



USLŪB AND THE MEANING OF REPETITION OF THE STORY PROPHET IBRAHIM IN THE QUR'AN

Muhammad Arasy Mahmud

Universitas Islam Negeri Alauddin Makassar
arasymahmud27@gmail.com

Muhammad Yahya

Universitas Islam Negeri Alauddin Makassar
muhammad.yahya@uin-alauddin.ac.id

Mardan

Universitas Islam Negeri Alauddin Makassar
mardan@uin-alauddin.ac.id

Mohammad Harjum

Universitas Islam Negeri Alauddin Makassar
mohamad.harjum@uin-alauddin.ac.id

Muhammad Hasan

Universitas Kebangsaan Malaysia
h.muhammad.h98@gmail.com

Abstract

The Qur'an uses various interesting stories to convey its moral messages and teachings directly, which allows its readers to better appreciate its messages. The main objective of this study is to analyze the *uslub* and the meaning of the repetition of the story of Prophet Ibrahim, peace be upon him, in the Qur'an. The research is a qualitative study, analyzing various verses that contain the repetition of the story of Prophet Ibrahim, and examining how the *uslub* (language style) used can affect the reader's understanding of the meaning contained therein. With this approach, the researcher seeks to identify the linguistic and rhetorical patterns that emerge, as well as explore the social and historical context behind the repetition. The data analysis used in this research is guided by the ideas of interpreters such as Abd al-Hay al-Farmawi. The results of this study are the forms of *uslub* found include *uslub tauid* (affirmation style), *uslub amr* (command style), *uslub qasha* (story style), and *uslub istifham* (question style). Repetition occurs in this story of Prophet Ibrahim. There are at least 14 words that are repeated in it. As for the meaning of repetition, there are three types of meaning, namely referential meaning, which is meaning that is directly related to reality or referent or reference, contextual meaning, which is meaning related to the situation, namely place, time, and environment of language use, and denotative meaning, denotative meaning is the original meaning, the original meaning possessed by a lexeme.

Keywords: *Al-Qur'an, uslub, repetition, the story of Prophet Ibrahim.*

Introduction

The story of Prophet Ibrahim (peace be upon him) is one of the most popular objects of scientific study among Qur'anic scholars. This is evident from the many scientific works that raise the story of Prophet Ibrahim as the focus of research. In various studies, the story of Prophet Ibrahim (peace be upon him) is explored in depth to understand the values of character education, tawhid, worship, *tazkiyatunnufus*, and morals contained in the story. The researchers highlighted the stages and development of the tawhid of Prophet Ibrahim as., the wisdom of his tawhid journey, as well as the da'wah methods used by him. The story of Prophet Ibrahim (peace be upon him) is also used as a guideline for parents in educating children to have strong faith and good character.

Seeing this phenomenon, it shows that there is a strong relevance between the values contained in the story of Prophet Ibrahim and the context of modern life. Although many themes and aspects of the discussion have been worked on, the aspect of repetition contained in the story of Prophet Ibrahim in the Qur'an has not been fully highlighted, this can be seen from the lack of researchers who make this theme the object of research, whereas, repetition is an important aspect in the method of conveying the messages of the Qur'an.

The story of Prophet Ibrahim in the Qur'an there are so many verses that experience repetition, either directly, or repeating the subject of the previous discussion, all of that is not without purpose but to show the wisdom of Allah swt., contained in the Qur'an. one of the repetitions in the Qur'an can be found in the stories of Prophet Ibrahim as. which story can be found in several separate parts of the Qur'an, such as in QS Al-Baqarah/2: 126 and QS Ibrahim/14: 35

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنْ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِٱللَّهِ
وَالْيَوْمِ ٱلْءَاخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ ٱلنَّارِ وَبِئْسَ ٱلْمَصِيرُ ١٢٦

