

Analysis of the Phrase *Iz Qāla* and its Various Derivations in QS. Al-Baqarah

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Article Info

Article History:

Received: 05 May 2025

Revised: 07 June 2025

Accepted: 12 September 2025

Published: 30 September 2025

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Keywords

Abstract

This study examines the phrase *iz qāla* and its derivations in Surah Al-Baqarah. This phrase is commonly used as an introductory expression in important stories or events in the Qur'an, typically referring to Allah or His prophets delivering a message or teaching. The focus of this study is on the interpretation of how the phrase *iz qāla* and its various derivations appear in Surah Al-Baqarah. The researcher employed a library research methodology with a linguistic approach, leading to the finding that the phrase *iz qāla* and its various derivations in Surah Al-Baqarah all take the form of *iz zarfiyyah*. However, in this phrase, *iz* often indicates an event (*maf'ul bih*) and carries a command to pay attention to the event described. The interpretation differs when *iz qāla* occurs in the middle of a verse, where there are various opinions regarding the meaning of *iz* in this context.

Al-Baqarah; Phrase; *Iz Qāla*

Abstrak

Penelitian ini mengkaji sebuah frasa *iz qāla* dengan derivasinya dalam QS Al-Baqarah. Frasa ini sering digunakan sebagai kata pengantar dalam kisah-kisah atau peristiwa-peristiwa penting dalam Al-Qur'an, biasanya frasa ini merujuk pada Allah atau para nabi-Nya yang sedang menyampaikan pesan atau ajaran. Kajian ini difokuskan kepada penafsiran mengenai bagaimana bentuk frasa *iz qāla* dengan berbagai derivasinya dalam QS Al-Baqarah. Peneliti menggunakan penelitian pustaka (*library research*) dengan pendekatan linguistik sehingga menemukan temuan atas penafsiran bentuk frasa *iz qāla* dengan berbagai derivasinya dalam QS Al-Baqarah bahwasanya bentuk frasa *iz qāla* dengan berbagai derivasinya dalam surah Al-Baqarah semuanya berbentuk *iz zarfiyyah*, hanya saja *iz* dalam frasa ini lebih menunjukkan sebuah peristiwa (*maf'ul bih*) yang mengandung sebuah perintah untuk memperhatikan peristiwa yang terjadi dalam frasa tersebut. Berbeda halnya ketika *iz qāla* berada di tengah verse memiliki berbagai macam pendapat mengenai *iz* tersebut.

Kata Kunci: Al-Baqarah; Frasa; *Iz Qāla*

INTRODUCTION

The style of the Qur'an is unique and convincing. The Qur'an does not imitate anyone else's work, and no creature can imitate it. The Qur'an has always maintained the gentleness and freshness of its style, just as when it was first revealed (Nursi, 2014). The Qur'an has many unique features, both in terms of meaning and language, making it urgent to study the letters, pronunciation, and sentences within the Qur'an cannot be separated from the context of interpreting its meaning, whether based on concrete historical data or speculative interpretations.

Above all, one must remain convinced of the existence of the Qur'an and the mystery of its miraculous nature.

The miraculous nature of the Qur'an is an eternal miracle, and to this day no one has been able to replicate it. It is no wonder that the Qur'an challenges anyone to produce something similar to it. The inability of humans to create something similar is evidence of the Quran's eternal nature as a miracle. If at any point someone were able to create something like the Quran or like its verses, it would undermine the meaning of the miracle's eternity eternal means it continues indefinitely (Al-Ghazali, 1991). However, history has proven that none of the Arabic linguists could produce a composition as beautiful and perfect as the Qur'an.

The interpretation and understanding of the vocabulary of the Qur'an is very important to study because there are mutasyabihat verses and verses that have more than one meaning. Additionally, there are also meanings of verses that, in the field of rhetoric, are referred to as metaphorical. Therefore, an exegete who seeks to understand and interpret the words of the Qur'an must be extremely meticulous and cautious about the connotations of those words to avoid narrow interpretations and falling into misunderstandings (Amalia et al., 2023; Sari & Muhtadin, 2023). Interpretation, both classical and contemporary, plays an important role in bridging divine meanings for internalization, providing a strong spiritual foundation, and motivating people to worship with full awareness and a more meaningful purpose in life. interpretation serves to uncover the hidden meanings within the Qur'an, enabling us not only to read but also to absorb the divine messages that guide our lives toward eternal happiness. (Rustandi & Aufa, 2025).

