

Dimensions of Qur'anic Exegesis in the Repetition of Surah Al-Qamar Verses 17, 22, 32, And 40: A Perspective from Ibn Kathir's Tafsir

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Abstract. The repetition of Qur'anic verses (*takrār al-ayat*) is one of the distinctive rhetorical features of the Qur'an, reflecting profound meanings, wisdom, and communicative purposes. One of the most significant examples appears in Surah Al-Qamar verses 17, 22, 32, and 40 through the repeated statement, "*Wa laqad yassarna al-Qur'ana li al-dhikri fa hal min muddakir*" ("Indeed, we have made the Qur'an easy for remembrance, so is there anyone who will take heed?"), which occurs four times within the same surah. This study aims to examine the meaning of *taisir*, analyze the function of the repeated *taisir* verse, and construct the dimensions of Qur'anic *taisir* from the perspective of Ibn Kathir's exegesis. This research employs a qualitative library research approach using the *tahlili* (analytical) method of Qur'anic exegesis combined with content analysis. Primary data were obtained from the Qur'an and *Tafsir al-Qur'an al-'Azim* by Ibn Kathir, while secondary data were collected from classical works on 'Ulūm al-Qur'an, Qur'anic commentaries, and relevant scholarly publications. Data collection was conducted through documentation studies, followed by verse identification, linguistic analysis, contextual interpretation, comparative examination of exegetical views, thematic classification, and inductive interpretation. The findings reveal that, according to Ibn Kathir, *taisir* extends beyond the ease of reciting and memorizing the Qur'an to include the ease of understanding, contemplating, and receiving divine guidance from its teachings. The repeated verse functions as theological affirmation, rhetorical reinforcement, a means of Qur'anic exhortation, thematic cohesion within the surah, and a reflective invitation for humanity to learn from the history of previous nations. Furthermore, this study formulates five dimensions of Qur'anic *taisir*: theological, linguistic, rhetorical, epistemological, and da'wah dimensions.

Keywords: *Taisir, Takrar, Surah Al-Qamar, Ibn Kathir's Tafsir, Qur'anic and Tafsir Studies.*

A. INTRODUCTION

The Qur'an serves as the primary guidance for Muslims, encompassing not only principles of faith (*aqidah*), Islamic law (*sharia*), and morality (*akhlak*), but also presenting its messages with ease (*taisir*) so that they can be understood by people from diverse backgrounds. The concept of the Qur'an's accessibility remains a relevant issue amid the growing challenges of Islamic literacy, the declining interest in *tadabbur* (reflective contemplation of the Qur'an), and the widespread assumption that understanding the Qur'an is a difficult endeavor reserved only for scholars or certain groups. In fact, the Qur'an itself emphasizes the principle of ease through the repeated declaration in Surah Al-Qamar verses 17, 22, 32, and 40, which states that the Qur'an has been made easy for people to remember and take lessons from. The repetition of these verses reflects not only a rhetorical emphasis but also an educational message containing theological, pedagogical, and da'wah dimensions (Manna' al-Qaththan, 2019, p. 287).

Within the discipline of Qur'anic exegesis (*tafsir*), the repetition of verses is not regarded as a meaningless literary device. Rather, it functions to reinforce essential messages, instill fundamental values, and direct readers' attention to significant teachings (Az-Zarkasyi, 2018, p. 181). Consequently, the interpretations of Qur'anic exegetes are essential for

uncovering the wisdom behind such repetition, particularly from the perspective of Ibn Kathir, whose *tafsīr bi al-ma'thūr* methodology is grounded in the Qur'an, the Prophetic traditions (*hadith*), and the narrations of the Companions and the Successors (Ibn Kathir, 2004). A comprehensive understanding of the dimension of *taisīr* embodied in the repeated verses of Surah Al-Qamar is expected to enrich the body of Qur'anic exegesis while strengthening the conviction that the Qur'an is a divine scripture that can be learned, understood, and practiced by every Muslim according to his or her intellectual capacity (Quraish Shihab, 2019).

The rapid development of digital technology has significantly transformed the way people access religious knowledge, including Qur'anic learning. According to data from the Katadata Insight Center, Indonesia's Digital Literacy Index is categorized as moderate, with a score of 3.49 on a five-point scale. This finding indicates that although the public's ability to access digital information has improved, it has not been fully accompanied by the capacity to comprehend, critically evaluate, and meaningfully utilize such information. Consequently, examining the concept of *taisīr* (ease) in the Qur'an has become increasingly relevant for strengthening Islamic literacy based on deep understanding rather than merely the ability to read the sacred text. Reinforcing the dimension of *taisīr* is expected to encourage Muslims to engage more readily in *tadabbur* of the Qur'an in accordance with its intended messages.

Although studies on Surah Al-Qamar have been widely conducted, most of them primarily focus on the historical context of the revelation (*asbab al-nuzul*), the narratives of previous nations, and the moral lessons contained in the chapter. Meanwhile, studies that specifically examine the dimension of *taisīr* (facilitation or ease) through the repeated verses 17, 22, 32, and 40 remain relatively limited. Some previous studies merely explain repetition (*takrar*) as one of the rhetorical features of the Qur'an without exploring its relationship with the concept of *taisīr*, which constitutes the central message of these verses (Manna' al-Qaththan, 2019). Furthermore, research employing the perspective of Tafsir Ibn Kathir generally emphasizes textual interpretation and transmitted narrations (*riwayah*), while paying insufficient attention to the pedagogical, theological, and da'wah dimensions embodied in the repetition of these verses in a comprehensive manner (Ibn Kathir, 2004, p. 506).

