Repetition Style In The Story Of The Prophet Musa A.S. in Balaghah Science Perspective

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Abstract: Repetition style (uslub tikrar) in the Qur’an has become something that is commonly used when viewed from the point of view of Balaghah science. Tikrar is a style of language in which the meaning to be conveyed can be more perfect and enter the mind and feelings of the reader. Although in the Arabic language and literary tradition there is a phenomenon of bad tikrar types, of course there will never be any defects or disgrace in the language style of the Qur’an. On the other hand, the Qur’an is not poetry and of course for a Muslim is a miracle. The tikar in the story of the prophet Moses has an extraordinary miraculous dimension. The structure of words or sentences in the story of the prophet Musa, although there are many repetitions, turns out to have a beautiful aesthetic that touches the heart for readers who live it seriously and deeply. The dimension of meaning in the story of the story of the prophet Musa also has a very broad meaning, not just an ordinary repetition. The dimensions of the structure of the beautiful wording and the very broad and deep meaning in the story of the story of the prophet Moses are one of the characteristics of the miracles of the Qur’an that are difficult for anyone to match. This research is library research, using the method of documentation. Primary data were taken from books, commentaries and other scientific works on style of al-Qur’an and also the style of repetition in the Qur’an. The primary data was then analyzed descriptively using the style al-Qur’an approach.

Keywords: uslub, tikrar, the story of Prophet Musa
A. Introduction

Uslug or language style is a method of selecting and using words so as to produce a certain understanding for the reader.¹ The existence of uslug tikrar in the Qur'an makes readers have several different perspectives. Scholars have different opinions in addressing this phenomenon. This is considered reasonable because of the different points of view in addressing this phenomenon.² In addition to the requirement for the emphasis from the ulama' that the Qur'an is not poetry, at that time indeed the Arab community in Arab days (ayyam al-Arab) was accustomed to enjoying literary language, including in the form of poetry which generally rhymed and full of musicality which was even contested until the term muallaqat emerged.

There are those who think that the presence of uslug tikrar is a deficiency or disgrace,³ and therefore rejects the existence of tikrar in the Qur'an. There are also those who think that tikrar is a uslug commonly used in Arabic literature which has special and certain functions and benefits.

For those who position the absence of repetition style (uslug tikrar) in the Qur'an because it narrows the definition of tikrar itself. This group also considers that there is no tikrar because it is part of the mutasyabihat verse.⁴ There are also those who argue that there is no tikrar because in the holy book the Qur'an there are only similarities in pronunciation but not the same in meaning.⁵ On the other hand, there are also scholars who think that the tikrar in

³ Indeed, there are good and bad mats. A good tikrar (repetition) is for example that the intended meaning will not be perfect except with uslug tikrar. As for the bad tikrar, for example, that a sentence is repeated many times so that it is burdensome and difficult to pronounce. Read more in Mahmud al-Sayyid Syaikhun. Asrar al-Tikrar fi Lughah al-Qur’an. (Mesir: Jami’ah al-Azhar. cet.1. 1983) P. 33-43.
⁴ As explained in the Qur’an itself in Surah al-Zumar 39: 23. In this verse, Mutasyabihat literally means similar (but not the same). In another verse (Ali Imran 3:7) mutasyabihat is cryptic. This is the development of the meaning of likeness in the verse in Surah al-Zumar. Therefore, Muhkam is the clear meaning, while Mutasyabih is the vague one. M. Quraish Shihab. Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur’an Dikelompok Penjelasan Kritis Tentang Hermeneutika dalam Penafsiran al-Qur’an. (Tangerang, Lentera Hati. cet.15. 2015). P. 209-211.
⁵ An example is the repetition of the prayer of the prophet Ibrahim in the Qur’an in Surah al-Baqarah (2:126) and Surah Ibrahim (14:35). In the verse al-Baqarah using word
the Qur'an is an *uslub* (language style) part of the art of *Balaghah* (rhetoric) and not a defect or disgrace.

