



COMPARATIVE LANGUAGE STYLE OF MOSES STORY IN AL-QURAN

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Abstract

The purpose of the study is to find the comparative language style of Moses Story in Al-Quran. Then, the people knew the context meaning of the story to implement in the real life. The research method is qualitative using content analysis. The data used in this study are the verses of Al-Quran. To determine the validity of data, there are analysis of credibility, transferability, dependability, and conformability. As another data source, the author uses references to literary theory related to the style of language. The instrument of this research is the researcher itself according to qualitative research characteristic. Comparative language styles contained in the verses of the story of Moses in the AL-Quran include; 1) Personification language style has 3 cases, 2) allegorical language style has 5 cases, 3) periphrasis language style has 5 cases, 4) similar language style has 4 cases, 5) hyperbolic language style has 5 cases, 6) metaphoric language style has 6 cases, 7) litotes language style has 3 cases, 8) allusion language style has 11 cases, and 9) synecdoche language style has 3 cases. The commonly used language style comparison is the allusion to language style.

Keywords: *Al-Quran, Comparative Language Style, Moses Stor, Literature.*

Abstrak

Tujuan dari penelitian ini adalah menemukan gaya bahasa komparatif dari kisah Musa dalam Al-Quran. Dahulu, orang mengetahui makna konteks dari kisah tersebut untuk diterapkan dalam kehidupan nyata. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan menggunakan analisis konten. Data yang digunakan dalam penelitian ini adalah ayat-ayat Al-Quran. Untuk menentukan validitas data, maka dilakukan analisis terhadap kredibilitas, transferabilitas, dependensi, dan konformabilitas. Sebagai sumber data lain, penulis menggunakan referensi dari teori sastra yang terkait dengan gaya bahasa. Instrumen penelitian ini adalah peneliti sendiri sesuai dengan karakteristik penelitian kualitatif. Gaya bahasa komparatif yang terkandung dalam ayat-ayat kisah Musa dalam AL-Quran meliputi; 1) Gaya bahasa personifikasi, yang muncul dalam 3 kasus, 2) gaya bahasa alegorik, yang muncul dalam 5 kasus, 3) gaya bahasa periphrasis, yang muncul dalam 5 kasus, 4) gaya bahasa yang sama, yang muncul dalam 4 kasus, 5) gaya bahasa hiperbolik, yang muncul dalam 5 kasus, 6) gaya bahasa metafora, yang muncul dalam 6 kasus, 7) gaya bahasa litotes, yang muncul dalam 3 kasus, 8) gaya bahasa kiasan, yang muncul dalam 11 kasus, dan 9) gaya bahasa sinekdot, yang muncul dalam 3 kasus. Perbandingan gaya bahasa yang umum digunakan adalah gaya bahasa kiasan.

Kata Kunci: *Al-Qur'an, Gaya Bahasa Komparatif, Kisah Musa, Karya Sastra.*

Introduction

The teaching of language style can be done by taking the object of study that can attract the attention of learners, both in terms of material, language, and how to deliver the object of the study. So that it can touch the cognitive and emotive aspects of the learner. One of the objects of study that can touch the cognitive and emotive aspects is the study of the holy book of Al-Quran both in terms of themes, language styles and values contained therein. According to modern Islamic theology, The Qur'an is a revelation in Arabic, and therefore it should only be recited in the Arabic language. Translations into other languages are necessarily the work of humans and no longer possess and maintain the uniquely sacred character of the original Arabic.¹

The Qur'an is a book of miracles, and one of its miraculous aspects is that the Qur'an is revealed in a very beautiful language, language styles, and delivery techniques that touch the feelings and emotions of its listeners or readers. So that it becomes impressed and affected by the idea presented. Although the Arabs were supposed to have high levels of language and literature, they could not match the wisdom of the Qur'an. Thus the charm of the Qur'an is not solely due to the fact of theological dogma which requires believers to exalt and believe it, but because of an inherent factor in the language of the Qur'an itself. It is many research that was done about language style. Fadaee, in this article, symbols, metaphors and similes in George Orwell's 'Animal Farm' were studied to find out the effect of using figures of speech on the writer's style and the addressee's understanding.² It is the same with Wachidah research that stylistic or uslub within an idiom will play a role in delivering a meaningful message as a meaning contained in the verse of al-Qur'an.³

The Quranic expression is the great persuasive and informative influence of this device. It has an emphatic function in exhorting people especially Muslims to obey God.⁴ Therefore, the discussion of study related to the language of the Qur'an becomes the object of its own study, which is done by linguists and researchers, from antiquity to modern times as it is today. In other words, the use of

¹ Mostafa Mohamad Hassan Zadeh, "Translating the Holy Quran: A Comparative Analysis of Al-Fatiha Verse from Arabic to English", *Iranian Journal of Social Sciences and Humanities Research*, Vol. 3, No. 2 (2018): 83.

² Elaheh Fadaee, "Symbols, Metaphors and Similes in Literature: A Case Study of "Animal Farm", *Journal of English and Literature*, Vol.2, No.2(2011): 19-27.

³ Hajar Nurma Wachidah, "Stylistic of al-Qur'an Language Style and Arabic Tamadun of Pre-Islam As a Dakwah Media", *Jurnal Tinta Artikulasi Membina Ummah*, Vol.2, No.2(2016): 12-24.

⁴ Shima Ebrahimi, "The Analysis of Quranic Collocations in the Orchard "Boostan of Sa'di", *International Journal of Linguistics*, Vol. 4, No.3(2012): 283.

