


Istifham in surah al-a'raf (dirasatun tahliliyyatun balaghiyyatun)

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Article Info	ABSTRACT
Keywords: Uslub Istifham, Balaghah Science, Surah Al-A'raf	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 the adawat of istifham. Meanwhile, the meaning of majazi is used for something that is outside the true meaning of istifham. Insya talabi specifically chose the form of istifham, because in the concept of ma'ani science, istifham does not always take the form of a direct question in a conversation, sometimes there is a deviation in meaning from the original meaning to a meaning that is out of the original meaning. The urgency of this research is so that readers can understand the contents of the Qur'an which contains istifham (question sentences) and to find out the diversity of meanings of istifham contained in Surah Al-A'raf. The method used is a qualitative descriptive method by analyzing the use of istifham in Surah Al-A'raf. Based on data obtained from Surah Al-A'raf regarding istifham adat from 206 verses in Surah Al-A'raf there are 9 forms of Istifham adat in 47 verses .The meaning of Balaghah contained in it is: Al-Inkar 24 verses, At-taqir 5 verses, At-taubih 10 verses, An-nafi 4 verses, At-tahsir 1 verse, At-tamanni 1 verse, At-tahkir 1 verse, At-ta'zhim 1 verse, Al-Makhzufakh 1 verse and At-taswiyyah 1 verse.
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INTRODUCTION

The Qur'an is a miracle revealed by Allah SWT to the Prophet Muhammad Saw. Miracles are special, because they are universal and eternal. The Qur'an is the greatest miracle and applies to all mankind until the end of time. The Koran is a 'hudan' guide for mankind. One of the secrets of the greatness of the Koran is the language aspect. The use of language in the verses of the Qur'an is very high so it requires a lot of knowledge to understand a verse. The more the language of the Qur'an is explored, the more lessons are discovered and it never ends. Through the Qur'an, a science related to Arabic emerged, namely the Science of Balaghah

Balaghah is a scientific discipline that is based on clarity of spirit and accuracy in capturing the beauty and clarity of subtle differences between various uslub (expressions) (Ali & Mustafa: 2006). With the ability to master the concepts of balaghah, you can know the secrets of the Arabic language and its ins and outs, and the secrets of the miracles of the Qur'an and Al-Hadith will be revealed (Mamat Zaenuddin, 2007). As a scientific

discipline, balaghah experts agree to divide the science of 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 science experts is the expression through speech of something that is in the mind or also called a picture of the mind, whereas according to the term, ma'ani science is the study of Arabic language matters that are in accordance with the demands of situations and conditions. The discussion of ma'ani science has several scopes, namely kalam khabar and insha', dhikr and hadzfu, taqdim and taqhir, qasar washal and fashal, ijaz, ithnab and musawah. (Usaimin: 2013).

Kalam insha' is divided into two, namely *insha talabi* and *insha gaira talabi*. *Insha talabi* is what wants something to happen that has not been successful when the sentence is spoken, such as the form *al-amr* 'command sentence', *an-nahy* 'prohibition sentence', *al-istifham* 'question sentence', *at-tamanni* 'hope', and *an-nidaa* 'exciting sentence'. Of the many divisions of *insha talabi*, researchers limit it to the study of *istifham* which includes one type of *insha talabi* or *istifham* which is commonly called 'interrogative sentences'.

Istifham in the Arabic language view is demanding knowledge about something that the questioner does not yet know, or a sentence that is used if the speaker wants to ask about 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 the *adawat* of *istifham*. Meanwhile, the meaning of *majazi* is used for something that is outside the true meaning of *istifham*.

Insha talabi specifically chose the form of *istifham*, because in the concept of ma'ani science, *istifham* does not always take the form of a direct question in a conversation, sometimes there is a deviation in meaning from the original meaning to a meaning that is out of the original meaning.

One example of *uslub insha* is the form of *istifham* in the Al-Qur'an, surah Al-A'raf in verse

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ
(سورة الأعراف : 12)

Meaning: Allah SWT said, "What prevented you (so that) you did not prostrate (to Adam) when I told you to?" (Iblis) answered, "I am better than him. You created me from fire, while you created him from earth."

The *adawatu istifham* in the verse above is *مَا* which means (whether) the question word in the sentence *قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ* which means God said 'What prevented you (so that) you did not prostrate (to Adam) when I told you to?'

