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The Meaning of Istifham in the Qur'ān Juz 26 (Balāghah Study)

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Abstract

Interrogative sentences in the science of Balāghah (rhetoric) often carry additional meanings. This study aims to uncover the meanings of question sentences in the Qur'ān, Juz 26, from the perspective of Balāghah (rhetoric). This library research (literature review) with a qualitative descriptive approach is intended to systematically, factually, scientifically, analytically, and accurately describe facts using a contextual approach and tafsir (interpretation) approach. The results of this study indicate that the rhetorical meanings found within include: the meaning of at-tawbīkh (rebuke or admonition), which appears in 3 verses; the meaning of an-nafī (negation), found in 1 verse; the meaning of attaqrīr (affirmation), in 1 verse; the meaning of al-inkār (denial), in 16 verses; the meaning of al-istihzā' (mockery), in 1 verse; the meaning of at-tahwīl (intimidation or frightening), in 2 verses; the meaning of al-istib'ād (exclusion), in 1 verse; and the meaning of at-tafkhīm (emphasis or intensification), in 1 verse.

Keywords: Meaning; Films; Interrogative Sentence; Juz 26

Abstrak

Uslūb Istifhām merupakan kalimat tanya, dan kalimat tanya dalam ilmu balāghah ini sering memiliki makna lain. Tujuan dari penelitian ini adalah untuk mengungkap makna kalimat tanya dalam al-Qur'an Juz 26 perspektif Ilmu Balagah. Jenis penelitian adalah kajian pustaka (library research) yang bersifat kualitatif deskriptif yang bertujuan menggambarkan suatu fakta secara sistematis, dafactual, ilmiah, analisis, dan akurat, dengan menggunakan pendekatan kontekstual dan pendekatan tafsir. Hasil penelitian yaitu, makna Balāghah yang terdapat di dalamnya ialah makna at-tawbīkh 'celaan atau teguran' terdapat 3 ayat, makna an-nafī 'meniadakan' terdapat 1 ayat, makna attaqrīrī 'penegasan' terdapat 1 ayat, makna al-inkārī 'Pengingkaran' terdapat 16 ayat, makna al-istihzā' 'mengejek' terdapat 1 ayat, makna at-tahwīl 'menakutnakuti' terdapat 2 ayat, makna al-istib'ād 'Pengecualian' terdapat 1 ayat dan makna at-tafkhīm 'pengangungan' terdapat 1 ayat.

Kata Kunci: Makna; kalimat Tanya; Juz 26

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A. Introduction

The beauty of the language of the Qur'ān is one of the miracles of the Qur'ān. According to *Abdu al-Razāk Naufal,* when researching the Qur'ān, he found balances in the number of words used in the Qur'ān.[1] Meanwhile, *Rasyad Khalīfah* found consistency in the number of

[1] Abdu Razak Naufal, Al I'jaz Al Adadyl il Qur'an Al-Karim (Cet. V; Beirut: Daar Kutub Al Araby , 1987), p.4

opening letters of the surah in question. Meanwhile, al-Rumani, al-Baqilani, and Rasyid Ridho saw the angle of beauty of the language of the Qur'ān that far exceeded the beauty of Arabic literature.[2]

The results of *Rasyad Khalīfah's research* show the miracle of the Qur'ān and its authenticity, namely the consistency of using letters as the opening of the surah. In surahs that begin with a letter, the number of letters in the surah is always divided by 19, which is the number of letters in the basmalah. Even all the words in the Qur'ān collected in the basmalah are also exhausted when divided by 19.[3]