The linguistic elements in Arabic appear to be the same as in other languages, from the smallest, namely words, which include nouns, verbs, and letters. Nouns can be either singular or compound (phrases). Phrases are formed from two or more words and fulfill one of the syntactic functions. One type of phrase does not have a predicate. Phrases cannot contain predicates because a group of words containing a predicate will form a clause or even a sentence (Nuha & Musyafa'ah, 2022). Phrases in the Qur'an refer to combinations of words that form specific units of meaning, whether in the form of sentences or parts of sentences that contain various messages in the Qur'an. Phrases in the Qur'an have a deeper meaning than their literal meaning, because the Qur'an uses a very beautiful and profound style of language. One of the phrases in the Qur'an is "the phrase *iẓ qāla* with its various derivations," which is the object of study in this research.

The main theme of this discussion is the phrase *iẓ qāla* and its various derivations in QS Al-Baqarah. The analysis of verses or letters in Surah Al-Baqarah is a topic that has been studied by several researchers before, including: an article written by Sriwahyuni R. Saleh, et al., titled "The Meanings of the Letter Ba in Surah Al-Baqarah." The results of this study emphasize that the letter ba in Surah Al-Baqarah has several functions and meanings. This article uses linguistic analysis to support its findings in clarifying the relationship between the meanings of verses that use the letter ba (Saleh & Dkk, 2021). The next study by Harun Al-Rasyid, Muhammad Helmi Ridho, and Nurul Hartini is titled Analysis of Istifham in QS Al-Baqarah 258 (Balaghah Analysis Study). The results of this study found that not all questions are about interrogative words that require answers, but here they are about questions of denial of an action. The type of istifham in QS Al-Baqarah [2] verse 258 is in the form of istifhām inkari and interrogative words that do not require answers but are questions of denial of an action (Harun Al-Rasyid et al., 2024). Previous research has discussed

the analysis of all ba letters in Surah Al-Baqarah and the interrogative sentence structure in verse 258 of Surah Al-Baqarah using the ma'ani approach. Therefore, this study only examines the phrase “*iẓ qāla*” and its various derivations in Surah Al-Baqarah. The focus of this study lies on the structure of the phrase “*iẓ qāla*” and its various derivations using a linguistic interpretation approach by analyzing the function of “*iẓ*” in the phrase in each story in the Qur'an, particularly Surah Al-Baqarah.

The phrase *iẓ qāla* and its various derivatives are often used as an introduction in stories or important events in the Qur'an, usually referring to Allah or His prophets who are conveying messages or teachings. One of the ways the Qur'an conveys its messages and content is through the use of *Qaṣaṣ* (stories), which recount events from the past or repeat narratives. This is important to understand the proper way to convey a message through storytelling, as the stories narrated in the Qur'an leave a profound impression on both readers and listeners (Jariah et al., 2022).

METHOD

The research conducted in this paper is library research with an interpretive and linguistic approach that focuses on semantics (*al-dalālah*). The research data is sourced from the Qur'an, tafsir books, language dictionaries, or other references related to the topic being studied. The collected data will then be processed using the following steps: first, identifying the issue to be discussed (topic). Second, compiling verses related to the issue. Third, arranging the verses in chronological order of their revelation, along with their *asbāb al-nuzūl* (reasons for revelation). Fourth, understanding the correlation between the verses. Fifth, organizing the discussion within a comprehensive framework, and finally, drawing conclusions that reflect the Qur'an's response to the issue under discussion.

RESULTS AND DISCUSSION

Definition of the Phrase *Iẓ Qāla*

A phrase is a combination of two or more words. There are many types of phrases in Arabic. Sometimes, the meaning of a phrase corresponds to the words used, but sometimes it can differ from the literal meaning or can change (Ilham & Maulani, 2024). The phrase *iẓ qāla* with its various derivations is one of the expressions that is often repeated in the Qur'an. This phrase means “when he said.” Sometimes it also carries the additional meaning of “remember,” which is closely associated with the word *iẓ*, which some exegetes consider to be *ẓāidāh* (additional). Exegetes argue that the letter *iẓ* after the letter waw is not additional. The letter “*iẓ*” is typically suspended (*mu'allaqah*) with the implied verb “fi'il,” whose meaning is “*waẓkur iẓ qāla*” This is why the translation includes the additional word “remember,” even though the Quranic text does not contain the word “*uẓkur*” in the imperative form (Shofan, 20219).