Arabic indicates that the Qur'an wants to call Arabs as their first readers or listeners at that time, using their language and cultural logic. It is found a number of objectives of the exposure of the story in the AL-Qur'an: 1. Pushing the human mind to keep asking and seeking the real truth. 2. Communicating the knots of human experience in the form of a valuable lesson for mankind. 3. Setting aside negligence and forgetting of the self. 4. Delivering arguments about the science of God covering the whole movement of history past, present, and future, 5. Strengthening the argument about the concept of a single truth as carried by the entire mission of the sky.⁵

Quthb sees the story of the Qur'an, both in terms of theme, separation, characterization, channelling, and style of language as a medium of da'wah used to influence the emotions and minds of its readers through the beauty of the language arts.⁶ Based on the above description, the study of the story of the Quran is not enough just by reading and translating, reviewing and reading of interpretation. Rather it should be followed by conducting analysis studies to be able to identify the style of language used in the Qur'an so as to provide a deeper understanding and can give effect to the emotional aspects. Through the study of the style of Al-Qur,' a will be known the secret behind the variations of the exposure of the stories of the Qur'ân.

A deep study of the language style of the Qur'an is very important to do. Muhammad Quthb presents several reasons, among others: 1) the story of al-Qur'an is an informative and educative model that can touch the soul and move the will, 2) the story of the Qur'an provides concrete experience for readers about an abstract concept, and 3) the story of the Qur'an is told because it carries a specific religious purpose and purpose that every reader should be aware of.⁷

One of the stories recurrent in the Qur'an is the story of Moses. The story of Moses in the Qur'an is expressed in 35 letters and spread in 130 verses either in *Makkiyah* or letters that were revealed when the prophet was still in Mecca, as well as *Madaniyyah* or when the prophet had made hijra to Medina. At the time of the apostle, the story of Moses is read according to the culture of the 7th-century Arab society in a situation where the prophet is psychologically under stress. In addition to the political and social pressure Mecca polytheism increasingly massive and violent. It is in this condition that the story of Moses is read and repeated in several letters, giving rise to certain meanings

⁵ Rochmat Budi Santosa, "Pragmatic Study of Directive Speech Acts in Stories in Alquran", *Australian International Academic Centre*, Vol. 7, No.5(2016): 82.

⁶ Sayid Quthb. *Al- Taşwîr al-Fanny fî al-Qur' ân* (Kairo: Dar al-Syuruq, 1972), 143.

⁷ *Ibid*, 13.

against it. Briefly from the results of his interpretation of the story, we know that the apostle then came back strong in his da'wah, firm in his faith, even some of his crucial policies were born such as the command to migrate and sending *da'iout* of Mecca. Beside that story, Qur'an has many story that gave the moral learning. Like as the research from Halim, *Quranic Stories In Introducing Messages And Values: An Analysis On The Story Of Prophet Yusuf A.S.* This article attempts to discuss and examine on how the Qur'an uses stories in introducing message and values by focusing on story of Prophet Yusuf A.S in surah Yusuf.⁸

In the present, the Qur'an still tells us about the story of Moses and other apostles, even repeating it in several letters both *Makkiyyah* and *Madaniyyah*. The stories we must comprehend so that can be used as a guide of life. The significance of Moses' story at this time is important because there are so many lessons to guide in the present situation. One way to give meaning to a story is to analyze the style of language used so that it can be found its meaning in terms of language. Furthermore, the study of the Qur'an both in terms of language and its interpretation will continue to be an interesting study for scientists as long as humans still exist, because the Qur'an is a guide to life for humans. Various fields of study of the Qur'an from various perspectives have been widely discussed by scientists of commentary and observers of Islamic studies. No exception is the field of study of the various approaches in the study of the Qur'an. There is a multi-variant approach in the study of the Qur'an, and the hermeneutical approach is one of the linguistic approaches that is not less important in the study of Quranic interpretation, in addition to semantic and hermeneutical studies.

Al-Quran which consists of a series of Arabic letters and arranged in a string of words and sentences is a medium where multi-variant signs. Thus one of the relevant approach used as a methodology of interpretation is a hermeneutical approach that examines the themes in the text of the Qur'an and finds the values of the characters contained therein. It is as literary analysis. Many research used Qur'an to write literary writing. H.Osman have studied about "The Literary Facets Of The Qur'an As A Guideline For Islamic Literary Writing". This study focuses on two dimensions in the Qur'an, which are needed in formatting Islamic literature. The first dimension exists in conception and thought in the Qur'an. The second is the method and style of presentation. The Qur'an needs to be examined

⁸ Asyiqin Ab Halim, "Quranic Stories In Introducing Messages And Values: An Analysis On The Story Of Prophet Yusuf A.S", *Jurnal Al-Tamaddun Bil*, Vol.11, No.2(2016): 215-250.

because the Qur'an is the source and the other way in all aspects of life including all the artistic and literary functions.⁹

For language education, this research is very useful because it can improve students' ability in studying the meaning of the story in Al-Quran and it can increase the ability to analyze a story based on the style of language. It can add scientific treasures in teaching and literature study, useful for the development of literature, about the style of language in teaching and literary study, so that the theme of the literary texts can be comprehensively understood and can further explore and discover the content of the character values contained in the stories of the Quran to be applied in life to a better life. Based on the background of the problems that researchers have pointed out above, the focus of this research is kinds of comparative language style of the story of Moses in the Qur'an.

Theoretical Review

Al-Quran Story

In Arabic, the word *qishshah* comes from the root *qashsha-yaqushshu* that is to cut, as seen in *qashashtu al sya'r* (I cut hair); explains, as seen in Allah's word *nahnunaqushshu 'alaikaahsana al qashash* (we explain to you the best explanation); following in the footsteps, as in *Qashashtu al sya'i* (I followed his trail little by little); reduce or take, *Qashsha Allâhu bihaa khathayâhu* (Allah reduces with it his sins).¹⁰

Qashsha is taken from the word *qishshah* which means *khobar*(news), *amr*(matter/affairs), *hadîts* (message) or manner of cutting, narrative, tale, the story in English, and *qishâsh* means *al-qatl bi al- qatlwa al-jarh bi al-jarh* (murdered murder, injury reprisal). It is a kind of retribution law, recital, reprisal, retaliation, punishment, castigation, accounting, clearing.

