

MEANING OF INTERROGATIVE SENTENCES IN SURAH AL-AN'AM (DIRASATUN TAHLILIYYATUN BALAGHIYYATUN)

Nur Israq Octavia

israqnur73@gmail.com

Sastra Arab, Universitas Muslim Indonesia

Ruslan Wahab

ruslan@umi.ac.id

Sastra Arab, Universitas Muslim Indonesia

Agussalim Beddu Malla

agussalim.beddumalla@umi.ac.id

Sastra Arab, Universitas Muslim Indonesia

Abstrak

Penelitian ini bertujuan untuk menganalisis tentang makna istifham yang terdapat dalam surah al-An'am. Penelitian pustaka bertujuan untuk mendeskripsikan makna istifham pada surah al-An'am. Penelitian ini menggunakan metode pendekatan deksriptif kualitatif. Penelitian kualitatif merupakan prosedur penelitian yang menghasilkan data deksriptif berupa kata-kata tertulis atau lisan dari orang dan perilaku yang diamati. Hasil Penelitian ini untuk mengetahui bentuk-bentuk istifham pada surah al-an'am dan mengetahui makna istifham pada surah al-an'am. Hasil penelitian ini juga menggunakan jenis penelitian deksriptif Kualitatif karena dalam penelitian ini akan disajikan data berupa kata-kata yang sistematis, akurat dan faktual yang mendeskripsikan ilmu balaghah.

Kata kunci: *Istifham, Ilmu Ma'ani, Balaghah*

Abstract

This study to analyze the meaning of istifham contained in surah al-An'am. Literature research aims to describe the meaning of istifham in surah al-An'am. This study uses a qualitative descriptive approach method. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. The results of this research are to find out the forms of istifham in surah al-an'am and to know the meaning of istifham in sura al-an'am. The results of this study also use qualitative descriptive research because in this study data will be presented in the form of systematic, accurate and factual words that describe the science of balaghah.

Keywords: *Istifham, Ma'ani Science, Balaghah*

INTRODUCTION

Al-Qur'an is a miracle given by Allah to the Prophet Muhammad SAW through the intermediary of the angel Gabriel. Then the Prophet Muhammad SAW conveyed to all Muslims about the contents of the Koran. So now we can still read and memorize and study it. Through the efforts of friends and tabi'in in writing and collecting the Koran (Shaykh Manna, 2014). One of

the secrets of the majesty of the Qur'an is, rather than the aspect of language. The use of language in the verses of the Qur'an is very high so that it requires a lot of knowledge to understand a verse. Through this Qur'an, a science related to Arabic appears, namely the Science of Balaghah. Balaghah is a scientific discipline based on the clarity of the soul and the thoroughness of capturing the beauty and clarity of the subtle differences between various uslub (expressions) (Ali & Mustafa, 2006). With the ability to master the concepts of balaghah, the secrets of the Arabic language and its ins and outs will be known, and the secrets of the miracles of the Al-Qur'an and Al-Hadith will be opened (Mamat Zaenuddin, 2007). As a scientific discipline, balaghah experts agree to divide balaghah into three sciences, each of which stands alone with its discussion, namely bayan science, ma'ani science, and badi science. and will reveal the secrets of the miracles of the Al-Qur'an and Al-Hadith (Mamat Zaenuddin, 2007). As a scientific discipline, balaghah experts agree to divide balaghah into three sciences, each of which stands alone with its discussion, namely bayan science, ma'ani science, and badi science. and will reveal the secrets of the miracles of the Al-Qur'an and Al-Hadith (Mamat Zaenuddin, 2007). As a scientific discipline, balaghah experts agree to divide balaghah into three sciences, each of which stands alone with its discussion, namely bayan science, ma'ani science, and badi science.

