

Pragmatic Study of Directive Speech Acts in Stories in Alquran

Rochmat Budi Santosa (Corresponding author)

English Language Department, Faculty of Islamic Education and Teaching, State Islamic Institute (IAIN) Surakarta, Central Java
Jalan Pandawa Pucangan, Kartasura 57168, Indonesia
E-mail: santosabudi21@gmail.com

Joko Nurkamto

Postgraduate Program of Sebelas Maret University Jl. Sutami 36A, Surakarta 57126, Central Java, Indonesia

Nashruddin Baidan

Postgraduate Program of State Islamic Institute (IAIN) Surakarta, Central Java, Jalan Pandawa Pucangan, Kartasura 57168, Indonesia

Sumarlam

Postgraduate Program of Sebelas Maret University Jl. Sutami 36A, Surakarta 57126, Central Java, Indonesia

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Abstract

This study aims at describing the directive speech acts in the verses that contain the stories in the Qur'an. Specifically, the objectives of this study are to assess the sub directive speech acts contained in the verses of the stories and the dominant directive speech acts. The research target is the verses (*ayat*) containing stories in the Qur'an. This study emphasizes the problem of finding the meaning of verses pragmatically. The data in this study are all expressions of verses about the stories in the Qur'an that contain directive speech acts. In addition, the data in the form of contexts behind the emergence of the verses in the Qur'an story also included. Data collection technique used is the reading and record techniques. The data analysis was conducted using content analysis. Analysis of the data by classifying directive speech acts into 6 (six) categories of Bach and Harnish theory namely; requestives, questions, requirements, prohibitive, permissives, and advisories. The result is that the requestives speech act consist only 1 (one) paragraph, namely sub-directive asking for patience. In sub-directive questions, there are 4 (four) questions that have meaning to ask about what, question tag, why, asking for permission, who, where, which, possibilities, and offering. For sub-requirements directive there are 60 (sixty) types of command. Pray command is the most number (24 verses) and command for giving attention is the second position with 21 verses. About sub-directive prohibitives, we found 19 kinds of restrictions. As for permissives, there is only one (1) verse that allows punishment. In advisories that there are 2 kinds of advises, they are 1 verse that counsel for fear of punishment of God, and advise to be humble (1 verse). Thus it can be said that the stories in the Alquran really contain messages, including a message to the people to carry out the commands of God and away from His prohibition. The purpose is to crystallize the basic principles of the movement of human history. Those principles later we call the laws of God. He continues to invite people to reflect His guidance in life.

Keywords: directive speech act, verses of stories, quran

1. Introduction

Identifying a word (symbol) with a specific meaning is not usually a simple task. A word usually has no specific meaning unless it is used within a specific context. However, in lexical semantics, words are defined independent of their context. The purpose of lexicons and dictionaries is to identify all the meanings that a word can be defined by regardless of its context. However, it does not mean that a word cannot have multiple meanings even within that context, even when having a specific context. These concepts of understanding how to derive meaning from language and lexical semantics are extremely important when analyzing any texts, including the Qur'an.

For many centuries, the Qur'an has been studied to derive its meanings. Many schools of Qur'anic exegesis have developed over the history ranging from literal interpretation to symbolic, from exoteric to esoteric, and from legalistic to metaphoric (Abdul-Raof 2010, Abdul-Raof 2012). However, some of these methods are not necessarily mutually exclusive from others. For example, a literal interpretation of the Qur'an does not necessarily mean that it disregards symbolism. Looking at it from a linguistic perspective, language holds vast meanings. The words themselves are symbols, which we derive meaning from. They are not themselves the realities. For example, the word "apple" is just a symbol of what an apple actually is. Language is a symbolic form of communication. Therefore, even if we are taking a literal interpretation of words, but since words of a language are themselves symbols, then we can only understand them

symbolically. Aristotelian understanding of language is defined by, “Spoken words are the symbols of mental experience and written words are the symbols of spoken words” (Derrida, 1974). Aristotle implies arbitrariness in the relationship between the linguistic symbol and the mental image formed by it. Saussure, in “Nature of the Linguistic Sign,” states that a linguistic sign does not truly give a relationship between a thing and its name, but between a concept and its acoustic image (Weber, 1976).