One of the *tikrar* that is often found in the Qur'an is in the story of the prophet Musa AS. Both in terms of word and redaction of meaning in the story of the prophet Musa, *tikrar* is found in several different letters and verses. This is of course a special attraction for reviewers of the interpretation of the Qur'an. Therefore, the author tries to examine the *tikrar* in the story of the prophet Moses. Of course, the author's study to describe the results of the study in this article is a bit of the author's knowledge when compared to the study of the rich dimensional interpretation of the Qur'an which is often expressed "like an endless ocean." The Qur'an has a very broad and meaningful meaning.

**B. Results and Discussion**

1. Repetition Style in Qur’an
   a. Definition of *Tikrar* (Repetition)

   Linguistically, *tikrar* is a *masdar* (noun) form of the verb (كَرَّرََ) which means to repeat. As for the term, repeating words or its synonyms to determine meaning. Ibn Atsir (1160-1233 AD) defines *tikrar* as a *lafaz* (words) that shows a meaning repeatedly. As for Ibn al-Naqib (702-769 H) defines *tikrar* as a *lafaz* (word) that comes out of a speaker and then repeats it with the same word, whether the repeated word is semantic with the issued word or not, or the expression is only with its meaning not with the spoken word same.

   Similarly, *Balaghah* experts define *tikrar* as the designation of the meaning of a word to repeated meanings. There is also a definition of *tikrar* is

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*Baladan* (using the *isim nakirah*). As for the letter Ibrahim uses lafadz al-Balada (using isim ma'rifah). Because of that, there are consequences of different meanings. The first meaning is "My Lord, make this (barren valley) a safe land". As for the second meaning "My Lord, make this country safe". The first prayer before the land has inhabitants as for the second prayer when the barren valley has become a country. Therefore, Qalyubi concluded that there is a repetition in the Qur'an but there are changes and in different nuances. Syihabuddin Qalyubi. *Stilistika al-Qur’an Pengantar Orientasi Studi al-Qur’an*. (Yogyakarta: Titian Ilahi Press. 1997). P. 58-59.

6 Uslub al-Qur’an there are many of them: *Taqdim wa Ta’khir, Tudhat, Mutaradif, Hasyr, Ta’kid*, etc.


to mention something twice in a row or the appointment of word to a meaning repeatedly. Because of that, it can be concluded that tikrar can be interpreted by repeating word or certain verses or themes in the Qur'an.

b. Kinds of Tikrar

First, the repetition of the same letter sound,\textsuperscript{10} for example the repetition of the letters ra and ha in the Qur'an; (Q.S al-Qamar 54:33-41, Q.S. al-Insan 76:1-13, Q.S 'Abasa 80; 17-23), and Q.S al-Shams 91:11-15).

Second repetition of the sound of words or words, such as repetition of lafaz or words dakkaa, soffaa, kaidaa, ahad, and 'aqabah in surah al-Thaariq 86:1-2,15-16, Q.S. al-Fajr: 89: 21-22, 25-26, and Q.S al-Balad 90: 11-12.

Third, repetition of the sound of lafaz or words that are close together, such as repetition of the sound of lafaz gharqaa, nasyyaa, sabhaa, sabqaa, amraa, stir-at, furijat, nufisat, uqqitat, ujjilat, raajifah, raadifah, waajifah, khaasyi’ah, haarifah, uttilyirat , and zuwwijat in Q. S at-Takwir 81; 3-12 and Q.S an-Naazi’aat 79:1-10.

Fourth Verse Repetition\textsuperscript{11} as in the word of God:

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\[\text{Then which of the Blessings of your Lord will you both (jinn and men)}\]
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Fifth Repetition of Certain Themes:\textsuperscript{12} Repetition of Stories in the Qur'an The story is rooted in the word qashsha which means tracing the trail.\textsuperscript{13} Scholars define a story as an event by conveying/telling it step by step.