Translation

"And (remember) when Abraham prayed: "O my Lord, make this land a land of security, and give sustenance from its fruits to its inhabitants who believe among themselves in Allah and the Last Day. Allah says: "And to him who disbelieves I give temporary pleasure, then I force him to undergo the punishment of Hell, and that is the worst place of return." (QS Al-Baqarah/2: 126)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِي وَبَنِيَّ أَنُعْبَدَ ٱلْءَٓصْنَامَ ٣٥

Translation

"And (remember), when Abraham said: "O my Lord, make this land (Mecca) a secure land, and keep me and my children and grandchildren from worshipping idols." (Ibrahim/14: 35)

The above verse shows two similar words QS Al-Baqarah/2: 126 uses a word in the form of *nakirah* namely *baladan* (بَلَدًا) while in QS Ibrahim/14: 35 uses the *ma'rifah* word



al-balad (الْبَلَدَ). This raises questions, such as, what is the meaning of the repetition of Prophet Ibrahim's request in these two verses, how the mufasir view the words (بَلَدًا) and (الْبَلَدَ), and so on.

Some scholars of tafsir argue that there is no “repetition” in the Qur'ān. The lafadz is repeated, but there is no meaning and content repeated in the Qur'ān. Because every verse that we consider “repetition”, if we really read and pay attention to the verses before and after it, will give a new meaning that is different from the previous verse. For example, the verse that reads: “So which of the favors of your Lord do you deny?” (QS al-Rahman [55]: 13), once the verse is related to the heavens and the earth, and once is related to humans, and once is related to others, and so on. Which means that each verse in accordance with its relation to other verses has a different meaning and purpose.¹

In addition to the approach of tafsir science, there are several approaches that can be used to explore and understand the meaning of the Qur'an, including the approach of *uslub* science. In this approach, the Qur'ān is considered a text framed by the Arabic language, and Allah, the Almighty, communicates with its readers using this language in an effective, unique and beautiful way. Qur'ānic scholars from different backgrounds, even from different levels of knowledge, may understand the Qur'ān in different ways. Revelation is positioned as a linguistic object that can be studied using communication theory. In this case M. Nur Kholis Setiawan said. “The Qur'anic revelation consists of God as the active communicator who sends the message, Muhammad as the passive communicator, and Arabic as the communication code”.²

The term *uslub* is also often used to describe the language style used in the Qur'an. Also known as Qur'ānic style, Qur'ānic *uslub* is the method by which the Qur'ān structures its utterances and selects its vocabulary. Having a broad meaning, Qur'ānic *uslub* includes aspects of literary art used in the book to fulfill or express its intended meaning. In the Qur'ān, several types of *uslub* can be found in use. Some of these types of *uslub* are referred to as parables in the Qur'an (*Amtsalul-Quran*), cancellations in the Qur'an (*Jadalul-Quran*), oaths in the Qur'an (*Aqsamul-Quran*), and stories in the Qur'an (*Qasasul-Quran*).

Syihabuddin Qalyubi (2009) in his dissertation entitled “Qur'anic stylistics, the meaning behind the story of Ibrahim” has conducted research on the story of Prophet Ibrahim in the Qur'an. His research covers 13 chapters out of 25 chapters that mention the name of Prophet Ibrahim in the Qur'an. QS Al-Baqarah/2; Āli Imrān/3; QS Al-An'ām/6; QS Hūd/11; QS Ibrāhīm/14; al-Ḥijr/15; QS Maryam/19; QS Al-Anbiyā/21; QS Al-Syu'arā/26;

1Mursalim, Stylistic Repetition of the Story of Prophet Moses a.s. In the Qur'an: A Stylistic Study (Jakarta: lanera, 2017), p. 91.

2M. Nur Kholis Setiawan, The Greatest Book of Literature (Yogyakarta: ELSAQ Press, 2005). p. 2

QS Al-'Ankabūt/29; QS Al-ṣaffāt/37; QS Ṣād/38; QS Al-Zariyāt/51. The reason for this is that these suras are the ones that tell the story of Prophet Ibrahim the most.

