



# The Story of the Prophet Moses and the Pharaoh in the Qur'an: An Analysis of the Implementation of Structural *Da'wah*

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**Abstract:** The story of Prophet Moses (Moses) and Pharaoh (Pharaoh) is the most frequently mentioned narrative in the Qur'an, appearing in as many as 296 verses. The repetition of this story underscores its significance and the lessons it holds, especially regarding relations with leaders. Scholars such as Sayyid Qutb, Hasan al-Banna, and al-Mawardi emphasize the obligation of Muslims to preach to unjust leaders using religious teachings. Allah warns of the dire consequences of a leader's injustice, including painful punishment and the destruction of a nation. Therefore, *da'wah* (preaching) to leaders becomes a crucial step. The research methodology includes collecting verses related to the story of Prophet Moses and Pharaoh, carefully examining the words and sentences used in these verses, studying the interpretations from various schools of thought, and conducting a thorough analysis using objective reasoning and philosophical and allegorical methods (*ishari*) as approached by al-Ghazali. The results of this study indicate that the implementation of *da'wah* from the story of Prophet Moses with Pharaoh is that despite numerous challenges from tyrannical regimes, Prophet Moses remained steadfast and patient in carrying out his ministry. Prophet Moses' style of discussion and reasoned debate demonstrates the value of a preaching strategy that focuses on both spiritual and intellectual strength. Prophet Moses' attitude demonstrates how a preacher must be courageous, patient, and consistent when dealing with opposing powers.

**Keywords:** allegorical method; Islamic propagation; narrative explanation; Qur'anic lessons; religious stories.

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## 1. Introduction

Wahbah al-Zuhaili says 1,000 verses discuss the story (Al-Zuhaily, 2013), while Lulu Muhammad Nurul Wathoni (Wathoni, 2021) says there are 1,600 verses. These verses narrate the real and best events that God revealed to Prophet Muhammad, as God said in Surah Yusuf verse 3. Stories in the Qur'an are aspects of miracles because Prophet Muhammad SAW knew the stories of the past clearly even though he could not read and write. In Surah Yusuf verse 111, Allah emphasizes that the stories in the Qur'an contain lessons for people to understand. These stories are not fiction but confirm the previous books and are guidance and grace for believers. The last verse of Surah Yusuf emphasizes the importance of using a healthy mind in understanding the lessons of these stories (Q. Shihab, 2021).

Among the stories in the Qur'an that are mentioned the most is the story of Prophet Moses. Moses himself was mentioned 118 times in the Qur'an and is the figure most mentioned in the Qur'an. From the stories of Prophet Moses in the Al-Qur'an, 296 verses discuss the dynamics between Prophet Moses and Pharaoh, namely in QS. Al-Baqarah [2]: 49-50, QS. Ali Imran [3]: 11, QS. Al-A'raf [7]: 103-136, QS. Yunus [10]: 75-93, QS. Hud [11]: 96-99, QS. Ibrahim [14]: 5-8, QS. Al-Isra [17]: 101-104, QS. Tāhā [20]: 24-80, QS. Al-Mu'minun [23]: 45-46, QS. Al-Syu'ara [26]: 10-68, QS. Al-Naml [27]: 12-14, QS. Al-Qashash

[28]: 4-43, QS. Al-Ankabut [29]: 39-40, QS. Ghafir [32]: 23-46, QS. Al-Zukhruf [43]: 46-56, QS. Al-Dukhan [44]: 17-33, QS. Al-Dzariyat [51]: 38-40, QS. Al-Qamar [54]: 41-42, dan QS. Al-Nazi'at [79]: 16-25.

From the verses above, the story of Prophet Moses is repeated in various surahs, either using the same or different redactions; for example, God's command to Prophet Moses to go to Pharaoh is repeated in QS. Tāhā [20]: 24, 42, QS. Al-Syu'ara [26]: 15, dan QS. Al-Nazi'at [79]: 16. This repetition shows more attention and functions as confirmation. Khalid bin Uthman al-Thabt and Muhammad Luthfi Anshori stated that repetition in the Al-Qur'an aims to provide information, give more attention, and glorify the story, as well as provide lessons for its readers (Al-Tsabt, 2008).