\textsuperscript{10} In the jahiliyah poetry tradition, the phenomenon of repetition of letter sounds and letter repetition is commonly used by poets such as Zuhair, Antarah, etc. Because with this repetition (whether words, letters or vowels, it can reveal musicality in the poetry. In the Qur'an itself there is also this phenomenon, for example the repetition of the sound of the letter qaf tasydid in Surah al-Haqqah verses 1-3, including most of the Juz 30 which descended in Makkah shows this phenomenon. Read in: Sayyid Khadhar. \textit{al-Tikrar al-Iqa’i fi al-Lughah al-Arabiyah}. (Dar al-Huda, 1998). P. 6-11.

\textsuperscript{11} In the book of \textit{Fiqh al-Lughah fi Sirri al-Arab} by Abu Mandzur as-Sta’labi. (Beirut: Darul Fikr: t.th), 373-374. It is stated that one of the examples is \textit{Fabi Ayyi Ala Irobikuma Tukadziban} and \textit{Wailun Yauma Idzin Lil Mukadzibin}.

\textsuperscript{12} Like the repetition of the theme of the stories of the prophets, the previous people, heaven and hell, promises and threats, etc.

step according to the chronology of events. Many stories in the Qur'an are repeated even several times. For example, the story of Prophet Musa is mentioned almost 126 times, the story of the prophet Adam is mentioned in surah al-Baqarah (2), surah al-Maidah (5), etc. The story of Prophet Isma'il is mentioned up to 12 times, the story of Prophet David is mentioned 16 times and other stories. These stories, though repeated, are told in different sentences; sometimes short, medium, even at length and the content of the story is not entirely the same. From the details of the five types of tikrar, at least uslub tikrar can be classified into two parts, namely lafzi tikrar as in types 1-3 and also meaningful tikrar as in the fourth to fifth types.

c. Forms of Lafaz Tikrar in the rules of interpretation in Qur'an

There are several forms of repetition in the Qur'an, first is Mention of nouns (Isim/ اسم) twice, The repetition of isim/ اسم has four possibilities:

1) Both are ma'rifat (معرفة)

If both isim ma'rifat then in general the second isim is the first. As in Surah Al-Fatihah (1) verses 6-7:


15 As for the meaning of the story and its concrete examples, of course, from the point of view of the science of interpretation, it can be read by M. Quraish Shihab. Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur’an Dilengkapi Penjelasan Kritis Tentang Hermeneutika dalam Penafsiran al-Qur’an, (Tangerang: Lentera Hati. cet.15. 2015). P. 319-326.

Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.

And they have made [i.e., claimed] between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought [to punishment]

2) Both are Nakirah (نكرة)

If both are isim nakirah then the second is usually not the first. For example in the letter Ar-Rum (30) verse 54:

Allāh is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

The meaning of ضعيف (weakness) is sperm, the second is infancy, while the third is parents or elderly.

3) The first is ma'rifat (معرفة) while the second is nakirah (نكرة)

If the first is isim nakiroh and the second is isim ma'rifat, then the second is the first, because it is already known. For example in the verse of Al-Muzzammil (73) verses 15-16:
Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger. But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.

In another verse (Q.S. An-Nur 24:35), Allah SWT says:

Allâh is the Light[996] of the heavens and the earth. The example of His light[997] is like a niche within which is a lamp:[998] the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allâh guides to His light whom He wills. And Allâh presents examples for the people, and Allâh is Knowing of all things

4) The first is nakroh (نكرة) while the second is ma'rifat (معرفة)

If the first isim ma'rifah while the second isim nakiroh, then it depends on the qarinah (indication). Sometimes the indication
shows that the two are different, as in the letter Ar-Rum (30) verse
55:

And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

Sometimes the qarina shows that they are the same, as in Surah Az-Zumar (39) verses 27-28:

And We have certainly presented for the people in this Qur’ān from every [kind of] example - that they might remember. [It is] an Arabic Qur’ān, without any deviance[1349] that they might become righteous.

