

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

Muhammad Subhi Mahmasoni

IAIN Pekalongan

muhammad.subhi.m@iainpekalongan.ac.id

Widodo Hami

IAIN Pekalongan

widodoham@gmail.com

***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

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

For those who position the absence of repetition style (*uslub tiktirar*) in the Qur'an because it narrows the definition of *tiktirar* itself. This group also considers that there is no *tiktirar* because it is part of the *mutasyabihat* verse.⁴ There are also those who argue that there is no *tiktirar* 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 *tiktirar* in

¹ Regarding the definition of language style in general, it can be read in Syihabuddin Qalyubi. *Stilistika al-Qur'an Pengantar Orientasi Studi al-Qur'an*. (Yogyakarta: Titian Ilahi Press, 1997). 27-37. Gorys Keraf, *Diksi dan Gaya Bahasa*. Jakarta: PT. Gramedia, cet.11. 2000). P. 112-113.

² Read for example the conclusion of a study by Muhammad Luthfi Anshori in the journal Lisania Muhammad Luthfi Anshori. *Uslub al-Tiktirar fi al-Qur'an al-Karim*. (STAI al-Anwar Sarang, Rembang, Jurnal Lisania, Vol.I, No.I, 2017).

³ Indeed, there are good and bad mats. A good *tiktirar* (repetition) is for example that the intended meaning will not be perfect except with *uslub tiktirar*. As for the bad *tiktirar*, 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-Tiktirar 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 Dilengkapi 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)⁶

Linguistically, *tikrar* is a *masdar* (noun) form of the verb (كَرَّرَ) which means to repeat.⁷ As for the term, repeating words or its synonyms to determine meaning. Ibn Atsir (1160-1233 AD) defines *tikrar* is 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.⁸

Similarly, *Balaghah* experts define *tikrar* as the designation of the meaning of a word to repeated meanings.⁹ There is also a definition of *tikrar* is

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.

⁷ A. W. Munawwir. *Kamus Al-Munawwir Arab-Indonesia*. (Yogyakarta. Pustaka Progressif. vet.15. 2020). 1200.

⁸ Sayyid Khadhar. *al-Tikrar al-Iqa'i fi al-Lughah al-Arabiyah*. (Dar al-Huda. 1998). P. 6-8.

⁹ Mahmud al-Sayyid Syaikhun. *Asrar al-Tikrar fi Lughah al-Qur'an*. (Mesir: Jami'ah al-Azhar. cet.1, 1983). P. 9.

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.

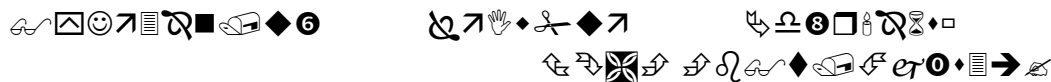
b. Kinds of Tikrar

First, the repetition of the same letter sound,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*, *nasytaa*, *sabhaa*, *sabqaa*, *amraa*, *stir-at*, *furijat*, *nufisat*, *uqqitat*, *ujjilat*, *raajifah*, *raadifah*, *waajifah*, *khaasyi'ah*, *haarifah*, *uttiliyirat* , and *zuwwijat* in QS at-Takwir 81; 3-12 and Q.S an-Naazi'aat 79:1-10.

Fourth Verse Repetition¹¹ as in the word of God:



Then which of the Blessings of your Lord will you both (jinn and men)

Fifth Repetition of Certain Themes:¹² Repetition of Stories in the Qur'an The story is rooted in the word *qashsha* which means tracing the trail.¹³ Scholars define a story as an event by conveying/telling it step by

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. *al-Tikrar al-Iqa'i fi al-Lughah al-Arabiyah*. (Dar al-Huda, 1998). P. 6-11.

¹¹ In the book of *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 *Fabi Ayyi Ala Irobikuma Tukadziban* and *Wailun Yauma Idzin Lil Mukadzibin*.

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

¹³ A. W. Munawwir. *Kamus Al-Munawwir Arab-Indonesia*. (Yogyakarta: Pustaka Progressif. vet.15. 2020). P. 1126.