In Arabic, there are several words that function as time markers, namely the words *iẓ* and *iẓā* (Dimyathi, 2023). *Iẓ* is used to indicate the past tense, while *iẓā* is used to indicate the future tense. Sometimes, the two are placed in different positions. Al-mubarrid argues that *iẓ* is combined with a verb that indicates the future tense, then its meaning still indicates the past tense (*māḍi*). As Allah Swt says: وَإِذْ يَمْكُرُ بِكَ الَّذِينَ (and remember, when the disbelievers (Quraish) were plotting against

you)(Al-Durra, 2009). In this verse, the word *iẓ* is used in a context that indicates an event in the past, even though the verb that follows it is a *mudāri'* verb (present or future tense), but its meaning indicates the past. The word “*iẓ*” is frequently used in the Qur'an, particularly in connection with stories from the past, whether related to the stories of the prophets and their people or the stories between Allah and His messengers. Based on the explanations mentioned above, “*iẓ*” is further categorized as follows:

1. *Iẓ al-zarfīyyah* has three types. First, *iẓ* as a description that indicates the past tense. *Iẓ zaraf lil zāmān al-māḍi* which means *hīna* (when), often appears as *mudāf* to *jumlah ismiyyah* or *fi'liyah*. An example of this is a statement زرت صديقي إذ هو في بيته (I visited my friend when he was at home) the *ismiyyah* in this sentence is found in the phrase *huwa fi baitihi*, and its *iẓ* is based on the sukun position of *naṣab maf'ul fih* which serves to explain the place or time (Ya'qūb, 2005). In the Qur'an, *iẓ* is more often attached to *fi'liyah* than to *ismiyyah*, and in *fi'liyah*, *iẓ* is more often attached to *fi'il māḍi* than to *fi'il mudāri'* (Adīmah, n.d.). sometimes the *mudāf ilaih* is deleted and replaced with *tanwīn al-īwād* (replacement tanwin), as in the following example from the Qur'an وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ here it is used as a *mudāf ilaih* is omitted, implying that “وَأَنْتُمْ”. Second, *iẓ* as *maf'ul bih* which functions to explain the object affected by the action, as in the example in the Qur'an وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَذَّبْتُمْ. most uses of *iẓ* are found at the beginning of the Qur'anic narrative, so that *iẓ* is positioned as the *maf'ul bih* for the deleted verb “أذكر” (remember) (Ya'qūb, 2005). Third, as a substitute for the object, as in the example in His words وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا. in the verse, it is used as a substitute for the word Maryam and is given a kasrah harakat so that there are no two sukun. Fourth, as *mudāf ilaih* after being attached to *isim-isim zāmān*. For example, in the word order يومئذ، ساعتئذ، حينئذ. So, the first word is considered to be an explanation that indicates the time of *naṣab* with *fathḥah*, and its *iẓ* is also considered to be an explanation of time, which is considered *mudāf ilaih tanwīn* in the word *iẓ* as *tanwīn 'īwād* (Ya'qūb, 2005). That *zurūf* is not attributed to *iẓ* except for nine words, namely: عاقبتئذ، عشيتئذ، غدائئذ، ليلئذ، ساعتئذ، حينئذ، يومئذ (Adīmah, n.d.).
2. *Iẓ al-mufāja'ah*, which serves to indicate the sudden or unexpected occurrence of an event. *Iẓ* is located in the word *bainā* or *bainamā*. As in the example of someone saying بينما أنا أكتب (while i was writing, suddenly Zaid came to me) (Ya'qūb, 2005).
3. *Iẓ ta'līl*, which serves to explain the reason for something happening, such as the sentence ضربت زيدا إذ سرق (i hit Zaid because he stole something) (Ya'qūb, 2005). Many verses in the

Qur'an provide explanations for other verses (‘Aḍīmah, n.d.), as He says in His words وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ((Your hope) will never benefit you on that day because you have wronged yourselves. Indeed, you are partners in that punishment). In this verse, “iz” serves to explain why the hopes of those who are partners on that day are useless or of no benefit.

From the explanations above, it can be understood that *iz* can be categorized as a letter and a noun. When *iz* is categorized as a letter, it takes the form of *al-mufāja’ah*, *ta’līl*. However, when it is categorized as a noun, it must be in the form of a *ẓaraf*, whether it indicates past time, *maḥūl bih*, a substitute for *maḥūl bih* or *mudāf ilaih* (Al-Bayātī, 2005).