This academic gap indicates the need for a study that integrates the analysis of Qur'anic repetition with the concept of *taisīr* based on Tafsir Ibn Kathir, thereby providing a more comprehensive understanding of the function of repeated verses as a means of reinforcing divine messages, serving as a pedagogical instrument of the Qur'an, and facilitating believers in understanding and implementing Allah's guidance. A review of previous studies reveals that research on Surah Al-Qamar has predominantly concentrated on the narratives of former communities, the consequences faced by those who rejected the prophets, and the linguistic characteristics of its verses. In contrast, studies specifically addressing the repetition of the *taisīr* verses in Surah Al-Qamar (verses 17, 22, 32, and 40) remain scarce, particularly those adopting Tafsir Ibn Kathir as the primary analytical framework. Moreover, most existing studies have not examined the repeated verses from an integrated perspective encompassing their theological, pedagogical, rhetorical, and epistemological dimensions (Az-Zarkasyi, 2018; Manna' al-Qaththan, 2019).

The novelty of this study lies in its attempt to construct the concept of the Qur'anic dimension of *taisīr* through an analysis of the four repeated verses in Surah Al-Qamar from the perspective of Tafsir Ibn Kathir. Rather than merely providing a textual interpretation of the verses, this study seeks to uncover the function of repetition as a divine rhetorical strategy designed to facilitate understanding, strengthen the internalization of Qur'anic messages, and establish a more effective paradigm for Qur'anic learning. Accordingly, this research is

expected to make a conceptual contribution to the development of thematic Qur'anic exegesis and contemporary Qur'anic education.

This study aims to comprehensively analyze the dimension of *taisīr* embodied in the repeated verses of Surah Al-Qamar (17, 22, 32, and 40) based on the perspective of Tafsir Ibn Kathir. Specifically, it seeks to examine the meanings, functions, and wisdom underlying the repetition of these verses as a Qur'anic rhetorical strategy for reinforcing the message of faith, facilitating comprehension, and encouraging humanity to reflect upon and benefit from divine revelation. In addition, this research aims to formulate the theological, pedagogical, and da'wah dimensions of the concept of *taisīr*, thereby contributing to the theoretical development of Qur'anic exegesis studies and providing a conceptual foundation for strengthening Qur'anic learning that is more effective, contextual, and relevant to the needs of contemporary Muslim society.

B. LITERATURE REVIEW

1. The Concept of Taisīr in the Qur'an

The concept of *taisīr* in the Qur'an is derived from the Arabic root *yassara–yuyassiru–taisīran* (تَيْسَّرُ-يُيَسِّرُ-يَسَّرَ), which etymologically means "to make easy," "to facilitate," or "to enable something to be accomplished without excessive hardship." In Qur'anic terminology, *taisīr* refers to the principle that Allah Almighty intends ease for humankind in receiving, understanding, and practicing His guidance rather than imposing hardship or difficulty upon them. This principle is explicitly affirmed in the verse: "Allah intends for you ease and does not intend for you hardship" (Qur'an 2:185), which serves as the foundation for the understanding that Islamic law is established upon the principle of facilitation in accordance with human capability (Quraish Shihab, 2019, p. 468). Within the Qur'anic context, the concept of *taisīr* extends beyond the ease of legal obligations to include the ease of reciting, memorizing, comprehending, and reflecting upon the divine revelation. This is clearly emphasized in Surah Al-Qamar (54:17, 22, 32, and 40) through the repeated statement: "And We have certainly made the Qur'an easy for remembrance, so is there anyone who will remember?" This repetition underscores that the Qur'an has been made accessible as a source of guidance and admonition for all humanity (Ibn Kathīr, 2004).

According to Mannā' al-Qaṭṭān, the concept of *taisīr* represents one of the miraculous characteristics of the Qur'an, enabling every individual to attain divine guidance according to his or her intellectual and spiritual capacity without diminishing the depth and richness of its meanings (al-Qaṭṭān, 2019). Similarly, Wahbah al-Zuhaylī explains that *taisīr* is a manifestation of Allah's mercy toward His servants, demonstrated through the revelation of the Qur'an in a clear language, with an eloquent structure and meanings that can be understood by those who sincerely strive to study it (al-Zuhaylī, 2016). Consequently, the concept of *taisīr* constitutes one of the fundamental characteristics of the Qur'an, affirming that divine guidance was revealed to facilitate human beings in attaining true guidance rather than burdening them with unnecessary hardship.

2. Repetition (*Takrār*) in the Qur'an

The theory of *takrār* (repetition) in the Qur'an is one of the significant areas of study within *'Ulūm al-Qur'ān*, examining the repetition of words, phrases, verses, and narratives as an integral element of the Qur'an's rhetorical beauty (*balaghah*) and miraculous nature. Etymologically, *takrār* is derived from the Arabic verb *karrara–yukarriru–takrīran* (كَرَّرَ-يُكَرِّرُ-تَكَرَّرًا), which means "to repeat" or "to reiterate." In the terminology of Qur'anic studies, *takrār* refers to intentional repetition employed to reinforce meaning, emphasize key messages, attract the reader's attention, and facilitate the internalization of the values

conveyed in divine revelation (Az-Zarkasyi, 2018). Qur'anic scholars therefore agree that repetition in the Qur'an does not represent linguistic redundancy; rather, it serves profound rhetorical, educational, and spiritual purposes.

According to Az-Zarkasyi in *Al-Burhān fī 'Ulūm al-Qur'ān*, every repeated verse in the Qur'an carries a specific purpose determined by its contextual setting. Repetition may function as affirmation (*ta'kīd*), reminder (*tadzkir*), clarification of meaning, or emphasis on essential messages so that they are more easily understood and remembered by readers (Az-Zarkasyi, 2018). In this regard, repetition constitutes one of the Qur'an's communication strategies, strengthening its psychological and spiritual influence upon humanity. This perspective is reinforced by As-Suyuthi, who considers *takrār* to be one of the manifestations of the Qur'an's linguistic miracle (*i'jāz al-Qur'ān*). He argues that repetition does not result from a limitation of vocabulary but rather serves as a deliberate method of communication that corresponds to the human tendency to forget and the need for reinforcement through repetition. Consequently, every repeated expression in the Qur'an contains a particular wisdom, reflected in differences of context, sentence structure, and communicative purpose (As-Suyuthi, 2017).