Surah Al-a'raf is the 7th surah, classified as Makkiyah Surah, revealed before surah al-an'am. Surah al-a'raf, one of the longest surahs, has 206 verses which were gifted to the Prophet Muhammad SAW before moving to Medina. The name of surah al-A'raf is taken from the word al-A'raf itself which is found in verse 46. The word al-A'raf means the highest place on the boundary between heaven and hell, namely the place where people who have not yet been able to enter heaven can witness the life of believers in heaven with

all the pleasures bestowed upon them, and also those can see the unbelievers in hell with all the torture given to them

The urgency of this research was carried out so that readers could understand the contents of the Qur'an which contains istifham (question sentences) and to find out the diversity of meanings of istifham contained in surah AL-A'raf which has many Istifham in various forms.

METHODS

This type of research uses library research to describe and analyze the meaning of istifham in surah al-a'raf using a qualitative descriptive approach. The method used is the documentation method and recording method. The research population is the verse of surah al-A'raf. Research sample of the form and meaning of adawatu istifham in the verse of Surah AL-A'raf. The research data are verses from the Qur'an in surah AL-A'raf, kalam insha thalabi and the meaning of istifham which are the subjects of this research. Data analysis techniques refer to data collected using data specifications, classification and data presentation.

RESULTS AND DISCUSSION

Forms of Adawat Istifham in Surah AL-A'raf

Surah al-A'raf is the longest surah among the other surahs in the Qur'an and uses many istifham sentences, whether istifham has the original meaning or has another meaning. Based on data obtained from surah al-a'raf regarding adawat istifham in surah al-a'raf, of the 206 verses in surah al-a'raf there are 49 istifham sentences from 47 verses (12, 22, 28, 32, 37, 44, 48, 49, 53, 63, 65, 69, 70, 71, 75, 80, 81, 84, 86, 88, 93, 97, 98, 99, 100, 103, 110, 113, 123, 127, 129, 140, 147, 148, 150, 155, 164, 169, 172, 173, 183, 184, 185, 187, 191, 193, 195). and 9 forms of adawa istifham in 47 verses.

In this study there are 9 forms of adawat istifham, namely adawat أ /hamzah 'whether' totaling 31, adawat هل /hal 'whether' totaling 3, adawat ما /maa 'why' totaling 3, adawat من /man 'who' totaling 2, adawat كيف /kaifa 'how' is 4, adaawat أين /aina 'where' is 1, adaawat ماذا /madza 'what' is 1, adaawat أي /ayyun 'where' is 1, adaawat إيان /ayyana 'when' is 1. From There are 11 forms of adawa istifham, there are 2 adawat istifham which are not found in surah al-a'raf, namely, كم متى, and istifham which experiences deviations in meaning from the original meaning, namely consisting of the meaning of ات تقرير /at-takrir 'to determine' totaling 5 words, the meaning of الإنكار /al-inkar 'to deny' is 23, the meaning of أن نفي /an-nafi 'to negate' is 4, the meaning of أتوبخ /At-taubih 'reproach', the meaning of أتأسر /At-tahsir 'regret', and the meaning of أتمني /At-tamani 'wishful thinking', and the meaning of أتسوية /At-taswiyah 'equalize' is 1 word, and the meaning of المحذوفة /Al-mahzufakh, the meaning of أتدقير /At-tahkir 'insult', and the meaning of أتعظم /At-ta'zhim 'glorify'.

Table 1. Existing forms of Adawat Istifham in surah Al-A'raf.