The word *qāla* in the Qur'an has the basic meaning of “to say” or “to speak” and is one of the most frequently used verbs in the Qur'an. The words in the Qur'an, when traced back to their source (the speaker), can be defined as follows: among others, *First*, the words of Allah SWT, such as the Qur'an, which are the words of Allah consisting of stories from the past, laws of what is halal and haram, news of the certainty of the coming of the Day of Reckoning, and so on. *Second*, the words of the believers, including the prayers of the prophets. *Third*, the words of the unbelievers, polytheists, and hypocrites, which contain objections, fabricated reasons not permitted by religion, or mockery and insult toward the prophets. *Fourth*, the words of Hell. *Fifth*, the words of the devil. *Sixth*, the words in the form of the Prophet Muhammad's responses (Masduha, n.d.). In Arabic, the word *qāla* has various forms, ranging from قَالَ يَقُولُ: قولاً و قالاً و قيلاً و قوله (Mas'ūd, 1992) various forms of the word *qāla* that are relevant to this study are found in the word *qaulan*, which means *takallama* (to speak), where the *fā'il* (subject) form is *qā'il*, and the *maḥūl* form is *maqūl* (Ḍaif, 2004). Sibawaih argues, as quoted by Ibn Mansur in his book on Arabic Grammar, that the word *qultu* refers to the desire to utter a sentence rather than a single word in a sentence (Manẓūr, n.d.).

Sibawaih said that the word *qultu* in Arabic actually refers to *kalām*, not *qaul*, as in the example of the words زِيدَ and منطلق which when combined form a single word *kalām*, not *qaul* (Manẓūr, n.d.). The sentence after the word *qāla* and its various derivatives will take the form of what is known in Arabic as *maqūl al-qauli* (Ya'qūb, 2005).

The Phrase *Iz Qāla* and its Various Derivations in QS Al-Baqarah

The two words discussed above (*iz* and *qāla*) have their own meanings in Arabic, and when combined, they form a phrase that is often used in the context of stories from the past that describe important events involving prophets and their followers. In surah al-Baqarah, the phrase *iz qāla* and its various derivatives appear in several verses in various forms, including;

1. Surah Al-Baqarah [2] verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

“And (mention, o Muhammad), when your Lord said to the angels, “indeed, i will make upon the earth a successive authority.” The sayid, “will you place upon it one who causes corruption therein and sheds blood, while we exalt

You with praise and declare your perfection? H (Allah) said, “indeed, i know that which you do not know” (Kementrian Agama RI, 2019).

The word *iz* in this verse is a description that indicates the past tense associated with the deleted verb, namely *أذكر* (remember) or *maʿūl bih* for the deleted verb. The word *qāla* that follows is a predicate (verb), and every verb requires a subject (agent), which in this verse is the word *rabb* (Allah). (Al-Durra, 2009). This verse informs Muhammad SAW to remember when God conveyed a message to the angels that He wanted to appoint a caliph on earth, and the caliph referred to here is Prophet Adam AS. (Zuhaili, 2009).

2. Surah Al-Baqarah [2] verse 34:

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِيسَ ۙ اَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ

“And {mention} when We said to the angels, “Prostrate before Adam”; so they prostrated, except for ibles. He refused and was arrogant and became of the disbelievers” (Kementrian Agama RI, 2019).

The word *iz* in this verse has the same form as in Surah Al-Baqarah [2] verse 30 because the letter *waw* in this verse is a letter of *‘aṭaf*. This explanation is supported by the opinion of ‘Abd Al-Khāliq, who states that in every verse of the Qur'an where the word *waiz* appears, the letter *waw* is a conjunction, and the word *iz* follows the previous *iz* (Aḍīmah, n.d.). The word after *qulnā* is a verb, and its subject (the actor) uses the *ḍamīr mutakallim*. This structure is used to glorify by using the plural form, thus shifting the context of the conversation from the third person to the first person, with the aim of showing greatness and majesty. The meaning of this verse is: Tell your people, O Muhammad, remember when We commanded the pure angels, “Prostrate yourselves as a sign of submission, greeting, and exaltation,” so the angels prostrated themselves except for Iblis (Zuhaili, 2009).

3. Surah Al-Baqarah [2] verse 54:

وَإِذْ قَالَ مُوسٰٓى لِقَوْمِهِۦ يُقُوْمُ اِنَّكُمْ ظَلَمْتُمْۢ اَنْفُسَكُمْۢ بِاِخْخَادِكُمْ الْعِجَلَ فَتُؤْبَٔوْۤا اِلٰىۤ اٰرِبِكُمْۢ فَاَفْتُلُوْۤا اَنْفُسَكُمْۢ ذٰلِكُمْ خَيْرٌۭ لَّكُمْۢ عِنْدَۤ اٰرِبِكُمْۢ فَنٰبَ عَلٰٓيْكُمْ ۭ اِنَّهٗ ۙ هُوَ التَّوَّابُ الرَّحِيْمُ

“and (recall) when Moses said to this people, “O my people, indeed you have wronged yourselves by your taking of the calf (for worship). So repent to your Creator and kill yourselves. That is best for (all of) you in the sight of your creator. Then He accepted your repentance; indeed, He is the Accepting of repentance, the merciful” (Kementrian Agama RI, 2019).