Sheikh Fakhruddin al-Razi, the author of the Qur'anic commentary entitled *mafātih al-Ghaib,* stated that the fluency of language, the beauty of the word, and the sentence patterns of the Qur'ān are so extraordinary that it is difficult to describe their beauty.[4] Meanwhile, Qadhi Abu Bakr in *I'jāz Al-Qur'ān* stated that understanding the miracles of the Qur'ān in terms of its linguistic beauty compared to Arabic poetry and literature is very difficult to match.[5] Abū Hasan Hazim al-Quthajani stated that the extraordinariness of the Qur'ān can be seen in the consistency, fluency of its language, and the beauty of its sentence structure. Even the Qur'ān is so perfect in all respects that it is impossible to determine the level of beauty of its composition because there is no measuring instrument. Bundar ibnū Husein al-Farisi, a great Persian scientist and writer, stated that the fluency and beauty of the language of the Qur'ān is beyond the reach of human ability. If they try, they can even get lost.[6]

We as Muslims must know the many miracles of the Qur'ān by studying it. A person who wants to understand the Qur'ān and interpret it in its entirety must be able to master and understand the rules of the Arabic language. The science of '*ulumūl qur'ān* is a science that studies how to understand the Qur'ān from various aspects, including the aspect of the rules of the Arabic language, which is within the scope of its discussion. One of the rules in Arabic contained in the Qur'ān is *istifhām* (question sentence). The *sentence istifhām* has special rules and forms. The phrase *istifhām* is found in the Qur'ān, including in juz 26. The sentence *istifhām* has special characteristics that can be easily recognised and have different meanings, depending on the lettering tool/instrument used. In this proposal, the author will research the *sentence istifhām* contained in juz 26 in the Qur'ān, starting by discussing *istifhām* and explaining its meaning and interpretation.

Some of the previous studies related to this research include the research conducted by Ali Ma'sum titled "*Istifhām* in the Qur'ān (Pragmatic Study of the Use of Hamzah Questions)". The study results show that the pragmatic study of the use of the word hamzah in the Qur'ān is carried out through three stages of analysis: syntax aspect analysis, semantic

[2] M. Quraish Shihab, dkk, Sejarah dan Ulum Al-Qur'an , (Jakarta: Pustaka Firdaus, 2001), h.144
[3] Dr. Rasyad Khalifah, *Miracle of The Qur'an* (AS: St. Louis mo USA, 1973), h.6
[4] Shaykh Fakhruddin al-Razi, *Mafatih al Ghaib* (Cet. I; Beirut: Daar Al Fikr, 1981), p.9
[5] Abu Bakr al-Baqilani, *I'jaz al-Qur'an* (Egypt: Daar Al Ma'arif, 2009), p.6
[6] Vera Fikrotin, dkk., *Kemukjizatan al-Qur'an dari segi kebahasaan dan keilmuan*, (Jombang: Dinamika, Vol. 4, 2019), h.85

aspect analysis, and pragmatic aspect analysis. These three stages of analysis are carried out not only to describe the formal form of the use of the word hamzah in the Qur'ān, but also to provide the functional aspects contained in it. From the semantic aspect, it is known that *istifhām* that uses the word question hamzah in the Qur'ān is very little used for its basic function, namely, asking questions or seeking information.

Another similar study is a journal entitled "The function of question sentences in Surah An-Nazi'at" compiled by Fajar Agustian. The study results show that in Surah An-Nazi'at, there are 6 (six) verses of the word question, namely in verses 10, 11, 15, 18, 27 and 42. The question is hamzah (if) in verse 10, verse 11 is hamzah (if), verse 15 is thing (if), verse 18 is thing (if), verse 27 is hamzah (if), and verse 42 is ayyana (when). Moreover, the linguistic dynamics of the sentence *istifhām majāzi* in it, namely *al-istib'ād* (considering the event impossible), *al-inkāri* (rejection), *at-taslyatū* (comforting), *at-taqrīr* (harsh warning or affirmation), *at-tawbīkh* (vilifying), *at-ta'dzīm* (glorifying) and *at-tahqīr* (underestimation).