Ma'ani science, according to scientific experts, is the expression through utterance of something that is in the mind or also called a picture of the mind, while according to the term, ma'ani science is the study of matters of the Arabic language in accordance with the demands of the situation and conditions. The discussion of ma'ani science has several scopes, namely kalam khabar and insya', remembrance and hadzfu, taqdim and taqhir, qasar washal and fashal, ijaz, ithnab and musawah. (Usaimin, 2013). Kalam insha' is divided into two, namely إنشاء طلبی / insya talabi and إنشاء غير طلبی / insya gaira talabi. Insha talabi is what wants something to happen that hasn't worked out at the time the sentence was uttered, such as the form al-amr 'command sentence', an-nahy 'prohibited sentence', al-istifham 'question sentence', at-tamanni 'hope', and an-nidaa 'excitement sentence'. Of the many divisions of insya talabi, the researcher limits it to the study of istifham which includes one of the types of insya talabi or istifham which is commonly called 'question sentences'. Istifham in the view of the Arabic language is demanding some knowledge about something that is not yet known by the questioner, or a sentence that is used if the speaker wants to ask something that is not yet known. Istifham contains two meanings, namely the essential meaning and the majazi meaning. The true meaning of istifham is to question something that we do not yet know with istifham adawa. Meanwhile, the meaning of majazi is used for something that is out of the true istifham intent (Muhajir, Sulaiman, R., Ismail, U., 2018). The istifham form of insya talabi was specifically chosen, because in the concept of ma'ani science, istifham is not always in the form of a direct question in a conversation, sometimes it experiences a deviation in meaning from the original meaning to a meaning that comes out of the original meaning.

In the Word Allah says in surah Al-An'am verse 114 "Should I seek a judge other than Allah, even though it was He who sent down the Qur'an to you in detail? Those to whom We have given the book know very well that it (the Qur'an) was sent down from your Lord in truth. So do not be of those who doubt. There is an istifham in the verse above is a hamza which means (whether) the question word, namely in the sentence أَفَعَيَّرَ اللَّهُ أَتَّبَعِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا which means Allah said 'Should I seek a judge other than Allah, even though it was He who sent down the Qur'an to you in person? detail?

Surah Al-An'am in Arabic Al-An'am which means livestock is the 6th surah in the Qur'an. Surah Al-An'am was revealed in the city of Mecca or before the Prophet's Hijrah to Medina with a total of 165 verses.

METHOD

The researcher analyzed the meaning of istifham contained in surah al-An'am. Literature research aims to describe the meaning of istifham in sura al-An'am. This study uses a qualitative descriptive approach method. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. (Moleong, 2007) The reason researchers use this type of qualitative descriptive research is because in this study data will be presented in the form of words that systematic, accurate and factual which describes the science of balaghah. The method used by researchers in collecting data in this study is the documentation method and recording method, while the documentation method according to Suharsini Arikunto is to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, leggings, agendas and so on (Suharsini Arikunto, 2006). i.e. the researcher will read surah al-An'am to extract the desired data from that surah. Then divide the data and classify it. The population is a generalization area consisting of objects/subjects that have the qualities and characteristics possessed by researchers to study and then draw conclusions (Sugiyono, 2019). As for this research is the verses of the Koran in surah Al-An'am. The sample is part of the number of characteristics possessed by the population (Sugiyono, 2019). For researchers to take samples of the forms and meanings of adawatu istifham in surah Al-An'am.

The data in this study are the verses of the Qur'an in surah Al-An'am, which contain the words insya thalabi and the meaning of istifham which are the subjects of this study, while the data source in this study is the Al-Qur'anul Karim in surah al-An'am determination of research discussion. As for the analysis of the data that has been collected, the researcher uses the following techniques:

1. Specification of data: the researcher here chooses from the data of the words of insya thalabi and the meaning of istifham in surah al-An'am which have been collected with what is seen as important, main, and has a strong relationship with the formulation of the research problem.
2. Classification of data: the researcher here classifies from the data of kalam insya thalabi and the meanings of istifham in sura al-An'am which he has specified sufficiently in consideration of the formulation of the research problem.
3. Presentation of data, analysis and agreement: the researcher here presents from the data the words of insya thlabi and the meaning of istifham in the Al-Qur'an surah Al-An'am which have been specified and classified, then discussed and connected with the views of experts who have something to do with it.

FINDINGS AND DISCUSSION

Forms of Istifham contained in Surah Al-An'am

This research is an analysis of istifham with the object of surah al-An'am. Surah al-An'am is one of the surahs among other surahs in the Qur'an that contains the sentence istifham, whether istifham has the original meaning or has a different meaning. Surah al-An'am totals 165 verses. Based on the data obtained from surah al-An'am regarding istifham adawa in that sura, out of 165

verses in sura al-An'am there are 27 istifham sentences of 26 verses (12, 14, 22, 30, 32, 37, 40, 41, 46, 47, 50, 63, 71, 72, 74, 80, 81, 91, 93, 95, 114, 119, 122, 130, 144, 148, 157, 158, 164). And 7 forms of istifham adawa in 26 verses. In this study there are 4 forms of istifham adawa, namely /hamzah 'what' adawat 5 verses, 2 verses هل/Hal 'what' adawat, 1 verse ما/maa 'why' adawat, and من/man 'who' adawat totaling 1 paragraph. Of the 11 forms of istifham adawa, there are 7 istifham adawas that are not found in surah al-An'am, namely, كيف, أين, ماذا, إيان, أي, متى, كم.