The word “*Iz*” in this verse is a description indicating the past tense, meaning “when,” associated with the verb ‘*uzkur*’ (remember) in verse 47. The word “*qāla*” is a verb, and the one speaking in this verse is Prophet Moses (Al-Durra, 2009). This verse instructs us to remember or reflect on when Moses spoke to his people in order to invite them to repent after so many transgressions had been committed by the followers of the Prophet Moses (Shihab, 2012).

4. Surah Al-Baqarah [2] verse 55:

وَإِذْ قُلْتُمْ يٰمُوسٰٓى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرٰى اللّٰهَ جَهْرَةًۭ فَاَخَذْنَاكُمۢ بِالصُّعْفَةِ وَاَنْتُمْ تَنْظُرُوْنَ

“And (recall) when you said, O Moses, we will never believe you until we see Allah outright”; so the thunderbolt took you while you were looking on. (Kementrian Agama RI, 2019).

In this verse, it takes the form of a description indicating the past tense, following the previous verse, with the subsequent phrase being *qultum* (you said), which functions as both the predicate and the subject (Al-Durra, 2009). Addressed to the words of the people of Moses regarding the arrogant words spoken to their prophet with the request to “see God clearly as a condition of believing in the words of Moses (Shihab, 2012).

5. Surah Al-Baqarah [2] verse 58:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ ۖ وَسَنَزِيدُ الْمُحْسِنِينَ
“And (recall) when we said, “Enter this city (jerusalem) and eat from it wherever you will in (ease and) abundance, and enter the gate bowing humbly and say, Relieve us of our burdens. We will (then) forgive your sins for you, and we will increase the doers of good (in goodness and reward)” (Kementrian Agama RI, 2019).

The word *iz* in this verse is in the form of *zāraf*, which indicates the past tense associated with the deleted *fi'il*, implying “*واذكر* *إذ*” this word follows the previous verse in Surah Al-Baqarah [2] verse 55 or *iz* as *maf'ul bih* for *fi'il muqaddarah* (Al-Durra, 2009). The following word is *qulnā*, which is a verb, and the word *nā* is a pronoun that functions as the subject of this verb. In this verse, in addition to recalling the blessings that had been bestowed upon the people of Prophet Moses, peace be upon him, in the previous verse, this verse states: “Enter this land,” that is, Baitul Maqdis, eat from its abundant and delicious produce wherever and whatever you desire, and enter the gates while prostrating, that is, with humility, for such are the qualities of the victorious who are aware of Divine grace (Shihab, 2012).

6. Surah Al-Baqarah [2] verse 61:

وَإِذْ قُلْتُمْ يَمْوَسَّىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلَهَا ۚ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۖ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَانَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۚ
 ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ ۖ إِنَّ بَعْثَ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۝ (٦١)

“And (recall) when you said, O Moses, we can never endure one (kindof) food. So call upon your Lord to bring forth for us from the earth is green herbs and its cucumbers and its garlic and its lentils and its onions. (Moses) said, “Would you exchange what is better for what is less? Go into (any) settlement and indeed, you will have what you have asked. “And they were covered with humiliation and poverty and returned with anger from Allah (upon them). That was because they (repeatedly) disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were (habitantly) transgressing.” (Kementrian Agama RI, 2019).

The word “*Iz*” in this verse is a *zāraf* indicating the past tense, associated with the implied verb “*واذكر* *إذ*” that follows the previous verse, which discusses Prophet Moses' request for water for his people (Al-Durra, 2009). The wording after this *iz* is in the form of *qultum* (they said). The pronoun in this word refers to the words of the Children of Israel to Prophet Moses, upon the emergence of boredom with manna and salwa, so that they abandoned the best food and asked for food of lower quality than those two foods (Zuhaili, 2009).

7. Surah Al-Baqarah [2] verse 67:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۚ قَالُوا أَتَتَّخِذُنَا هُزُؤًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

“And (recall) when Moses Said to this people, “indeed, Allah commands you to slaughter a cow. “They said, “Do you takes us in ridicule? He said, “I seek refuge in Allah from being among the ignorant”. (Kementrian Agama RI, 2019).