Likewise, a journal article entitled "*Istifhām* in the Qur'ān: An Analytical Study *of Balāghah*" was compiled by Ade Nurdiyanto. The study results show that the redaction *of istifhām* sometimes goes out of its original meaning to another meaning that can be known through the arrangement of the constituent sentences. That meaning can be *nafi* (negating), *inkār*. (denial), *taqrīr* (affirmation), *tawbīkh* (reproach), *ta'zhīm* (glorification), *tahqīr* (insult), *istibthā'* (weakening), *ta'ajjub* (astonishment), *taswiyyah* (equalisation), *tamannī* (unattainable hope), and *tashwīq* (motivating).

Finally, a journal article entitled "The Perspective of Ma'āni Adwatul Istifhām in the Language of the Qur'ān (Semantic Study)" The rules *of istifhām* in the language of the Qur'ān have specific meanings following siyaq in the context of the sentence conveyed. *Istifhām* functions to demand an understanding of something that one wants to look for or wants to know. The letter *istifhām* in its use has its own rules; many *istifhām* functions come out of its original meaning, where many elements of balāghah are contained in the sentence, such as tholab (seeking), amr (command), nahyi (prohibition), *tamannī* (hope), taswiyah (equation) and so on.

The difference between the previous research and this study is that the previous research focused on pragmatic studies where the object of research was *the sentence istifhām* in the word *hamzah*, and focused on the word *istifhām* in general in the Qur'ān while the research that the author will do focuses on the question sentence *(istifhām)* in juz 26 with a semantic study.

This study aims to find out the types of question sentence forms contained in the Qur'ān Juz 26 and the meaning of the question sentence forms contained in the Qur'ān Juz 26. The research results are expected to add insight into *the sentence istifhām* in the future. Furthermore, to usher and help those interested in studying *balāghah*, especially those who want to study the sentence *istifhām* in the Qur'ān, juz 26.

B. Method

This type of research is a qualitative descriptive. The research carried out is a language study that examines the meaning of a word, so the approach used is contextual, because it discusses language problems at the level of meaning. Then another approach used in this study is the interpretation science approach. In this study, the primary data sources are the Qur'ān, especially juz 26, the tafsir book and the balāghah book. The secondary data sources used in this study are books that discuss print and electronic semantics. The collection method used by the researcher is the literature method, considering that this research is library *research,* which is a method of collecting data by reading references or scientific works that refer to the discussion of this thesis. In this study, the researcher analysed the data by providing details of the problem being researched by choosing between one meaning and another. Meanwhile, the details of the data carried out are by the steps of reading and studying the *sentence istifhām* in the Qur'ān juz 26, its interpretation in various books of tafsir by the mufassir of the Qur'ān and the meaning of *the sentence istifhām* by the rules of the Arabic language written in the books *of balāghah, nahwu and sharf.*

C. Results and Discussion

1. Definition of *Istifhām*

The word *istifhām* comes from the word فهم – يفهم – فهما, which means knowledge of something by using the heart. Imam Sibawaihi added that knowledge is achieved by using the heart and intellect. Then it changed to *fi'il al-Mazīd* (verb that is an addition of letters from the original letter) with the addition of three letters at the beginning of the word, namely ا س ت (*al-sudasi*), which has the meaning *of al-thalab* (request), so *istifhām* according to the language is asking for knowledge.

As for the meaning of *istifhām* according to the term, according to al-Zarkasyi, *istifhām* is seeking understanding of something unknown, while according to al-Suyuti, *istifhām,* with its various meanings, has a primary purpose, namely seeking understanding of something.[7]

As for the meaning of *istifhām* according to the term, according to al-Zarkasyi, *istifhām* is seeking an understanding of something unknown.[8] Meanwhile, according to al-Suyuti, *istifhām,* with its various meanings, has a primary purpose, namely to seek an understanding of something.[9]

Referring to the meaning of *istifhām* explained above, generally, the term question, including *istifhām* in Arabic, has different [10]references. *Istifhām* (question) can be seen from a syntactic, semantic, and also pragmatic point of view.

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[7] Ibn Manzur, Lisan Al-'Arab, (Cet. III; Dar Ihya Al-Turas Al-'Arabi, 1999), h. 343.

