&printsec=frontcover&hl=id#v=onepage&q&f=false>.
- Iain Bukittinggi, "Tasawuf Sebagai Solusi Dari Kosongnya Spiritualitas Pada Masyarakat Modern Akibat Perkembangan Teknologi Fitrawati," *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan TAJDID* 24, no. 2 (2021).
- Ibrahim bin Muhammad bin Ahmad al-Baijuri, *Tuhfatul Murid 'Ala Syarhi Jauhartut Tauhid*, (Bairut: Darul Kutub 'Alamiyah).
- Iman an-Nawawi, *al-Arba'in an-Nawawiyah*, (Beirut: Dar al-Minhaj, 2009).
- Muhammad ibnu Jarir at-Tabari, *Tafsir at-Thobari min Kitabihi Jami' al-Bayan 'an Ta'wil ai al-Qur'an*, (Dar al-Hajr, 2001M), Vol 22

Nawawi al-Bantani, *Marah Labid*, (Beirut: Dar al-Kutub al-Ilmiyah, 1417 H).

Ulya Fikriyati, *Maqashid Al-Qur'an Memahami Tujuan-Tujuan Pokok Kitab Suci*, (Jakarta: Qof Penerbit, 2021), 138-139