The phrase “iz” in this verse is a *ẓaraf* indicating the past tense associated with a deleted verb, implying “و اذكر إ” (remember Muhammad). This phrase follows the previous verse, Al-Baqarah [2] verse 63 (Yāqūt, n.d.). Unlike 'Alī Tāhā Al-Durra, he quotes from Al-Nasafi that this verse follows the previous verse in Al-Baqarah [2] verse 40 “أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ” (remember My favor which i have bestowed upon you) (Al-Durra, 2009). The word *qala* is a verb that refers to the words of the Prophet Moses as the subject of the verb. A sentence from the time when the Prophet Moses said to his people, "Verily, Allah commands you to slaughter a cow, any cow, but his people did not carry out the command of the Prophet Moses. They only made things difficult by asking various questions, so Allah also made things difficult for them with various commands (Zuhailī, 2009).

8. Surah Al-Baqarah [2] verse 126:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ

“And (mention) when Abraham said, My Lord, make this a secure city and provies its people with fruits-whoever of them believes in Allah and the Last Day. “(Allah) said,”And whoever disbelieves- I will grant him enjoyment for a little; then i will force him to the punishment of the fire, and wretched is the destination” (Kementrian Agama RI, 2019).

The word *iz* in this verse indicates a past time reference that follows the previous verse, Al-Baqarah [2] verse 124, which discusses when Ibrahim was tested by his Lord with several sentences, where *iz* in verse 124 is a *ẓaraf* that indicates a past time connected to the *fi'il* that is implied by *أذكروا* or is the *ma'f'ul bih* for the *fi'il* (Al-Durra, 2009). The following word is a verb that means a statement (request) made by Ibrahim to his Lord. This verse was revealed to the Prophet Muhammad, when Ibrahim prayed for the city of Mecca and its surroundings to be made safe, a prayer for the security there to continue until the end of time (Shihab, 2012).

9. Surah Al-Baqarah [2] verse 131:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

“When his Lord said to thim, “Submit, “he Said, “ I have submitted (in Islam)” (Kementrian Agama RI, 2019).

The pronunciation of *iz* in this verse differs from previous verses in that it is not preceded by the letter *waw*, giving rise to several opinions regarding the position of *iz* in this verse. The “iz” in this verse serves as a temporal adverb indicating the past tense, associated with the verb that

has been omitted. It is implied that ‘iz’ functions as the object of the verb, or as a substitute (badal) for the phrase “في الدنيا” though this opinion is considered weak (Al-Durra, 2009). This phrase is also said to be an indication of the past tense associated with the verb in the previous verse (اصطفيناه) (Yāqūt, n.d.). This is in line with the opinion of Imam Al-Qurṭubī that the amil in this phrase is the word of Allah SWT *إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ* “we had chosen him. When his Lord said to him, “Submit”” (Abū ‘Abdillāh Muḥammad ibn Āḥmad al-Anṣārī al-Qurṭubī, 2010).

10. Surah Al-Baqarah [2] verse 133:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالَّهُ آبَاؤُنَا وَإِسْمَاعِيلُ وَإِسْحَاقُ وَإِجَادٌ وَنَحْنُ لَهُ مُسْلِمُونَ

“Or were you witnesses when death approached jacob, when he said to his sons, “what will you worship after me? They said, “we will worhsip you God and the God of your fathers, Abraham and Ishmael and isaac-one God. And we are Muslims (in submission) to Him. (Kementrian Agama RI, 2019).

In this verse, there are two instances of the word *iz*. The first *iz* is an adverb indicating the past tense connected to the previous word (syuhadā). The second *iz* is a substitute for the first *iz* (Abū ‘Abdillāh Muḥammad ibn Āḥmad al-Anṣārī al-Qurṭubī, 2010). The second word is a verb that is a statement made by the Prophet Jacob on his deathbed to his children about what they should worship after he is gone.

11. Surah Al-Baqarah [2] verse 246:

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ ائْتِنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُنْتُمْ عَلَيْهِمْ الْقِتَالُ أَلا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُنْتُ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ يَوَالِلَهُ عَالِيَهُم بِالظَّلَمِ

“Have you not considered the assembly of the Chidren of israel after (the time) Moses when they said to a prophet of theirs, “Send to us a king, and we will fight in the way of Allah? He said, “would you perhaps refrain from fighting if battle was prescribed for you? They said, “And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children? “But when battle was prescribed for them, they turned away, except for a few of them. And Allah is knowing of the wrongdoers” (Kementrian Agama RI, 2019).

