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Istifham in the Stories in Al-Quran from the Perspective of Speech Act Theory

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ABSTRACT

One of the most effective ways to attract an audience in order to influence him is through question. Many kinds of question. Questions in Arabic terms known as istifham are also found in the stories. This study will make an attempt in affirmation of how istifham, which is then simplified into the terms of questions, are clearly highlighted to enhance the connectivity of the components of the Quranic texts. Specifically how questions in the stories in Al-quran found and understood using contextual frameworks. The content analysis is employed through speech act theory. It is found that Istifham serves as question words, either to inquire about something of understanding, or not, the past and the future. Istifham are specifically used to ask about the place, time, circumstances, number, case dubious and uncertain. Sometimes question words come out of its original meaning to another meaning that can be seen through the sentence structure, so the function istifham here not as a question word again. Therefore, the sentence does not allow it to be interpreted as an interrogative sentence.

Keywords: Istifham, Stories, Al-quran, Speech Act.

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1.0 Introduction

The Qur'an was revealed in Arabic. The analysis of single Quranic passages in the light of the Quran's cultural context is an important key to improving our knowledge and comprehension of the Arabic text. However, taking the knowledge, the beliefs, and more generally the collective imagination of the Quran's contemporaries into account is crucial in understanding how the Quran was originally meant to be understood.

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The analysis of textual relations in the holy Quran, usually regarded as *Munasaba* or the organic unity, is an intersection between Tafsir and Linguistics. Considerable debates exist on whether the Quran possesses such an integrity or not in terms of linguistic analysis of the verses and suras. The lion's share of the muslim literature on this issue believe in the existence of unity within the holy scripture whose inimitability and authenticity is beyond dispute. However, there might be cases where the themes in consecutive verses are not related to the same idea unit. Nevertheless, they are unified in terms of conveying the Islamic preaching to the recipients. That is, spiritual unity can be traced in sequence of verses (Setyarahajoe, 2012).

The intersection between Tafsir and Linguistics in the Qur'an could not be separated. Indeed, many passages appear in dialogical forms, where the message can not be deduced merely from Linguistics. I mean by dialogical forms the various texts in prose and poetry that are based on the opposition of views. This broader perspective allows us to cover not only the Qur'anic but also the legal and theological debates. Such a scope enriches the study of the debates so far confined almost entirely to literary *munazarah*. Furthermore, it helps us to take a closer look at the Qur'anic studies in their literary and theological environments. By doing so, we are able to benefit from the study of other dialogical forms in Arabic literature (Cuypers, 2007). The Qur'an disposes of a rich argumentative vocabulary. With reference to this fact, Jane Dammen McAuliffe has already enhanced certain forensic activities related to the Qur'an such as "proving, explaining, making manifest, etc. Frequently the text asserts the persistent necessity of demonstrable proof and convincing argumentation" (McAuliffe, 1999).

Demonstrable proof and convincing argumentation which are clear in the verses sometimes become problems for people as they try to comprehend with limited means of translation. These may also be caused by some misconceptions to rhetoric. A considerable number of forms and misconceptions due to ignorance or lack of attention to aspects of rhetoric was in the verses. One important issue in rhetoric, metonymy is the lack of understanding of the causes that in some verses of the Quran, especially related to verbal arguments, errors and misunderstandings that arise. Shoaei and Lalehzari examine the dimensions and angles of metonymy in the Arab Word, especially the Quran, its role in resolving some difficulty and uncertainty that are relevant to this discussion, it is paid to it. (Shoaei & Lalehzari, 2016).

On the other study of aspects of rhetoric in Alquran is *istifham*. *Istifham* derived from the Arabic *istafhama*. The root is *fahima* which means you understand, know obviously. This root received additional *aleph, sin, and ta'* at the beginning of a word that one of its functions is to ask. Thus it means a demand of explanation (*thalabul fahmi*). The understanding of the term is as follows; Al Zarkasi in his book *Al-Burhan fi Ulumil Quran* explains that *istifham* is to seek understanding of something unknown. In *Al Mu'jam Al Mufashshal* mentioned that *istifham* is looking for an understanding of the nature, name, number and nature of a thing. In the book of Al Balaghatul Wadhihah *istifham* defined : seeking knowledge of everything that was previously unknown. *Istifham* with various meanings, has one central purpose is to look for an understanding of a case, as revealed author of the book *Al Itqan fi Ulumil Quran* (Chirzin, 1998).

Identifying a word (symbol) with a specific meaning is not usually a simple task. A word usually has no specific meaning unless it is used within a specific context. However, in lexical semantics, words are defined independent of their context. The purpose of lexicons and dictionaries is to identify all the meanings that a word can be defined by regardless of its context. However, it does not mean that a word cannot have multiple meanings even within that context, even when having a specific context. These concepts of understanding how to derive meaning from language and lexical semantics are extremely important when analyzing any texts, including the Qur'an (Santosa, 2016). These also happen to '*istifham*' in which the context takes important role to deduce the meaning. There are many aspects to consider in analysing verses of Alquran, spesifically also in this study in terms of questioning and question words.