[8] Al-Zarkasyi, Al-Burhan fi Ulum Al-Qur'an, (Cet. III; Cairo: Dar Al-Turas, 1984), p. 326.

[9] Jalal Al-Din As-Suyuti, Al-Itqan fi 'ulum Al-Qur'an, (Beirut: Dar Al-Fikr, t.t), h. 148

[10] Rofi'uddin, A.H. Question System in Indonesian, Dissertation unpublished, (Malang: PPS IKIP Malang, 1994), p.30

From a syntactic point of view, *istifhām* (question) is a speech characterised by specific characteristics. The characteristics in question are: (a) the intonation used is the intonation of the question, and (b) it is marked by the word question[11]. The questions in Arabic are: hamzah (what), hal (what), mā (what), man (who), kaifa (how), matā (when), ayyāna (when), annā (from where), kam (how much), aina (where) and ayyu (what/who). From a semantic point of view, *istifhām* (question) is a speech whose function is to ask for information. Since *istifhām* (question) serves to ask, in the study of *ma'āni*, *istifhām* (question) is included in the category of *kalām insyā thalabī*[12]. Meanwhile, from the pragmatic side, *istifhām* (questions) have various functions. According to Al-Hāsyimi, istifhām (question) can have various functions (out of its original meaning) because the context influences it to prohibit, command, mock, fantasise, ask for certainty, etc[13]. Geoffrey Leech states that illocution includes assertive, directive, commissive, expressive, and rogative actions[14].

2. The Division of Istifham and Its Rules

Istifham, judging from the adawat (question word), can be grouped into harf istifham and ism istifham. To systematise the discussion of the application of adawat istifham in sentences, the two categories will be explained: 1) Harf Istifham, there are two, namely hamzah and hal. 2) Ism istifham, Ism al-istifhâm consists of nine question words. Each has its characteristics in forming question sentences in Arabic. These nine isms alistifhâm are all used to ask a unit or to look for a picture of something that is mufrad (tashawwur), so the answer to the question sentence is in the form of a description of something that is asked.

The division *of istifhām* is generally divided into two, namely *istifhām,* which means khabar, and *istifhām, which* means *insyā'*[15].

a. Istifhām means hello, there are two:

1) الاستفهام الإنكاري / *al-Istifhām al-Inkārī*

If there is a *nafyi letter* that falls after the letter *istifhām.* An example is found in Surah Al-Ahqaf:35.

﴿ ...فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ﴾

Translation:

"Therefore, nothing will be destroyed except the wicked."

Alternatively, it is *a-athaf-kan* with a sentence that is *nafyi-kan.* Example in Surah Ar-Rum:29.

﴿ ... فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ۗوَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴾

Translation:

[11] Gorys Keraf, *Grammar of Indonesian*, (Flores: Nusa Indah, 1984), p.30

[12] Sayyid, al-Jumali, Al-Balaghah Al-Qur'aniyyah (Cairo: Dar al-Ma'rifah, 1993), p.180

[13] Ahmad, al-Hasyimi, Jawahir al-Balaghah fi al-Ma'ani wa al-Bayan wa al-Badi', (Indonesia: Dar Ihya' al-Kutub al-'Arabiyyah, 1960), p.94

[14] Geoffrey, Leech, *Principle of Pragmatics,* (New York: Longman Linguistik Library, 1983), h.105-106

[15] Al-Zarkasyi, *Al-Burhan fi 'Ulum Al-Qur'an,* h. 122.

"However, unjust people follow their desires without being) on knowledge. Who, then, can guide those whom Allah has misled?) There was no helper for them.

2) الاستفهام التقريري / *al-Istifhām at-taqrīrī*

It is a statement that leads a person to certainty. [16] Examples in Surah Al-Fajr: 5.

﴿ هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍۗ ﴾

Translation:

"Is there an oath (that is acceptable) by (the sensible) (person)?".

b. *Istifhām* means *al-insyā',* there are several types:

1) *Al-Amr* means command

Example of Surah An-Nur:22.