The word *iz* in this verse differs from previous verses, in which the word *iz* was placed at the beginning of the verse, whereas in this verse the word *iz* is placed in the middle of the story, preceded by *istifhām*. The word *iz* in this verse is a substitute for the word *ba'da*, because both indicate two times (Al-Durra, 2009). The word after *iz* is a verb whose subject refers to the leaders of the Children of Israel after Prophet Moses, when they said to one of their prophets, “Appoint a king for us so that we may fight under his leadership in the way of Allah (Shihab, 2012).

12. Surah Al-Baqarah [2] verse 258:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۚ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“Have you not considered the one who argued with Abraham about his Lord (merely) because Allah had given him kingship? When Abraham said, My Lord is the one who gives life and causes death,” he said, “I give life and cause death. “Abraham said”, “indeed, Allah brings up the sun from the east, so bring it up from the west. So the disbeliever was overwhelmed (by astonishment), and Allah does not guide the wrongdoing people (Kementrian Agama RI, 2019).

The word *iz* in this verse is an adverb that indicates the time associated with the verb in the word *tarā* (Yāqūt, n.d.). The following word is a verb that refers to Ibrahim's statement about his Lord, that it is God who gives life and causes death, that is, He who creates something and then bestows spirit upon it so that it is able to move, feel, know, and grow; He is also the one who takes away that potential (Shihab, 2012).

13. Surah Al-Baqarah [2] verse 260:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوْمَرْتُكَ بِأَنْ تَأْمُرَ بِهَا وَلَٰكِنْ لَّيَطْمِئِنَّ قَلْبُكَ بِأَنَّ اللَّهَ فَعْدُوهُ فَطَرَ طَيْرَ صُرُورٍ مِّنَ الطَّيْرِ فَصَرَّهُنَّ لِيَدْخُلَ فِيَّ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٦٠)

“And (mention) when Abraham said, “My Lord, show me how You give life to the dead. (Allah) saidm “Have you not believed? He said, Yes, but (i ask) only that my heart may be satisfied. Allah said, Take four birds and commit them to yourself. The (after slaughtering them) put in each bill a portion of them; then call them-they will come (flying) to you in haste. And know that Allah is Exalted in Might and wise” (Kementrian Agama RI, 2019).

The word *iz* in this verse is considered to be an indication of the past tense associated with the deleted verb, implying “إِذْكَر” (remember) or *iz* as the *maf'ul bih* for the implied verb (Al-Durra, 2009). The word after *iz* is a verb whose subject refers to Ibrahim as, who asked his Lord to show him how to bring the dead back to life.

Table 1. The Verse in the phrase *iz qāla* with its various derivations in QS Al-Baqarah

No	The Verse in the phrase <i>iz qāla</i> with its various derivations in QS Al-Baqarah	Messages contained in the phrase <i>iz</i> and its various derivatives
1	Surah Al-Baqarah [2] verse 30	Humans were made caliphs on earth
2	Surah Al-Baqarah [2] verse 34	Lord glorified prophet Adam by commanding the angels to prostrate themselves before him
3	Surah Al-Baqarah [2] verse 54	A command from prophet Moses to this people
4	Surah Al-Baqarah [2] verse 55	The rejection of the followers of prophet Moses towards their prophet
5	Surah Al-Baqarah [2] verse 58	The command of Allah Swt to the people of prophet Moses as
6	Surah Al-Baqarah [2] verse 61	The jews' request to prophet Moses as
7	Surah Al-Baqarah [2] verse 67	The command of prophet Moses regarding the slaughter of a cow
8	Surah Al-Baqarah [2] verse 126	Prophet Ibrahim request to this Lord
9	Surah Al-Baqarah [2] verse 131	Lord command to prophet Ibrahim as
10	Surah Al-Baqarah [2] verse 133	The will of prophet Jacob to this children

11	Surah Al-Baqarah [2] verse 246	The leaders of the children of Israel to prophet Moses
12	Surah Al-Baqarah [2] verse 258	The debate between prophet Ibrahim and a king
13	Surah Al-Baqarah [2] verse 260	Prophet Ibrahim request to his Lord regarding how to bring dead back to life