The number of people who are non-Arabic speaking Muslims is increasing and people of different languages need to better understand the Noble Qur’an in their mother languages. Currently the number of Muslims, who speak Arabic, hardly make up 20% of the total number of Muslims all over the world (Khaleel, 2005). The demand for translating the Noble Qur’an was met by numerous efforts to carry out into different languages. A special focus has been given to English as the target language which led to the emergence of the English Translated texts of the Qur’an (ETTQs hence forth) as a genre of its own. However, the large number of these English translated texts of the Qur’an - which currently exceeds one hundred different versions of translation (Khan, 1997) - creates a level of uncertainty that these translated texts of the Qur’an might show significant differences in the meaning among the different translation. Taking into account the literary value of the Qur’an, these versions of translation encompass errors arising from the “failure to capture stylistic, pragmatic and figurative aspects” (Muhammed, 2007). The interpretation of stories in Quran by considering the cultural context of late antiquity and, in particular, of the cosmological imagery of this historical period is also part of current studies (Tessei, 2015). Indeed, meanings of the Qur’an are of vital importance and any flaw in its meanings may cause misunderstanding of its original message.

The analyzes of Adam’s death, one among others of stories in Quran, has been portrayed throughout the history of the genre and seeks to use this knowledge to understand “serve to re-appropriate, re-situate, and re-define boundaries of identity and difference both among Muslims (e.g. male/public vs. female/private; Sunni vs. Shi’a; ‘ālim (scholar) vs. populist preacher) and between Muslims and non-Muslim monotheists, Jews and Christians, principally.” In addition to her anthropological analysis of death rituals in qisas literature, Lybarger’s article is most useful for its explanation of the history of the genre. (Lybarger, 2008)

Concerning the methods of Qur’anic exegesis, scholars make categorizations into Qur’anic self-interpretation (*tafsīr al-Qur’an bil-Qur’an*), symbolic interpretation (*tafsīr bil-ishārah*), interpretation by opinion (*tafsīr bil-ra’i*), and thematic interpretation, to name a few (Jullandari 1968, Fudah 1986, Abdul-Raof 2010, Abdul-Raof 2012). Due to the challenges facing traditional interpretation, several schools of Qur’anic exegesis emerged beyond the mainstream method, known as rational approaches, which would include esoteric, linguistic, and scientific approaches (Abdul-Raof, 2012). This paper investigates a linguistic approach, specifically using pragmatic approach. Nonetheless, although its approach is linguistic, it is also in many ways part of Qur’anic self-interpretation. Accordingly, it introduces a method of Qur’anic exegesis that is dependent on lexical semantics and pragmatics. This study, however, make limitation on the stories found in the Qur’an. Overall the stories in the Quran device as a tool for expressing religious truths and human situation. Stories of great importance has been discussed in the Qur’an; valuable because of the dramatic element of the story.

Specifically this paper aims to determine the directives speech acts in the verses that contain the stories in the Qur’an. Specifically, the objectives of this study are to assess 1) the subdirectives speech acts contained in the verses of the stories and the dominant directives speech acts, 2) how the disclosure of directives speech acts contained in the verses of the stories.

2. Theoretical Review

2.1 Qur’anic Exegesis

Many early methods of interpretation are heavily influenced by tradition, whether the sayings of the Prophet, his companions, or other early individuals whom the author of the commentary deemed to have some knowledge of Qur’anic meanings. This study finds the traditional methods alone are not enough in understanding the deeper meanings of the Qur’an. Most traditional commentaries of the Qur’an use historic accounts for the circumstances or reasons of revelation (*asbāb al-nuzūl*) as part of understanding the context of the verses. However, that method restricts the Qur’an to a historic event. Although traditional commentators of the Qur’an use history to understand the social and textual context of the Qur’an, traditional scholars of the Qur’an do not consider the Qur’an as a history book (Abu Zahrah, n.d., pp. 8: 4105-4106, 9: 4491, 9: 4877; al-Hijāzi 1993, pp. 2: 168, 355, 814), but a religious book with history (Al-Sha’rāwi, 1997, p. 12: 7688; Al-Khālidi, 2007, p. 166; Al-Rūmi, 1986, p. 3: 971).