However, it does not rule out the possibility that in the other 12 suras that also mention the name of Prophet Ibrahim, there are important elements that can describe other aspects of his life. Therefore, this research is expected to add to the understanding of the story of Prophet Ibrahim in the Qur'an, and also open opportunities for further exploration of the narratives contained in the Qur'an. For this reason, the researcher raised a research entitled "Uslub and the Meaning of the Repetition of the Story of Prophet Ibrahim in the Qur'an".

The main purpose of this research is to analyze the *uslub* and the meaning of the repetition of the story of Prophet Ibrahim as. in the Qur'an. This research aims to reveal the repetition pattern used, the meaning contained in it, and to understand the meaning of the story of Prophet Ibrahim as., of course the interpretation effort becomes the most important thing, because according to Holilurrahman "interpretation of the verses of the Qur'an must be done with all efforts in understanding it so that the Qur'an can function as it should."³

By observing the repetition of the story of Prophet Ibrahim (peace be upon him) in the Holy Qur'an, this research is expected to make a valuable contribution in recognizing the depth and complexity of the sacred text. Through this effort, it is hoped that the values and messages contained in the repetition of the story of Prophet Ibrahim can be further emphasized and appreciated in life.

Methodology

Research methodology is a systematic way or step to solve research problems. It can also be interpreted as a science that studies how research is conducted scientifically. It explains the steps that are generally adopted by a researcher in the assessment of his research problem along with basic logic.⁴ Research on "Uslub and the Meaning of the Repetition of the Story of Prophet Ibrahim in the Qur'an" can be categorized as qualitative research, which aims to explore the linguistic and narrative aspects of the Qur'anic text. This research will use a textual analysis approach with a focus on the study of *uslub* and the meaning of repetition in the story of Prophet Ibrahim. Surahs that contain repetition of the story of Prophet Ibrahim (peace be upon him) will be identified, and analysis will be carried out on word choice, language style, sentence structure, and context of use. In addition, the approach used is the tafsir science approach, the socio-historical approach determines the importance of understanding the actual conditions when the Qur'an was revealed, which is referred to as the science of *Asbāb al-Nuzūl*, the literary science approach, in this study can analyze the text with a focus on the narrative and language used in the repetition of the story.

³Holilurrahman, Science of the Qur'an and Tafsir (Bandung:: CV Arfino Raya, 2013), p. 17.

⁴C.R. Kothari, Research Methodology; Methods and Techniques, Revi Edition (New Delhi: New Age International Publisher, 2004), p. 8.



Discussion

Uslub in the Qur'ān

Talking about the uslub of the Qur'ān, we will discuss how the Qur'ān is used as a revelation by Allah swt. to convey His guidance to all mankind. Since this discussion is very broad, we must first learn its general meaning. al-Zarqāni revealed that. *Uslub* al-Qur'an is not a vocabulary and sentence structure, but the method used by the Qur'an in choosing vocabulary and sentence style, in line with this opinion, Aminullah argued "*Uslub* Al-Qur'an is a source of admiration because of its continuous miracle content."⁵

1. *Uslub al-Tikrar* (Repetition style)

The definition of *tikrar* is repetition, or *tikrar* is a term derived from the verb *kārrara*, which means to repeat or return something repeatedly. In terms, *tikrar* refers to the act of repeating a memorization or its synonyms to emphasize meaning. In addition, *tikrar* can also be defined as mentioning something twice in a row or expressing a pronunciation of a meaning repeatedly.

Types of *Tikrar* in the Qur'an

If examined the form of *tikrar* in the Qur'an can be grouped into two, namely: first, repetition that occurs in the memorization and meaning at once (*Tikrar lafzi*), second, repetition is limited to meaning only, while the pronunciation is different (*Tikrar ma'nawi*).

a. *Tikrar lafzi*

That is the repetition of the editorial verses of the Qur'an in the form of letters, words or editorial sentences and verses. Examples of repetition of letters.