In Arabic logic, three words related to the story are *qishah*, *naba* ', and *khobar*. The use of the word *qishah* in the Arabian logic indicates an attempt to assemble and verify the events that have occurred.¹¹ Whereas *Naba* 'or *khobar* is usually used to inform distant past events, both in terms of place or time. In contrast to *qishah* or *qashshash* which refers to the mechanism of storytelling or exposure, then *naba* 'or *khobar* refers to give an information conveyed as the substance of the story.

⁹ Rahmah Ahmad H. Osman, "The Literary Facets Of The Qur'an As A Guideline For Islamic Literary Writing", *Jurnal Al-Shajarah*, Vol.19, No.2(2014): 215-250.

¹⁰ Abu al-Faḍl Jamāluddīn Muḥammad, *Lisān al- 'Arab*, Juz VII (Beirut: Dār al-Fikr, 1994), 73.

¹¹ Abdus Salām, Ali Ṭāhir, *Al-Qaṣaṣ al-Qur'āny Dirāsah li Uslūb al-Qaṣaṣ al Qur'āny-Qiṣah Yūsuf Namūẓajan* (Jeddah: Jāmiyah al-Malik Suūd, 2003), 3

The material of the story in the Qur'an is often referred to *naba'* (news or information), such as the news of Moses, Noah, Abraham, and others. Among the material of the stories there is being given characteristic with *anbâ 'al-ghaib* (unknown information), i.e stories that are not familiar to the Quraish, so in addition to carrying God's message, the story serves as information for the listener. Based on the above description, it can be concluded that the word *qissah* in language includes the meaning of calculation, determination (decision making), case, talk, and news. Through the analysis of the mean field above, then *qishshah* can be said as a narrative in the form of relationship of several cases (facts and information) which have been sorted out in such a way with a full calculation to be submitted to others.

Language Style

Language style is a method for interpreting textually by prioritizing language as a study. This is the reason why language is so important to a linguist, because of the various forms, patterns, levels, and structures that become an important function in a text.¹² Simpson's opinion is very clear that the style of language has its own study focus of the language, by using style study or so-called stylistics then one can focus the study of language based on the pattern, level, and structure contained in the language itself. Another opinion about the style of language or known by the stylists by Barry is a critical approach that uses the method of finding linguistics in the analysis of literary texts.¹³ stylistics is a science that examines the language in a literary work in depth with emphasis on the language element.

The style of language is a characteristic form used by an author in conveying a message by using language as its medium. With the style of language, simple words give birth a more beautiful impression. The use of appropriate language styles will make a simple sentence more alive. The stylistic analysis will bring great benefits to literary studies if it can determine a principle underlying the unity of literary works, and if it can define a general aesthetic purpose that stands out in a literary work of its entirety. Stylistic analysis not only examines the aesthetic value contained in a literary work but analyzes the meaning contained in a literary work.

¹² Paul Simpson, *Stylistics: A Resource Book For Students* (London: Routledge, 2004), 2.

¹³ Peter Barry, *Beginning Theory; Pengantar Komprehensif Teori Sastra dan Budaya* (Yogyakarta: Jalasutra, 2010), 235.

Comparative Language Style

Language as a work of art is able to produce various kinds of art from every word that exists. Pradopo argues that comparative language is a figurative language that equates one thing with another using comparative words such as, like and so on.¹⁴

It can be concluded that it has the intention of comparing two things that are deemed to be similar or have similar properties of two things that are considered equal. Here's the style of the language that belongs to the category of comparison style.

1. Metafora

Keraf's metaphor as a direct comparison does not use words as, like, etc. so that the first point is directly related to the second point. The metaphor can be the link of a subject with another subject. As a form of language style, the metaphor here becomes the link between the reader and the author through the message conveyed. It can be concluded that metaphor is a form of representation between a word and a real form of reality.

2. Allegory, Parabel and Fables

Allegory is a figurative short story. The purpose of this theory is, that allegory is a form of short stories that attempt to describe various events in the abstract.¹⁵ A parable or parabola is a short story with the usual human figures, always containing a moral theme. This term is usually used to convey a form of the story contained in a book that does contain a moral and spiritual truth. A fable is an animal story – a story where the main characters are animals that act and speak like humans – which conveys a moral lesson.¹⁶

3. Synesthesia

Abram suggests that synesthesia is a form of language style that signifies two or more types of sensations when the other side is being stimulated. In literature the term is applied to describe one type of sensation in another; colours are attributed to sound, the smell of colour, sound to smell, and so on. We often speak loud colours, bright sounds, and sweet music.¹⁷

¹⁴ Rachmat Djoko Pradopo, *Pengkajian Puisi* (Yogyakarta: Gajah Mada University Press, 2005), 62.

¹⁵ *Ibid*, 71.

¹⁶ Bahaa-eddin M. Mazid, "Date-Palms, Language and The Power of Knowledge: An Analysis of a Fable from Kalila and Dimna", *Journal of Pragmatics*, Vol. 41, Issue 12(2009): 2518.

¹⁷ M.H Abrams, *A Glossary of Literary Terms* (New York: Heinle & Heinle, 1999), 315.

4. Personification

Personification or prosopopoeia is a kind of figurative style of speech to treat inanimate objects as if they possess human attributes. In another word, personification is a special feature of metaphor, which is figurative language. So that its description is capable of making inanimate objects acting, do, and speak. Like for example, the wind that roared in the middle of the night, running fast after the stars in hiding.

5. Periphrasis

Periphrasis is a style of language that has similarities, i.e the use of excessive words that can actually be replaced with one word. This definition explains that a periphrasis is basically a form of language style that seeks to convey something simple to be longer than the meaning to be conveyed.