Al-Ṭabari was an early Qur’anic exegete who used circumstances of revelation (*asbāb al-nuzūl*) as a method of Qur’anic exegesis. Since al-Ṭabari was himself a historian, it was very natural for him to view the Qur’an in a historic lens. Rippin attempts to shed light on the usage of the Qur’anic historic context according to traditional scholars, where he argues one of the fundamental usages of the circumstances of revelation (*asbāb al-nuzūl*) is not solely for juristic purposes. It is essential for jurists to understand the circumstances of revelation (*asbāb al-nuzūl*) in order to know the criteria for implementing Sharī’ah law. Some early scholars of the Qur’an, such as Muqātil bin Sulaymān (d. 767), al-Wāḥidi (d. 1076), and al-Suyūṭi (d. 1505) have written some detailed accounts of the circumstances of revelation in their Qur’anic exegesis. This has provided an understanding of the role of historic and social context in interpreting the Qur’an (Rippin, 2013).

Traditional methods of Qur’anic exegesis, known as *tafsīr bil-ma’thūr*, is the most common method of interpretation. It usually depends on a related prophetic tradition (*ḥadīth*) or sayings of companions for the interpretation of the Qur’an (Abdul-Raof, 2012). Although the traditional exegesis is considered mainstream, it still faces certain challenges, as in the following:

- a. The Qur'an may hold meanings that are not obvious. The Qur'an describes itself as a veiled book (*kitābinmaknūn*) [Qur'an 56:78] and states that unbelievers do not comprehend it [Qur'an 6:25, 17:46, 18:57]. Therefore, it cannot be assumed that the Prophet explained the vague parts of the Qur'an and any parts unexplained are to be considered evident. Nonetheless, the main use of prophetic interpretation is for juristic purposes of Islamic Sharī'ah. The prophetic traditions used for Qur'anic interpretation do not always refer to a specific Qur'anic verse, but usually expounds on the theme of rituals or legal rulings, such as the method of prayer, almsgiving, marriage and divorce, etc.
- b. The Qur'an numerously asks people to ponder upon its meanings. If the interpretation of the Qur'an is readily available, then it defeats the purpose of trying to contemplate the meanings of the Qur'an [Qur'an 4:82, 47:24]. Since the Qur'an plentifully states that people should try to understand it using reason, it opens the doors to plural interpretation that may not always be obvious.
- c. Interpretation through traditional narration assumes the interpreters are knowledgeable of the parts of the Qur'an that they are explaining. Ibn 'Abbās, for example, is a widely celebrated companion who interpreted the Qur'an. However, it must be important to recognize that the interpretation of the prophet's companions or early successors may still be viewed as their own personal opinions, and should not necessarily have any specific authoritative tone. Al-Bāqillāni (d. 1013) has shown that even the first two Caliphs, Abu Bakr and 'Umar, have disagreed with each other in many instances, as noted by al-Bāqillāni (d. 1013) in his *Tamhīd* (1987, pp. 515-516). As such, it is important to understand that the companions never considered the things they say as anything beyond their own mere opinions that can be very much fallible. Although some Muslims may claim that the prophet's companions had firsthand knowledge of the Qur'an from Muḥammad, and therefore, perhaps understood the Qur'an better than any other, such a claim is unfounded. Though it may be true that they had firsthand knowledge, they still disagreed with each other plentiful times, proving that whatever opinions they had are just that, opinions. They cannot be taken for granted as "the interpretation" of the Qur'an, but only an opinion of what they thought the interpretation is. Accordingly, their interpretation can be as fallible as any other scholar.
- d. The reliability of the narration is also brought into question in Qur'anic exegesis, in terms of the reliability of the chain (*sanad*) and the narrative (*riwāyah*), as argued by Al-Dhahabi (d. 1348) (1961, pp. 140-144).
- e. Although the Ash'ari and Mu'tazili theological schools of thought argued whether the Qur'an is created or eternal, they both agree that the Qur'an, in its entirety, existed in heaven in the Preserved Tablet (*al-Lawḥal-Mahfūz*) before its revelation piecemeal to the prophet. If that is the case, it brings into question whether the circumstances of revelation (*asbāb al-nuzūl*) is even an integral part of the Qur'an. However, it can always be argued that God in His foreseeing knowledge of the future already knew the circumstances of which the Qur'an would be revealed and integrated it as part of the Qur'an. Nonetheless, equally possible that the circumstances of revelation are not an integral part of the Qur'an and therefore not absolutely necessary for its interpretation.
- f. One of the tenets of Muslim belief regarding the Qur'an is that it is for all times and places (*likullizamānwamakān*). If it is for all times, then it cannot be confined within a specific temporal context.