No	Verse No	Paragraph	Form	Amount
1.	22	فَدَلَّيْهُمَا بِعُرْوَةٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وُرْقٍ الْجَنَّةِ وَنَادَيْتُهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ	الهمزة	31
	28	وَإِذَا فَعَلُوا فَاجِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ مَا لَا تَعْلَمُونَ		
	49	أَهْوَاءَهُمْ God willing م تَحَرُّنُونَ		
	63	لِ God willing مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ		
	65	وَالِى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ		
	69	لِ God willing مِّنْكُمْ لِيُنْذِرَكُمْ وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ قَدْ ذُكِّرُوا الْآءِ اللَّهُ لَعَلَّكُمْ تَتْلَحُونُ		
	70	قَالُوا أَجِئْنَا لِنُعْبِدَ اللَّهَ وَنَذَرَ مَا كَانَ God bless you ن الصِّدِّيقِينَ		
	71	قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَابْتَأْتُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْظَرِينَ		
	75	قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَلَاحًا مُّرْسَلًا مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ		
	80	وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاجِشَةَ مَا سَبَّكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ		
	81	Allah's blessings ء بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ		
	88	God bless you تَكَ يَشْعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قُرَيْبِنَا أَوْ لَتَعُوذُنَّ فِيهِ مِنْنَا قَالَ أُولَؤُ كُنَّا كَارِهِينَ		
	97	God willing, God willing, God willing, God willing, God willing وَهُمْ نَائِمُونَ		
	98	God willing, God willing, God willing, God willing, God willing هُمْ يَلْعَبُونَ		
	99	Allah's blessings God bless you		
	100	God bless you لَهَا أَنْ لَوْ نَشَاءُ أَصْبَلْنَاهُمْ يَنْتَوِبُهُمْ وَطَطَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ		
	113	وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ		
	123	قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُهُمْ فِي الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ		
	127	وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَى وَقَوْمُهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنُقْتِلَ إِبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَ هُمْ قَاهِرُونَ		
	140	God bless you لى العلمين		
	148	وَآتَخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ خُلَائِهِمْ عَجَلًا God willing لَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ		
	150	وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ تَرْكِكُمْ وَالْقَبِيلِ الْأَلْوَا حِ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمِّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِثْ بِي الْأَعْدَاءُ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ		
	155	وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا ف لَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَ هُمْ مِنْ قَبْلُ وَإِنِّي أَتْلُوكَ بِمَا فَعَلَ السُّفَهَاءُ مِنِّي إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ		

169	فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَ عَرَضُ مِثْلُهُ يَأْخُذُهُ أَلَمْ يَأْخُذْ عَلَيْهِمْ مِثْلَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَمَ God willing لَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ		
172	وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ Allah's blessings God bless you		
173	God bless you		
184	illingGod w		
185	God willing		
191	اَيُّشْرَكُونَ مَا لَا يَخْلُقُ شَيْءٌ ٩		
193	وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءَ God willing		
195	God willing		
44	God bless you		
53	هل يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُ هُ يَقُولُ الَّذِينَ نَسِوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ ر God bless you		
2. 147	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْأَجَرَةِ حَسْبُ لَوْن	هل	3
12	God willing		
48	وَنَادَى أَصْحَابُ الْأَعْرَابِ رَجُلًا يَعْرِفُونَهُمْ بِسِيْمِهِمْ قَالُوا مَا أَغْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ		
3. 164	وَإِذْ قَالَتْ أُمَةٌ مِنْهُمْ لِمَ تَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعَ ذِرَّةٍ إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَنْفَعُونَ	ما	3
32	قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ		
37	فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ put God bless you Home	من	2
4. 83	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ		
86	وَلَا تَتَّعِدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُوهَا بَغْيًا		
93	وَأَذِّنْ رُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَرَكُمْ وَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ		
5. 103	عَنْهُمْ وَقَالَ يَقَوْمَ لَقَدْ أَتَلَعْتُمْ رَسُولَ Facebook ن	كيف	4
6. 37	God willing		
7. 110	حتى إذا جاء { } God bless you	أين	1
1	يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ	ماذا	1
8. 185	وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ	أي	1
9. 187	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا قُلْ إِنَّمَ On وَتُفَلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا	أيان	1
	God willing God willing		
	Number of Istifham adawats in Surah Al-A'raf		47

The meaning of Istifham in Surah Al-A'raf

There are 10 meanings of istifham in Surah al A'raf that are identified as being apart from the original meaning. That is

1. Meaning of لا تقرير /at-taqir'

Table 2. The meaning of لا تقرير /at-taqir in 5 verses of surah al Ar'af

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	22	التقرير	الهمزة	فَدَلَّيْهُمَا بِعُرْوَةٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَّرَقٍ أَلْ جَنَّةُ وَنَادَيْهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ
2	37	التقرير	أين	حَتَّى إِذَا جَاءَا { } God bless you اِ عَنَّا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ
3	49	التقرير	الهمزة	God willing God willing تَّة لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ
4	169	التقرير	الهمزة	فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْلَى وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِنَّ يَ عَرَضَ مِثْلَهُ يَأْخُذُهُ أَلَمْ يُوْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَمَ God willing لَدِينٍ يَنْقُورُونَ أَفَلَا تَعْقِلُونَ.
5	172	التقرير	الهمزة	وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ

Table 2 above shows five verses in surah al a'raf, namely surahs 22, 37, 49, 169 and 72 which contain meanings that depart from the original, namely the meaning of لا تقرير /at-taqir'. a. Surah al A'raf verse 22, adawatu istifham is /hamzah, in the sentence God willing. That means, didn't I forbid you from that tree and I said that Satan is a real enemy for both of you? b. Surah Al-A'raf verse 37, adawatu istifham /Aina, in the sentence: اَيْنَ قَالُوا means They (the angels) said: which god do you usually worship besides Allah? This means that the angels who were ordered to take the life said, "O you who always deny Allah, which one do you usually worship besides Allah?" Are they able to help you and save themselves from us? With full awareness they, namely polytheists, answer that everything has disappeared from us and they testify that they are infidels. c. Surah Al-A'raf verse 49, adawatu istifham /hamzah, in the sentence: أَهَؤُلَاءِ رَحْمَةٌ which means those are the people you have sworn to, that they will not receive Allah's mercy? It means those who are lucky and receive God's grace. After that conversation, Allah invited the residents of al-a'raf to enter heaven. d. Surah Al-A'raf verse 169, adawatu istifham /hamzah, in the sentence: أَلَمْ يُوْخَذْ, meaning aren't they bound by an agreement in the book (Torah) that they will not say anything about Allah except what is true even though they have studied what is stated in it? This means they have studied the content, and they should speak the truth. But they actually said falsehood! e. Surah Al-A'raf verse 172, Adawatu istifham /hamzah, namely in the sentence: اَلَسْتُ بِرَبِّكُمْ, meaning Am I not your God? The true meaning is that you are Our Lord, we testify that You are Almighty. Thus, their knowledge of these evidences becomes a form of confirmation and, at the same time, recognition of God's omnipotence. These five verses show 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 at-takrir.

2. Meaning of توبخ /at-taubih 'reproach'

Table 3. The meaning of **توبخ** /at-taubih 'reproach' in 10 verses

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	28	التوبيخ	الهمزة	وَإِذَا فَعَلُوا فَاجِسَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنْ اللَّهُ لَا يَأْمُرُ بِاَلْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
2	48	التوبيخ	ما	وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجُلًا لَا يَعْرِفُونَهُمْ بِسِي مُدْهَمًا قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ
3	84	التوبيخ	كيف	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ
4	86	التوبيخ	كيف	on ا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ
5	97	التوبيخ	الهمزة	ling, God God willing, God willing, God wil أقَامِينَ
6	98	التوبيخ	الهمزة	willing, God willing God willing, God willing, God willing, God willing, God willing
7	99	التوبيخ	الهمزة	وَأَقَامُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ
8	103	التوبيخ	كيف	God willing وَنَ وَمَلَايِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ
9	110	التوبيخ	ماذا	يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَفَمَاذَا تَأْمُرُونَ
10	155	التوبيخ	الهمزة	ing God bless youGod will أَتُهْلِكُنَّ

Table 3 above shows that there are 10 verses in surah al a'raf, namely verses 28, 48, 84, 86, 97, 98, 99, 103, 110, 155 which contain meanings that are different from the original, namely the meaning of *at-taubih* 'reproach'. Of the 10 verses, there are 4 uses of *adawatu istfiham*, namely a. *ال توب يخ /الهزمة* is mentioned 5 times in verses 28, 97, 98, 99, and 155, b) *ك يف يخ / ال توب* is mentioned in the meaning of *at taubih* in 3 verses, namely verses 84, 86, 108, c) *وب يخ ال ت* is mentioned once in verse 48 and d) *الخ ماذا* is mentioned 1 time in verse 110. Verse 28 uses *adawatu istifham* /*hamzah* in the sentence: *عَلَىٰ أَتَقُولُونَ*, meaning why are you talking about Allah what you don't know? This means that Allah never and does not deserve to order cruel acts, because that is very contrary to His perfection and wisdom.