One of the lessons from the story of Moses and Pharaoh is the relationship between leaders and people. Hatim al-Masyhadani gives an example of the implementation of this story by Caliph al-Makmun, who responded to criticize a young man. He wanted to advise the *caliph* with harsh words for the mistakes made by al-Makmun, but the man asked al-Makmun not to be offended, then al-Makmun replied that indeed Allah SWT has sent someone better than you (Prophet Moses and Prophet Aaron) to someone worse than me (Pharaoh) but Allah ordered him to speak meekly (Al-Masyhadani, 2010).

According to Hasan al-Banna, being loyal with all your soul and obeying and supporting the ruler is the obligation of every citizen as long as the ruler carries out his obligations, such as maintaining state security, making the people prosperous, developing the state's economy, having noble character, and conveying da'wah. If the authorities fail to carry out their obligations and then convey criticism and advice, if there is no change, then there is no obligation to obey the authorities (Hawwa, 2002).

Long before Hasan al-Banna, al-Mawardi had conveyed this in his book *al-Ahkam al-Sulthaniyah* that obeying the leader is legally obligatory when he fulfills his obligations and the rights of the people; in this case, the leader has the right to accept the loyalty of the people and receive help from the people to carry out programs (Al-Mawardi, 2006). However, if the leader is tyrannical, he needs to be advised or criticized because a tyrannical leader will cause various threats and dangers, among which is a painful punishment (Al-Shura: 42), the destruction of the country (Al-Isra: 16), even the Prophet mentioned that The destruction of religion happened because of corrupt scholars, cruel leaders, and stupid mujtahids.

## 2. Research Method

The method used is the Maudhu'i interpretation method; relevant verses of the Qur'an are collected, analyzed and concluded through steps such as collecting verses, tracing the background of verses, examining words, studying tafsir, and performing in-depth analysis (Maladi & Wahyudi, 2021; Zulaiha et al., 2024). This research uses qualitative data in the form of document analysis, with primary data sources from the Al-Qur'an and secondary data from related literature. All data was collected from written materials related to the research theme, including ulama's interpretations, hadith, and expert opinions, and then analyzed using descriptive-analytical methods and philosophical and allegorical approaches to explore deeper meanings.

## 3. Results and Discussion

### a. The story

Etymologically, a story comes from the word *qassa-yaqussu-qissah*; the plural form is *qasas*, which basically means following something (Faris, 2011). Stories are often interpreted as stories or events in the past. (Ma'luf, 1975), according to Ismaun (Ismaun, 2016), stories are part of historical studies that show past events that actually happened. According to Muhammad Kamil Hasan (Hasan, 1970), stories are a medium for conveying life, in whole or in part, through the disclosure of an event or various events that are related to each other and have an introduction and closure. Meanwhile, according to Muhammad Ahmad Khalafullah, a story is a literary work that is the result of a writer's imagination of an event that actually happened or not, which is composed using beautiful language. Some of these events sometimes come first or end, others are told, omitted or added new events that did not actually happen to make them more dramatic (Khalafullah, 1999). The definition presented by Muhammad

Ahmad Khalafullah is a definition of a story in general; it does not apply to the stories in the Al-Qur'an because the stories in the Al-Qur'an all really happened, not just fairy tales, let alone stories that were composed by the Prophet Muhammad. However, of all the stories in the Qur'an, some have been scientifically proven to be true, and some have not been proven to be true due to the limitations of human knowledge (Baidan, 2005).

*Qasas al-Qur'an* is the reporting of the Qur'an about matters that have happened in the past, such as previous prophets, and the state of a previous nation or people, in an interesting and fascinating way (Al-Qaththan, 2010). In the author's opinion, the definition presented by Manna al-Qaththan is a definition that is close to the meaning of the story in the Al-Qur'an, but there is one important aspect that is missing from this definition, namely *'ibrah* or lessons. According to al-Sya'rawi, as quoted by Quraish Shihab (M. Q. Shihab, 2013), if a story in the Qur'an mentions the name of a figure, then a similar event will not be repeated, but if the name of the figure is not mentioned, a similar or similar event will be repeated in the future.