﴿ ..ۗاَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْۗ..﴾

Translation:

"Don't you like that Allah forgives you?"

2) *An-Nahyu* means prohibition.

Examples of surah Al-Infithar: 6.

﴿ يٰٓاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِۙ ﴾

Translation:

"O people, what has deceived you (to do disobedience) against your Lord the Exalted?".

3) *At-Tahzīr* means warning.

Example of Surah Al-Mursalat:16.

﴿ اَلَمْ نُهْلِكِ الْاَوَّلِيْنَۗ ﴾

Translation:

"Didn't we destroy the ancients?"

4) *At-Tazkīr* (reminder).

Example Joseph:89.

﴿ قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَاَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ﴾

Translation:

"He (Joseph) said, "Do you know what you have done to Joseph and his brother because you do not know what you have done?"

5) *At-Tanbīh* (attention).

Examples of Surah Al-Fil.

﴿ اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِۗ ﴾

Translation:

"Have you not noticed how your Lord has acted against the elephant army?"

6) *At-Targīb* (invitation).

Example of surah Ash-Shaf:10.

﴿ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴾

Translation:

[16] Al-Zarkasyi, Al-Burhan fi 'Ulum Al-Qur'an, h. 331.

"O you who have believed, will I show you a trade that will save you from a painful punishment?"

7) At-Tamannī (hope).

Example of Surah Al-A'raf: 53.

﴿ ... فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ ...﴾

Translation:

"So is there an intercessor for us who will help us?".

8) *Al-Istibthā'* (think slowly).

Example of surah Al-Baqarah: 214.

﴿... حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَه مَتٰى نَصْرُ اللّٰهِ ۗاَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ ﴾

Translation:

"So the Messenger and the believers with him said, "When will Allah's help come?" Remember, indeed, Allah's help is near."

rules *Istifhām*

a. First Rule

الاستفهام عقيب ذكر المعايب أبلغ من الأمر بتركها

"The expression *istifhām,* which is followed by the mention of something reprehensible, then the expression is more eloquent (puberty)/clearer than the command to leave it".

This rule means that when there is *an istifhām* where there is previously a series of explanations about something reprehensible, it will be easier to understand than the command to abandon it.

For example, QS. Al-Maidah: 90-91

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ . اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاۤءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴾

Translation:

"O you who have believed, indeed drinking, gambling, (sacrificing to) idols, and casting lots with arrows are abominable deeds (and) include the deeds of Satan. So, please stay away from them so that you may be lucky. Indeed, Satan only intends to stir up enmity and hatred among you through liquor and gambling and to prevent you from remembering Allah and praying, so will you not stop?"

In the first verse, this is a verse that emphasizes the prohibition of *khamar*, gambling, sacrificing to idols and casting lots, because all of them are evil and the deeds of Satan, then the second verse, Allah explains that when a person falls into drunkenness and gambling, it will cause enmity and hatred for each other and will distance oneself from Allah swt. So at the end of the verse, Allah swt. Closing with the expression *istifhām* فَهَلْ أَنْتُمْ مُنْتَهُوْنَ, according to this rule, the use of this kind of *form of istifhām* is better than using the form of the command word to leave something forbidden, Abu Hayyan al-Andalusi argued in his commentary *Bahr al-muhit*. This is a form of strong prohibition, as if Allah swt. "Do you want

to stop or still stick to your habit of drinking khamar, which you already know hurts the *khamar?*".

According to another opinion, the use of *this form of* istifhām فَهَلْ أَنْتُمْ مُنْتَهُوْنَ means command, so it means انتهوا (stop), so Umar ibn Khattab, according to a narration, when he heard this verse, immediately said انتهينا يا رب (Lord, we have stopped).[17]

b. Second Rule

الاستفهام الإنكاري يكون مضمنا معنى النفي

"*Istifhām inkārī* means *nafyi* (denial)".

The meaning of this rule is clear: if an editorial uses *istifhām inkārī*, it automatically means negating.