6. Simile

A simile is a direct language style comparison between objects that do not always resemble essentially. In another word, the simile is used to convey a meaning that is explicit means its delivery using other words to convey something similar. Another opinion comes from Beaty et al., that simile is a form of comparison that explicitly compares something with others.¹⁸

7. Hyperbole

Hyperbole is a statement that is too big to make it feel bombastic. This hyperbolic style of language is a very excessive style of language in its use, this is contrary to other language styles of litotes that use a lowly language style.

8. Litotes

Litotes is a style of language that contains statements that are reduced (understated) from the true meaning. In other words, this litotes is the opposite of the hyperbole that is commonly exaggerated in the use of the language. Litotes is a style of language which states to humble oneself or an undisclosed statement in accordance with the reality. Thus it can be said that litotes is a style of language which is the opposite of the hyperbolic language style

¹⁸ Jerome Beaty, dkk, *The Norton Introduction to Literature* (New York: W.W. Norton &Company, 2002), 717.

9. Allusion

The allusion is a reference that seeks to presuppose similarities between people, places, or events. Allusion can be interpreted as an explicit or empirical reference to events, figures, or places in real life. Allusion seeks to equate people's perceptions of a thing.

10. Symbolic

Symbolic is a style of language in the form of written expression, images, objects, and background events and characteristics usually used to give the impression and strengthen the meaning by regulating and unifying the meaning as a whole. Symbolic language style uses a real object or form to reinforce a message to be conveyed.

11. Synecdoche

Synecdoche is a kind of figurative language that uses part of a thing to express the whole or use the whole to partially state. This means that the style of language is a style of language that can be used in reverse in delivering a purpose. Synecdoche is the use of figurative language. Synecdoche language style is a form of language usage that uses figurative language in its delivery.

Method of Research

The method used in this study is a qualitative study that used the method of content analysis. The data used in this study are verses of the Qur'an that tell the story of Moses. As another data source, the author uses references to literary theory related to the style of language. The steps in collecting data are as follows: read the whole story of Moses contained in the verses of the Qur'an, determine the theme of the story of Moses in a letter, determine the type of language style used in the verses of the story of Moses, classify the form of language style found, and determine the values of character education that can be drawn from the verses of the story of Moses in the Qur'an. The instrument of this research is the researcher itself according to qualitative research characteristic. Researchers analyze the object of research carefully in the form of description, interpretation, and analysis by recording the findings. The research analysis can be described in tabular form. The data analysis procedure used in this study refers to the theory Sugiyono which mentions there are three stages that must be passed to facilitate the study of data analysis, i.e data reduction, data presentation, and the conclusion or

verification of data. To determine the validity of data among others; credibility, transferability, dependability, and conformability.¹⁹

Finding and Discussion

Based on the results of research that has been done by the researchers, there are nine types of comparative language style on the story of Moses in the AL-Quran, namely:

1. Personification language style has 3 cases that are on Q.L Yunus verse 90, Q.L. Al-A'raf 154 and Q.L al-Kahfi 77.
2. The allegorical language style has 5 cases that are on Q.L Ankabut 41, Q.L.Al-Baqarah verse 40, Q.L.Al-Baqarah verses 67-71, Q.L.Al-Araf 128, Q.L Al-Baqarah 61,
3. Periphrasis language style has 5 cases that are on Q.L Taha 17-18, Q.L Taha 25-35, Q.L Ali Imran 84, Q.L Al-An'am 84, and Al-An'am 154.
4. Similar language style has 4 cases that are on Q.L As Syuara63, Q.L Annaml 10, Q.L Al-Ahzab 65, and Q.L. Al-Ankabut 41.
5. Hyperbolic language style has 5 cases, that is on Q.L, Al-Baqarah 54, Q.L Ibrahim 5, Q.L. Ghafir 24, and Q.L Adzariyat 39, Q.L a Nazi'at 24.
6. Metaphoric language style has 6 cases, that is on Q.L al-Baqarah 61, Q.L Taha 22,39,41, Q.L. Ibrahim 5 and Q.L An Nazi'at 24.
7. Litotes language style has 3 cases, that is on Q.L, Al-Baqarah 67, Q.L. Al-Qasash 15, and Q.L. Al-Qassash 16.
8. Allusion language style has 11 cases, that is on QL. Al-baqarah 61, 92, Q.L Al. Qassash 9, QL. Al-Qassash 23, QL. Taha 12, 22, 25-28, and 71, QL Al-A'raf 149. and QL. An.Nazi'at 17 and 18.
9. Synecdoche language style has 3 cases, that is on Q.L. Al-Baqarah 51, Q.L Taha 40 and Q.L Al-Qassash 35.

Personification

The language style of personification in the story of Moses in the Qur'an is a form of comparison that describes inanimate objects or lifeless things as if they were of a human nature. Personification, this style is a special feature of the metaphor that acts as inanimate objects of action,

¹⁹ Sugiyono, *Metode penelitian Kuantitatis, Kualitatif, dan R&D* (Bandung: Afabeta, 2010).

does the talking like a human. The first personification language style will be discussed by the researcher is the style of personification language that contained the Word of God in the letter Yunus verse 90:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۗ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

The language style of personification in that verse is contained in the phrase "*adrakahu*". The phrase "أدركه الغرق" which means "to meet" is the working sentence of things that cannot do anything.

Then the word is used as intelligent creatures like angels or soldiers or policemen who are in charge of Pharaoh.

Purpose of use of sentence with personification style "أدركه الغرق" is as an affront to Pharaoh who do not want to believe although it has appeared some miracles of Moses. At the moment hit by big waves and swift sea water Pharaoh cannot do anything. The sentence is also a tribute to Moses who has preached even in very difficult conditions.