2.2 The Context of the Quran

The important presence of context as an essential aid to interpreting of the text is unanimously emphasized in the commentaries (*Tafsir, Fiqh, Nahwand Ma'ani*). We briefly review what scholars consider as the context of the holy book and how they use it in interpretation of the holy text. We start with some quotations from scholars:

- a. Ibn al-Qayyim (751AH) in Bada' al-Fawaid: "overlooking context is likely to lead to misunderstanding and false argumentation.
- b. Al-Amin al-jakni al-shinqit; "contextual explanation of the verses should be sought within the Quran itself"
There are two broad types of context used and prescribed as important sources for contextual information that help clarifying the meaning of the corresponding text.
 - a. Textual(internal) context: refers to the information that the text provides to its readers in immediate preceding or following verses (i.e., what commentators refer to as al-Quranuyafassiruba'duhuba'dan= Quranic verses shed light on the intended meaning of other verses)
 - b. Non-textual (external) context: refers to the information outside the text but is necessary for understanding the meaning. Use of Sunna and deduction of Jurisprudential rules from certain verses and use of pre-Islamic poetry have been among the means of understanding the intended meaning.

In addition, Sunna can serve the following functions to aid understanding the verses: Sunna *Muakkida*; confirming the meaning of a Quranic text, Sunna *Shriha*: explanatory of the Quranic text, Sunna *Mustaqilla bit tashri*: independent of any Quranic text, Sunna *Nasikha*: abrogating a Quranic text.

Explanatory sunna adds details and/or confines the application of verses. Whereas, independent sunna adds new legislation to the already existing Quranic legislation. Nevertheless, one should remember that when there is more than one contextual item or information available, the most accessible one is the one consistent with principles used to recover the intended meaning.

3. Methods and Materials

Researching the way in which the stories in Quran is based on a series of surah concerning:

* Data selection: the subset of variables that can be included in the exploratory model must provide as much relevant information as possible. In the article we selected we chose to discard, for example, the number of ayat which does not comprise directive speech act.

* Data pre-processing: cleaning databases is necessary in order to eliminate errors or biases. In this context taking out ayat which does not comprise directive speech act become increasingly relevant.

* Data reduction and projection: the size reduction of data through its aggregation, normalization and ranking seeks to make visualization more efficient. We chose a descriptive method. This stage combines the semantic and pragmatic dimensions of the text.

This is a content analysis study. The content analysis consists of classifying the symbolic material on behalf of scientifically-qualified observers, who would observe which part of the textual material enters a research scheme category, with the aid of explicit classifications and procedural rules (Titscher, Meyer, Wodak, & Vetter, 2000). Alex Mucchielli frames the content analysis as quasi-qualitative research, as it focuses on measuring objectives, whilst qualitative methods focus on "reading" objectives, understood as "discourse comprehension" (Mucchielli, 2002).