The Meaning of Istifham in Surah Al-An'am

1. The meaning of Istifham in sura al-An'am.
2. The meaning that comes out of the original meaning of at-Takrir is as follows:

- a. Surah al-An'am verse 40

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ

The adawat of istifham in the verse above is /hamzah, namely in the sentence أَغَيْرَ. Which means Do you call (ilaj) other than Allah, if you are the truthful!. That is, you do not call on other than Allah because you do not know that no one is able to remove the punishment except Allah alone, that is, in your determination to make gods other than Allah.

Uslub istifham in this context experiences a deviation in meaning from the original meaning to that which comes out of the original meaning, namely the meaning of at-takrir 'determination' which intends to establish.

3. The meaning that comes out of the original meaning is At-Taubih

- a. Surah Al-An'am verse 22

ذِينَ كُنْتُمْ تَزْعُمُونَ God bless

Adawa Istifham in the verse above is أين/aina, namely in the sentence أَيْنَ سَرَكَاتِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ. Where are your gods that you used to say (our allies)?. What is meant by these worships is actually not partnering with Allah, but they named him with that, so they are called partners as the polytheists say. And those are the things they worship besides Allah or they worship with Allah. Uslub istifham in this context experiences a deviation in meaning from the original meaning to one that comes out of the original meaning, namely the meaning of At-taubih.

4. The meaning that comes out of the original meaning is al-inkar

- a. Surah al-An'am verse 12

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ أَلِجْمَعَتِكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Istifham adawa in the verse above is من/man, namely in the sentence قُلْ لِمَنْ. Which means Say: "To whom belongs what is in the heavens and on earth?". It means say it belongs to Allah if they don't say it and there is no other answer except that. Uslub istifham in this context experiences a deviation in meaning from the original meaning to one that comes out of the original meaning, namely the meaning of al-inkar.

5. The meaning that comes out of the original meaning of An-Nafi

- a. Surah al-An'am verse 50

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ

The adawa of the verse above is /hal, namely in the sentence أَفَلَا تَتَفَكَّرُونَ, which means then don't you think about it? It means that only intelligent people can take lessons. Uslub istifham in this context experiences a deviation in meaning from the original meaning to one that comes out of the original meaning, namely the meaning of al-inkar.