These elements do not bind the stories in the Al-Qur'an, because the Al-Qur'an is not a collection of stories or a book of history, but that does not mean that the stories in the Al-Qur'an do not have elements that build them at all. According to Rosihon Anwar (Anwar, 2005), in general, stories in the Qur'an contain elements of actors, events and dialogue. These three elements are almost present in all the stories in the Al-Qur'an, but their roles are different; it could be that one of the three elements is absent. Meanwhile, according to Abdul Mustaqim (Mustaqim, 2011), the stories in the Al-Qur'an cannot be separated from three elements, namely events that really happened, beautiful language style, and moral messages. From the story elements in the Al-Qur'an explained by Rosihon Anwar and Abdul Mustaqim, it can be concluded that there are only two story elements in the Al-Qur'an, namely the events described in the Al-Qur'an and *'ibrah* (lesson) the actors or characters and dialogue mentioned by Rosihon Anwar are part of the events being narrated, while the events that actually happened and used beautiful language described by Abdul Mustaqim are part of the Al-Qur'an itself because Allah sent down the Al-Qur'an. The Qur'an is in very beautiful language, and Allah is also the one who created the events contained in the Qur'an.

According to Manna al-Qaththan, the urgency of the story is to explain the basis of preaching to Allah SWT, to strengthen the hearts of the Messenger of God and his people, to justify the previous prophets, to show the truth of the Prophet Muhammad in his preaching, to reveal the lies of the people of the book who reveal things they hide, and is one form of literature that can attract the attention of its listeners (Al-Qaththan, 2010). According to Muhammad Said Ramadhan al-Buthi, the urgency of the story is basically to realize the general purpose brought by the Qur'an to humans, al-Buthi called it the main purpose (*basic*). These main objectives contain secondary objectives that remain in the corridor of the main objective (Al-Buthi, 2007), namely to establish that the Prophet Muhammad really received revelations from Allah, for lessons for humanity, to reassure the soul of the Prophet Muhammad, peace be upon him. and he criticized Kiab experts who had hidden and even changed information about the prophethood of the Prophet Muhammad.

## **b. Preaching (*da'wa*)**

Preaching is etymologically derived from the Arabic language i.e. *da'a-yad'u* which means a call, summons, invitation, prosecution or prayer (Munawwir, 1997). Meanwhile, in the Big Indonesian Dictionary, *da'wah* is the broadcasting of religion and its development among the community or a call to embrace, study and practice religious teachings.

In the Qur'an, the word *da'wah* and its various derivations are: *fi'il madhi*, *fi'il mudhari'*, *amr*, *mashdar*, and *isim fa'il* mentioned 212 times (Abdul Baqi, 2010). The use of the word preaching in the Qur'an is more in the form of a verb (*fi'il*), This suggests that *da'wah* needs to be carried out dynamically, seriously, systematically, professionally and proportionally. Apart from that, the word *da'wah* is also a transitive verb (*fi'il muta'addi*) which must involve various elements such as subject, object, place and time. Transitive verbs and their relation to *da'wah* raise several questions, such as by

whom, to whom is it conveyed, what must be done, what is the material or message, when and where? (Muhyiddin, 2002).

Many verses explain the problem of preaching, of the many verses that contain the principles of preaching fundamentally and fundamentally in the Qur'an, surah An-nahl verse 125 (Habibi, 2015).

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Call (people) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord knows best who is lost from His path and He knows best who is guided”.

From the verse above, it can be understood that the da'wah method includes three scopes, namely: *hikmah* (wisdom); *al-Mau'izhah al-Hasanah* (guidance, education or teaching delivered in a good way); *mujadalah* (debate).

#### *Hikmah*

The word *hikmah* (wisdom) has many meanings, including justice, truth, fortitude, knowledge and also revelation. According to Jalaluddin al-Suyuthi, *bi al-hikmah* the meaning is *bi al-Qur'an* (Al-Mahalli & Al-Suyuthi, 2010), while according to Sheikh Nawawi al-Bantani (Al-Bantani, 1997) it is *argument* or argumentation. Adapaun Wahbah al-Zuhaili gives a broader definition, namely clear words with clear arguments that can reveal the truth and remove doubts (Al-Zuhaili, 2013).

In simple terms, the word wisdom can also be interpreted as wise. In the context of da'wah, it can be concluded that da'wah *bi al-hikmah* is to pay attention to situations and audience's condition. Thus, choosing the right methods, strategies and techniques in da'wah is one of the keys to success in *da'wah*.