Repetition of letters at the end of some QS al-Nāzi'at/79: 6-14

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ٦ تَتَّبِعُهَا الرَّاكِبَةُ ٧ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ٨ أَبْصَارُهَا خَاشِعَةٌ ٩ يَقُولُونَ أَيْنَأُ
لَمَرْدُودُونَ فِي الْحَافَةِ ١٠ أَيْنَأُ كُنَّا عِظْمًا نَّخِرَةً ١١ قَالُوا تِلْكَ إِذْكَرَّ خَاسِرَةٌ ١٢ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ١٣
فَإِذَا هُمْ بِالسَّاهِرَةِ ١٤

Translation:

"(Verily, you will be resurrected) on the day when the first blast shakes the world. The first blast is followed by the second blast. The hearts of men at that time will be afraid. His gaze will be downcast. (The disbelievers) say: "Are we really being returned to our former life? Will we also be resurrected when we have become

5H. Aminullah, 'Uslub Al-Qur'an', Journal of the Faculty of Letters, University of North Sumatra., 1, no. 1 (2002).

shattered bones?”. They said: “Then it is an adverse return”. Verily, the return is but one blast, and they immediately return to life on the surface of the earth”.⁶

An example of word repetition can be seen in QS al-Fajr/89: 21-22

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۚ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۚ ٢٢٢

Translation:

“Do not (do so). When the earth is shaken successively, and your Lord comes, and the angels are lined up”.⁷

An example of verse repetition is found in Qs al-Rahman:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ١٦

Translation

“So which of the favors of your Lord do you deny”.⁸

The verse is repeated approximately 30 times in the surah.

Then this form of tiktār in the Qur'an can be divided into two, first, when the repetition of words is still found in one verse. As in QS al- Mukminun/23: 36

هِيَاهُنَّ هِيَاهُنَّ لَمَّا تُوْعِدُونَ ٣٦

Translation:

“Far, far away (from the truth) what is threatened to you”.⁹

And the second, tiktār whose words are repeated in different and separate verses. As in QS al-Shu'arā' /26: 9

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ٩

Translation:

“And verily your Lord is indeed the Mighty, the Merciful”.¹⁰

6Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations. p. 583

7Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations, pp. 583-593

8Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations. p. 531

9Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations, p. 344

10 Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations, p. 367



This sentence is repeated 8 times in the same Surah aS-Syu'araa. In addition to the above examples of repetition in one surah, there are also memorizations that are repeated in different surahs. We will find this memorization in three separate surahs, namely QS Al-Naml/27: 71: QS Yaasin/36: 43: and QS al-Mulk/67: 25.¹¹

b. *Tikrar Ma'nawi*,

That is the repetition of the verse in the Qur'an whose repetition is more focused on the meaning or purpose and purpose of the repetition. The first form is the repetition of the stories of the prophets, verses describing punishment and pleasure in the hereafter, the day of resurrection, and verses describing the creation of heaven and earth and the universe.

Although it still tells one thing, the memorization in a number of these verses is not exactly the same. Perhaps the question will arise, if these verses can be understood only once, why must they be repeated a number of times? This is where it gets interesting. Ibn Qutaibah explained that the Qur'an was revealed in a short period of time, of course, the diversity of *the tribes* in the Arab community at that time was quite a lot, so that if the verse was not repeated, it could be that the exemplary stories of Prophets Moses, Jesus, Noah, Luth, etc., would only be accepted by certain people. So with the repetition every people easily get it, so that the meaning to be conveyed can be captured by all circles.¹²

For example QS al-Baqarah/2: 238

حُفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ۚ ٢٣٨

Translation

“Keep all your prayers, and (keep) the wusthaa prayer. Stand up for Allah (in your prayers) with solemnity”.¹³

Al-ṣalat al-wuṣṭa mentioned in the above verse is a repetition of the previous word *al-ṣalawāt*, as it is still a part of it. The mention of it is to emphasize the command to maintain it.