From the thirteen verses explained in Table 1 above and the messages contained in those verses related to the phrase *iẓ qāla* and its various derivatives, which contain various stories that serve as introductions to stories and reminders of important events in the past, it can be concluded that *iẓ qāla* and its various derivatives aim to draw lessons from those stories, to demonstrate the continuity of revelation and the message, and to emphasize the power of wisdom or the mercy of Allah SWT from the stories that begin with the phrase “*iẓ qāla*” and its various derivations. Such as the story of the angels with their Lord regarding the creation of a vicegerent on earth, the story of the prophets with their people, or the story of the prophets with their Lord. Most of the verses above use *iẓ* to express the meaning of “remember” for the verb that is omitted before *iẓ*. Therefore, based on previous discussions about *iẓ*, the *iẓ* in the phrase *iẓ qāla* found in Surah Al-Baqarah is all in the form of *iẓ zarfiyyah*. However, when it is mentioned at the beginning of a verse, it has two meanings: it indicates the past (*maʿūl fih*) or an event (*maʿūl bih*). This is different when it appears in the middle of a verse, as there are various opinions regarding this. The use of this word in a single expression within the verse serves to command attention and understanding of the event and the expression contained within the verse. This is supported by one of the principles of the Arabic language.

حيث وقعت "إذ" بعد "اذكر" فالمراد به الأمر بالنظر الى ما اشتمل عليه ذلك الزمان لغرابة ما وقع فيه
 “when “*iẓ*” appears after the word “*uẓkur*” it means that you should pay attention to the event that happened at that time because of its uniqueness (Al-Zarkasyi, n.d.)

From the explanations above, it can be understood that when it appears after the word *uẓkur* (mentioned or omitted), it indicates a command to pay attention to events or incidents that occurred in the past. This is indicated by the presence of *ṣiḡah ʿamr* located in *uẓkur*, only that this *fiʿl* does not have the original meaning of a command when the command is not carried out, a punishment will be imposed. This verb signifies guidance or instruction, specifically guidance for humanity to draw lessons from the stories contained in the Qurʾan, particularly the story in Surah Al-Baqarah that begins with the phrase “*iẓ qāla*” and its various derivations.

The style of language used in the stories of the Qurʾan will certainly remain believed that the words or sentences used and the tools used are the words of Allah. If everything is analyzed, the secrets contained therein remain impossible to fully reveal (Mardan, 2018). This sentence emphasizes that although the stories in the Qurʾan appear to be composed with narratives, dialogues, and language styles similar to ordinary stories, every word arrangement, choice of terms, and sentence structure has divine value, not merely literary aesthetic value. The use of the phrase “*iẓ qāla*” and its various derivatives, which serve as the introduction to stories in the Qurʾan, employs a literary style that encourages readers to reflect and draw lessons from the story, not merely read it as a tale a practice also known as “*tadabbur*.”

Tadabbur is a process of understanding and appreciating the verses of the Qur'an based on the indications of those verses, so as to achieve a comprehensive understanding of the meaning of the verses. Tadabbur occurs when a person is impressed by the messages of the Qur'an, which then leads to practices and actions in accordance with the guidance of the Qur'an (Sin, 2014). Therefore, reflecting on the phrase *iẓ qāla* and its various derivations can fulfill the main purpose of the Qur'an, which was revealed to be understood, internalized, and practiced in life.

CONCLUSION

The phrase *iẓ qāla* and its various derivatives in Surah Al-Baqarah are all in the form of *iẓ ẓarfīyyah*, except that the *iẓ* in this phrase more clearly indicates an event (*maʿfūl bih*) that contains a command to pay attention to the event described in the phrase. This is different when *iẓ qāla* is in the middle of a verse, where there are various opinions about it. *Iẓ* in Surah Al-Baqarah means “remember” from its *fi'il mahẓūf* (*uẓkur*). Therefore, *iẓ qāla* is not only an event that needs to be remembered but also a dialogue that occurs in the phrase.

Every study has limitations that must be acknowledged so that the results obtained can be placed in proportion. This study still has several limitations. First, the data sources used rely more on classical tafsir books and some contemporary works, while access to original manuscripts and modern digital-based tafsir is still limited. Second, the scope of the study focused on certain aspects of the Qur'an's wording, so it did not cover the broader patterns of repetition and linguistic variation. Given these limitations, future research should expand the scope of the study by examining other recurring wordings in the Qur'an. Future research should also use an interdisciplinary approach, for example, by combining the study of interpretation, linguistics, and semiotics, thereby producing a more comprehensive understanding. In addition, comparative studies between the interpretations of classical scholars and contemporary interpreters, or even comparisons with translations of the Qur'an in various languages, can broaden the perspective.

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