#### *Al-Mau'izhah al-Hasanah*

Linguistically, *al-Mau'izhah al-Hasanah* consists of two words, namely *al-Mau'izhah* and *al-Hasanah*. *al-Mau'izhah* means advice, guidance, education or warning (Ma'luf, 1975), whereas *al-Hasanah* is the opposite *al-Sayyiah*, namely badness or ugliness. *al-Mau'izhah al-Hasanah* can be interpreted as an expression that contains elements of guidance, education or teaching delivered in a good way. Preaching with *al-Mau'izhah al-Hasanah*, humans need to pay attention to three factors, namely speaking softly so that it makes an impression on the heart, avoiding being cynical or rude, not mentioning mistakes or judging the person we are talking to.

#### *Al-Mujadalah*

In the Qur'an it is mentioned with redaction *wa jadalhu bi al-lati hiya ahsan*, meaning debate them in a better way. In the Big Indonesian Dictionary, debate is the discussion and exchange of opinions about something by giving each other reasons to defend their respective opinions. In the process, preaching is not always a monologue, it is not uncommon for dialogues to occur between them *da'i* with *mad'u*. The party that has strong data and logical arguments is considered to be the party that wins the debate. It is not uncommon for hostility to occur due to debate. Therefore, the Qur'an uses redaction *bi al-lati hiya ahsan* so that there is no enmity and the losing party can accept the opinion put forward with open arms (Munir, 2003).

In addition to referring to surah An-Nahl verse 125, the essence of preaching can also refer to surah Fussilat verse 33:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

“Who has a better word than the one who calls to Allah, does good deeds, and says, 'Indeed I am among the Muslims (who surrender)?'”.

By referring to this verse, the essence of da'wah is to invite Allah in the best possible way (*ahsanu qaula*) and the best work (*ahsan amala*) (Muhyiddin, 2002). Meanwhile, according to Kabir Al-Fadly Habibullah, da'wah can be done in two ways, namely *bi al-lisan*, *bi al-qalam*, and *bi al-hal*. Preaching *bi al-lisan* and claim *bi al-qalam* is an implementation of *ahsana qoula* because in Arabic writing is often called *Qaul* (speech), while preaching *bi al-hal* is a form of implementation *ahsana 'amala*.

The general aim of da'wah is to change the behavior of individuals who are the target of da'wah so that they are willing to accept Islamic teachings and practice them in everyday life, including in personal, family and social aspects of society (Hafidhuddin, 1998). The specific objectives, which are details of the general objectives, are designed to provide clear guidance regarding the direction, type of activity, recipients of the da'wah, and methods of implementation. By setting specific objectives, all da'wah activities can be clearly identified and fully understood. This helps in planning and implementing da'wah activities effectively, so as to achieve the desired results in spreading Islamic teachings to individuals, families and society in a more specific and targeted manner (Munir & Ilaih, 2006).

### c. Profile of Prophet Moses

Prophet Moses's real name is Moses bin Imran; among them was Moses son of Imran son of Fahis son of 'Azīr son of Lāwī son of Ya'qūb son of Ishāq son of Ibrāhīm son of Azarah son of Nahūr son of Suruj son of Rā'u son of Falij son of 'Āa thousand Yalih bin Arfahsad bin Syām bin Nūh (Tafsir, 2007). Prophet Moses was born in Heliopolis, Egypt, at the beginning of the 13th century BC and died on Mount Nibu, then buried in *Red Dune (al-Katsīb al-Ahmar)*. The Qur'an does not provide details about the full name or birthplace of the Prophet Moses. However, in the Bible, there is more specific information regarding the location of his birth, namely Pi-Ramesses and Pithom, which were storage cities. In the Qur'an or Bible, it can be seen that Pharaoh ordered the killing of baby boys of the Children of Israel in Egypt. Based on this information, it can be concluded that Prophet Moses was born in that period, and the place where he was born and swept away was in the same area (Abd Razak Al-Hafizh, 2012).

According to Afaareez, the name Prophet Moses was given by Bathia, the daughter of a king who saved Moses when he was still a baby. Bathia named him Moses, which means taken out of the water. Kaena Bathia saved Prophet Moses from the Nile; finally, Prophet Moses was adopted as Bathia's son and raised in the king's palace. When Moses was three years old, in a meeting, the king placed Moses on his lap. Moses then took the crown from the king's head and placed it on his head (Abd Razak Al-Hafizh, 2012).