Thus in verse 97, in the sentence: **فَلَمِنْ** ^ق, meaning do the people of that land feel safe from our torment which comes at night when they are asleep? This means that their disobedience and depravity are so severe that they feel that it is impossible for them to suffer God's sanctions. Verse 98, adawatu istifham ^أ/hamzah, namely in the sentence: **أَوَلَمِنْ**, meaning or do the people of that land feel safe from our torment which comes in the morning when they are playing? This means that someone might suspect that if they weren't asleep, they might be able to avoid it. Verse 99 with adawatu istifham ^أ/hamzah in the sentence: **فَلَمِنُوا**, which means or do they feel safe from Allah's (unexpected) torment? This means that they think that they feel safe so they are not worried about Allah's unexpected torment and packaged in a beautiful form, or in the form of istidraj. Next are 4 words that use Adawatu istifham **كَيْفَ**. Verse 84, in the sentence: **كَانَ كَيْفَ**, meaning what will be the end of the person who sins. What this means is, pay attention, O person who takes a

lesson from this story, to what the outcome and consequences will be for the person who sinned. They only get destruction and punishment because of their actions. Verse 86, كَيْفَ كَانَ, means what will be the end of those who do damage.

This means pay attention to the outcome of those who cause damage to the people and the tribes before you, such as the 'Ad and Samud, as students so that you do not suffer the same fate. Verse 48 uses مَا/maa, in the sentence: أَعْلَى مَا, meaning the wealth you collect and what you are proud of, (it turns out) is of no benefit to you. The meaning, O inhabitants of hell, feel the pain of Allah's punishment. The wealth you collect and what you brag about in the world turns out to be of no use to you at all. Verse 110, بِمَاذَا/maḏa, in the sentence تَأْمُرُونَ فَمَاذَا, so what do you suggest? This means that with this magic he can melt the hearts of the people of this country so that they follow him. Fir'aun said, try to think about your suggestions for getting out of this predicament.

3. Meaning of الإنكار/inkari 'to deny'

Table 4. The meaning of الإنكار/inkari 'to deny' in 24 verses

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	12	الإنكار	ما	God willing رَ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ
2	32	الإنكار	من	God bless قُلْ مَنْ حَرَّمَ زِينَةَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
3	63	الإنكار	الهمزة	you أَوْ عَجِبْتُمْ يَوْمَ يَعْلَمُونَ
4	65	الإنكار	الهمزة	God willing وَلَيَذُرُّكُمْ وَلَيَنْفَقُوا وَلَعَلَّكُمْ تَرْحَمُونَ
5	69	الإنكار	الهمزة	God willing وَإِلَى عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ
6	70	الإنكار	الهمزة	God willing أَوْ عَجِبْتُمْ يَوْمَ تَذُكَّرُكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَرَادَّكُمْ فِي الْخَلْقِ بَصِطَةً قَاذِرُكُمْ أَلَا اللَّهُ لَعَلَّكُمْ تَفْهَمُونَ
7	71	الإنكار	الهمزة	قَالُوا أَجِئْتَنَا النُّعَيْدَ اللَّهُ وَحْدَهُ وَنَذَرُ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَجَبْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ
8	75	الإنكار	الهمزة	قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَیْتُمُوهَا أَنْتُمْ وَابَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنتَظِرِينَ
9	80	الإنكار	الهمزة	قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَلَاحًا مَرْسَلًا مِنْ رَبِّي قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ
10	88	الإنكار	الهمزة	God bless وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَّ قَوْمٌ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
11	100	الإنكار	الهمزة	God bless فِي مَلِيَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ
12	123	الإنكار	الهمزة	أُولَئِكَ الَّذِينَ يَرْتُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَلَمْ يَنْشَأْ أَصْبَانُهُمْ يَنْحَرِبُهُمْ وَتَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ
13	127	الإنكار	الهمزة	قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُهُمْ فِي الْمَدِينَةِ لَتُخْرِجُوهُمْ مِنْهَا أَهْلُهَا فَسَوْفَ تَعْلَمُونَ
14	140	الإنكار	الهمزة	وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُسُ قَوْمَهُ لِيَفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَإِنَّكَ لَإِلَهٌ قَالِ سَنُفْتَلِ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ
15	148	الإنكار	الهمزة	God bless فِي الْغُلَامِينَ
16	150	الإنكار	الهمزة	God willing وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ خُلَیِّهِمْ عَجَلًا
17	164	الإنكار	ما	God bless وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ تَرْكِكُمْ وَالْقُلُوبِ الْفَاسِقَةِ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمِّ إِبْرَاهِيمَ الْقَوْمِ اسْتَضْعِفُونِي وَكَأَنَّهُمْ يَفْتَلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ

18	169	الإنكاري	الهمزة	God willing, God willing, God willing, God willing, نُ God bless you مَا فِيهِ وَدَرَسُوا مَا فِيهِ ُ God willing
19	173	الإنكاري	الهمزة	أ God bless you َا ذَرِيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ َالْ مُبْطِلُونَ
20	184	الإنكاري	الهمزة	إِلَّا نَذِيرٌ مُّبِينٌ َا God willing
21	185	الإنكاري	الهمزة	أ God willing َا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْبُ ُ bless you
22	185	الإنكاري	أي	أ God willing َا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْبُ ُ bless you
23	191	الإنكاري	الهمزة	أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئاً ُ God willing
24	195	الإنكاري	الهمزة	وَنُ بَهَائِمٍ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآئِمٍ لَهُمْ أَذَانٌ يَّسْمَعُونَ بِهَآئِلٍ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كَ يُدُونَ فَلَا تَنْظُرُونَ

Table 4 shows that there are 24 verses in surah al a'raf, namely verses 12, 32, 63, 65, 69, 70, 71, 75, 80, 88, 100, 123, 127, 140, 148, 150, 164, 169 , 173, 184, 185 (two verses), 191, 195 show the meaning that comes out of the original, namely the meaning of *الإنكاري* /al-inkari 'to deny'. Of the 24 verses, there are 4 uses of *adawatu istifham*, namely a. *الهمزة* /hamzah is mentioned 20 times in verses 63, 65, 69, 70, 71, 75, 80, 88, 100, 123, 127, 140, 148, 150m 169, 173, 184, 185, 191dan 195, b) *من*/man is mentioned 1 time, namely verse 32 c) *ما*/maa is mentioned 2 times in verses 12 and 164 and d) *أي*/ay is mentioned 1 time in verse 185. The verse uses *adaatu istifham*. *الهمزة* /hamzah there are 20 verses, the author only took 1 example, verse 63,in the sentence: *أَوْعَجِبْتُمْ* means are you surprised that there is a warning that comes from your spirit through a man from your own circle, to warn you and so that you are pious, so that you receive mercy? What this means is that you don't believe that there is a warning that comes from your Lord through the intermediary of a man from your own circle, namely from a member of your community whose lineage and honesty you know, to warn you with punishment if you disobey and so that you are devout in following Allah's commands and abandon His prohibitions, so that you will receive mercy from Allah and avoid His punishment.

Adawatu istifham *من*/man is mentioned once, namely verse 32in the sentence: *مَنْ قُلْ* *خَرَّمَ*, which means who has forbidden jewelry from Allah that has been provided for His servants and good fortune? This means that Allah ordered His Prophet to deny the words of the polytheists. Say, O Prophet Muhammad, to those who have made unlawful what Allah has made lawful. *Adawtu istifham* *ما*/ maa mentioned in verse 12,in the sentence:*مَا مَنَعَكَ*,which means What prevented you (so that) you did not prostrate (to Adam) when I told you to? What do you mean, why does the devil not respect Adam so you don't bow down to him when I tell you to? With great pride and arrogance, the devil answered: I do not deserve to bow down to him because I am better than him so I do not deserve to bow down to him and *أي*/ayyu is mentioned in verse 185. in the sentence: *فَبِأَيِّ* which means then which news after this will they believe? This means that if the Koran doesn't make them believe, then which other news after this will they believe? These 24 verses show a deviation in meaning. *Uslub istifham* from the original meaning that comes out of the original meaning, namely the meaning of *Al-Inkar*.