The theories at the basis of the content analysis procedure generally derive from communication theories such as the mass communication model (Laswell), which answers the following questions: who? what do they say? on which communication channel? to whom? with what effect?, the contingency analysis (Osgood - e.g. the semantic differentiator), the interaction processes' analysis (Bales - the purpose is to identify and register the nature, and not the content, of each separate interaction of a group), semiotics (Morris - communication is not only possible on the basis of stimuli, but also on the sense which they are given, and which cannot be accessed through the concrete form of the stimuli).

The level of analysis is semantic and pragmatic, following the identification of words, and structuring these in sentences within the analysed text, the word representing the analysis unit, and the sentence being the context unit. The procedure has two levels, summarizing in order to reduce and simplify the material, and its structuring for pattern identification and scheme building (Titscher et al., 2000).

4. Data Analysis and Discussion

In the analysis of the data found that there is a verse (*ayat*) containing the sub-directive requestives 'request to be patient'. Patience is persisting in doing something that is commanded by Allah and refrain from doing something forbidden by Him. Although there is only one verse, but the position of patient has a central position within the meaning of the decision obtained in the verses of the story. Patience is the road to success and happiness. Patience is a virtue that is required by humans, both in matters of religion and their world. The human condition sometimes have to be patient with the command that must be done and executed by him, bans should be avoided and abandonment, *taqdir* the inevitable happened to him, and favors that required him to thank God who has given it. If these conditions can not be separated from him, then patience is a must for him until his death. This life can not be rectified except by patience. Patience is the antidote to all sorts of problems in this world. Patience is needed, both by all people, male and female.

The second sub-directive is the questioning, there are 9 (nine) types of questions; question of whether, tag question, why, asking permission, who, is there, Where, have you, and Will? These questions are rhetorical or inquiry questions. In Arabic grammar, interrogative sentence is a part of command called *istifham*. This question in *balaghah* is called the *uslubistifham*. All forms of questions in Arabic with a variety of syntactical structure are *uslubistifham* which focus on the beauty of the Arabic language and follow the context.

The term *istifham* comes from the verb *istafhama-yastafhimu-istifhaman* which means looking out or looking for news. According to Hans Wehr, *istifham* means the question (questions), inquiry (examination or investigation). Thus *istifham* order to understand something meaningful. Questions were decreed by God in the Qur'an are directed at people who already know the answers to these questions. The purpose of this question is to remind the substance of the matter in question. Questions in the verses of the Quran is really the message of God.

The subsequent findings are on the requirement, that there are 60 types of requirements. Of the 60 sub directives, there are five (5) orders that contain verses, include the command to pray (24 verses), command to pay attention (21 verses), the command to take lessons (10 verses), devoted commands (10 verses), and command to recall / *dhikr* (10 verses). Other commands ranging from 1 up to 7 verses. The command to pray is the most. It is commanded because prayer is the soul of the dialogue between the servant and God. Prayer is a marker that requires a human or a servant of his Lord, realizing how small, low, and vile before God Almighty. How poor a man so he requires sustenance from God. How foolish man that always requires knowledge of Him. Praying is not the same with the negotiations, if it is granted it will continue to be made and used as a routine, and if it is not granted then considered no longer needed. Prayer is worship that is also exemplified by the followers of earlier, regarding ethics, manners, ordinances, and the main times.

Commands to pay attention occupy the second position with 21 point. Human are instructed to watch for the favors of God to His servants who are very numerous and infinite, contemplating the creation and conditions, everything that is given by God, in the form of the senses and limbs, and all things which God of power and knowledge, as well as all the goodness and benefits, of course he would know the power of the Creator. For example, pay attention to how the human condition if one of part of the body broken? Veins should work suddenly stopped, or the vein that it should stop suddenly work? How the organ works and what does it do? etc.

Furthermore, there are 10 verses containing the command to take heed. Humans are commanded to reflect on and draw lessons from the *taqdir* to all humanity, there is a given good and there is a given ugliness, there is a given benefit and

by *mudharat*, there is given the difficulty there is given the ease, there is by luck there is a given loss, there is a given aid were ever destroyed, nothing hidden there made famous, there is a given faith there by infidelity, there is no recognition given by disavowal. Everything has the lesson. Humans were ordered to take lessons from many parts of countless of His creation.