According to Ibn Assyria the sentence contains 5 statements of events at once, namely: Pharaoh tried his best to pursue Moses and his people, Pharaoh failed to pursue them, Pharaoh drowned at sea, Pharaoh did not want faith even though various miracles were revealed to him, he believes later after being in very difficult conditions, and the truth must prevail against evil.

Personification is also found in the word "*sakata*" in Q.L. Al-A'raf 154;

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ ۗ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْتَدُّونَ

The word "silence" is used to describe the anger of Moses who has stopped and so abated as if the anger was personified can move like a living thing. It was initially angry that moved Moses to take action on Aaron for not keeping the mandate well to guard his people as Moses headed to the hill of Thur, and anger moved him to throw *lauh* (stone inscribed with revelation), After Aaron apologized, and his people regretted his actions, his anger "subsided". So that Moses can do more important things from the anger, which is to re-ignore what he has thrown because of the remaining guidance from God.

Allegory

Through allegory style, God intended to give a direct picture of a human life which aims to awaken a human being to worship him, and to turn away from sinful deeds that can cause destruction. The researchers found allegories in the story of Moses as contained in the letter al-Ankabut 41;

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

In the above verse, there is an allegory style, i.e presupposing those who make other than God as a protector like a brittle spider's web, cannot be a place of refuge.

In the allegory, Allah likens the idolaters who make idols as gods other than Allah, that is by making them as a place to learn, pleading for help, begging sustenance is like the fragility of spider web that has no strength either from the side of the nest and building foundation his own home. So the act of making other than God as a place to learn is an act that will lead to destruction. Neither will they get help from the gods they worship to circumvent the law and the provisions of God because the gods they worship do not have any strength and ability

Allegories in the story of Moses as contained in the letter Al-Baqarah 61;

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ

The above verse describes the bad morality of the Jews, who are not good at giving thanks to God's grace in the form of guidance and salvation from Pharaoh's tyranny, as well as the logistic grace that is continuously given to them, in the form of fresh and healthy drinks (*manna*) and good and nutritious food (*salwa*). In a way that is far from ethics and manners, they ask that Moses ask God to bring down the worthless food in exchange for what God has been giving away. So in the next description in the verse, God is angry at the behaviour of the Jews in this case.

Periphrasis

In Arabic treasury, the term Periphrasis is called *ithnab*. But *ithnab* in the Arabic language not only uses excessively similar words, but has a certain meaning behind the use of such long words, it has the meaning of amplifier, explanation, respect, attention, and of course beautify the language.

Periphrasis language style is found in Q.S Taha 17-18:

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (١٧) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى

The style of the periphrasis language style (*ithnab*) above is the answer when Moses was asked what he had in his hand, and Moses answered the question long enough "This is my wand" I reckoned to him, and I hit (leaf) with him for my cat, and to me there again another necessity to him.

When Moses simplified simply replied with 'my stick', but Moses replied long because he felt comfortable dialogue with God, so want to linger, in addition to the long answer it closes the possibility there are further questions about the stick for what is used and so on. In Arabic terms, it is called: إثارة

دنوالاتباه (affecting the heart and feelings as well as attracting attention).

The next verse containing periphrasis is found in Q.S.Toha 25-35:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) وَاخْلُ عَقْدَةً مِّن لِّسَانِي (٢٧) يَفْقَهُوا قَوْلِي (٢٨)
وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي (٢٩) هَارُونَ أَخِي (٣٠) اشْدُدْ بِهِ أَزْرِي (٣١) وَأَشْرِكْهُ فِي أَمْرِي (٣٢) كَيْ نُسَبِّحَكَ
كَثِيرًا (٣٣) وَنَذْكُرَكَ كَثِيرًا (٣٤) إِنَّكَ كُنْتَ بِنَا بَصِيرًا (٣٥)

If simplified in the prayer of Moses can be short with the phrase "give guidance and help to me and my brother". However, Moses prayed long because he felt comfortable engaging in dialogue with God, so he wanted to linger by delivering long and detailed requests and clear, Besides the prayer suggests there is some kind of turmoil in Moses' heart because the object of speech faces is a very powerful king and tyrants. The purpose of this long prayer is *attaudihwattafsil* (clear and detailed).

Another verse containing periphrasis is found in Q.S. Ali Imran verse 84:

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَالتَّيِّبُونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

The command of faith in the book by using the phrase "what was sent down to us and sent down to Ibrahim, Ishmael, Ishaq, Ya'qub, and his sons, and what was given to Moses, Jesus and the prophets of their Lord. We make no distinction between any of them "long enough, and the sentence can be replaced with the phrase" the book that God sent down to the prophets ". The use of long

sentences above shows that all the prophets and books are the one, God. The long sentence also gives the meaning of *takdzim* (reverence) and contains the meaning of *taudihwattafsil* (clear and detailed).

The use of periphrasis language styles in other verses we find in Q.L. al An'am verse 84:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۗ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ
 وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

The giving of instructions is given to the prophets in detail by using the phrase "To each one of us We have guided; and to Noah before it (We have) guided, and to some of his descendants (Noah) were David, Solomon, Ayyub, Joseph, Moses and Aaron" contain meaning as an example of those who do good in order to be imitated by the reader. And to explain that God will not waste a reward for good people.

Simile

In Q.L. Asyuara verse 63:

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

The above verse contains the simile language style on the phrase "كَالطَّوْدِ الْعَظِيمِ" using the "kaf" toolkit. The use of this style is to clarify something likened. In this verse, the Qur'an likens the "sea of splits" by Moses like the "great mountain". It happened when Moses and his people escaped from the pursuit of Pharaoh and his troops. Until the arrival of the Moses and the Red Sea Edge. Moses ordered the Israelites to cross the sea by swimming. But the children of Israel are not able to do so because the ocean is so vast and deep accompanied by big waves. Then God commanded Moses to strike the sea with his wand. So the sea split so that the Israelites could cross the sea safely.