Manna' al-Qaththan further explains that *takrār* represents one of the distinctive characteristics of the Qur'anic style (*uslūb*), demonstrating the perfection of its linguistic expression. Repetition not only enhances the eloquence of the Qur'anic discourse but also strengthens the establishment of faith (*aqīdah*), cultivates moral consciousness, and facilitates Muslims' understanding of the divine message. From an educational perspective, repetition functions as an effective pedagogical method for reinforcing memory and deepening comprehension of Qur'anic teachings (Manna' al-Qaththan, 2019). In Surah Al-Qamar, the repeated statement, "Wa laqad yassarnā al-Qur'āna liẓ-ẓikr fa hal min muddakir" ("And We have certainly made the Qur'an easy for remembrance, so is there anyone who will take heed?"), appearing in verses 17, 22, 32, and 40, serves as a clear example of the application of the theory of *takrār*. This repetition follows the account of each community that rejected Allah's messengers, emphasizing that the Qur'an has been made accessible as a source of guidance for all who are willing to reflect upon its lessons. According to *Tafsīr Ibn Kathīr*, the repeated verse illustrates the vastness of Allah's mercy, granting every individual the opportunity to understand, remember, and practice the teachings of the Qur'an regardless of their background (Ibn Kathīr, 2004). Thus, the theory of *takrār* not only explains the rhetorical dimension of the Qur'an's language but also reveals its theological, pedagogical, and da'wah functions, which constitute the essence of the repeated verses on *taisīr* (divine facilitation) in Surah Al-Qamar.

3. Ibn Kathir's Tafsir as an Interpretive Approach

Ibn Kathir's *Tafsīr* is one of the most authoritative classical works of Qur'anic exegesis in the Islamic scholarly tradition and remains a primary reference in Qur'anic studies. The work, entitled *Tafsīr al-Qur'ān al-'Aẓīm*, was written by Imam Ismail ibn Umar ibn Kathīr al-Dimashqī (701–774 AH/1301–1373 CE), a distinguished scholar in the fields of Qur'anic exegesis, hadith, jurisprudence, and Islamic history. As a student of Ibn Taymiyyah, Ibn Kathīr was profoundly influenced by his teacher's emphasis on the Qur'an and authentic hadith as the primary sources of interpretation. Consequently, his exegetical methodology is classified as *tafsīr bi al-ma'thūr* (transmitted exegesis), which interprets Qur'anic verses based on the Qur'an itself, the traditions of the Prophet Muhammad (peace be upon him), the statements of the Companions, and the explanations of the Tābi'ūn who possessed recognized authority in understanding the divine revelation (Adh-Dhahabi, 2016).

From a methodological perspective, the *tafsīr bi al-ma'thūr* approach places the Qur'an at the forefront in explaining its own verses (*tafsīr al-Qur'ān bi al-Qur'ān*). When a verse cannot be sufficiently clarified through the Qur'an alone, Ibn Kathir refers to authentic Prophetic traditions (*hadith*) as the second principal source of interpretation. He then incorporates the opinions of the Companions, who directly witnessed the revelation and understood its historical context, followed by reliable narrations from the Tābi'ūn. This exegetical framework demonstrates the strong scholarly foundation of Ibn Kathir's *Tafsir*, as it prioritizes authentic transmitted reports before employing rational analysis (Ibn Kathir, 2004). According to Manna' al-Qaththan, *Tafsir Ibn Kathir* represents one of the finest examples of *tafsīr bi al-ma'thūr* because it successfully integrates Qur'anic interpretation with authentic *hadith* while critically evaluating and filtering weak narrations. These qualities have established Ibn Kathir's work as one of the most widely consulted exegetical references in both academic scholarship and Islamic education (Manna' al-Qaththan, 2019). Likewise, Muhammad Husain Adh-Dhahabi argues that the distinctive strength of *Tafsir Ibn Kathir* lies in its meticulous examination of chains of transmission (*isnād*), its ability to reconcile differing opinions among the early Muslim scholars (*salaḥ*), and its systematic yet accessible presentation of Qur'anic interpretation without compromising the depth of meaning (Adh-Dhahabi, 2016).

In the present study, *Tafsir Ibn Kathir* is selected as the primary interpretive framework because of its strong relevance to the research object, namely the repeated *taisīr* verses in Surah al-Qamar (54):17, 22, 32, and 40. Ibn Kathir interprets the repetition of these verses as an affirmation of Allah's mercy in making the Qur'an easy to recite, memorize, understand, and apply as a source of guidance for all humankind. According to him, this repetition is not merely a rhetorical device but a divine strategy intended to reinforce human awareness and encourage continuous reflection upon the fate of previous nations who rejected their messengers (Ibn Kathir, 2004). Therefore, employing *Tafsir Ibn Kathir* as the principal interpretive approach in this study not only provides a robust textual foundation but also facilitates a more comprehensive analysis of the theological, pedagogical, and da'wah dimensions embedded within the Qur'anic concept of *taisīr*.