2. *Uslub al-Nahy* (Prohibition Style)

This *uslub* is used to forbid or prevent doing something. Example: “Do not come near adultery...” (QS. al-Isra/ 17: 32).

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ۚ ٣٢

11 Mufham Amin, 'The Secret of Repetition in the Qur'an', Al-Muhith: Journal of Qur'anic Sciences and Hadith, 2.1 (2023), p. 5

12 Mufham Amin, 'The Secret of Repetition in the Qur'an, p. 5

13 Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations, p. 39

Translation

“And do not approach adultery; verily, adultery is an abominable deed. And a bad way.”¹⁴

The word *nahyu* in the Qur'an surah al-isra' verse 32 uses the *fi'il muḍari'* followed by *Lam nahiyah* (لَا) in which there is a *fa'il* (actor) namely *ḍamir mustatir taqdiruhu antum* (you men). The verse also uses the phrase “*la taqrabu*” which means “do not approach”, showing a strong prohibition not only against the act of adultery itself, but also everything that can bring one closer to it. Zina is described as an abominable act (*fahisyah*) and a bad path, which shows its negative impact not only on individuals, but also on the social fabric of society.¹⁵

1. Uslub al-Istifham (Question Style)

This *uslub* is used to ask questions, either to test knowledge, raise awareness, or provide emphasis. Example: “Do they not see how camels were created?” (QS. al-Ghashiyah/ 88: 17).

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۚ

Translation

“Then did they not see the camel how it was created”?¹⁶

In the sentence structure, “أَفَلَا” is followed by “يَنْظُرُونَ” (did they not see). This shows that the sentence is an interrogative sentence that demands an answer or response. “يَنْظُرُونَ” is a *fi'il muḍari'* (present verb) that indicates action. This question is not just asking, but also inviting people to contemplate and take lessons from Allah's creation. This verse invites people to see and reflect on the camel (الإِبِلِ) as one of Allah's marvelous creations. This question emphasizes the greatness and power of Allah in creating His creatures.¹⁷

14 Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations. p. 39.

15 Shalihah Indri Anjani, 'Analysis of Nahyu in the Qur'an Surah Al-Isra' Verse 32 (Study of Allah's Prohibitions)', Jis: Journal of Islamic Studies, 3.1 (2024). p. 163

16 Department of Religious Affairs R.I, Al-Qur'an and its Translation. p. 592

17 Muhammad Taqi Usmāni, Tafsir Al-Mizan (Lahore: Dar al-Ishaat, 2000). p. 345



2. *Uslub Ta'kid* (Assertion Style):

It is used to emphasize a truth or fact. Example: "Indeed We created man in the best possible form" (QS. al-Tin/ 95: 4).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٤

Translation

Indeed We have created man in the best possible form.¹⁸

In addition to the examples above, affirmations in the Qur'ān are also in the form of oaths or *aqşam*. Oaths in the *Qur'an* (*aqṣām al Qur'an*) Ibn al Qayyim argues that *qasam* is an expression given to confirm and strengthen news if the news is accompanied by testimony (*shahādah*).¹⁹ So what is meant by *aqṣām al Qur'an* is something that is conveyed to strengthen a news contained in the Qur'an accompanied by elements of *qasam* to eliminate doubts and convince him of the truth of the content of the Qur'an. For example in QS yunus / 10: 53

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ٥٣

Translation

"And they ask you: Is it true? Say: "Yes, by my Lord, it is true, and you will not escape it."²⁰

The next style used in the Qur'ān for affirmation is *tikrār*. In order to maximize the attention of the message, the repetition of *tikrār* is used so that the object or reader can pay more attention to the message to be conveyed. An example of a verse that is often encountered and experienced *tikrār* is QS al-Raḥman/ 55: 16

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ١٦

Translation:

"So which of the favors of your Lord do you deny?"²¹

3. *Uslub al-Qaṣaṣ* (Story or Narrative Style)

This style of narration is used to tell the stories of the previous generations in order to draw lessons from them. Example: The story of Prophet Moses in many suras, such as QS. The meaning of *Qaṣaṣ al-Qur'ān* is the Qur'ān's narration of the past people,

18 Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations. p. 597

19 Abd al-Raḥman ibn Abi Bakr, Jalāl Al-Dīn Al-Suyūthī. Al-Itqān Fī 'Ulūm Al-Qur'ān (Egypt: Al Hai'ah al-Miṣriyyah al-`Āmmah li al-Kitāb, 1974). p. 53.