5) Function and Wisdom of Tikrar

Among the wisdom of the existence of uslub tikrar are as follows:

First, Encourage people to recite the Qur’an and then take ibrah from the repetition of the verse. As in the verses that explain the power of God from the creation of the universe (sky, earth, moon, stars and so on). As in the letter al-Syua’ra (26) verses 8 and 9 which are repeated 8 times. The verse reads:
Second, the urge to stay *istiqomah*. Like the repetition of the sentence of *Tauhid* in QS. Ali Imran (3) verse 18 which reads:

This verse is repeated in terms of confirming the existence of God who owns the universe. Another example of Surah al-Rum verses 44-45, is the repetition of the word believer (الذين امنوا وعملوا الصالحات) which confirms that no luck except the pious believer.

Fourth, Specialization. Like the repetition of word الناس twice in the Surah Ghafir or al-Mu'min (40) verse 61. This specialization is intended for humans from other creatures with their disbelief in the blessings of Allah. Here is the verse:
Fifth is reproach. Like the repetition of verse 13 in the letter al-Rahman (55) 30 times

Sixth is threat. Like the repetition of verse 15 in the letter al-Mursalat (77) which reads:

There are at least 23 points mentioned by Mahmud al-Sayyid Syaikhun in his book Asraru al-Tikrar fi Lugatil Qur'an. Among the secrets mentioned in addition to the points that have been stated above are: the form of admiration, glorification, establishing or making the repeated verse stronger in the soul, strengthening, recalling something that is repeated after a long discussion on a problem, so that the meaning becomes more beautiful, feels good to call it and so on.

As for the wisdom of repeating stories in the Qur'an, one of them is that Allah wants to educate that something that is impossible in the view of his creatures is not impossible for Allah SWT, Allah deliberately repeats a story like a story that is constantly told by someone if he has a story so that the story is useful and the stronger, Allah wants to expand the chest of the Prophet during the da'wah process with a story as described in the letter Hud verse 120, showing the weakness of the Arabs.

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17 For example the repetition of "faqatal kaifa qadar" in the letter al-Mudatsir verses 19-20.

18 For example, the repetition of the word "al-Haqqah" in Surah al-Haqqah verses 1-2. Also the word "al-Qari'ah" in Surah al-Qari'ah verses 1-3.

19 For example, the repetition of the story of the Prophets and the previous people, favors and punishments, heaven and hell, promises and threats are for a statute. Another example of Surah al-An'am verse 19, in this verse the repetition of answers shows the determination of the truth that there is no God but Allah.

20 Like the repetition of the word "Ya Qaumi" in the verse al-Mu'min verses 38-39.

21 For example, the repetition of the word "Lamma Ja'a Hum" surah al-Baqarah verse 89.

at that time when they were challenged to make something\textsuperscript{23} like the story of the prophet Yusuf\textsuperscript{24} or also reveal stories from various editors, etc.\textsuperscript{25}

Qalyubi (1952-) by quoting Naqrah in her book \textit{Sikolojiyah al-Qisshoh fi al-Qur’an}, that there are at least two aspects that can be summarized in this repetition, the style aspect\textsuperscript{26} and the psychological aspect. The repetition of the story will have an impact on the art of depiction and the art of choosing different words and have an impact on one's psyche. Consider, for example, why do factory or company owners use advertising media repeatedly in various forms and opportunities? This is partly to provide a spiritual influence on the readers or listeners.\textsuperscript{27}

2. \textit{Tikrar} in the Story of the Prophet Moses

In the Qur’an there are quite a lot of \textit{tikrar} / repetitions, both repetitions in \textit{lafaz} and redaction of their meanings. Among the repetitions in the Qur’an that have received the attention of many scholars is the repetition of the story of the prophet Moses. Because indeed the story of the prophet Moses is mentioned the most in the Qur’an as mentioned above as many as 126 times. For example, when the Qur’an tells about the feud of the prophet Moses with Pharaoh and his magicians (\textit{saharah Pharaoh}).