Prophet Moses was known to have great strength, as seen when he arrived at a water source in the land of Madyan. There, he saw a group of people watering their livestock. When they were finished, they attempted to restore the large rock that covered the well, a task that would normally require 10 men. Prophet Moses then saw two women who were having difficulty controlling their livestock. Moses asked them about what happened, and the two women explained the situation. With his strength, Moses lifted the large rock alone and gave the women's livestock water, even if only with one bucket, until the livestock seemed full (Katsir, 2008).

The image of the figure of Prophet Moses was also clearly seen when there was a fight between a Coptic from Pharaoh's people and a Bani Israel. In that incident, Prophet Moses defended the Israelites, and with one hard blow, the Egyptians fell and died. According to Mujāhid, Prophet Moses's punch was described as a very strong fist, while al-Nasafi explained that the punch was done with the fist of Prophet Moses' fingers, similar to the martial arts technique of karate. On the other hand, Qatādah illustrates that Moses may have used his staff in that blow, the staff that always accompanied him (Hawwā, 2009).

### d. Profile Pharaoh

Pharaoh is a word that refers to the highest leader in Ancient Egypt and has a number of spelling variants and titles in various languages. In Latin, this term is called *pharaoh*; in Hebrew known as *vicar*;

while in Greek, it is called *Pharaoh*, and in English, it is used as *Pharaoh*. In the context of the Qur'an, Pharaoh is mentioned by the same name, namely Pharaoh, which is an Arabic word. In the ancient Egyptian language itself, Pharaoh was referred to as *Per-o*, which literally means big house. This naming symbolizes the position and power of the kings of Ancient Egypt, which is interpreted through the institution of the Pharaohs (Pei, 1971). The term Pharaoh is not a name. But the highest title of Egyptian leaders, like the title of emperor for Roman leaders, like the title *Negus* or *Najasyi* for the greatness of the Habshi kings, and titles *Kisra* for the greatness of Iranian kings in ancient times, or titles *Khan* for Mongol kings, etc. (Suardi, 1997).

According to Margaret R. Burson (R. Bunson, 2014), the term Pharaoh refers to the title given to the ruler of Egypt, derived from the word *per-o* or *pear'a*, which originally referred to a royal residence. Over time, the term became associated with Egyptian rulers and was used in *cartouches* and royal decrees. The roles of these rulers, along with their titles, evolved gradually after the unification of Upper and Lower Egypt around 3000 BC. The formation of dynasties began after the unification of the region, and the rulers of these dynasties were called Pharaohs to secure their power. To support their authority, a state cult was introduced aimed at strengthening their influence over the Egyptian people. According to Quraish Shihab (Q. Shihab, 2021) in his interpretation *Al-Misbah*, the mention of ancient Egyptian rulers or kings with the title Pharaoh began after the defeat of the Hyksos. Previously, they were more often referred to as *al-malik* (king), as mentioned in Surah Yusuf verses 43, 50, 72, 76, and 101. This marks a change in the title of the Egyptian ruler along with historical events, where previously the Hyksos ruled and after their defeat, the title Pharaoh became more commonly used.

#### e. God's Command to Face the Pharaoh.

The Qur'an tells how the process of Prophet Moses being appointed as God's messenger in the surah Tāhā verses 9-23, Al-Naml verses 7-14 and Al-Qashash verses 29-35 ('Abbas, 2009). The initial revelation received by the Prophet Moses was 3 main teachings, namely monotheism, worship only to Him and discussion of the Day of Judgment. These 3 main teachings were also revealed to all Prophets and Apostles ('Abbas, 2009). Allah ordered Moses to worship Him without associating partners with Him with anything because the oneness of God requires the unity of worship. Allah says, "I am the true and only God who has the right to be worshipped, not anyone other than Me." Next, Allah ordered Moses to perform prayers so that Prophet Moses would always remember Him. Prayer is mentioned specifically because it is the noblest form of obedience and the best form of worship. In this context, offering prayers means carrying out this obligation with full awareness for the sake of Allah.