Example of surah Al-Maidah: 50.

﴿ اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَۗ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ﴾

Translation:

"What is the law of ignorance that they want? Who is better than Allah for those who believe (in his religion)?"

What is discussed here is the *second* istifhām ومن أحسن. According to this rule, there is no better law but the law of Allah, in other words, the law of Allah is better than *hukmul-Wadiyah* (a law made by man), so this verse can be predestined.

لا حكما أحسن من الله.

Meanwhile, according to Abu Hayyan, *istifhām* here means strengthening, which means that the law of Allah is the best and most just law, and the form of *istifhām* used here also contains an "arrogant" nature to the Jews (that the law of Allah is better than the law made by the Jews or others).

c. Third Rule

إذا أخبر الله تعالى عن نفسه بلفظ كيف فهو استخبار على طريق التنبيه للمخاطب أو التقيبخ

"When Allah swt. explaining himself with the word *'kaifa'* then it is a notification by way of warning or reproach to the interlocutor".

According to this rule, if there is a recitation كيف of that means to explain the Dzat Allah, then it is a form of reproach or reproach.

Example of Surah Ali 'Imran: 86.

According to Ibn Assyria, *istifhām inkāri* in this verse means denying that they will receive exceptional guidance, which arises from Allah's help or gentleness to his servants. According to Abu Hayyan, the recitation كيف of here asks about the situation, that is, the condition of their disbelief after gaining faith. How is it possible to get the faith that they were previously in a state of faith and then deny it? The guidance referred to here is faith and following the truth.[18]

[17] Abu Hayyan Al-Andalusi, *Tafsir Bahr Al-Muhit,* (Beirut: Dar Al-Kutub Al-'Ilmiyah, 1993), pp. 17-18.
[18] Abu Hayyan Al-Andalusi, *Al-Burhan fi 'Ulum Al-Qur'an*, h. 541.

While according to al-Zamakhshari, how can it be gentle to them, after Allah knows their determination in disbelief, the signs of disbelief after previously being in a state of faith, they know that the Prophet Muhammad (saw) is true, and prophetic miracles have been shown to strengthen the prophethood of the Prophet Muhammad (saw). While according to al-Zamakhshari, how can it be gentle to them, after Allah knows their determination in disbelief, the signs of disbelief after previously being in a state of faith, they know that the Prophet Muhammad (saw) is true, and prophetic miracles have been shown to strengthen the prophethood of the Prophet Muhammad (saw).[19]

d. The Fourth Rule

إذا دخلت همزة الاستفهام على رأيت امتنع أن تكون رؤية البصر أو القلب و صار بمعني أخبرني

"When *hamzah istifhām* enters the recitation رأيت makai it no longer means seeing with the sight or the heart, but means *'akhbirni'* (notification)".

Examples of Surah Al-Ma'un: 1.

﴿ اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِۗ ﴾

Translation:

"Do you know (people) who deny religion?"

e. Fifth Rule

إذا دخل حرف الاستفهام على فعل الترجي أفاد تقرير ما هو متوقع و أشعر بأنه كائن

"If the letter *istifhām* enters into a verb that means hope, it will serve as a confirmation/confirmation of something to come, and tell that it will happen (exist)".

The verb *roja'* (hope) is اخلولق – حرى – عسى. These words mean a strong desire/will for the preferred things, namely, the desire for good and fear of the bad. The meaning of *roja'* (hope) in the words of humans or other creatures shows its original meaning, which is the meaning of hope, because of the limitations of their knowledge, but if it is related to Allah, it will contain the meaning of certainty and confidence.[20] Among the *istifhām letters* associated with *fi'il at-tarajji* in the Qur'ān, only it exists in two places, namely in surah al-Baqarah: 246 and surah Muhammad: 22.

Example in surah Al-Baqarah: 246.

﴿ ...ۗقَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا ۗ...﴾

Translation:

"Perhaps if it is obligatory upon you to fight, you will not fight either."