Another verse that uses the simile language style also has Q.L. Annaml verse 10;

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا وَلَمْ يَعْقِبْ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ
 الْمُرْسَلُونَ

The above verse contains simile on the phrase "كَأَنَّهُا جَانٌ" by using the "kaannah" likeness apparatus. The use of this style is to clarify something likened. The above verse tells the story of Moses in the hill of Thur to get the prophetic message and revelation from Allah *subhanahuwata'ala*. Allah showed his power by ordering Moses to throw his wand. Moses threw down his wand, and it instantly transformed into a great snake galloping swiftly. Moses was shocked and turned back for fear. Then God reminded Moses to not be afraid because God raised him as a prophet, and will always provide protection to him. In other verses there is also simile language style, that is on Q.L. Al Ahzab 69:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

". The use of this style is to كَالَّذِينَ In the above verse, there is a simile, that is on the phrase " clarify something like it.

In this verse Allah reminds and forbids believers not to harm the Prophet *shallallahu 'alaihiwasallam*; the noble prophet, who is merciful and compassionate by behaving to him in a way that is supposed to be, is glorified and honoured. Conducting acts that hurt the Prophet is following the same deeds as those who hurt Moses. The Jews hurt Moses by various improper acts, either in the form of accusations against a very heinous Moses like the charge of killing Aaron, until the charge that leads to physical disability. So that it did the act of disparaging Moses' position as a Prophet with various statements and treatment which they did not deserve to a prophet who was chosen and adopted by God. His high position and his great virtues did not stop them from harming him.

The Prophet never get accusations that are not worth doing to him. At the time of Hunain's war, the prophet gave priority to some people in the division (spoils of war). He gave Aqra 'bin Habis a hundred camels, gave to' Uyainah like that and gave also to some Arab leaders. At that time, He exaggerated them in the division. Then there is someone who says, "By Allah, this division is no justice, and not intended to seek the face of God." (Ibn Mas'ud) said, "By Allah, I will report to the Prophet *sallallaahu 'alaihiwasallam*, then I came to him and told him that. So He said, "Who will do justice if God and His Apostle did not do justice? May Allah bless Moses. Really, he has been hurt with more than this, but he is patient.

Hyperbole

Through the style of hyperbolic language, the AL-Quran intends to convey exaggerated statements by exaggerating something. In the story of Moses, this style is used at the end of Q.L. Al-Baqarah 54:

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Hyperbola can be done by following the *Fa' al* (*mentasydidkan 'ain fi'il*), like the word "*attawwab*" which means the recipient of repentance is hyperbole (*mubalghah*) from the word "*ta'ib*" (repentant). Because in Arabic study, one way to make sentences mean hyperbole is to follow the pattern of "*fa'al*", "*fa'ul*" and "*afdhal*".

The phrase describes God's immense affection by giving repentance to the sinners. Even the Prophet (peace be upon him) explained that the door of repentance is still open for sinners, no matter how sins they commit other than idolaters to Allah as long as the sun has not risen from the west, and as long as a person has not faced a deadly. God is happier when a sinner who repents him, compared to someone who is happy because the valuable things he has lost, then found it again.

The style of the hyperbola is also found in Q.L.Ghofir verse 24:

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ

The use of the word "*kadzdzab*" which means liar is hyperbole (*mubalghah*) from *kadzib* word (lie). The phrase illustrates the unbelief of Pharaoh, haman, and Qarun to Moses who considered Moses to do various kinds of lies. Lying by claiming to be the apostle of choice, lying with claims of revelation from God, lying by trickery by doing witchcraft, and pleading with his call for tauhid.

Other hyperbolic language styles are found in Q.L Adzariyat 39;

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ

Pharaoh referred to Muhammad as a madman (*majnun*), which was an accusation of exaggeration and without any real proof against Moses as an expression of Pharaoh's rejection with excessive accusations to Moses who came with miracles from God, while the Pharaoh magicians did not flutter before the miracles of Moses. So when he cornered said the excessive allegations to Moses.

The next hyperbolic style can find also in verse 5 of Q.L.Ibrahim:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

The use of the word "Sobbarun Syakur" is a form of hyperbole which means a lot of patience and a lot of gratitude. This verse tells us about Moses from the beginning Moses got the test when he was a baby washed away in the Nile, and saved by God from murder. At the time of preaching Moses faced various trials but still patient. Since being adopted into the prophet carries the signs of God in the form of miracles. Moses struggled patiently to save the Jews, Moses could bring the Jews out of the darkness to the light. The Jews are able to face the difficulties of life with patience so as to receive God's help. And his people were saved from the arrogance of Pharaoh. The image of patience and gratitude Moses had to be an example for the people of Muhammad to experience patience and gratitude in his life.

The next hyperbolic style can find also in verse Q.L An Nazi'at verse 24:

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ

Hyperbole language style is in the word 'al-a'la, that is by following the pattern of "af'ala". The verse above tells the arrogance of Pharaoh who wanted to show Moses his authority. When Moses came to him to preach, bringing great miracles in the form of a staff that could turn into a serpent. Then Pharaoh was reluctant to trust and follow Moses, even to challenge Moses by gathering his great men and his magicians, and then he called out to his people. Then say "I am your highest sovereign Lord".

Metaphor

The metaphor in the story of Moses is a comparative form of two things that almost have the same meaning to compare a shorter and beautiful sentence. The metaphorical language style found in this study is found in Q.L. Ibrahim verse 5;

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ ۚ

Metaphorical language style, which is contained in the phrase من الظلمات إلى النور (from pitch dark to bright light). The meaning of الظلمات and النور is Dark and Bright. The meanings of

النور and الظلمات in that verse are used in addition to its original meaning.