4. Analysis of Surah Al-Qamar Verses 17, 22, 32, and 40

Surah Al-Qamar is the 54th chapter of the Qur'an. It is classified as a Makkiyah surah and consists of 55 verses. The surah contains warnings directed to the polytheists through the narratives of earlier nations that denied their messengers, including the people of Prophet Noah, 'Ad, Thamud, and the people of Prophet Lot. Amid these narratives, Allah repeatedly declares the following statement four times: "And We have certainly made the Qur'an easy for remembrance, so is there anyone who will take heed?" (*Wa laqad yassarnā al-Qur'āna li al-dhikri fa hal min muddakir*). This statement appears in verses 17, 22, 32, and 40, indicating that it serves as the central theme of Surah Al-Qamar (Ibn Kathir, 2004).

From a linguistic perspective, the word "yassarnā" is derived from the root *yassara*, which means "to make easy," "to facilitate," or "to simplify." Meanwhile, the phrase "li al-dhikr" carries a broad meaning, referring to remembering Allah, taking lessons, understanding divine revelation, and adopting the Qur'an as a guide for life. The expression "fa hal min muddakir" is a rhetorical question intended to awaken human consciousness and encourage people to sincerely accept the guidance of the Qur'an. According to Wahbah al-Zuhaili, this expression indicates that the ease granted to the Qur'an encompasses not only its recitation but also the accessibility of its meanings for anyone who sincerely seeks to learn and contemplate its message (al-Zuhaili, 2016).

From the perspective of Tafsir Ibn Kathir, the repetition of this verse functions as a form of emphasis (*ta'kid*) on the vastness of Allah's mercy toward humankind. Ibn Kathir explains that Allah has made the Qur'an easy to recite, memorize, understand, and apply as a source of guidance. Consequently, humanity has no justification for turning away from His guidance. The rhetorical question "fa hal min muddakir" serves as a universal invitation for every individual to draw lessons (*'ibrah*) from the stories of previous nations so that they do not repeat the same mistakes (Ibn Kathir, 2004). The repetition of this verse at four different points in the surah also demonstrates the close relationship between the accounts of the punishment of former nations and the Qur'an's role as a means of warning. After describing the destruction of a community due to its rejection of the messengers, Allah reiterates that the Qur'an has been made easy so that people may learn from those historical events. According to al-Zarkashi, this pattern of repetition (*takrār*) is one of the rhetorical features of the Qur'an that reinforces its principal message while connecting each narrative into a coherent thematic unity (al-Zarkashi, 2018).

Beyond its rhetorical dimension, the repetition of this verse also reflects a significant educational (pedagogical) aspect. In Islamic educational theory, repetition is regarded as an effective teaching method for strengthening memory, deepening understanding, and instilling religious values in a continuous manner. The Qur'an's employment of this method demonstrates that divine revelation is intended not only to convey information but also to shape human character and spiritual awareness through the reinforcement of essential messages (Manna' al-Qattan, 2019). Accordingly, the analysis of Surah Al-Qamar verses 17, 22, 32, and 40 shows that the repetition of the *taisir* verse is far more than a stylistic or textual repetition. Rather, it represents a divine strategy integrating theological, linguistic, rhetorical, pedagogical, and da'wah dimensions. The perspective of Tafsir Ibn Kathir highlights that the ease of the Qur'an is a manifestation of Allah's mercy, intended to enable people to comprehend His guidance, learn from the history of previous nations, and implement Qur'anic values in their daily lives. Thus, the repeated *taisir* verse stands as one of the manifestations of the Qur'an's miraculous nature, reinforcing the effectiveness of its message for all humanity.

C. METHOD

This study employs a qualitative approach using a library research design. Library research was selected because all data analyzed are derived from scientific literature relevant to the object of the study, namely the repetition of the *taisir* verses in Surah Al-Qamar, verses 17, 22, 32, and 40. According to Sugiyono (2023), qualitative research aims to gain an in-depth understanding of the meaning of a phenomenon through the analysis of various data sources, while library research focuses on the examination of documents, classical Islamic texts, scholarly articles, and other academic works related to the research topic. This study adopts a Qur'anic exegesis (*tafsiriyyah*) approach by applying the *tafsir tahlili* (analytical exegesis) method. The *tafsir tahlili* method systematically interprets Qur'anic verses according to the order of the Muṣḥaf by examining linguistic aspects, the relationship between verses (*munāsabah*), semantic content, occasions of revelation (*asbāb al-nuzūl*) when available, and the interpretations of prominent exegetes concerning the verses under investigation (Manna' al-Qaththan, 2019). In this study, the *tafsir tahlili* method is employed to analyze comprehensively the repeated verses in Surah Al-Qamar (17, 22, 32, and 40) in order to identify the dimensions of *taisir* as interpreted in Ibn Kathir's *Tafsir*.

The material object of this study consists of Surah Al-Qamar, verses 17, 22, 32, and 40, which contain the repeated expression, "Wa laqad yassarnā al-Qur'āna li al-dhikri fa-hal min muddakir" (Indeed, we have made the Qur'an easy for remembrance, so is there anyone

who will take heed?). The formal object of the research is the analysis of the dimensions of *taisīr* in the Qur'an based on Ibn Kathīr's interpretation, with particular attention to theological, linguistic, rhetorical, pedagogical, and da'wah perspectives. The research data consist of both primary and secondary sources. The primary data include the Holy Qur'an and *Tafsīr al-Qur'ān al-'Azīm* by Imam Ibn Kathīr as the principal exegetical reference. The secondary data are drawn from classical works on '*Ulūm al-Qur'ān*', including *Mabāḥith fī 'Ulūm al-Qur'ān* by Manna' al-Qaththan, *Al-Burhān fī 'Ulūm al-Qur'ān* by Al-Zarkashī, *Al-Itqān fī 'Ulūm al-Qur'ān* by Al-Suyūṭī, *At-Tafsīr wa al-Mufasssirūn* by Muḥammad Ḥusain al-Dhahabī, *Tafsīr Al-Mishbah* by M. Quraish Shihab, *At-Tafsīr al-Munīr* by Wahbah al-Zuhaylī, as well as national and international scholarly journal articles discussing the concepts of *taisīr*, *takrār* (repetition), and Qur'anic exegesis methodology.

