

¹⁴. Al-Imām Badr al-Dīn Muḥammad ibn Abdullāh Al-Zarkashī, *Al-Burhān fī Ulūm al-Qurān*, Part 3, (Kairo: Maktabah Dār al-Turāth,), 9.

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمتْ لِغَدٍ ^ع وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ^{٢٧}.

As Allah mentions, (دکا دکا، صفا صفا)²⁸ Beside it was the part of *al-ta'kid al-Lafdhiy*. Including this form is the repetition of letters “ا ن”, in the verse:

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَىٰ أَتُرِيدُ أَنْ
تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ^{٢٨} إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي
الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ^{٢٩}

As Allah said,

يَتَّيِبُهُا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَدِكُمْ عَدُوًّا لَكُمْ
فَاحْذَرُوهُمْ ۚ وَإِنْ تَعَفَّوْا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۚ

5. The Repetition of Meaning not In The Sentence, to signify the two different meanings. Mentioning the specific after the general. As Allah said:

²⁷. *Sūrah* al-Hashr (59): 18.

²⁸. *Sura al-Fajr* (89): 21-22.

²⁹. *Sura al-Qasas* (28): 19.

³⁰. *Sūrah* al-Taghābun (64): 14.

And also in another verse,

Moses said: "That was what we were seeking after." They went back on their footsteps, following (the path they had come)".³⁸

In terms of literature, the story has many benefits. One of them is to stimulate the reader or listener to keep track of events and actors in it.⁴⁰ Quran used it as the media to deliver the teachings. Not surprisingly if Quran dominated by the stories.

Regarding the content, the stories in Quran can be mapped into three parts:⁴¹

1. The story of prophets
2. The Quran's stories pertaining to the past events.
3. The stories pertaining to the events of Prophet Muhammad's period.

³⁷. *Sūrah* al-Qasas (28): 11.

³⁸ *Sūrah al-Kahfi* (18): 64.

203. ³⁹. Muhammad Al-Rāzī Fakhrrurāzī, *al-Tafsīr al-Kabīr*, Part 2, (Beirut: Dar al Fikr, 1981),

⁴⁰. Dr. Syihabuddin Qalyubi, *Stilistika al-Quran, Makna di Balik Kisah Ibrahim*, (Yogyakarta: LKis, 2009), 158.

⁴¹ Manna' al-Qaṭṭān, *Mabāhiṭh fī 'Ulūm al-Qurān*, (Damaskus: Manshūrāt al-'Aṣr al-Hadīth, 1973), 306.

Besides the types, the Quran's story has many benefits, the most importance from them mentioned as⁴²:

1. The explanation of the basic's summons toward Allah.
2. Strengthening Prophet Muhammad.
3. Authenticating the previous Prophets.
4. Showing the reliability of Muhammad.
5. Quarreling over the People of the Scripture.

As mentioned above that the story was one of Quran's parts that experienced repetition. A story could be repeated in other places with different styles. It could be *taqdīm* or *takhīr*, *ījāz* (shortening) or *itnāb* (lengthening), etcetera.

The Quran's stories are a rhetorical style used in calling to religion. It will be related the beautiful of stories, in that here reveal this [portion of the] Qur'an; since they are central to this call, the most frequently mentioned stories in Quran are those of the prophets. The stories about Prophet Ibrahim, which is related to the calling of *tauhīd* (monotheism), and the unbelief and ingratitude of the people. They are sometimes given in summary and sometimes in detail. The stories about Ibrahim are given in some detail in *sūrah* al-Baqarah, *sūrah* al-An'ām, *sūrah* Ibrāhīm, *sūrah* al-Şhaffāt and others (will be explained more details in the next Chapter). The person who studies these in depth will conclude that they are "only apparently repeated." For

⁴². Mannā' al-Qaṭṭān, *Mabāhiith fi 'Ulūm al-Qurān*, (Damaskus: Manshūrāt al-'Aṣr al-Hadīth, 1973), 307.

each of these *sūrah*'s presents different aspects of the story, depicting unmentioned scenes till now. Each repeat emphasizes a different side of the story.

Sometimes the dialogue between Ibrahim and his father and people is focused on in the story. In another, it is the dialogue with the angels that is emphasized, and the news of Ishaq's birth. Thus, different points are emphasized on every occasion.

Each place the story is repeated a new meaning emerges, a different exemplary scene is given, a different meaning is emphasized. As we said above, the story of Prophet Ibrahim is repeated in many different *sūrah*'s, but in one *sūrah*'s the main aim is to clarify understanding of Divine unity and to strengthen the belief, while in another it is proving the Divine power that is intended. Sometimes, the story illustrates the struggle between truth and falsehood, and describes the recompense awarded to the believers, and the consequences meted out to the unbelievers. Then in other places, it describes the grace Almighty God bestows on the pious, and the unity of religions and the multiplicity of the Divine messages. Then in another story, we are told that there is a single method of calling to God.