The above verse describes the similarity between the propaganda brought by Muhammad and the previous prophets, that is, saving people from the darkness of shirk and the practices of paganism towards the rays of faith in God (Tawheed). And that is the ultimate goal of all the prophets sent by Allah *ta'ala*.

As for mentioning, the story of Moses to Muhammad and his ummah (in al-Quran), because Moses and his people experienced a complex life journey covering various images of life, both in the form of favours and trials. It can be an example for the people of Muhammad. In another verse there is a metaphor that reads:

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ

The phrase "bend your hand to your wings" is a metaphor for the fear that Moses experienced during a succession of miracles. Moses was told to embrace the wings (part of birds) lent to mention the human waist (the pocket of the shirt) as a place of bird wings. The sense of holding a hand to his chest to reduce his fear.

The verse above tells of Moses' fear of miraculous miracles. Then Allah confirms his heart with the command of narrowing his hands while asking him not to be afraid of all the oddities that occur. Even after his hands were narrowed, God again gave another miracle of a white shining hand. These miracles are also a sign of God's power and as a heart bearer is also equipped to face the Pharaoh that has exceeded the limits and do tyranny.

Another verse that contains metaphor is found in Q.L Taha 39:

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي

The phrase "And I have bestowed upon you the affection that comes from Me" is a metaphor that God has put love to Moses for everyone who sees Moses. It means that everyone who sees Moses will love him. The love of Moses did not arise normally, but as God just gave it to the heart of the one who saw it, like someone gave something. And the phrase "and that ye should be cared for under My supervision" is a metaphor for the intensive protection of God. Generally, the activity "watch" using the eye ('*ain*'), then this verse uses the word '*ain*'.

The above verse tells the love of God to Moses. If Moses has been loved by God, then the Almighty will instil a sense of love into the hearts of His creatures towards whom He loves. In that context, the prophet Muhammad said: "If Allah loves a servant, He will call the angel Gabriel and say: "O Gabriel, I really love the one, then love him ", so Jibril loves him. Then Jibril cries out to the inhabitants of the heavens: "Allah loveth the One, so love him", the inhabitants of the heavens love him, then made him a good reception (sympathy) on earth (Similarly if someone is hated by Allah) "(Bukhari and Muslim through Abu Hurairah).

Thus, Allah instilled the love of Pharaoh (Asiyah) wife to Moses, that is when he found Moses floating in a coffin in the Nile. Asiyah was happy and very dear to her, as a dear mother to her own son. Even Asiyah asked Pharaoh for Moses to be adopted as his son.

Sayyid Qutub in Quraish Syihab commented that after the throwing of the crate into the sea, then to the shore, then to the hands of the enemy of Allah and Moses' enemy, all of which reflected violence and rudeness and surrounded by terrifying fears, suddenly dumped the little baby lacking the slightest of abilities-thrown at him-the love and affection of God, all of a sudden everything changes ... Indeed the love that grows in one's heart can bear something impossible in the habitual view, it can divert hate to love and make the enemy become a friend.

Litotes

Litotes is the style of language used to express something by humbling itself. Something less than the actual state, or a thought used to deny the opponent he said. This study finds the story of Moses that has litotes language style in Q.L. Al-Baqarah verse 67;

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۗ قَالُوا أَتَتَّخِذُنَا هُزُوعًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

The use of the word "*a'udzubillahi an akunaminaljahilin*" which means "I take refuge in Allah not to be one of the ignorant" is Moses' answer to the Christians by using a style of language that serves to undermine the understanding of the Christians. it happened when Moses commanded them to slaughter a female cow as they accused each other and accused each other of who had committed the murder. Thus it is to find out Moses commanded the Jews to slaughter a cow and took part of his body to be beaten to the corpse's body. Then the corpse will show who actually committed the murder. But the Jews considered the slaughtering of cattle as mere mockery.

The use of litotes language style is also found in Q.L. Al Qassash verse 15:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ ۗ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ ۗ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

In the above verse, there is a litotes language style. The phrase "this is the deed of the devil" is a humbling image that Moses did for his deed to hit a man from Qibty.

The above verse tells of a quarrel between a Jew and a Qibty. Moses instinctively provided a helping hand to a Jewish man who quarrelled with a man from Qibty. Then Musa struck the Qibty to death. Actually, there was no intention of Moses to kill him. Moses regrets his carelessness by saying, this is a demonic deed. Also on Q.L. Al Qashshas verse 16:

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

In the above verse, there is a litotes language style. The phrase "in fact I have persecuted myself". The verse is an expression of humility Moses did. Moses' intent of praying like that is an expression of regret, and realizing his guilt has done wrong. It was in this situation that Moses prayed with the hope that his prayer is granted by Allah *subhanahuwataala*.

Allusion

Allusion language style seeks to suggest similarities between people, places, or events in the form of explicit or implicit references as events, figures, or places in real life, mythology, or in famous literary works. The language style of allusion found in this research is in Q.L Al-Baqarah 61, which is in the sentence:

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ

The word "contemptible" can mean self-indignation. It can also mean sinful acts that cause contemptible in the eyes of God and man. While the word "humiliation" can mean despicable self, it can also mean humiliation in the Hereafter. The above verse illustrates the wrath of Allah *subhanahuwataala* for what the Jews do, when they are not grateful for the blessings that Allah gives, even demanding that the favourites replaced by the pleasure of unworthy material. Because of their infidelity for the blessings of Allah, Allah infuses them with contempt and humiliation.

The use of Allusion language style is also found in Q.L Al-Baqarah 92:

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

Allusion language style is in the word "*al bayyinat*": the evidence of truth ". The original meaning of the word *al-bayyinat* is the evidence (truth) used in the above verses as the *kinayah* for the miracles that Moses brought.