4. The meaning of لا نفي /an-nafi 'to negate'.

Table 5. The meaning of لا إنكار /al-inkari 'to deny' in 24 verses

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	37	النفي	من	فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ
2	53	النفي	هل	هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي رَبُّكَ بِكِتَابٍ
3	93	النفي	كيف	شَفَعَا لَهُمْ عَمَلٌ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُ
4	147	التقريري	هل	عَنْهُمْ وَقَالَ يَوْمَ لَقَدْ أَبْلَغْتُكُمْ رِسَالِ Facebook ن وَالَّذِينَ كَذَبُوا بآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِ mony لُون

Table 5 shows that there are 4 verses in surah al a'raf, namely the verse shows a meaning that comes out of the original, namely the meaning of لا نفي /an-nafi 'to annul'. Of the 4 verses, there are 4 uses of adawatu istifham, namely a. من/man is mentioned once in verse 37, b) هل / thing mentioned 2 times, namely verses 53 and 147 c) كيف It is mentioned once in verse 93. The verse uses istifham. Verse 37 uses adawatu istifham, من/man is in the sentence: فَمَنْ أَظْلَمُ meaning Who is more unjust than someone who invents lies against Allah or who denies His verses? What this means is that those who deny and oppose the verses of Allah will have a share determined by Allah in the world, and this has been written in the Book of Laul Mahfuz.

Adawatu istifham هل/matter in verse 53 in the sentence: هَلْ يَنْظُرُونَ which means is there an intercessor for us who will give us help or so that we will be returned (to the world) so that we will do good deeds unlike the deeds we have done before? This means that they have actually harmed themselves, because they are reluctant to believe in the world and what they used to create. Adawatu istifham كيف verse 93 is mentioned in the sentence: فَكَيْفَ meaning then how will I grieve for the disbelievers? That is, how will I grieve for the suffering of the disbelievers whose disbelief has been ingrained in them? That will not happen, because I have tried hard to provide guidance and try to save them, but they instead chose destruction. Uslub istifham in this context is a deviation from the original meaning which comes out of the original meaning, namely the meaning of An-Nafi.

5. The meaning of لا تأسر /at-tahsir 'regret'.

Table 6. The meaning of لا تأسر /at-tahsir 'regret' contains 1 verse

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	44	التحسر	هل	اَ مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَإِنَّهُمْ لَا يُؤْمِنُونَ أَلَمْ يَكُنْ لَهُ الْبَلَاءُ عَلَى الظَّالِمِينَ

Table 6 shows 1 verse in surah al a'raf, namely verse 44 shows a meaning that comes out of the original, namely the meaning of لا تأسر /at-tahsir 'regret'. The adawatu istifham in the verse above is هل/haal, namely in the sentence: هَلْ وَجَدْتُمْ which means have you really obtained what God promised you? This means they have got it and are now really in a state of torment. Uslub Istifham in this context is a deviation from the original meaning that comes out of the original meaning, namely the meaning of At-Tahsir.

6. The meaning of *at-tamanni* 'wishful thinking'.

Table 7. Meaning of *at-tamanni* 'wishful thinking'

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	129	التمني	كَيْفَ	قَالُوا أَوَإِذَا قِيلَ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَلَى رَبِّكُمْ أَنْ يُهْلِكَ عُدُوكُمْ وَ يُسَخِّلَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

Table 7 shows that 1 verse in surah al a'raf, namely verse 129, contains a meaning that is different from the original, namely the meaning of *at-tamanni* 'wishful thinking'. The adawatu istifham in the verse above is *kayfa*, namely in the sentence: *kayfa* تَعْمَلُونَ, which means he will see what you do. What this means is that he will see your actions after your coronation as His caliph, are you grateful for His blessings, or are you even denying Him? Will you prosper the earth or destroy it? With that measure, Allah will reward all your actions, in this world and in the afterlife. Uslub istifham in this context is a deviation from the original meaning that comes out of the original meaning, namely the meaning of *At-Tamanni*.

The meaning of *at-tahkir* 'insulting'

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	81	التحقير	الهمزة	إِنَّكُمْ لَنَاتُوا الرِّجَالَ شَهْوَةً مِنْ دُونِ مُسْرِفُونَ

Table 8 shows that the adawatu istifham in the verse above is *hamzah*, namely in the sentence: *innakum lantawu rrijala shawwatan min dun musrifun* which means you have truly vented your lust for other men, not women. What this means is that you have really vented your lust for fellow men by coming to them from their rectums, not women to whom you should channel your sexual instincts. Uslub istifham in this context is a deviation from the original meaning that comes out of the original meaning, namely the meaning of *At-tahkir*

7. The meaning of *at-ta'zhim* 'to glorify'..

Table 9. Meaning of *at-ta'zhim* 'to glorify'