This verse explains the request of the children of Israel to their Prophet to send a king who was expected to lead in various wars. However, the Prophet was pessimistic about their promise by expressing the above verse, and they reneged. This is based on the initial agreement with the Prophet: when war was required, they disobeyed and did not want to participate.

[19] Al-Zamakhsyari, *Al-Burhan fi 'Ulum Al-Qur'an,* p. 578

[20] Al-Sabt Khalid Ibn Usman, *Qawa'id At-Taffsit Jam'an wa Dirosatan,* (t.t: Dar Ibn Affan, 1997), p. 543.

f. The Sixth Rule

جميع الأسئلة المتعلقة بتوحيد الربوبية استفهامات تقرير

"All questions relating to divinity are *istifhām taqirī*".

According to this rule, if a letter istifhām in the Qur'ān explains monotheism, then the answer to *the istifhām* is to emphasise or strengthen.

Example of surah Al-Zukhruf: 87.

﴿ وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ ﴾

Translation:

"If you ask who created them, they will answer, 'Allah." So why would they be turned away?"

According to this rule that *istifhām* used here is *istifhām* related to the creation of creatures by Allah, so the purpose or purpose of this question is to emphasize that the creator of man and this nature is Allah swt, according to Fakhruddin al-Razi that in essence all human beings, whether Muslim or non-Muslim or atheist, also admit that there is a god (Allah) who created this nature, as the Prophet Moses said to Pharaoh in surah Al-Isra':100

﴿ قَالَ لَقَدْ عَلِمْتَ مَآ اَنْزَلَ هٰٓؤُلَآءِ اِلَّا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصَآئِرَ...﴾

Translation:

"He (Moses) replied, 'Truly, you know that no one sends down (miracles) except the Lord of heaven and earth as clear proofs.'"

3. The Form and Meaning of Istifhām Found in the Qur'ān Juz 26

Based on the findings of the researcher on the form and meaning of Istifhām contained in the Qur'ān Juz 26, the following data was obtained:

Table.1 Form and Meaning of Surah al-Ahqaf

Verse	Verse number	form	Meaning
قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ائْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ	٤	همزة	التوبيخ
قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَكَفَرْتُمْ بِهٖ وَشَهِدَ شَاهِدٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ ۭ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۧ	١٠	همزة	التوبيخ
وَالَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ اَتَعِدٰنِنِيْٓ اَنْ اُخْرَجَ وَقَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ ۚ وَهُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ ڰ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۡ فَيَقُوْلُ مَا هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ	١٧	همزة	الإنكاري
قَالُوْٓا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ	٢٢	همزة	الإنكاري
اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ۭ بَلٰٓى اِنَّهٗ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ	٣٣	همزة	التقريري
وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ۭ اَلَيْسَ هٰذَا بِالْحَقِّ ۭ قَالُوْا بَلٰى وَرَبِّنَا ۭ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ	٣٤	همزة	التوبيخ

Verse	Verse number	form	Meaning
فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَّهُمْ ۗ كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ۗ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ۝	٣٥	هل	الإنكاري

Table 2: Forms and Meanings of Surah Muhammad

Verse	Verse number	form	Meaning
اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ۗ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۗ وَلِلْكٰفِرِيْنَ اَمْثَالُهَا	١٠	همزة	الإنكاري
اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُيِّنَ لَهٗ سُوْۤءُ عَمَلِهٖ وَاتَّبَعُوْٓا اَهْوَآءَهُمْ	١٤	همزة	الإنكاري
فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ	١٨	هل	الإنكاري
فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ	١٨	أنّى	الاستبعاد
فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِى الْاَرْضِ وَتُقَطِّعُوْٓا اَرْحَامَكُمْ	٢٢	هل	الإنكاري
اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالُهَا	٢٤	همزة	الإنكاري التوبيخي
فَكَيْفَ اِذَا تَوَفَّتْهُمُ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَاَدْبَارَهُمْ	٢٧	كيف	التحويل
اَمْ حَسِبَ الَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ اَنْ لَّنْ يُّخْرِجَ اللّٰهُ اَضْغَانَهُمْ	٢٩	همزة	الإنكاري