20 Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translation. p. 214

21 Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations. p. 214.

prophecies, and events. The Qur'an contains much information about past events, the history of nations, the state of countries, and the legacies and traces of each people. It recounts all their circumstances in an interesting and fascinating way.²²

4. *Uslub al-Wa'd wa al-Wa'id* (Style of Promise and Threat):

This style promises good rewards for those who obey and threatens those who disobey. Example: "And give glad tidings to those who believe and do good deeds that there are for them Gardens in which rivers flow" (QS. al-Baqarah / 2: 25) and "Verily, those who disbelieve and die while they persist in disbelief, they have the curse of Allah, the angels, and all mankind" (QS. al-Baqarah / 2: 161).

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالَوا هَٰذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَنُتُوا بِهِ مُتَشَبِّهًا وَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ٢٥

Translation

"And give glad tidings to those who believe and do good deeds, that for them are prepared paradises in which rivers flow. Whenever they are given sustenance of fruits in those paradises, they say: "This is what was once given to us". They are given similar fruits and for them therein are chaste wives and they remain therein."²³

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ١٦١

Translation

"Verily, those who disbelieve and die disbelieving, they will receive the curse of Allah, the angels, and all mankind."²⁴

5. *Uslub al-Tasybih* (Parable Style)

Parable in the Qur'an (*Amsalul-Quran*) is the likening of something to something else, and from a legal point of view it is describing something abstract in a concrete form by exaggerating one of its positions.²⁵ Al-Imam Mahmut 'Ali al-Turmudzi (may Allah have mercy on him) said that the *act* of making an *analogy* is actually aimed at those whose hearts are closed. Then Allah made an *Amithal* for them, in harmony with their desires, so that they could regain what they felt they had lost.²⁶

Likewise, Ibn Qayyim, as quoted by Manna Al-Qaṭṭān, defines Qur'anic proverbs as likening something to something else in terms of its law, and bringing something abstract

22 Manna al-Qaṭṭān, Introduction to the Study of Qur'anic Sciences. pp. 386-387.

23 Department of Religious Affairs R.I, Al-Qur'an and its Translations. p. 531

24 Department of Religious Affairs of the Republic of Indonesia, Al-Qur'an and its Translations. p. 5.

25 Ahmad Jamal Al-Umariy, Dirasat Fi Al-Qur'an Wa Al-SUNnah (Cairo: Dar al-Ma'rif, 1982). p. 129

26 H. Aminullah, Uslub Al-Qur'an. p. 74



closer to the concrete.²⁷ Example: "The example of those who take protectors besides Allah is like a spider making a house. And indeed the weakest of houses is that of a spider, if they knew" (QS. al-Ankabut/ 29: 41).

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

Translation

"The example of those who take protectors besides Allah is like a spider making a house. And surely the weakest of houses is that of a spider, if they knew."²⁸

6. *Uslub al-Jadal* (Debate Style)

The word *jadal* and *jidal* in the Qur'an means to exchange ideas by competing and racing to defeat the opponent. This definition is derived from the word *jadaltu habl*, which means *ahkamtu fatlahu* (I made the rope firm), since both parties to the debate are firm in their opinions and are trying to overthrow their opponents from their positions. In contrast to that.²⁹ The function of *jadal* in the Qur'an is to refute the opinions of the challengers and opponents (disbelievers), as stated in QS al-tūr / 52: 35-43 which asks questions about things that have been recognized and accepted by reason, so that the disbeliever admits what he previously denied.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ۝ ٣٥ أَمْ خَلِقُوا السَّمُوتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ۝ ٣٦ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمَصِيرُونَ ۝ ٣٧ أَمْ هُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُبِينٍ ۝ ٣٨ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ۝ ٣٩ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَعْرَمٍ مَقْتُلُونَ ۝ ٤٠ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝ ٤١ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ ۝ ٤٢ أَمْ هُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ ٤٣