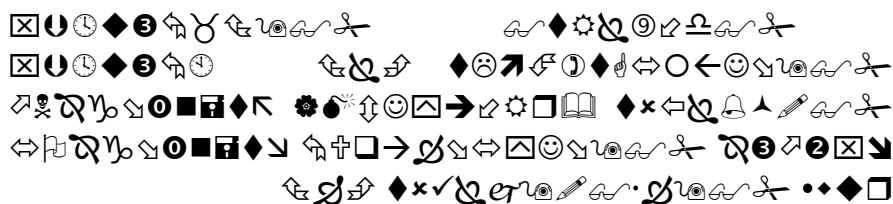
step according to the chronology of events. Many stories in the Qur'an are repeated even several times. For example, the story of Prophet Musa is mentioned almost 126 times, the story of the prophet Adam is mentioned in *surah al-Baqarah* (2), *surah al-Maidah* (5), etc. The story of Prophet *Isma'il* 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,¹⁴ even at length and the content of the story is not entirely the same.¹⁵ 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'an¹⁶

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:



¹⁴ Supiana dan M. Karman. *Ulumul Qur'an*. (Bandung: Pustaka Islamika. 2002. cet. Ke-1). P. 249.

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, 2013). P. 319-326.

¹⁶ 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. 49-52.

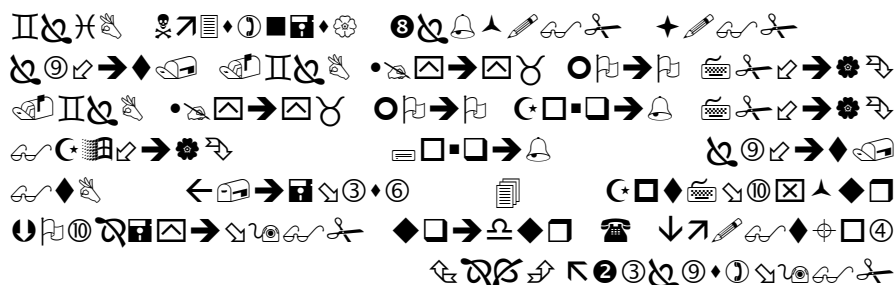
Guide us to the straight path. The path of those upon whom
 You have bestowed favor, not of those who have earned [Your]
 anger or of those who are astray



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:

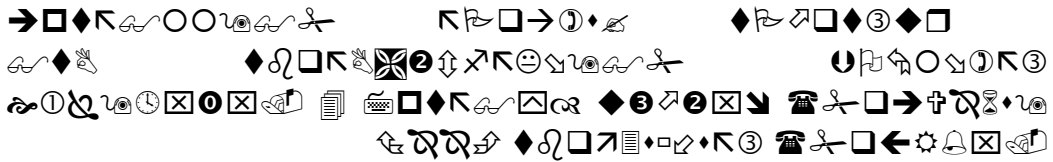


Allāh is the Light[996] of the heavens and the earth. The example of His light[997] is like a niche within which is a lamp;[998] the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost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

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

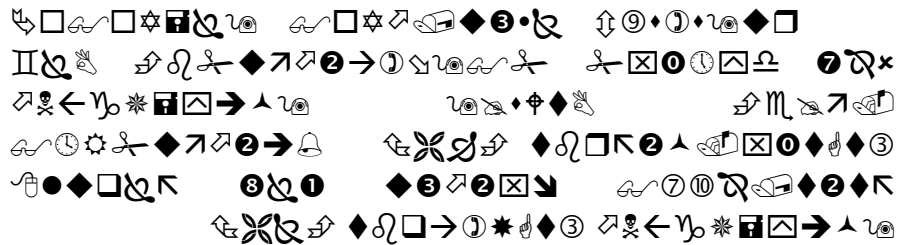
If the first *isim ma'rifah* while the second *isim nakiroh*, then it depends on the *qarinah* (indication). Sometimes the indication

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

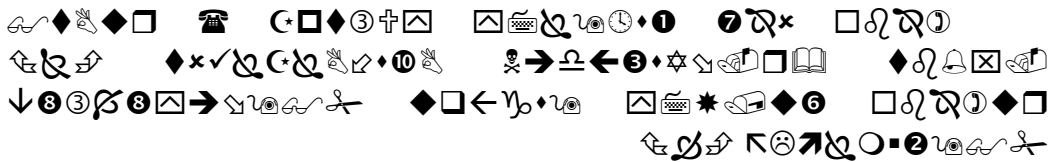


And We have certainly presented for the people in this Qur'ān from every [kind of] example - that they might remember. [It is] an Arabic Qur'ān, without any deviance[1349] that they might become righteous.