Next, 10 verses contain commands to be pious. *Taqwa* is a great thing and a high position. There is no good for humans, except by faith. *Taqwa* is provision for the human heart and soul, by which man obtained a large fortune. *Taqwa* is when someone gives the distance between himself and the things prohibited which will lead to God's anger, wrath, and in punishment, so he spared of these things, by doing obedience to Him and away from insubordination to him.

The next verse is the most in requirement that is a command to *dhikr* (there are 10 verses). No doubt the importance of *Dhikr* to *Allah SubhanahuWaTa'ala*, exalt, praise to him, read His holy book, and the emphasis on prayer and supplication to Allah in all the necessities of life. Pleading hopefully accompanied by true faith and sincerity. It should be for anyone who *dhikr* and pray to always strive to recall the power of God Almighty, so that only he has the right to obey.

In addition to five commands contained in several verses, there are 55 orders (requirement) as set forth in verses varying from 1 up to 7 verses. The next Sub-directive is prohibitives (forbid). Based on data analysis, found 19 kinds of restrictions that are detailed in several verses. Of the 19 types, there are three prohibitions contained not only in one verse, but in some passages of the prohibition of associating partners with Allah (4 verses), the prohibition to be arrogant (2 verses), and the prohibition of fear (2 verses).

First, the prohibition of associating partners with Allah. This prohibition is a clear warning for people to avoid paganism. Paganism can lead to ugliness in the world and in the hereafter, among others: 1). it is insubordination to God. People who do pagan worship to other than Allah who created it. This is a great inequity. 2) Paganism is an insult to God. A person who worship other than Allah means he equates it with God or put position of the creature as God. 3) Paganism will abort good deed. If a virtuous deeds accompanied with *riya'*, then it would fell off and not worth in the sight of God.

Second, the ban of being arrogant. Cocky, arrogant, big head are the words that have a meaning that is pride, felt himself better, smarter, bigger, richer so dismissive of others. The real meaning of arrogant is unwilling to accept the truth and despise others. Arrogant attitude should be avoided because it can lead to hostility and loss of a sense of intimacy between human beings, too dangerous and destructive to soul, morality, religion, and so forth. Third, the ban of fear. What is meant here is the fear of doing good acts, then such things were forbidden by God. Among them are afraid to try new things for fear of losing the circumstances, fear of failure, fear of embarrassment, fear of ridicule, fear of falling. Fear is said to be stupid. Many people are afraid of failure and afraid to try for success.

Furthermore, in the sub-directive of permissive found one verse that allows punishing. Punishment not as emotion, let alone as an outlet for resentment because of the person's behavior. The act of giving punishment is in order to teach that every action has a consequence. The decision to give punishment is taken when the mind is clear. Without it, the action of punishing actually prolongs the problems and complicates the situation. A clear mind can only come when our hearts are calm and under emotional control. In sub-directive of advisories, there are 2 (two) verses. They are advice to fear the punishment of God, and advice to be humble.

Advice to fear the punishment of God is not just to make the humans fear alone, but must make the fear as a means to improve the situation. Therefore, Allah mentions hell that has been provided in it in the form of torture and retaliation and any penalties contained in it be a fruit of *Zaqqum*, tree prickly, very hot water, chains, shackles, and various other tortures that are very scary and terrible. Allah calls His servants to have such a fear and devoted to Him and hasten to do what he was told and stay away from all that is forbidden, despised and rejected by Him.

While advice to be humble is to build a simple mental attitude and behave courteously, noble character, fits what it is, sensitive and friendly to the environment, act positively in any event, and are not necessarily poor. Mental attitude at this type of behavior is not limited to the rich and the poor. Simple means not stuck even unencumbered by any form of complexities that hinder our movement agility.

In addition, the data analysis also found that the focus of the stories in Quran is to crystallize the basic principles of the movement of human history. The principles, later, we call them the laws of God. He continues to invite people to reflect His guidance in life. From research contexts, it is found a number of objectives of the exposure of the story in the following matters:

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.