Translation:

"Were they created without anything or did they create (themselves). Or did they create the heavens and the earth; they do not believe in what they say. Or is it that they have with them the treasury of your Lord, or that they are in charge? Or do they have a ladder (to the heavens) to hear on it (things unseen)? Then let the one who listens among them bring forth a clear testimony. Or is it for Allah daughters and for you sons. Or do you ask them for wages so that they may be burdened with debt. Do they have knowledge of the unseen and write it down? Or do they seek to deceive? So it is those who disbelieve who are deceived. Or do they have gods besides Allah? Glory be to Allah from what they associate."³⁰

27Manna Al-Qaṭṭān, *Mabahiṣ Fi Uluṃ Al-Qur'an* (Bairut: Muassasat al-Risalah, 1993), p. 283

28Department of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translation*. p. 401

29Manna Al-Qaṭṭān, *Introduction to the Study of Qur'anic Sciences*. pp. 376-377

30 Department of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*. p. 525

Thus some forms of *uslub* found in the Qur'an, Each of these *uslub* or language styles is used with certain objectives, namely to convey divine messages in the most effective way and touch the hearts of readers.

Uslub Analysis on the Story of Prophet Ibrahim

1. *Uslub Taukid* (Assertion Style)

The Qur'ān consistently uses the *uslub taukid* to emphasize the central position of Prophet Ibrahim in prophetic history. Affirmation phrases such as *فَقَدْ* (*faqad*) in QS al-Nisa'/4:54, *إِنَّ* (*inna*) in QS al-Nahl/16:120, and *قَدْ* (*qad*) in QS al-Mumtahanah/60:4 serve to confirm the undeniable truth.

The use of *uslub taukid* in these verses is not mere rhetoric, but rather an educational tool to build conviction (*īmān*) and exemplification (*uswah*) in the reader. For example, the affirmation that Ibrahim was “not of the polytheists” (QS al-Nahl/16:123) or “departed from idolatry” (QS al-Zukhruf/43:26) serves as a clear distinction between the right and the false. On the other hand, the mention of “the book of Abraham” (QS al-A'la/87:19) emphasizes the teaching of monotheism that applies to all times.

2. *Uslub Amr* (Command style)

The Qur'an uses strict commands to direct mankind to the right path. For example, the commands to “follow the religion of Abraham” (QS al-Nahl/16:123) and “avoid shirk” (QS al-Hajj/22:26) emphasize the basic principle of monotheism-the belief that only Allah is worthy of worship. The prohibition of division (QS al-Syūra/42:13) also teaches the importance of the unity of the people, as explained in the interpretation of Al-Qurṭubī that division only weakens the spiritual strength of the community. the command to take Prophet Ibrahim and his followers as an example (QS al-Mumtahanah/60:4) confirms that the teachings of Islam are universal. Ibrahim was chosen because of his firmness in rejecting polytheism and his willingness to sacrifice for the sake of religion.

3. *Uslub Qaṣaṣ* (story style)

The Qur'an uses stories not just for entertainment, but as an educational tool. For example, the story of Nabi Yusuf's dream (QS Yusuf/12:6) teaches about patience and trust in God's plan. Similarly, the story of God's covenant with the prophets (QS al-Ahzab/33:7) emphasizes the continuity of the teaching of monotheism from time to time. The story of the destruction of the previous people (QS al-Taubah/9: 70) is also a warning so that humans do not repeat the same mistakes. And the story of Prophet Ibrahim who wanted to beg forgiveness for his father (QS al-Taubah/9: 144) illustrates how the Qur'an presents characters with human nature. Prophet Ibrahim was known as a steadfast prophet, and still showed affection for his family, even though the prohibition of praying for polytheists was eventually revealed, which Prophet Ibrahim's father was also a polytheist.