Data were collected through a documentation study by identifying, reading, inventorying, classifying, and recording information related to the research object from various library sources. All collected data were subsequently selected based on their relevance, credibility, and alignment with the research focus to ensure that the resulting data were valid and representative (Zed, 2018). Data analysis employed content analysis integrated with the tahlili (analytical) method of Qur'anic interpretation. The analytical procedures consisted of: (1) identifying the Qur'anic verses that constituted the object of the study; (2) analyzing the linguistic structure and contextual background of each verse; (3) examining Ibn Kathir's interpretation of every verse; (4) comparing Ibn Kathir's explanations with the interpretations of other exegetes as supporting data; (5) classifying the identified dimensions of *taisīr* into theological, pedagogical, rhetorical, linguistic, and da'wah aspects; and (6) drawing inductive conclusions based on the interpretation of the overall findings. This analytical approach enabled the researcher to obtain a comprehensive understanding of the meaning of the repeated *taisīr* verses and their contribution to the advancement of Qur'anic exegesis studies (Krippendorff, 2019).

To ensure the trustworthiness of the data, this study applied source triangulation by comparing Ibn Kathir's interpretations with other classical tafsir works and literature on '*Ulūm al-Qur'ān*'. This procedure strengthened the academic validity of the interpretations produced. Furthermore, a critical analysis of the literature was conducted by considering the authors' scholarly authority, the contextual appropriateness of the interpretations, and the consistency of their academic arguments. Through these procedures, the study is expected to provide an in-depth understanding of the dimensions of *taisīr* reflected in the repetition of Qur'an Surah Al-Qamar verses 17, 22, 32, and 40 from the perspective of Tafsir Ibn Kathir, while also contributing to the development of thematic Qur'anic exegesis and Qur'anic education studies.

D. RESULTS AND DISCUSSION

The findings of this study were obtained through an analysis of the repeated statement of Allah SWT in Surah Al-Qamar verses 17, 22, 32, and 40 using the *tafsīr bi al-ma'thūr* approach based on the perspective of Tafsir Ibn Kathir. The analysis examined the linguistic aspects, the contextual background of the verses, their *munāsabah* (textual coherence), and Ibn Kathir's interpretation, which was further enriched by the perspectives of scholars of '*Ulūm al-Qur'ān*' to achieve a comprehensive understanding of the concept of *taisīr* (divine facilitation or ease) in the Qur'an. The findings indicate that the repetition of the *taisīr* verse conveys not only the linguistic meaning of the Qur'an's accessibility and ease but also represents a divine rhetorical strategy to emphasize the message of revelation, reinforce its function as a warning, and demonstrate the vastness of Allah's mercy toward humanity.

Based on these findings, the discussion is organized into three main focuses. First, it examines the meaning of *taisīr* in the repeated verses of Surah Al-Qamar (17, 22, 32, and 40) according to Tafsir Ibn Kathir. Second, it analyzes the function of the repetition of the *taisīr* verse as a form of rhetorical emphasis and a medium for conveying the Qur'anic message from Ibn Kathir's perspective. Third, it constructs the dimensions of *taisīr* reflected in the repetition of these verses, thereby developing a conceptual understanding of the Qur'an's characteristic of ease as divine guidance for humankind. These three areas of discussion provide the foundation for explaining the contribution of Tafsir Ibn Kathir to the development of Qur'anic and Tafsir studies, particularly concerning the concept of *taisīr* as one of the fundamental characteristics of the Qur'an.

1. The Meaning of *Taisīr* in the Repetition of Qur'an Surah Al-Qamar Verses 17, 22, 32, and 40 According to Ibn Kathir's Tafsir

Based on the findings of this study employing the *tahlīlī* (analytical) method of Qur'anic exegesis on Surah Al-Qamar verses 17, 22, 32, and 40, the repeated statement, "*Wa laqad yassarnā al-Qur'āna liẓ-ẓikri fa ḥal min muddakir*" ("And We have certainly made the Qur'an easy for remembrance, so is there anyone who will take heed?"), is identified as the central theme of the surah. Through content analysis of *Tafsīr Ibn Kathīr*, this repetition is understood not merely as a rhetorical recurrence but as a divine affirmation (*ta'kīd*) emphasizing one of the Qur'an's essential characteristics: its accessibility as a source of guidance (*hudā*), remembrance (*dhikr*), and divine direction for all humanity. This conclusion was reached through an examination of the linguistic structure of the verses, the interrelationship among them (*munāsabah*), and Ibn Kathir's interpretation, which was subsequently compared with the perspectives of scholars of *'Ulūm al-Qur'ān*.

The findings indicate that Ibn Kathir interprets the word *yassarnā* ("We have made easy") as Allah's declaration that He Himself has made the Qur'an easy to recite, memorize, understand, and use as a source of instruction for humankind. This ease does not imply that every aspect of the Qur'an can be comprehended without scholarly effort; rather, it signifies that Allah has opened the path for anyone who sincerely seeks to study His Book. According to Ibn Kathir, this facilitation represents a manifestation of Allah's mercy that distinguishes the Qur'an from previous scriptures because its wording is easy to memorize, its composition is eloquent, and its meanings can be understood according to the intellectual and spiritual capacity of those who contemplate it (Ibn Kathir, 2004). Linguistic analysis further reveals that the use of the past-tense verb *yassarnā* conveys certainty and completeness regarding Allah's action. The grammatical form indicates that the act of making the Qur'an easy has been fully accomplished and remains continuously applicable to every generation. Consequently, the accessibility of the Qur'an is not a temporary condition but an inherent characteristic of divine revelation. This finding is reinforced by Wahbah al-Zuhayli, who explains that *taisīr* encompasses ease in the Qur'an's language, content, and enduring function as guidance for humanity throughout all ages (Wahbah al-Zuhayli, 2016).