Through a variety of visualization posed to human reason, the Alquran set issue laws that drive history because it rests on the core of human structures that carry important clues to the nature, intuition, and the human heart. To be able to instill wisdom and His message strongly, Alquran repeats the story first grating specifically responsive to the condition of preaching and His purposes. The stories are repeated that reflect an important period in the history of mankind as a major influence on the way. The story of Adam and Satan for example repeated as a mirror of humanity and the beginning of the story of the conflict between the forces of good and evil. Similarly, the story of Noah repeated because he was a pioneer of the prophets and messengers who got very formidable challenge. Stories about the people of 'Aad,

Thamud and Madyan mentioned because they are typical Arab. The story of Moses and the Israelites often repeated considering they are the successor to the previous prophets as well as consideration of the unique circumstances they are in the middle of the first Islamic state established by Prophet Muhammad.

There are many colorful images drawn in the Qur'an and these have been known to the Arabs from the time of the Qur'an's revelation to the Prophet Mohammed (peace be upon him) up till the present day. For Muslims the Qur'an is the word of Allah and contains devotions and instructions which are full of both literal and figurative styles. There are certain occasions on which certain styles are used more than others for some reasons. These can be briefly mentioned into two points; the first is to show the Arabs at the early stages of Islam when Arabic poetry was presented with a strong challenge from the Qur'an on the linguistic level. The second is to attract Arabs and non-Arabs to embrace Islam. We can see from the many verses how the Qur'an uses metaphor to create figurative expressions and produce its own worlds of discourse in which an argument is introduced. (Sharaf Eldin, 2014)

Life in the Arabian Peninsula is the type of life that is hard and heavy. Drought, famine, the climate is very hot, storms, coupled with the natural conditions of mountainous and sandy are a common sight in this area. In addition to the natural conditions that is inhospitable it also constantly raged conflict and war in every time and place, even just caused by a trivial problem. That is why the story of life in the Arabian Peninsula is a long story that evokes emotion. The events are shocking and astonishing that have led to a variety of interesting stories narrated from generation to generation.

The hardship on this ignorant society life in the later stages have cultivated a sense of pessimism and far from a positive attitude in life. Reality is cruel with its accompanying events also fetter the power of imagination, hope, and their delicate feelings. By doing so, they are not accustomed to dissolve in nature of fantasy and dreams. They are confined to the realities of life that has been lived and accepted for generations. The effect is even more remarkable, cristalizingbigotry against the reality of life as it is, so that makes them so firmly held and strongly opposes any attempt to change it. Moreover, the attitude of maintaining the tradition later became a pride and is seen as a noble act, as well as maintaining the holy things that is very sacred. Such is the life principle of the Arabs, that cling to tradition and reality, and rejecting all forms of new things to come.

The stories in Alquran were built firmly on the foundation of the events that actually occurred, free from the lies and falsehood. He firmly on reality and not fantasy. Understanding the stories in the Qur'an is not the same as understanding the stories in literature. This is due to the different objectives and emphasis. The story of the Qur'an is meant to reach a high level of education, namely as a lesson or *ibrah* for the audience, both at the event itself as well as the perpetrators. Instead, the story in the literary world is meant to evoke emotions and feelings of love and domination of the feelings of the readers so that they can be herded to the desires of its author.

Another characteristic that is found in the stories in the Alquran is that the Alquran stories emphasize on the description of the course leaders and the perpetrators. In other words, the Qur'an give more attention to the events of the players. This can be seen in some of the stories that are repeated in several places, such as the story of Moses and Pharaoh, Noah and his people, or Hud and clan. Exposure of stories in several places in the Qur'an contains reviews and different angles.