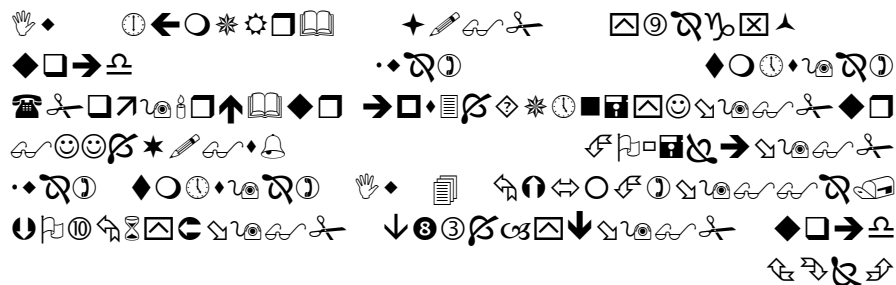
5) Function and Wisdom of Tikrar

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

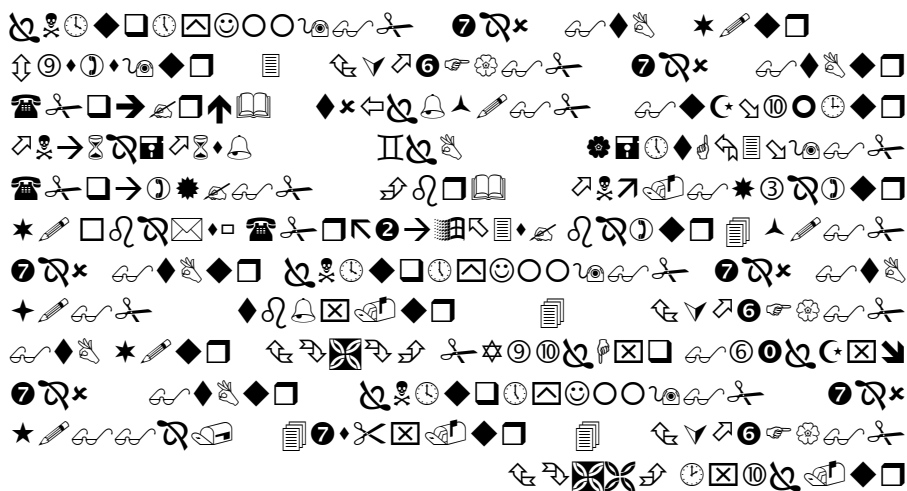
First, Encourage people to recite the Qur'an and then take *ibrah* from the repetition of the verse. As in the verses that explain the power of God from the creation of the universe (sky, earth, moon, stars and so on). As in the letter al-Syua`ra (26) verses 8 and 9 which are repeated 8 times. The verse reads:



Second, the urge to stay *istiqomah*. Like the repetition of the sentence of *Tauhid* in QS. Ali Imran (3) verse 18 which reads:



Third Confirmation. As in the letter al-Nisa (4) verses 131 and 132.



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 ar-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 *Asrar 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,¹⁷ glorification,¹⁸ establishing or making the repeated verse stronger in the soul,¹⁹ strengthening,²⁰ recalling something that is repeated after a long discussion on a problem,²¹ so that the meaning becomes more beautiful, feels good to call it and so on.²²

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

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.