In addition, Prophet Moses' message received from God was to order Prophet Moses to go to Pharaoh, who was stubborn (*taḡha*). This order is recorded in several verses of the Qur'an, such as in surahs Tāhā verses 24, 43, and surah Al-Nāzi'āt verse 17. All of these verses use the word *fi'il amr* (imperative), which indicates a direct command from Allah. Say ṭaḡhā, which is used to describe Pharaoh, means going beyond the limits of immorality and tyranny. Scholars such as Ibn 'Āsyūr, al-Raghib al-Ashfahani, and Ibn Kathir explained that ṭaḡhā includes various acts of transgression, such as disobedience, arrogance, and arbitrariness. Pharaoh is depicted as a figure who is arrogant and goes beyond limits, thus inviting Allah's orders to the Prophet Moses to deal with him.

When Prophet Moses received God's command to face Pharaoh, he (Prophet Moses) prayed to Allah SWT, asking for five things that would be used as supplies for preaching to Pharaoh. Those five things are:

*First, isyrah li ṣadri.* Prophet Moses begged his Lord with words full of humility, "O my Lord, open up my chest and remove the tightness in my chest, especially in the face of the great responsibility that You have sent me to deliver". Prophet Moses realized that this task was a very great and heavy matter, so his chest felt tight, hinting at the difficulty and burden he felt. If God opens up his chest, he (Prophet Moses) can overcome any interference that may arise from those who oppose him in delivering the message he is carrying.

*Second, yassir li amri.* Prophet Moses begged God to get ease in carrying out his heavy duty. The prayer reflects Prophet Moses's hope that God will make his steps easier so that the given mission can

be completed smoothly. Prophet Moses believed that with God as a helper and defender, no one could match his strength. So, every step taken, even if it is far, will feel close, and every heavy burden will feel light under God's help.

*Third, uhlul 'uqdah min lisānī yafqahu qaulī.* Prophet Moses asked that his speaking ability be improved and the stiffness in his tongue removed so that Pharaoh and his followers could properly understand the words and messages conveyed in his message. The stiffness of Prophet Moses's tongue came from an incident when he was a child.

*Fourth, ij'al lī wazīran min ahlī harūn akhī.* Prophet Moses also asked Allah to appoint one of his family members, namely Prophet Aaron, to help with his affairs and responsibilities. He prayed that Aaron would be sent as an apostle so that he could participate in conveying the message. This appeal for support to the prophets arose as a consequence of the need to spread religious teachings. This is in line with what was expressed by the Prophet Isa, who asked who would be the helper in upholding Allah's religion. The *hawariyyūn*, loyal friends of the Prophet Isa, answered firmly that they were the helpers of Allah's religion. (surah Ali Imran verse 52). Thus, Prophet Moses's plea for support from his family illustrates the constant need to spread religious teachings to uphold the truth. According to al-Raghib al-Asfahani, *Wazir* is derived from the word *al-wazr*, meaning something that can be used as a shelter on a mountain (Al-Aṣfahāni, 2012), while al-Fairuz Abadi (Ābādī, 2005) defines *Wazir* as a mountain that becomes a barrier and anything that restrains it, a place of refuge and a handhold (Ābādī, 2005). Meanwhile, according to Ibn Khaldun, *Wazir* is a department that helps with national tasks. Principles *wizārah* also applied during the time of the Prophet Muhammad because he consulted with his companions on all matters, especially with Abu Bakr, therefore the Persians named Abu Bakr with the term *Wazir* Prophet (Khaldūn, 2004). The reason Prophet Moses chose Prophet Aaron as his *wazir* was because Prophet Aaron was more eloquent than him in giving explanations and delivering talks; Prophet Moses realized that he was not as skilled as Prophet Aaron in carrying out diplomacy and conveying evidence of the truth from Allah, therefore he was worried that if he did not have a competent preacher like Prophet Aaron, they would lie to Prophet Moses (Al-Shabuni, 2013).

*Fifth, usyudud bih azrī wa asyrikhu fī amrī.* In this request, Prophet Moses asked Allah to strengthen his strength with the presence of Prophet Aaron, who was expected to be his partner in conveying the message. The aim was for Prophet Moses to carry out his duties perfectly and achieve the best goals. In essence, Prophet Moses asked Allah to make his brother, Prophet Aaron, a prophet equal to him to provide support and confirm his success, not solely because of kinship. Apart from that, the Prophets Moses and the Prophet Aaron were asked to purify Allah from traits and actions that were inappropriate for Him. This prayer also includes the hope that both of them will always remember Allah and not associate anything with Him. Thus, this phrase reflects the Prophet Moses's longing to have solid support from his brothers, while also showing a commitment to remain pure and remember Allah in every aspect of their lives (Al-Zuhaily, 2013).