\textsuperscript{23} Regarding this or interesting prophetic evidence, please read Issa J. Boullata, \textit{al-Qur’an yang Menakjubkan}. (Tangerang: Lentera Hati, 2008). P. 3-10, 32-40.

\textsuperscript{24} The presentation of the story in this form is also a form of challenge from God to explain something like or even a whole Surah which then leads to the inability of all human beings to match it. For example, the story of Yusuf is described in one Surah. In addition to proving that Prophet Muhammad SAW was really a prophet because he knew the previous story through direct revelation from Allah through the angel Gabriel, it was also a form of \textit{ta’jiz} to them in order to explain the story. As for the \textit{asbab nuzul} of this letter, there are several opinions / narrations.

\textsuperscript{25} For more details, please refer directly to the book \textit{Asrar al-Tikrar fi Lugah al-Qur’an} by Mahmud al-Sayyid Syaikhun. The author deliberately did not write down all the points mentioned for efficiency. Mahmud al-Sayyid Shaykhun. \textit{Asrar al-Tikrar fi Lugah al-Qur’an}. (Mesir: Jami’ah al-Azhar. cet.1. 1983).

\textsuperscript{26} For example, Qalyubi details that there are three styles of repetition of the story of Prophet Ibrahim, 1. The repetition of the storyline with different characters, 2. The repetition of the story with a different chronology, 3. The repetition of the story with a different language style. Syihabuddin Qalyubi. \textit{Stilistik al-Qur’an Pengantar Orientasi Studi al-Qur’an}. (Yogyakarta: Titian Ilahi Press. 1997). P. 84-89.

\textsuperscript{27} Syihabuddin Qalyubi, \textit{Stilistik al-Qur’an Pengantar}. P. 84.
There are several repetitions in the Qur'an about the stories of the prophet Moses described in the verses above which differ in their placement in the Qur'an. For ordinary people, of course, many assume that there are verses that are "in vain" because it is rated repetition. However, in several interpretations, the scholars' commentators argue that although in the Qur'an there are several verses that outwardly mean 'the same', if they are examined more deeply, they will actually find different meanings. For example the word snake, in the story of Moses it is mentioned with at one time it is mentioned with the word حَيَّةٌُ and ثُعْبَانٌ or *jan* in another place. These three words, if traced their meaning in some Arabic literature are relatively the same, namely snakes. For the orientalist group, of course, they will have doubts about the Qur'an because uslub or the language style used by the Qur'an seems to only repeat vocabulary. In fact, if studied more deeply, there are different

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28 For example, Shaykh Sha'rawi said in his commentary that the three words are different. *Tsukban* is a snake that is long and has fast movements, while *hayvat* is a group of scary snakes, while *jann* is a snake that looks very scary. Muhammad Mutawalli Sya'rawi. *Tafsir al-Sya'rawi – Al-Khawatir*. Jilid. 7. (Mesir: Akhbar al-Yaum. 1991). P. 4280.

29 For example, in al-Munawir's dictionary the word (حَيَّةٌُ, ثُعْبَانٌ, حَيَّةٌ) have the same meaning. See: Ahmad Warson Al-Munawir. *Al-Munawir Dictionary*. P. 149, 216, 316.
meanings in the editorial of the verse that looks the same. This is where the miraculous side of the Qur'an (I’jaz al-Qur'an) can be seen in the choice of vocabulary. The choice of the 'snake' vocabulary by using different pronunciations with different aims and objectives, becomes an aesthetic in itself in the beauty of the Qur'anic verse. In terms of equivalence, the end of the verse is seen as according to the sound of the letters, so that the beauty itself can be seen in terms of the final letters.

The verses above are telling the story of the prophet Moses when he hostiled with Pharaoh and his sorcerers. If it is played close attention, there is a match at the end of the verse, for example in the words مُوسَى and تَسْعَى, also in ثُعْبَانٌَمُبِينٌَ and بَيْضَاءَُلِلنَّاظِرِينَ. Repetition in terms of sound like this is certainly a beauty in itself in a literary work, so that it is not boring for readers and those who listen to it. The choice of the verse is located in a different surah and has almost the same meaning. So it seems as three vocabularies with the same meaning (synonyms). But in Balaghah science, this is known as al-tala'um (conformity), with a high tone as a sign that the context of the verse is in a tense state, namely the 'match' between the prophet Musa and the Pharaoh's magicians.