²² For more details, please refer directly to the book *Asrar al-Tikrar fi Lughah 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. *Asrar al-Tikrar fi Lughah al-Qur'an*. (Mesir: Jami'ah al-Azhar. cet.1, 1983).

at that time when they were challenged to make something²³ like the story of the prophet Yusuf²⁴ or also reveal stories from various editors, etc.²⁵

Qalyubi (1952-) by quoting Naqrah in her book *Sikolojiyah al-Qisshoh fi al-Qur'an*, that there are at least two aspects that can be summarized in this repetition, the style aspect²⁶ and the psychological aspect. The repetition of the story will have an impact on the art of depiction and the art of choosing different word 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.²⁷

2. *Tikrar* in the Story of the Prophet Moses

In the Qur'an there are quite a lot of *tikrar* / repetitions, both repetitions in *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 (*saharah Pharaoh*).

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

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 *ta'jiz* to them in order to explain the story. As for the *asbab nuzul* of this letter, there are several opinions / narrations.

²⁵ For more details, please refer directly to the book *Asrar al-Tikrar fi Lughah 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. *Asrar al-Tikrar fi Lughah al-Qur'an*. (Mesir: Jami'ah al-Azhar. cet.1. 1983).

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. *Stilistika al-Qur'an Pengantar Orientasi Studi al-Qur'an*. (Yogyakarta: Titian Ilahi Press. 1997). P. 84-89.

²⁷ Syihabuddin Qalyubi, *Stilistika al-Qur'an Pengantar*. P. 84.

Surah Taha 20:19-20:

قَالَ أَلْقَاهَا يَا مُوسَى (19) فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى (20)

Surah Al-A'raf 7:107-108:

فَأَلْفَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (107) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

Al-Qashash 28:31-32:

وَأَنْ أَلْقَى عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ (31) اسْأَلْكَ يَدَكَ فِي جَنِّبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَأْنَاهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (32)

Al-Naml 27:10:

وَأَلْقَى عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ (10) إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ (11)

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.²⁸ For example the word snake, in the story of Moses it is mentioned with at one time it is mentioned with the word *حَيَّةٌ* and *ثُعْبَانٌ* or *جَانٌّ* in another place. These three words, if traced their meaning in some Arabic literature are relatively the same, namely snakes.²⁹ 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

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

²⁹ For example, in al-Munawir's dictionary the word (*جَانٌّ*, *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,³⁰ 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 تَعْبَانُ مُبِينٌ and بَيْضَاءَ لِلنَّاطِرِينَ. 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*³¹ science, this is known as *al-tala'um* (conformity),³² 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.

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 (ضعف التأليف), complicated (تعقيد). 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 *dza'iq* 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.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.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.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.³⁶

³³ Muhammad Mutawali Sya'rawi. *Tafsir al-Sya'rawi – Al-Khawatir*. Jilid. 7. (Mesir: Akhbar al-Yaum. 1991). P. 4280.

³⁴ Muhammad Ibn Umar Al-Nawawi. *Marah Labid li Kasyfi Ma'ani al-Qur'an al-Majid*. Jilid. 2. (Bairut. Dar al-Kitab al-Ilmiyah). P. 23.

³⁵ Abu Abdillah Muhammad Al-Razi. *Mafatih al-Gaib*. Vol. 22. (Bairut: Dar Ihya al-Turas Al-Arabi, 1999). P. 27.

³⁶ Abu Muhammad Husein al-Bagawi. *Ma'alim al-tanzil fi tafsir al-Qur'an*. Vol. 3. (Bairut: Dar Ihya al-Turas Al-Arabi. 1999). P. 259.

Repetition is also seen in the word (أَلْفَى) 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'l madli*, *fi'il amr*, *fi'il mudari'*, *fi'il mudari' using lam amr*, *ism fa'il* with the following details:

Surah	Sjigat	Verses
Taha 20: 19	<i>fi'il amr</i>	أَلْفَهَا يَا مُوسَى وَأَنْ أَلْقَ عَصَاكَ
Al-Qashash 28:		وَأَلْقَ عَصَاكَ قَالَ أَلْفُوا وَأَلْقَ مَا فِي يَمِينِكَ
Al-Naml 27:		
Al-A'raf 7: 116		
Taha 20: 20	<i>fi'l ma>d}i</i>	فَأَلْفَاهَا فَأَلْفَى عَصَاهُ
Al-A'raf 7: 107		
Al-A'raf 7: 115	<i>fi'il mud{ari'</i>	إِمَّا أَنْ تُتْلَى
Taha 20: 39	<i>fi'il mud{ari'</i> dengan memakai <i>lam amr</i>	فَلْيُلْقِهِ الَيْمُ بِالسَّجْلِ
Al-A'raf 7: 115	<i>Isim Fa'il</i>	وَإِمَّا أَنْ نُكُونَ نَحْنُ الْمُلْقِينَ