Furthermore, the study finds that the phrase *liẓ-ẓikr* ("for remembrance") carries a broader meaning than simply "to be remembered." Based on Ibn Kathir's interpretation, the term includes the Qur'an's function as a means of drawing lessons, remembering Allah, receiving moral exhortation, and obtaining guidance for daily life. Accordingly, the ease referred to in these verses extends beyond the act of recitation (*tilāwah*) to include the accessibility of understanding the divine message and implementing its teachings in practical life. These findings demonstrate that the concept of *taisīr* in Surah Al-Qamar is comprehensive, integrating the linguistic, spiritual, and functional dimensions of the Qur'an.

The analysis also demonstrates that the expression *fa hal min muddakir* ("So is there anyone who will take heed?") is not a question seeking an answer but rather a rhetorical interrogative (*istifhām taqrīrī*) intended to awaken human awareness and encourage people to reflect upon Allah's revelation. Ibn Kathir explains that this question constitutes a universal invitation to all humanity to benefit from the ease that Allah has granted through the Qur'an. Therefore, the primary emphasis of these verses lies not only in the Qur'an's accessibility but also in humanity's willingness to accept and respond to divine guidance (Ibn Kathir, 2004). An examination of the broader context of the surah further reveals that each repetition of the *taisīr* verse follows the narratives of communities that rejected their prophets, namely the people of Prophet Noah, 'Ād, Thamūd, and the people of Prophet Lot. This structural pattern indicates that the repeated verse serves both as a conclusion to each narrative and as a reaffirmation that these historical accounts have been made accessible within the Qur'an so that succeeding generations may derive lessons from them. Based on the analysis of *munāsabah*, this arrangement demonstrates a close relationship between the histories of previous nations and the concept of *taisīr*: Allah not only recounts historical events but also facilitates humanity's understanding of the wisdom and moral lessons embedded within them.

A review of *Tafsir Ibn Kathir*, *Al-Burhān* by Al-Zarkashī, *Al-Itqān* by Al-Suyūṭī, *Mabāḥith fī 'Ulūm al-Qur'ān* by Mannā' al-Qaṭṭān, and *Tafsir Al-Mishbah* by M. Quraish Shihab reveals a common perspective that the concept of *taisīr* (facilitation or ease) constitutes one of the fundamental characteristics of the Qur'an. Nevertheless, this study finds that Ibn Kathir places greater emphasis on the dimension of Allah's mercy and the ease with which guidance (*hidāyah*) can be attained through the Qur'an. His interpretation demonstrates that *taisīr* extends beyond linguistic simplicity to encompass the accessibility of divine guidance for anyone who sincerely seeks to contemplate (*tadabbur*) the Qur'an.

Based on the overall findings, this study concludes that the meaning of *taisīr* in the repeated verses of Surah Al-Qamar (17, 22, 32, and 40) according to *Tafsir Ibn Kathir* comprises three principal characteristics. First, *taisīr* represents ontological facilitation, referring to the inherent quality bestowed by Allah upon the Qur'an that makes it easy to recite, memorize, and study. Second, *taisīr* signifies epistemological facilitation, namely the ease with which human beings can understand the messages of the Qur'an through proper *tadabbur* and sound interpretation. Third, *taisīr* embodies the facilitation of guidance, referring to the openness of the path through which people may attain divine guidance and derive lessons from the accounts of previous nations narrated in the Qur'an. These findings indicate that, according to Ibn Kathir, the concept of *taisīr* is not confined to linguistic accessibility; rather, it constitutes a broader conceptual framework that portrays the Qur'an as a divinely revealed book of guidance, sent with mercy so that it may be understood and implemented by all humankind.

2. The Function of the Repetition of the Taisīr Verse in QS. Al-Qamar Verses 17, 22, 32, and 40 Based on the Perspective of Tafsir Ibn Kathir

The research findings obtained through a *tahlili* exegesis analysis of QS. Al-Qamar verses 17, 22, 32, and 40 indicate that the repetition of Allah's statement, *وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ*, *فَهَلْ مِنْ مُدَكِّرٍ*, has a highly systematic function within the structure of Surah Al-Qamar. Based on an examination of *Tafsir Ibn Kathir*, the repetition is not merely a purposeless textual repetition, but rather a strategy of Qur'anic revelation that contains theological, rhetorical, linguistic, da'wah, and epistemological functions. These findings were obtained through the identification of inter-verse relationships (*munāsabah*), analysis of the linguistic structure, and Ibn Kathir's interpretation, which was then compared with the views of Az-Zarkasyi, As-Suyuthi, Manna' al-Qaṭṭān, Wahbah Az-Zuhaili, and M. Quraish Shihab.

The first finding shows that the repetition of the *taisīr* verse functions as an affirmation (*ta'kīd*) of the Qur'an as a Book made easy by Allah. In *Tafsir Ibn Kathir*, it is explained that the repetition of this statement is intended to ensure that humanity has no doubt regarding the ease of the Qur'an as a guide for life. The repetition following each story of the previous nations emphasizes that all historical lessons conveyed by Allah have been made easy to understand for anyone willing to take heed (Ibn Kathir, 2004). Thus, the first function of the repetition is to strengthen the belief that the ease of the Qur'an is a divine decree that remains valid throughout all time. The second finding indicates that the repetition of the verse has a rhetorical (*balāghī*) function. An analysis of the structure of Surah Al-Qamar reveals that the *taisīr* verse is consistently placed after the accounts of the destruction of the people of Prophet Noah, the people of 'Ad, the people of Thamud, and the people of Prophet Lot. This pattern demonstrates a very strong rhetorical relationship, in which each narrative concludes with the affirmation that the Qur'an has made all of these events easy to become lessons for humanity. According to Az-Zarkasyi, such repetition is one form of *takrār* that functions to reinforce the main message, connect different sections of the discussion, and enhance the impact of the verses on the reader (Az-Zarkasyi, 2018). The findings of this research demonstrate that this rhetorical function constitutes one aspect of the miraculous composition of the Qur'an that cannot be found in ordinary literary works.