From surah Ṭāhā verse 24 and Al-Nāzi'āt verse 17, the author concludes that Prophet Moses not only once received an order from God to go to Pharaoh. At the beginning of surah, Al-Nāzi'āt verse 17, Prophet Moses went to Pharaoh equipped with some sentences that were taught directly from Allah SWT, but Pharaoh still turned away; next in the surah Ṭāhā verse 24, Prophet Moses knew how Pharaoh responded to him, so he asked God for five things. In the next episode, the ones who were ordered to go to Pharaoh were Prophet Moses and Prophet Aaron with the editor *izhabā* (go both of you). Allah SWT says in the surah Ṭāhā verses 42-43, surah Al-Furqān 36, and surah Al-Shu'arā' verse 15.

Allah SWT says in the surah Ṭāhā verse 42-43:

إِذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ۗ إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ

“Go you and your brother with (bringing) My signs (power) and do not both of you neglect to remember Me. Go, both of you, to Pharaoh! Indeed, he has gone beyond the limit.”

In the book *Mafātīh al-Ghaib*, Fakruddin al-Rāzī explains that verse 42 of the surah Ṭāhā is a command to go to all people both from among the Children of Israel and the followers of Pharaoh,

while verse 43 of the surah Tāhā is an order to go to Pharaoh only (Al-Rāzī, 1981). God commanded Prophet Moses and Prophet Aaron to speak gently to Pharaoh. This is the basis for the need for a tactful attitude in *da'wah*, polite and courteous speech, and not hurting the feelings of the person who is the target of the *da'wah*, which is one of the methods taught by Allah because, basically, *da'wah* is a gentle invitation, even though Pharaoh was a very disobedient person to Allah. In the surah Tāhā verse 44, God insists, "You two (Moses and Aaron) speak to him (Pharaoh) with gentle words. Hopefully, he will remember and fear."

The story of the Prophet Moses provides an important example of the preparation and competence required in *da'wah*, especially when facing unjust leaders. The Prophet Moses was prepared with revelations and miracles from Allah, indicating that a preacher must have a strong understanding of religion, noble morals, extensive knowledge, and the ability to face challenges wisely. Prophet Moses always asked for help and guidance from Allah in every step of his preaching. This shows that humans cannot rely on their strength and wisdom, but must rely completely on Allah. After the order from Allah to face Pharaoh, Prophet Moses then often interacted with Fir'an in the form of dialogue, as mentioned in the Al-Qur'an surah Al-A'raf verses 103-136, Yunus verse 75-93, Al-Isra verses 101-104, Tāhā verses 47-80, Al-Syu'arā' verses 15-68, Al-Naml verses 12-14, Al-Qashash verses 36-40, Al-Zukhruf verses 46-56, Al-Dukhan verses 17-33, and Al-Nazi'at verses 15-26. This story contains important lessons about courage, firmness of faith, and *da'wah* strategy.

In Surah Al-A'raf, the dialogue between Prophet Moses and Pharaoh began when God sent Moses to bring signs of His power. Moses delivered a message to Pharaoh to release the Children of Israel and stop his cruel actions. Pharaoh challenged Moses to show evidence of the truth of his mission. In response, Moses performed a miracle with a staff that turned into a huge snake and his hands glowed white. However, Pharaoh's leaders accused Moses of being a witch. To prove his accusation, Pharaoh gathered the best magicians in his country to fight Moses. When the magicians showed their magic, Moses again showed a miracle from God with his staff that swallowed all the falsehoods of their magic. The magicians, who initially conspired with Pharaoh, immediately prostrate and acknowledge their faith in God Moses and Aaron, despite being threatened with severe punishment by Pharaoh.