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.³⁷ Al-Sya'rawi (1911-1998 AD) interpreted with (إِزْم) meaning that the prophet Moses was ordered to throw his stick to the ground. The use of

³⁷ Muhammad Warson Al-Munawir. *Kamus al-Munawir*. P. 1282.

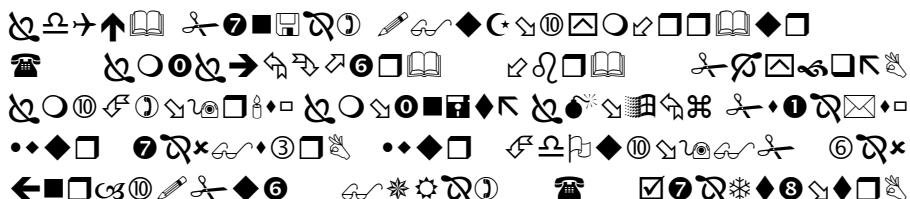
the word *alqa* in the feud between the prophet Moses and the sorcerer Pharaoh was considered very appropriate. Because the expression of these words according to al-Sya'rawi (1911-1998 AD) in a tense psychological atmosphere between the two camps accompanied by the aim of teaching Fir'an and his allies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

Surah Taha 20:39:

أَنْ أَفْذِفِيهِ فِي النَّابُوتِ فَأَفْذِفِيهِ فِي النَّيْمِ فَلْيُلْقِهِ النَّيْمُ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ

[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 *فَلْيُلْقِهِ* 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 lafaz *لي* then the meaning is the enemy of Allah SWT because Pharaoh confidently claims to be God. Meanwhile, if followed by *له* 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-Sya'rawi interprets with إلقاء الذُّرْبَةِ وَالتَّمْرِينَ عَلَى لِقَاءِ فِرْعَوْنَ 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 *الْبَيْمِ* 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.³⁹ In another verse, *alyamm* means the Red Sea at the time Pharaoh met his death.⁴⁰ 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.

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ

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 *إِمَّا* 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 *سَتَجْتَمِعُ إِمَّا نَلْعَبُ وَ إِمَّا نَدْرُسُ* (We will gather both to play and learn). If the first sentence is noun, then the second sentence is noun, for example *(سَتَتَأَوَّلُ إِمَّا لَحْمًا وَ إِمَّا نَجَاجًا)* (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

³⁹ Al-Sya'rawi. *Tafsir al-Sya'rawi*. Jilid. 15. P. 9266.

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

فَأَغْرَقْنَاهُمْ فِي الْيَمِّ

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:

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْتَ تُنْفِيٰ وَإِنَّمَا أَنْتَ نَافِيٰ

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 *taukid* نَحْنُ after the word أَنْ نَكُونُ 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

قَالَ الْفُلُوكَ فَلَمَّا الْفُلُوكَ سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ

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

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْتَ تُنْفِيٰ وَإِنَّمَا أَنْتَ نَكُونُ أَوَّلَ مَنْ أَلْفَىٰ

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

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْتَ تُنْفِيٰ وَإِنَّمَا أَنْتَ نَكُونُ أَوَّلَ مَنْ أَلْفَىٰ

⁴² Al-Sya'rawi. *Tafsir al-Sya'rawi*. Jilid. 17. P. 4290.

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 tiktirar*) in the Qur'an alone has managed to attract the attention of scholars' commentators, linguists and other Muslim thinkers. *Tiktirar* in the Qur'an has become something that is commonly used when viewed from the point of view of *Balaghah* science. *Tiktirar* (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 *tiktirar* 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.

Tiktirar in the story of the prophet Moses after in-depth research turned out to contain great benefits. *Tiktirar* 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 tiktirar* 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 *tiktirar* 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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