Furthermore, the study found that the repetition of the *taisīr* verse serves a da'wah function, namely, continuously inviting people to return to Allah's guidance. This is evident from the use of the phrase *فَهَلْ مِنْ مُدَكِّرٍ*, which, according to Ibn Kathir, constitutes a universal call to all humanity to take lessons from the Qur'an. This interrogative form is not intended to obtain an answer, but rather serves as an appeal that awakens awareness so that people do not repeat the mistakes of previous nations. Thus, the da'wah function of this verse is not confrontational but persuasive and reflective, as it invites people to contemplate through the historical evidence presented in the surah (Ibn Kathir, 2004).

Based on the content analysis of the entire set of verses, this research also found an epistemological function. The repetition indicates that the Qur'an is not merely a source of recitation but also a source of knowledge deliberately arranged by Allah to be easily understood through the process of *tadabbur*. According to Manna' al-Qaththan, repetition in the Qur'an is one of the divine methods for strengthening human understanding of the message of revelation so that its meaning does not stop at the informative level but develops into intellectual and spiritual awareness (Manna' al-Qaththan, 2019). This finding shows that the function of repetition is not only to strengthen memory but also to shape the way people think about the messages of the Qur'an.

The subsequent findings indicate that the repetition of the *taisīr* verse has an integrative function within the structure of Surah Al-Qamar. Through *munāsabah* analysis, it was found that the four repetitions serve as connecting points linking each story of the previous nations into one major theme, namely, the ease of the Qur'an as a means of admonition. In other words, the repetition not only concludes one story but also serves as a bridge to the following narrative so that the entire structure of the surah possesses thematic unity. This finding demonstrates that the repetition functions to maintain inter-verse coherence and strengthen the unity of the message throughout the surah. Ibn Kathir places a different emphasis compared to some other exegetes. While Az-Zarkasyi and As-Suyuthi primarily explain the function of *takrār* from the perspectives of rhetoric (*balāghah*) and *'Ulūm al-Qur'an*, Ibn Kathir emphasizes the function of repetition as a manifestation of Allah's mercy in facilitating humanity's attainment of guidance through the Qur'an. Meanwhile, Wahbah Az-Zuhaili expands this meaning by emphasizing that the ease of the Qur'an encompasses its wording, meaning, and practical application in life (Wahbah Az-

Zuhaili, 2016). This comparison demonstrates that *Tafsir Ibn Kathir* provides a distinctive emphasis on the relationship between the repetition of the verse and the guiding function of the Qur'an.

Based on the overall results of the analysis, this study concludes that the repetition of the *taisir* verse in QS. Al-Qamar verses 17, 22, 32, and 40 has five principal functions. First, the theological affirmation function, namely, confirming that Allah has made the Qur'an easy as guidance for humanity. Second, the rhetorical function, namely, strengthening the impact of the message through structured repetition. Third, the da'wah function, namely, inviting people to learn from the history of previous nations. Fourth, the epistemological function, namely, developing understanding and awareness of the contents of revelation through the process of *tadabbur*. Fifth, the integrative function, namely, connecting every story in Surah Al-Qamar into a unified theme centered on the concept of *taisir*. These findings demonstrate that the repetition of verses in the Qur'an is not meaningless repetition, but rather a divine strategy that reflects the perfection of its structure, the depth of its message, and the miraculous nature of the Qur'an as understood from the perspective of *Tafsir Ibn Kathir*.

3. Construction of the Dimensions of *Taisir* of the Qur'an in the Repetition of Surah Al-Qamar Verses 17, 22, 32, and 40 According to Ibn Kathir's Tafsir

Based on the results of the analysis of Surah Al-Qamar verses 17, 22, 32, and 40 using the *tahlili* method combined with content analysis, this study successfully constructs the dimensions of *taisir* of the Qur'an based on the perspective of Ibn Kathir's *Tafsir*. This construction was obtained through the process of identifying the linguistic structure of the verses, analyzing the interrelationship between the verses (*munāsabah*), examining Ibn Kathir's interpretation, and triangulating it with the books of *'Ulūm al-Qur'ān* and other tafsir works. The results of the analysis indicate that the concept of *taisir* in the repetition of the verses does not merely demonstrate the ease of reading the Qur'an, but forms a conceptual system that explains the fundamental character of the Qur'an as a book of guidance revealed with the principle of ease (*taysir*) so that it can be understood, contemplated, and used as a guide for human life.

The findings of the study reveal that the first dimension successfully constructed is the theological dimension. From Ibn Kathir's perspective, the repetition of Allah's statement, وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ, constitutes a divine declaration of the vastness of Allah's mercy toward all humankind. The ease of the Qur'an is part of Allah's will so that people may attain guidance without being restricted by social status, educational level, or cultural background. Through its fourfold repetition, Allah emphasizes that the Qur'an is a revelation intentionally made easy to become a path toward faith. Thus, the findings of this study indicate that *taisir*, according to Ibn Kathir, is not merely a linguistic characteristic of the Qur'an, but a direct manifestation of Allah's attributes *Ar-Rahmān* and *Ar-Rahīm*, who grants guidance to all humanity (Ibn Kathir, 2004).