The study of verses in Alquran containing 'istifham' from the perspective of speech act theory seems to be broad and important to do. Therefore, this study will make an attempt in affirmation of how *istifhams*, which is then simplified into the terms of questions, are clearly highlighted to enhance the connectivity of the components of the Quranic texts. Specifically how questions in the stories in Alquran found and understood using contextual frameworks.

2.0 Rhetorical question, textual and contextual analysis

Rhetorical question constitutes a rhetorical tactic of posing a question that expects no answer. It takes the form of a question or invokes the conditions of questioning, but serves some further figurative purpose (Kertzer, 1987). By their emphatic and persuasion-oriented nature, rhetorical questions aim both to influence the hearer/reader's emotions and beliefs and strengthen the speaker/author's presentation of a particular issue. In contrast with genuine questions that ask for information to update the knowledge base of the speaker, rhetorical questions represent a way of asking that aim to emphasize the content of the question, produce a particular rhetorical or stylistic effect, or produce both of these effects at the same time. With respect to the hearer, rhetorical questions are typically aimed at changing the hearer's beliefs and assumptions.

Contemporary debates on the meaning of the Quran are complex and often controversial. Many Muslims are searching for a balance between "traditional" ways of living and modern conditions. How Muslims approach this balance is often related to the way in which they interpret the Quran. In this respect, most Muslims can be loosely grouped into one of three main categories: Textualists, Semi-textualists or Contextualists. These categories give a useful insight into the general trends of today's quranic interpretation. The first of these groupings, the Textualists, argue for a "literal" reading of the Quran and believe that its message should remain "pure" and should not be subordinated to the demands of modern society. (1) Semi-textualists differ from Textualists in that they make some minor concessions to the conditions of modernity and are often associated with an apologetic discourse. (2) Contextualists, who form the main focus of this article, are those who believe that certain teachings of the Quran could be applied differently depending on the specific time and place (Saeed, 2008).

In terms of textualist, here is some traditional method of analysing the text including the text of holy Quran. The first, intentionality and acceptability: it means that a language configuration must be intended to be text and accepted as such in order to be utilized in communicative interaction.

Next, the notion of INTENTIONALITY is introduced to subsume the intentions of text producers. In the most immediate sense of the term, the producer INTENDS the language configuration under production to be a cohesive and coherent text. Some situations may place such limits on time and processing resources that this intention is not fully realized by the presentation. In a wider sense of the term, intentionality designates all the ways in which text producers utilize texts to pursue and fulfill their intentions (De Beaugrande, 1981).

Furthermore, informativity must be considered: Informativity, being the extent to which presented materials are new or unexpected, exerts important controls on the selection and arrangement of opinions in texts. The text producers can create a planned flow of expectations in order to uphold interest and fulfill an intention. So the controls exerted by informativity must be a vastly important factor in limiting and motivating the use of particular options in all sorts of contexts.

Situationality: The term SITUATIONALITY is a general designation for the factors which render a text relevant to a current or recoverable situation of occurrence. This is traceable in the knowledge of classical Arabic itself as Al -J a a h R das ih Ai li -q Jiz used some symbols that inspire the meaning of this principle in some of his works and write ups.

Intertextuality: It is to subsume the ways in which the production and reception of a given text depends upon the participants' knowledge of other texts. This knowledge can be applied by a process

describable in terms of MEDIATION (the extent to which one feeds one's current beliefs and goals into the model of the communicative situation. The greater the expanse of time and of processing activities between the use of the current text and the use of previously encountered texts, the greater the mediation. Extensive mediation is illustrated by the development and use of TEXT TYPES, being classes of texts expected to have certain traits for certain purposes. Mediation is much smaller when people quote from or refer to specific well-known texts, e.g. famous speeches or works of literature. Mediation is extremely slight in activities such as replying, refuting, reporting, summarizing, or evaluating other texts, as we find them especially in conversation.

3.0 Research methodology

The method used in the study is “content analysis”. Content Analysis means an analysis conducted systematically, impartially and numerically for the purpose of measuring the variables in a text (Wimmer et al. 2000: 135-136). Content analysis is a study method comprising a series of procedures carried out to derive conclusions from a text. The conclusions desired to be attained may either involve the message itself or the sender or addressees of the message. Content analysis may be used for many purposes (Weber 1990: 9).

Content analysis aims to get independent of special factors in understanding and interpreting a discourse. It introduces objective reading principles against the easily and automatically made interpretation, which depends on reader's knowledge, intuition, attitudes, values and reference environment. It ensures revealing the latent, implied content of the discourse rather than the content that is easily captured, exhibited and perceived at first sight (Bilgin 2006: 1).