4. *Uslub Istifham* (Question style)

In this case it uses rhetorical questions as an effective tool to convey moral and theological messages. For example, the question “أَمْ يَحْسُدُونَ النَّاسَ” (QS al-Nisa'/4:54) satirizes the malice of the disbelievers while emphasizing the superiority of Allah's favor. The question “وَمَنْ أَحْسَنُ دِينًا” (QS al-Nisa'/4:125) leads the reader to the conclusion that Islam is the best religion. Meanwhile, the question “أَلَمْ يَأْتِهِمْ نَبَأٌ” (QS al-Taubah/9:70) recalls the defiance of the polytheists who ignored the lessons of history. With this style, the Qur'ān not only conveys information, but also invites people to think critically and introspect more deeply.

Conclusion

Uslūb (أُسْلُوب) refers to the language style or delivery method used in the Qur'ān to convey a message to its readers. The *uslūb* in the story of Prophet Ibrahim can be in the form of narration, dialog, parable, command, prohibition, and so on. As for repetition or *tikrār* (تَكَرَّر) in the Story of Prophet Ibrahim refers to the repetition of a particular story, verse, or theme with the aim of emphasizing meaning, the Story of Prophet Ibrahim is one that is often repeated in the Qur'an, with various perspectives and diverse contexts.

The forms of *uslub* contained in this study include *uslub taukid* (affirmation style) a special sentence structure so as to eliminate the doubts of the listener, *uslub amr* (command style) a lafaz used by a person of higher position to demand a person of lower rank to do an action, The story is a means of tracing an event or incident by presenting or narrating it step by step in accordance with the chronology of events; and the question *istifham* is a phrase used in the hope of finding out something that was not known before by using one of several *istifham* devices.

Bibliography

- Anjani, Shalihah Indri. 'Analysis of Nahyu in Al-Qur'an Surah Al-Isra' Verse 32 (Study of Allah's Prohibitions)', *Jis: Journal of Islamic Studies*, 3.1 (2024)
- Bakr, Abd al-Rahman ibn Abi. *Jalāl Al-Dīn Al-Suyūthī. Al-Itqān Fī 'Ulūm Al-Qur'ān* (Egypt: Al Hai'ah al-Miṣriyyah al-`Āmmah li al-Kitāb, 1974).
- Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translation* (Jakarta: Project for Procurement of the Holy Qur'an, Ministry of Religious Affairs, Pelita IV, 1984).
- Aminullah, 'Uslub Al-Qur'an', *Journal of the Faculty of Letters, University of North Sumatra.*, 01.01 (2002).
- Holilurrahman, *Science of Al-Qur'an and Tafsir* (Bandung:: CV Arfino Raya, 2013).
- Al-Jarim. Ali, and Muṣṭafa Amin, *Al-Balaghah Al-Waḍiḥah* (Surabaya: TB.al-Hidayah, 1961)

Kothari C.R. *Research Methodology; Methods and Techniques*, Revi Edition (New Delhi: New Age International Publisher, 2004).

Muhammad Taqi Uṣmani, *Tafsir Al-Mizan* (Lahore: Dar al-Ishaat, 2000).

Mursalim, *The Language Style of Repetition of the Story of Prophet Moses a.s. In the Qur'an: A Stylistic Study* (Jakarta: lanera, 2017).

Al-Qaṭṭān, Manna. *Mabāhīs Fi Ulum Al-Qur'an* (Bairut: Muassasat al-Risalah, 1993).

Setiawan, M. Nur Kholis. *The Greatest Book of Literature* (Yogyakarta: ELSAQ Press, 2005) .

Al-Umariy, Ahmad Jamal. *Dirasat Fi Al-Qur'an Wa Al-Sunnah* (Cairo: Dar al-Ma'rif, 1982).