The miracles of the Qur'an in the context of the story of the prophet Moses are more visible when know its meanings for each other.

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30 There are two main principles in the context of the code of literary language, namely 'equivalence' and the principle of 'deviation' as stated by A. Teeuw quoted by Syihabudin Qalyubi. The choice between the two principles is adjusted to the effect and influence desired by the author. If what is desired is conformity, regularity and harmony of language rules, then the equivalence principle is used. However, if the freshness and unsaturation by the reader, then the principle of deviation is used. Syihabuddin Qulyubi. Stilistika Al-Qur’an. P. 59-60

31 Balaghah literally means "until". The value of the balaghah of each kalam depends on the extent to which the kalam meets the demands of the situation, after paying attention to its fasahah. So that from the nahwu (arabic grammatically) side it is not considered to violate the rules which results in a weak arrangement (ضَعْف التَّأليف), complicated (تَعَقِيد). From the aspect of language, it is free from foreign (garabah) from the words. From the sarf aspect, it is free from violating qiyas. While dzauq is free from tanafur (heavy pronunciation). Balaghah ability that exists in a person in the form of the ability to present a great and clear meaning with a truly fluent expression, will leave an impression on the person who is impressed deep down, according to the situation and condition of the person being spoken to. See: Mamat Zaenuddun and Yayan Nurbayan. Pengantar Ilmu Balaghah. (Bandung: PT Refika Aditama. 2007). P. 6-7.

32 Al-Tala'um is the adjustment of the tone of the letters in part with other parts in a sentence, the adjustment of the tone of the sentences themselves are linked to each other in one amount. Look in Abdul Djalal. Ulumul Qur’an. (Surabaya: Dunia Ilmu. 2000). P. 377.
In some commentaries, the story of the stick of the prophet Moses made of wood which incidentally is in the form of material from plants (نباتية) turns into a snake which in fact is material in the form of an animal that has a spirit (حيوانية) through several shapes and sizes. At one time the snake was in the form of a long, fast-moving tsu’ban snake, at another time it was in the form of a hayyat, a group of frightening snakes, then jann, a very scary snake. That way the uslub of delivering the Qur'an in the story of the prophet Moses became very interesting and extraordinary which Arab writers had not thought of at that time.\textsuperscript{33} The mention of the term 'snake' in several different verses in the Qur'an is a miracle in itself because it has a deep meaning in addition to its beautiful sentence structure.

Al-Nawawi al-Bantani (1813-1897 AD) explained in his commentary that at first the stick of the prophet Musa turned into a small snake/jann then gradually enlarged and turned into hayyat and finally turned into the largest form, namely su’ban. In his commentary also Imam Nawawi (1813-1897 AD) expressed another opinion that the stick initially changed like a su’ban in its shape and size with a speed similar to jann, namely the speed of movement of a very agile snake.\textsuperscript{34} Meanwhile, al-Razi (1149-1210 AD) said in his interpretation that the term hayyat is an ism jins, namely a type of snake that includes both male and female, both small and large. As for su’ban is a large snake, while jann is a snake is small in shape.\textsuperscript{35} Meanwhile, according to al-Bagawi (1044-1122 AD) hayyat is a large yellow snake and can walk quickly. Al-Bagawi (1044-1122 AD) also expressed another opinion that hayyat is all kinds of snakes, whether male, female, large or small. While jann is a snake is small and light in shape. While su’ban according to al-Bagawi (1044-1122 AD) it is a snake whose shape is the largest among other snake.\textsuperscript{36}

Repetition is also seen in the word (ألقى) with all its derivations in the story of the prophet Moses. The word is called many times with different forms (sighat). In the story of the prophet Musa, the word alqa in one verse is mentioned in the form of fi’il madli, fi’il amr, fi’il mudari’, fi’il mudari’ using lam amr, ism fa’il with the following details:

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<tr>
<th>Surah</th>
<th>Sjigat</th>
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<tr>
<td>Taha 20: 19</td>
<td>fi’il amr</td>
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<td>Al-Qashash</td>
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<td>Al-A’raf  7: 116</td>
<td>fi’l ma&gt;d/i</td>
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<td>Taha 20: 20</td>
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<td>Al-A’raf 7: 107</td>
<td>fi’il mud/ari’</td>
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<td>Al-A’raf 7: 115</td>
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<tr>
<td>Taha 20: 39</td>
<td>fi’il mud/ari’</td>
<td>dengan memakai lam amr</td>
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<tr>
<td>Al-A’raf 7: 115</td>
<td></td>
<td>Isim Fa’il</td>
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If you look closely, the word alqa is repeated several times in the story of the prophet Moses. The repetition is in the form of different triangles so that it becomes an elegant and easy-to-read sentence structure. The word alqa is usually translated by dropping, throwing.

Al-Sya‘rawi (1911-1998 AD) interpreted with (إِلَّاَمَّ) meaning that the prophet Moses was ordered to throw his stick to the ground. The use of

the word *alqa* in the feud between the prophet Moses and the sorcerer Pharaoh was considered very appropriate. Because the expression of these words according to al-Sya'rawi (1911-1998 AD) in a tense psychological atmosphere between the two camps accompanied by the aim of teaching Fir'an and his allies about Allah's extraordinary miracles beyond the reach of prevailing customary habits.\(^\text{38}\) Meanwhile, in another verse, the Qur'an uses the editorial *اقْذِفِيهَِ* which in meaning is the same as *ألَِّْ* namely dropping; throw.

Surah Taha 20:39:

*[Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.*

Based on the verse above, the word *iqdhifi* is defined as "putting down" while the second word means "throwing" when Moses' mother was ordered to "throw" Moses into the Nil River. While the word *فَلْيُلْقِهَِ* means "to bring" which is different from the *alqa* mentioned above, namely "to drop". While the *lafaz* in the verse above is defined as the enemy. If followed by *لِي* then the meaning is the enemy of Allah SWT because Pharaoh confidently claims to be God. Meanwhile, if followed by *لَهَُ* then what is meant is the enemy of the prophet Moses. The choice of words is certainly very surprising for the reader because the prophet Musa, who at that time was a newborn baby, was already mentioned as an enemy to Pharaoh. While psychologically the mother of the prophet Musa, the sentence made her calm. Because in another verse it says:

\(^{38}\) Al-Sha'rawi interprets with *لقاءُ الدَّرْبَةَ والتمرين على لقاء فرعون* See: Al-Sya'rawi, *Tafsir al-Sya'rawi*. Jilid. 15. hal: 9252.
And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.

While the first lafaz 알ائم in the verse above (Surah Taha 20: 39) is defined as a large sea, both salty and fresh in taste. While the second alyamm in question is the Nil River because it is narrated that the kingdom of Pharaoh was built on the Nil River. The mother of the prophet Moses was ordered to "throw away" the prophet Moses so that later he would be pulled over and found by Pharaoh. In another verse, alyamm means the Red Sea at the time Pharaoh met his death. On the other hand, QS Taha: 39 above there are three word that are repeated in one verse. This shows the miracle of the Qur'an, on the one hand repeating the same word in one verse, but if examined shows a very deep meaning.

The repetition of the word alqa which is no less interesting is also found in Surah Al-A'raf 7: 115.