Table 1. The Form and Meaning of Al-Inkar in Surah Al-An'am

No	Paragraph Number	Paragraph	Form	Meaning
1.	12	قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ قُلْ لِلَّهِ ۗ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۗ لِيَجْزِيَكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ لَا رَيْبَ فِيهِ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ	من	الإنكاري
2.	14	قُلْ أَغْيَرَ اللَّهُ وَجْهًا وَجْهًا وَوَلَّىٰ فَأَطْرَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ يُطَعَّمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۗ وَلَا تَكُونَنَّ مِنَ الْمَشْرِكِينَ	الهمزة	الإنكاري
3.	30	وَلَوْ تَرَىٰ إِذْ يُفْقَرُوا عَلَىٰ رَبِّهِمْ ۗ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ ۗ وَرَبَّنَا ۗ قَالَ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ	الهمزة	الإنكاري
4.	32	Amen قُولُوا أَفَلَا تَعْقِلُونَ	الهمزة	الإنكاري
5.	37	فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَىٰ اللَّهِ ۗ هُمْ نَصِيبُهُم مِّنَ الْكِتَابِ	من	الإنكاري
6.	47	قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ ۗ بَعَثَ اللَّهُ جِبْرًا ۗ هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ	هل	الإنكاري
7.	50	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۗ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَفَلَا تَتَفَكَّرُونَ	هل	الإنكاري
8.	63	قُلْ مَنْ يُنَجِّبِكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَانَا مِنْ هَذِهِ لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ	من	الإنكاري
9.	65	Amen هُ أَفَلَا تَتَّقُونَ	الهمزة	الإنكاري
10.	71	قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا ۗ اللَّهُ ۗ حَابٌّ يَدْعُونَهُ إِلَىٰ الْهُدَىٰ ۗ إِنَّا قُلْنَا إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَأُمِرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ	الهمزة	الإنكاري
11.	80	وَحَاجَّةٌ قَوْمُهُ ۗ قَالَ أَتَحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانَا ۗ	الهمزة	الإنكاري
12.	80	وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ ۗ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ	الهمزة	الإنكاري
13.	81	Amen نَزَّلَ بِهِ عَلَيْكُمْ سُلْطَانًا ۗ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۗ إِنْ كُنْتُمْ تَعْلَمُونَ	أي	الإنكاري
14.	91	قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۗ تَجْعَلُونَهُ قِرَاطِينَ تُبَدِّلُونَهَا وَتُخْفُونَ كَثِيرًا ۗ وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا ۗ أَنْتُمْ وَلِلَّهِ اللَّهُ ۗ	من	الإنكاري
15.	114	أَفَعَيَّرَ اللَّهُ أَلْبَتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا ۗ وَالَّذِينَ آتَىٰ نَبَاهُمْ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ۗ أَفَلَا تَكُونُونَ مِنَ الْإِنشَارِينَ	الهمزة	الإنكاري
16.	119	Amen عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَاءِ	ما	الإنكاري
17.	122	God bless you أَوْ مَنكَّانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ ۗ كَمَنْ مَثَلُهُ فِي اللَّهِ	من	الإنكاري
18.	144	Amen ثَبِّينَ أُمَّا اسْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأَنْثِيِّينَ ۗ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا ۗ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ	الهمزة	الإنكاري
19.	148	Peace be upon you قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۗ لِنَاظِرِينَ لِتَتَّبِعُونَ إِلَّا الظَّنَّ ۗ وَإِنْ أَنْتُمْ إِلَّا تُخْرِصُونَ	هل	الإنكاري

REFERENCE

- Al-Ghulayani, Mustafa. 2014. *جامع الدروس العربية/Jami'u Ad-Durusi Al-Arabiyyati/*. Cairo: Daru As-Salami
- Al-Jarim. Ali and Mustafa Amin. 2017. Translation of Al-Balaghah al-Wadhihah. Bandung: Algesindo's New Light
- Al-Qathan Shaykh Manna, 2014. Introduction to the Study of Al-Qur'an Science Trans. H.Aunur Rafiq El Mazni, Lc.MA East Jakarta: Al-kautsar Library, Cet 10
- Ali, Muhammad et al. 2006. Alqur'an and Interpretation. Jakarta: Daarul Kutubi Islamiyah.
- Atiq, Abd al-Aziz, 2009. *في البلاغة علم المعاني*. Fi Al-Balagati Al-Arabiyyati Al-Ma'ani Science /Beirut-Lebanon: Daru An-Nahdati Al-Arabiyyah.
- Arikunto, Suharsini. 2006. Research Procedures A Practice Approach. Cet. XIII: Jakarta: Rineka Cipta, 2006
- Gajah, Fadlan Muhammad, 2019. "Analysis of Uslub Istifham in Surah Ali-Imran (Dirasah Tahliliyah Balaghiyyah)". Medan: University of North Sumatra.
- Meleong, Lexy J. 1993. Qualitative Research Methodology. Bandung: PT Juvenile Rosdakarya.
- Muhajir, Sulaiman, Riskariani., Ismail, Usman. (2018) Sinkronisasi Bakat dan Cita-Cita Mahasiswa Angkatan 2016 dalam Memilih Jurusan di Fakultas Sastra Universitas Muslim Indonesia (UMI) Makassar. *Equilibrium: Jurnal Pendidikan*. Vol. 6, No. 1, p.1-9.
- Mukhtar Haniah, 2013. Al-Balaghah Al-Arabiyyah. Makassar: Alauddin University Press
- Rahimah, 2004. Balaghah Science as a Branch of Arabic Science. USU Libraries: Medan
- Sugiyono. 2019. Quantitative, Qualitative and R&D Research Methods. Bandung: Alfabeta
- Sustani, Mety Rima, 2018. " Insya Thalabi Final Juz in the Qur'an (Dirasah Tahliliyyah Balaghiyyah). Jakarta: UIN Syarif Hidayatullah Jakarta.
- Utsaimin Salih, 2013. *شرح البلاغة*. Ar-Riyad: Maktabah Al-Malik Fahd
- Zaenuddin Mamat et al, 2007. Introduction to Balaghah Science. Bandung: Refika Aditama