The second dimension identified is the linguistic dimension. The analysis of the wording of the verse shows that the use of the word يَسَّرْنَا in the form of *fi'il māḍī* conveys the certainty that the process of making the Qur'an easy had already been established by Allah since the revelation was sent down. Meanwhile, the phrase لِلذِّكْرِ indicates that this ease is oriented toward the function of the Qur'an as a medium of reminder, admonition, and source of lessons. Furthermore, the sentence فَهَلْ مِنْ مُدَكِّرٍ is a rhetorical question that does not require an answer but instead encourages readers to reflect upon the contents of the Qur'an. Based on this analysis, the study concludes that the linguistic structure of the verse has been systematically designed to reinforce the message of the Qur'an's ease through the choice of diction, grammatical forms, and sentence arrangement that mutually support one another.

The third dimension is the rhetorical dimension. The findings indicate that the repetition of the *taisīr* verse in the four sections of Surah Al-Qamar functions as reinforcement of the central message of the surah. Each repetition is placed after the account of the destruction of the communities that denied the messengers, thereby serving as both a conclusion and an affirmation that all these narratives have been made easy in their presentation so that they may become lessons for subsequent generations. Analysis of this pattern demonstrates that repetition is a divine communication strategy that establishes continuity between the verses and maintains the coherence of the surah's theme. Thus, repetition is not merely a stylistic element, but part of the Qur'an's argumentative structure that directs readers toward one central message, namely the importance of taking lessons from Allah's revelation.

Furthermore, the study identifies the epistemological dimension as one of the principal constructions of the concept of *taisīr*. Based on the examination of Ibn Kathir's *Tafsir* and the literature of *'Ulūm al-Qur'ān*, the ease of the Qur'an does not mean that all of its meanings can be understood instantly, but rather indicates that Allah has provided a way for human beings to acquire knowledge through the processes of reading, contemplating (*tadabbur*), and studying the Qur'an. Thus, *taisīr* is understood as a principle that opens access to the knowledge of the Qur'an while simultaneously encouraging people to continue studying it in depth. This finding demonstrates that the ease referred to in Surah Al-Qamar is methodological in nature, namely providing human beings with the opportunity to understand Allah's guidance through a proper intellectual process.

The results of the study also construct the da'wah dimension as an inseparable part of the concept of *taisīr*. The repetition of the phrase *فَهَلْ مِنْ مُّكْرٍ* demonstrates that every presentation of the narratives in Surah Al-Qamar concludes with an invitation for people to take lessons. From Ibn Kathir's perspective, this pattern shows that the Qur'an employs a persuasive approach through repetition that touches the heart rather than coercion. Therefore, *taisīr* is reflected not only in the ease of understanding revelation, but also in the way the Qur'an conveys its message to humanity gradually, argumentatively, and in a manner that reaches inner consciousness.

Based on the overall analysis, this study produces a conceptual construction that the dimensions of *taisīr* in Surah Al-Qamar verses 17, 22, 32, and 40 according to Ibn Kathir's *Tafsir* consist of five interrelated dimensions, namely the theological dimension, which demonstrates *taisīr* as a manifestation of Allah's mercy; the linguistic dimension, which is reflected in the linguistic structure of the verses; the rhetorical dimension, which illustrates the function of repetition as reinforcement of the Qur'an's message; the epistemological dimension, which emphasizes the ease of obtaining guidance through the process of *tadabbur*; and the da'wah dimension, which shows repetition as a divine communication strategy in inviting humanity toward guidance. These five dimensions form a unified concept that illustrates that *taisīr* is not merely the ease of reading the Qur'an, but a comprehensive characteristic inherent in the process of conveying, understanding, and fulfilling the function of the Qur'an as guidance for life.

This construction constitutes the major finding of this study. In contrast to previous studies, which generally discuss only the meaning of repetition (*takrār*) or the concept of *taisīr* separately, this study successfully integrates both into a conceptual framework that demonstrates the relationship between the repetitive structure of the verses and the formation of the dimensions of *taisīr* according to Ibn Kathir's *Tafsir*. Thus, this study makes a new contribution to the development of Qur'anic and Tafsir studies, particularly in understanding the repetition of verses as a divine strategy that shapes the character of the Qur'an as a book

that is easy to learn, easy to understand, and continually relevant as a source of guidance for all humankind.

E. CONCLUSION

Based on the research findings, it can be concluded that the repetition of Allah's words in Surah Al-Qamar verses 17, 22, 32, and 40 contains the concept of *taisir*, which has a comprehensive meaning according to the perspective of *Tafsir Ibn Kathir*. *Taisir* is not only interpreted as the ease of reading and memorizing the Qur'an, but also as the ease of understanding, contemplating (*tadabbur*), and practicing Allah's guidance as a manifestation of His mercy to all mankind. The repetition of these verses functions as a theological affirmation of the Qur'an as a Book that has been made easy, while also serving a rhetorical function to reinforce the message, connect the stories of previous nations, and invite people to take lessons from the history presented in the surah. The research findings also indicate that the concept of *taisir* in *Tafsir Ibn Kathir* forms a construct consisting of five main dimensions, namely the theological, linguistic, rhetorical, epistemological, and da'wah dimensions. These five dimensions are interconnected in explaining the nature of the Qur'an as a revelation revealed with the principle of ease so that it can be understood and serve as guidance for all mankind. Thus, this study provides a conceptual contribution to the development of Qur'anic and Tafsir studies through the formulation of the dimensions of *taisir* derived from the analysis of the repetition of verses in Surah Al-Qamar according to *Tafsir Ibn Kathir*, while also enriching the body of research concerning the relationship between *takrār* (repetition) of verses and the characteristic of the Qur'an's ease.

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