 قالوا يا موسى إما أن تلقى و إما أن تكون نخن الملقين

Based on the verse, the witches gave Moses the option whether he wanted to start the "match" first or the witches started first. By using the letter إما as a letter that means tafshil (optional). In general, the letter imma is used in accordance with the first sentence. If the first sentence is Fi'il Mudari' then the sentence after the second imma is Fi'il Mudlari' for example ستجمتمع إما تلعب و إما نترسن (We will gather both to play and learn). If the first sentence is noun, then the second sentence is noun, for example ستتناول إما لحم و إما دجاجا (We will eat either meat or chicken). Observing the verse above, it will be found that there are differences in sentence structure with the prevailing custom. The choice of sentences

40 In Surah Al-A’raf verse 136 it is stated:

فأغزر قُناهُم في اليم

and We drowned them in the sea
used by the Qur'an adds to the beauty of the sentence structure. So that it can touch feelings for the reader and not be boring because of the effects and influences caused by the equivalence of choosing different vocabulary in the sentence after the second *imma*. Moreover, the suitability of the letters at the end of the verse both after and before is seen. If you follow the generality of the applicable sentence, you will not see the beauty of the sentence. If you follow the flow and rhetoric of the previous sentence, it will read:

قَالُواْ يَا مُوسَى إِمَّا أَنْ تَلْقَىْ وَإِمَّا أَنْ نَلْقَىْ

Then in terms of meaning, the choice of the sentence implies that when the two sides want to start a "battle" the magicians offer Moses who wants to start dropping his stick first. From the verse above, it can be seen that in fact the magicians have ambitions to start by dropping their wands first. According to Al-Sya'rawi (1911-1998 AD) this can be seen from the use of the word *tauki* which confirms that they actually want to show their strength as magicians. In another verse that is similar to it, the Qur'an uses a different redaction but the essence of the content is the same, which is seen in QS Taha 20: 65: 41

This ambition was discovered by the prophet Musa, so that the prophet Musa invited the magicians to throw his stick first which is mentioned in the verse that follows Al-A'raf: 116. 42

قَالََأَلْقُواَفَلَمَّاَأَلْقَوْاَسَحَرُواَأَعْيُنََالنَّاسَِوَاسْتَرْهََبُوهُمْ وَجَاهَِبَسْحَرْ عَظِيمِ

In another verse that is similar to it, the Qur'an uses a different redaction in QS Taha 20: 65:

قَالُواْ يَا مُوسَى إِمَّا أَنْ تَلْقَىْ وَإِمَّا أَنْ نَلْقَىْ أَوْلَىْ مِنْ أَلْقَىْ

They said, "O Moses, either you throw or we will be the first to throw

41 They said, "O Moses, either you throw or we will be the first to throw


He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic
Observing the arrangement of sentences used by the Qur'an above, it turns out that the structure of words and sentences used is extraordinary. For someone who understands Arabic and wants to reflect deeply, of course, will admire the Qur'an as a revelation from God, not the work of a creature.

C. Penutup

The language style of the Qur'an (uslub) which is very large is actually *i'jaz al-Qur'an* itself. Style repetition (uslub tikrar) in the Qur'an alone has managed to attract the attention of scholars' commentators, linguists and other Muslim thinkers. *Tikrar* in the Qur'an has become something that is commonly used when viewed from the point of view of *Balaghah* science. *Tikrar* (repetition) is one of the language styles by which the meaning to be conveyed can be more perfect. Although in the Arabic language and literary tradition there is a phenomenon of bad *tikrar* types but of course because the Qur'an is not poetry and of course for a Muslim is one of the miracles, there will never be any defects or disgrace in the style of the Qur'anic language.

*Tikrar* in the story of the prophet Moses after in-depth research turned out to contain great benefits. *Tikrar* which generally makes the work boring, in the Qur'an is packaged into something extraordinary that can show the miraculous side of the Qur'an. *Uslub* tikrar in the story of the prophet Moses can be viewed from two aspects, first, namely in terms of equivalence between the sound of the final verse that is the same or close to the same. So from this point of view, the aesthetic beauty of the verse can be seen when recited. Second, in terms of its meaning, the tikrar in the story of the prophet Musa has a broad and deep meaning even though the textual translation has the same meaning. This dimension is not owned by any human work. So that the Qur'an can never be imitated by anyone.
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