In the above verse, Allah tells the true prophet Moses has been sent to his people by bringing various clear evidence or miracles about the truths that he taught, such as the descent of *almanna* and *salwa*, the water radiating profusely, the lift that can turn into a snake, and etc. But his people did not receive it well, even they worshipped the calf when Moses left them to the hill of Thur. Their worship of the calf is not because they do not know that it is forbidden, but the tyranny is already entrenched in them.

The use of allusion language style is also found in Q.L Qashas verse 9:

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ ۗ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

The word "*قرت عين*" which is defined as "eye-conditioner", is an allusion style of language, as an affectionate mention to a baby (little Moses) encountered from the Nile. It was so called because Allah *Subhanahu wata'ala* stirred love towards Moses, to anyone who saw it, so that Pharaoh's wife was happy, and did not want to lose little Moses when Pharaoh had issued a decree to kill every baby born. By calling Moses as *Qurratu 'ain* for him, he asked Pharaoh did not kill him.

The use of allusion language style is also found in Q.L. Al-Qassash verse 23;

وأبونا شيخ كبير

The phrase "our father is old" in the above verse as *kinayah* old age parents for women who are taking water. The old man was Syuaib prophet that is a weak, impotent physique, unable to stand in line with others to take water. While he only had a daughter who could not wrestle with another man to fetch water.

The use of allusion language style is also found in Q.L. Toha verses 25 and 27

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي

The phrase "Oh my Lord, lay it for me in my chest" is the allusion language style of *Qalbu* (heart) or thought), so the meaning of that prayer is to remove from my heart and my mind the fear and the like that can prevent me from taking advantage of my determination and courage. The phrases

“Rigidity of my tongue ”in the above verse as *kinayah*in order to speak with fluency in language so that the Children of Israel understand well and deeply his intent.

The use of allusion language style is also found in Q.L. Toha verse 71:

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۗ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ ۗ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ
مِّنْ خِلَافٍ وَلَا أَصْلَبَتْكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ آيُنَا أَشَدَّ عَذَابًا وَأَبْقَىٰ

In the above verse, there is allusion language style, which is in the word "كبيركم" which can be interpreted "leader" and can also mean "leaders". The words "في جذوع النخل" can be interpreted "base of a palm tree", and can also be interpreted "palm tree trunks".

The above verse tells when the witches of Pharaoh were conquered before Moses, then they believed in Moses. Pharaoh was angry and charged that Moses belonged to the sorcerer also with all the peculiarities that existed to Moses, even Pharaoh accused their witches of conspiring with Moses to commit treason. Then Pharaoh threatened them with the cross-cutting of hands and feet in cross and torture.

The use of allusion language style is also found in Q.L. Al Araf verse 149:

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ

The phrase "سقط في أيديهم" which means "dropped into their hands". *Al-Biq'a'i* explains this term by saying "it is like the fall of their teeth in their hands by biting it out of regret."

The verse tells of the Moses who realized and regretted his actions committed sin by worshipping the calf while Moses was going to the hill of Thur. Then they beg for forgiveness from Allah *subhanahuwata'ala*.

The use of allusion language style is also found in Q.L.AnNazi'at 17:

اذهبِ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

The phrase "*Thaga*" which means to transcend the limits is a form of *kinayah* style against the tyranny of Pharaoh. It included in Q.L.AnNazi'at 18:

The phrase "Tazakka" which means to wash away the form of *kinayah* style so that Pharaoh repents from his oppression. The two verses above describe God commanding Moses to preach to Pharaoh. And God taught Moses to do persuasive to Pharaoh.

Synecdoche

Synecdoche is a term derived from the Greek word *synekdechesthai* which means receiving together. Synecdoche is a figurative language that uses part of one thing to express the whole (*pars protocol*) or use the whole to declare a part (*totumproperty*). In Arabic language treasury known as *mursal min ithlaqiljuz, I wairadatilkull*.

The story of Moses in the Quran, the style of synecdoche is contained in Q.S Al-Baqarah verse 51:

وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

In the above paragraph, there is the phrase "أربعين ليلة: forty nights" is a style of synecdoche language that mentions a day by saying "night" but the meaning is all day and night.

The above verse tells the story of the time Moses requested God to receive a revelation of the Torah for 40 days and nights, leaving his people with Aaron. But what happened when Moses was in the mood was that his people went back to misdirection, by worshipping a calf and doing a cruel. The language style of sinekdoke is found in Q.S. Taha verse 40:

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ

In the above verse, the phrase "كي تقرر عينها ولا تحزن", is a sinekdoke language style that mentions a part of the body that is by saying "Ain" which means the eye to express the happiness that is felt throughout the body. In Arabic it is called *mursalmin min ithlaqil juz'i wa iradatil kull*.

God uses **عينها** which means "eye". But are people happy just with the eyes? No. But what they meant was their whole body. Means lafadz **عينها** including the master in question is the whole body. This style of language includes the style of the language of sinokdoke.

The above verse tells of the intensive protection of God to Moses, through his aunt who always follows and observes when Moses is taken by Pharaoh's wife and advises the court that Moses be cast down by someone received by the infant Moses (ie his own mother), and It made her mother's heart calm. Also, God saved Moses during the unintentional killing, then protected by God. As well as other trials, until Moses married and settled in Madyan

Conclusion

Comparative language styles contained in the verses of the story of Moses in the Quran include personification language style, allegory language style, periphrasis language style, simile language style, hyperbolic language style, metaphorical language style, synesthetic language style, litotes language style, allusion language, symbolic language style, and synecdoche language style. The commonly used language style comparison is the style of the allusion language style.

This research can be used as a reference to improve students' ability in studying the theme of the story in Al-Quran and can improve the ability to conduct analysis activities of a story based on the style of language that can add scientific treasures in literature teaching and learning, especially about the style of language in teaching and literature. S that the theme of the literary texts can be understood in depth, and can further explore and discover the content of character values contained in the stories of the Quran to be applied in life to a better life.

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