As evidence that the exposure of a story over and over again not without cause and significance could be noted in the story of Moses, namely the problem of the beginning of Moses prophetic treatise, and the dialogue that occurs by Allah. Exposure on this issue can be found in three suras that *sura* Taha (20: 9-24), An-Naml (27: 6-12), and Al-Qasas (28: 29-32). From the analysis of a series of three verses in sura above, will be found that all three tells the following things; a) Moses got out of the land of Madyan and travelled to Egypt to convey the message of the Divine and liberating the Israelites from Pharaoh's clutches. When he and his family are in the middle of the Sinai region, b) Moses saw the fire and asked his family to stay in place so that he could go to the fire and brought it to them, c) Moses heard a voice calling, saying, "Surely I am your Lord. By Therefore, put off sandals. Look, you are mine apostles to Pharaoh. So, go face him. ", D) Moses saw some miracles given by God Almighty to him, such as sticks and hands.

Indeed, the storyline presented in every sura above, both surah *Taha*, *An-Naml*, and *Al Qasas*, is in tune with the atmosphere and the general spirit of each surah. A description of the story of Moses in Surah Taha is in order to remind people of the signs of Allah given to the Prophet Muhammad, the Alquran, as well as was awarded earlier to Moses. The narrative is intended to reassure the Prophet because the disbelieving people of Quraish against him. It is obtained through an emphasis on Allah's high attention Moses, so that the Messengers of Allah know that various obstacles are sunatullah all the prophets. Meanwhile, Surat *AnNaml* intended to prove unequivocally that the Qur'an is from Allah the All-wise, the Knower. As the amplifier, then the story of Moses confirms the perfection of divine knowledge and wisdom. Among the evidence of the wisdom and knowledge of Allah is He once called Moses from distant places. So it becomes very appropriate if the wording used was, "Surely I am Allah, the Almighty and All-wise."

As for *surah Al Qasas*, the global goal is to share the life of Prophet Moses in more detail, especially before the apostolate, in addition to the confirmation of the maintenance of Allah against those who are close to him. This story is a fragment of a long exposure of the story of Moses which generally carry a message of how Allah always protects, helps, and keeps Moses from ugliness.

Various Sunni interpretations have mentioned some narratives from the companions of the companions of the Prophet Muhammad (PBUH) with different varieties in tone and typology. Expressing the space of revelation that are very effective in understand the real meaning of the verses has great bulk in narratives of the followers of the Companions of the Holy Prophet (PBUH). Explaining the denotative meaning of the verses is the great part of narratives of the followers of the Companions of the Holy Prophet (PBUH). In describing some of the verses of Quran, they have paid to expressing the past news and events, explaining the brief verse, particularizing of general verse, determining of absolute verse and or stating the referent. (Shariati, 2013)

Regarding the time, place and form of dialogue in the stories in the Alquran, it was found that the Alquran is not so emphasized in detail when an event occurs. Emphasis is given to the course of events themselves to uncover the lessons it contains. This is because the Alquran is not a history book, but a book that was sent as a guidance and a lesson for the people.

While the mention of time, the Qur'an does not mention it in detail, except at certain times where it requires or whereabouts has its own meaning. For example in Surah Isra 'Prophet Muhammad, namely: "Most holy God, who has made His servant on way at night of Al Haram Al Aqsa Mosque ... (Al-Isra ': 1). In this verse, the explicit mention due to its special position. Similarly, the time of the incident that night, also mentioned explicitly. Thus, if the locale is deemed not to have special privileges of the place where it takes place the other, then the Qur'an does not mention explicitly. Examples are his words: "And Allah has made a metaphor (to) a land which was formerly secure more securely, sustenance came to him in abundance from every place ..." (An-Nahl: 112) "And there came a man from the other end of town ..." (Al-Qasas: 20). Likewise, in the story of two men, one of which has a garden overgrown with vines like those in surah al-Kahf. In the third story, the incident did not mention exactly. If the scene has a special meaning, as in the story of Isra 'Prophet Muhammad, the story of Moses meeting a.s. with God at Sinai, or the mention of Egypt, Madyan, Ahqaf, Mecca, and so that a significant portion of the overall story. Another special characteristic that can be observed in the Alquran story is, if an event describes the time and place of the incident, first called is a new time and place later.

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