Table. 3 Forms and Meanings of Surah Al-Hujurat

Verse	Verse number	form	Meaning
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۖ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۗ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ	١٢	همزة	النفي
قُلْ اَتُعَلِّمُوْنَ اللّٰهَ بِدِيْنِكُمْ ۗ وَاللّٰهُ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۗ وَاللّٰهُ بِكُلِّ شَىْءٍ عَلِيْمٌ	١٦	همزة	الإنكاري التوبيخي

Table. 3 Forms and Meanings of Surah Qaf

Verse	Verse number	form	Meaning
ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ	٣	همزة	الإنكاري
اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ	٦	همزة	الإنكاري
اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ۗ بَلْ هُمْ فِىْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ۝	١٥	همزة	الإنكاري التوبيخي
يَوْمَ نَقُوْلُ لِجَهَنَّمَ هَلِ امْتَلَاْتِ وَتَقُوْلُ هَلْ مِنْ مَّزِيْدٍ	٣٠	هل	التحويل

الإنكاري	هل	٣٦	وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوْا فِى الْبِلَادِۗ هَلْ مِنْ مَّحِيْصٍ

Table 4: Forms and Meanings of Surah Az-Zariyat

Meaning	form	Verse number	Verse
الاستهزاء	ايّان	١٢	يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِۗ
الإنكاري	همزة	٢١	وَفِيْٓ اَنْفُسِكُمْۗ اَفَلَا تُبْصِرُوْنَ
التفخيم	هل	٢٤	هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَۘ
الإنكاري	همزة	٢٧	فَقَرَّبَهٗٓ اِلَيْهِمْۚ قَالَ اَلَا تَأْكُلُوْنَ

D. Conclusion

Juz 26 contains 195 verses: Surah al-ahqaf, Muhammad, al-Fath, al-hujurat, Qaf and az-Zariyat. As for the adawatu *istifhām* included in this juz, there are only 26 verses. Adawatu *istifhām hamzah* 'apakah' in surah al-ahqaf, totalling six, is found in verses 4,10,17,22,33 and 34. Surah Muhammad is 5 in verses, 10, 14, 24 (2), and 29. Surah al-Hujurat is 2 in verses 12 and 16. Surah Qaf totals 3 in verses 3, 6, and 15. Surah az-Zariyat in number 2 is found in verses 12 and 27. Adawatu *istifhām hal* 'adakah' in surah al-Ahqaf, number 1, is found in verse 35. Surah Muhammad number 2 is found in verses 18 and 22. Surah Qaf number 2 is found in verses 30 and 36. Surah az-Zariyat number 1 is found in verse 24. Adawatu *istifhām* amounting *to kaifa* 'how' in Surah Muhammad number 1 is found in verse 27. Adawatu *istifhām annā* in Surah Muhammad number 1 is found in verse 18. Adawatu *istifhām mādzā* 'apa' in Surah Muhammad number 1 is found in verse 16. Moreover, Adawatu *istifhām ayyāna* in Surah Az-Zariyat number 1 is found in verse 21. Of the 12 forms of adawat *istifhām*, there are five adawat that are not found in juz 26, namely, اي ، من, أين، متى، كم. The sentence istifhām meaning *at-tawbīkh* 'reproach', there are three verses, the meaning *of an-nafī* 'negating' there is 1 verse, the meaning *of at-taqrīrī* 'affirmation' there is 1 verse, the meaning *of al-inkārī* 'denial' there are 16 verses, the meaning of *al-istihzā'* mocking' there are two verses, the meaning *of at-tahwīl* 'to frighten' there are two verses, the meaning of *al-istib'ād* 'Exception' there is one sentence and the meaning *of at-tafkhīm* 'pengangungan' there is one sentence

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