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	187	التعظيم	أَيَّانَ	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا قُلْ إِنَّمِ On وَ تَقُلْتُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بِإِذْنِ اللَّهِ وَالَّذِينَ نَسُوا اللَّهَ يَجْعَلْ لَهُمُ اللَّهُ ذُرِّيَّتًا مَكْرُومًا

Table 9 shows usageThe adawat istifham in the verse above is *ayyana*, namely in the sentence: *ayyana* مُرْسِلُهَا أَيَّانَ, which means they are asking you (Muhammad) about the end of the world, when will it happen? What this means is, O Prophet Muhammad, they are Jews or polytheists, or whoever they are, asking you with the intention of mocking or testing you about the apocalypse, which in essence they do not admit exists, nor do they actually know that only Allah knows about it. Uslub istifham in this context is a deviation from the original meaning that comes out of the original meaning, namely the meaning of *At-Ta'zim*.

8. The meaning of المحذوفة/al-makhzufah 'erased' has 1 verse

Table 10. Meaning of المحذوفة/al-makhzufah 'erased'.

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	113	المحذوفة	الهمزة	وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ

Table 10 shows that the adawat istifham in verse 113 is /hamzah, in the sentence: إِنَّ قَالُوا, which means they said will we get a reward, if we win?. This means that this is the situation of witches who always feel the need and chase for material things, so that they often die poor and in a terrible shape. Uslub istifham in this context is a deviation from the original meaning that comes out of the original meaning, namely the meaning of Al-Mahzufakh.

9. The meaning of التسوية/at-taswiyyah 'to equalize'

Table 11. The meaning of التسوية/at-taswiyyah 'to equalize'

No	Verse No	Meaning of Istifham	Adawat istifham	Paragraph
1	193	التسوية	الهمزة	وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ

Table 11 shows that the adawat istifham is Hamzah, in the sentence: أَمْ أَنْتُمْ, which means that the idols will not allow your call to be the same (the result) for you to call them or remain silent? What this means is that the idols cannot accept your call because they neither hear nor understand. The result is the same for you whether you have called them, even many times, or your attitude remains silent, not saying a single word. Just the same, there's no use at all, they still won't be touched or moved. Uslub istifham in this context is a deviation of meaning from the original meaning that comes out of the original meaning, namely the meaning of At-taswiyyah

CONCLUSION

The form of adawaatu istifham in surah al-a'raf is as follows: a) Adawaatu istifham /hamzah 'whether' totaling 31 is found in verses 22, 28, 49, 63, 65, 69, 70, 71,75, 80, 81, 88, 97, 98, 99, 100, 113, 123,1 27, 140, 148, 150, 155,169, 172, 173,184,185,191,193,195. b) Adawaatu istifham هل/haal 'is there' totaling 3 found in verses 44,53,147, c) Adawatu istifham ما/maa 'why' totaling 3 found in verses 12,48,164, d) Adawatu istifham من/man 'who' totaling 2 found in verses 32,37, e) Adawatu istifham كيف/kaifa 'how' totaling 4 is found in verses 83,86,93,103, f) Adawatu istifham أين/Aina 'where' totaling 1 is found in verse 37, g) Adawatu istifham ماذا/madza 'apa' totaling 1 is found in verse 110, h) Adaawat istifham أي/Ayyu 'manakah' totaling 1 is found in verse 185, and i) Adaawat istifham أيان/Ayyana 'when' totaling 1 is found in verse 187. Of the 11 forms There are 2 adawat istifham which are not found in surah al-a'raf م and كم. The meaning of the istifham sentence contained in surah al-a'raf is as follows: a) The istifham sentence meaning تقرير/at-taqrir 'to determine' has 5 verses, b) the istifham sentence

meaning *at-taubih* 'reproach' has 10 verses, c) the istifham sentence meaning *al-inkari* 'to deny' there are 24 verses, d) the istifham sentence meaning *an-nafi* 'to negate' there are 4 verses, e) the istifham sentence meaning *at-tahsir* 'regret' there is 1 verse, f) istifham sentence meaning *at-tamanni* 'wishful thinking' has 1 verse, g) istifham sentence meaning *at-tahkir* 'insult' has 1 verse, h) istifham sentence meaning *at-ta'zhim* 'glorify' is found in 1 verse, i) the istifham sentence meaning *al-makhzufah* 'erased' has 1 verse, and j) the istifham sentence meaning *at-taswiyyah* 'to equalize' has 1 verse.

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