In Surah Thaha, this story is more detailed with dialogue describing Moses, whom Allah ordered to go to Pharaoh. God provided Moses with two miracles: a staff that turned into a snake and hands that glowed white. Moses was worried about his safety because he had killed an Egyptian before being sent as a prophet, but Allah assured him to continue carrying out this missionary task with courage and steadfastness. Pharaoh responded to Moses's preaching with stubbornness and pride in his power. Pharaoh even stated that Moses brought magic that could divide the Egyptian people. This dialogue also shows Moses' patience and steadfastness in facing verbal violence and threats from Pharaoh. The miracles shown by Moses were not only proof of God's power but also as a tool to weaken the arguments and beliefs of Pharaoh's followers towards magicians and their illusions.

In Surah Ash-Shu'ara, the dialogue between Moses and Pharaoh emphasizes the challenges that Moses faced in delivering his preaching message. Pharaoh accused Moses of being crazy and rejected the message of monotheism that he brought. Pharaoh also threatened to torture and kill Moses if he did not stop his preaching. However, Moses firmly explained that he was God's messenger who brought the truth and asked Pharaoh to release the Children of Israel.

The miracles shown by Moses in this surah include a staff that turned into a snake and a hand that glowed white, which was shown to Pharaoh and the leaders of his people. Pharaoh and his followers remained stubborn and did not want to accept the truth, even though the miracle clearly showed God's power. As a result of their refusal, God sent various disasters to them as a warning, but Pharaoh still did not want to repent and remained in his pride.

In other suras, if understood globally, there is repetition. Even though the Qur'an seems repetitive, its meaning and content are only sometimes repeated in vain. Some people believe that the Qur'an is an educational holy book, so repetition is necessary for effectiveness. Like a teacher who repeats teachings to his students until they are well understood, repetition in the Qur'an makes readers familiar and memorable. The repetition of stories in the Qur'an covers only some of the story, but only certain



parts. According to al-Thabari, as quoted by Muhammad Ahmad Khalafullah, the stories repeated in the Koran contain many interpretations. There are stories with the same editor but different meanings and there are also stories with different editors but the same meaning. Opinions like this can be found globally in classic tafsir or usul fiqh books (Khalafullah, 1999).

Muhammad Ahmad Khalafullah does not seem to really agree with al-Thabari's opinion; he then quotes the opinion of al-Khatib al-Iskafi, who analyzed the stories in the Qur'an based on a literary perspective, stating that stories that have similar editorials in different verses show differences situations faced because the previous Prophets experienced many meetings with their people in different situations and conditions (Khalafullah, 1999).

From the story of the Prophet Moses and Pharaoh, a lesson can be drawn that preaching must use a rational and moral approach, like the dialogue between Prophet Moses and Pharaoh. Prophet Moses not only showed miracles as proof of God's power but also invited Pharaoh to reflect and think about the message conveyed. Prophet Moses emphasized the importance of justice, truth and faith in Allah as moral values that a ruler should uphold. Apart from that, Prophet Moses had steadfastness and patience in facing rejection and threats from Pharaoh. This is an important example of preaching to the authorities. Even though he faced many challenges and dangers, Prophet Moses remained steadfast in his mission and did not waver in conveying God's message. Moses's patience can also be seen in his efforts to continue dialogue with Pharaoh even though he was repeatedly rejected and insulted. Prophet Moses was also known as a brave figure because he was not afraid to face Pharaoh. The steadfastness of Moses' faith and patience in facing challenges and threats is an important lesson for every preacher. Moses's patience in dialogue with Pharaoh despite facing many rejections shows the importance of steadfastness in conveying da'wah.

#### 4. Conclusion

The story of Prophet Moses in the Qur'an provides practical guidance that is relevant to preachers, especially in the context of structural preaching. Prophet Moses, despite facing great challenges from oppressive rulers, remained firm and patient in carrying out his mission. Prophet Moses' approach using dialogue and rational argumentation shows the importance of a preaching strategy that not only emphasizes spiritual strength, but also intellectual strength. Prophet Moses' attitude provides a lesson on how a preacher must have courage, patience, and consistency when dealing with opposing authorities. This study also emphasizes that the preaching method applied by Prophet Moses can be an inspiration in the context of contemporary preaching, especially when faced with oppressive power. The results of this study enrich the scientific treasury of structural preaching by emphasizing that the right strategy, based on Qur'anic values and patience in facing challenges, is the key to success in inviting people to the truth, especially in the face of unjust power.

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