Historically, the first technique in content analysis has been counting how frequently the message items appeared. In such analysis, countable units are taken and analysis indicators are expressed in frequency. Frequency analysis is, in its simplest form, to reveal the appearing frequency of units of items on numeric, percentage or ratio basis. This allows understanding density and significance of a particular item. At the end of frequency analysis, the items are ranked according to significance, and a classification based on frequency is made (Bilgin 2006: 18).

The type of analysis used in this study is thematic analysis. In parallel with this analysis, some of the exegesis methods focus on a specific subject and examine the verses word for word systematically (Namazi 2010: 49). Theme can be expressed as subject of a discussion or document. Here, it is first strived to understand the themes in the texts intended to be examined. While thematic analysis for a text cannot be restricted to formal patterns, it is possible in the scope of thematic analysis to examine whether any particular subject is contained in a text and to measure density of the existing theme. One of the things that can be done with thematic analysis is to classify words and word units. Standardized word units can be counted separately for each classification in each document (Leblebici et al. 2004: 34-39).

The analysis is conducted in term of questions found in the verses containing stories in holy Quran. After determining how many times the questions have been used, it was analyzed which terms have been used, how many times and in which sense they have been used in the text they were contained. In the results and interpretation section, for all conclusions derived as a result of the analysis, it will be shown. Pragmatic is used to analyse primarily on such issues as discourse functions and identification of questions, whether they behave like genuine questions in terms of answer, the settings in which rhetorical questions are used, and the linguistic indicators that signal the rhetoricity of a question.

4.0 Data analysis and discussion

In this reseearch analysis, questions means that the hearer is requested provide certain information to the speakers. There are differences between the questions, but not all of them important for

illocutionary taxonomies, it also includes a disclaimer exams and rhetorical questions . " Interrogative " also contains something that is not contained in the "questioning", in addition to "test " and " probing " they can not be used to report the contents of the question but only required to steer the topic .

The results of data analysis can be seen in the following table .

No	Types of question	Surah and ayat	Story	Total
1	Asking if?	Al Anbiya' (21) ayat 67	Ibrahim	10 verses
		Al A'raf (7) ayat 63	Nuh	
		Al A'raf (7) ayat 69	Hud	
		Hud (11) ayat 73	Ibrahim	
		Thāha (20) ayat 9	Musa	
		Al Hāqah (69) ayat 3	Kaum Tsamud	
		Al An'am (6) ayat 80	Ibrahim	
		Al Baqarah (2) ayat 133	Ya'kub	
		Al Kahfi (18) ayat 9	Cave dwellers	
		Al Baqarah (2) ayat 258	Ibrahim	
2	Would not?	Al Ankabut (29) ayat 19	Ibrahim	7 verses
		Al Anbiya' (21) ayat 67	Ibrahim	
		Hud (11) ayat 51	Hud	
		Al A'raf (7) ayat 22	Adam	
		Al Fīl (105) ayat 1	Muhammad	
		Nuh (71) ayat 15	Nuh	
		Al Ankabut (29) ayat 19	Ibrahim	
3	Asking why?	Nuh (71) ayat 13	Nuh	4 verses
		An Naml (27) ayat 54	Luth	
		Ash-Shaffat (37) ayat 124	Ilyas	
		Al Ahqaf (46) ayat 28	Hud	
4	may I?	Al Kahfi (18) ayat 66	Musa	1 verse
5	Who?	As shof (61) ayat 14	Isa	1 verse
6	Is there?	Al Qomar (54) ayat 22	Kaum Ad	2 verses
		Al Qomar (54) ayat 40	kaum Luth	
7	Which one?	Yusuf (12) ayat 39	Yusuf	1 verse
8	Have you?	Ash-Shaffat (37) ayat 125	Ilyas	1 verse
9	Would you?	Al Qashash (28) ayat 12	Musa	1 verse

In the table above it is shown that asked if ? found as many as 10 times with variations in Arabic. First, the word أفلا (Afala) is in combination of several words , أ (a) which means that if , ف meaning then , and لا which means it is not . Thus this sentence contains a purpose, occasionally if you do not think. Al Anbiya' in paragraph (21) of clause 67 is mentioned further on the speech of Abraham to the people, that they would be damned along with statues they worship besides Allah. Don't they understand the ugliness and perversity of their actions ? Once touted it has led the worshipers of the statue was indeed cornered.

Secondly , the question أأعجبتم (awa 'ajibtum) means are you surprised ? was found 2 times in verses 63 and 69 of Surah Al Araf. In verse 63 God explains the criticism of Noah to his people, that they should not be surprised or hesitant towards the arrival of warning from God brought by a man from among themselves. He warned about the torment will befall them if they remained in disbelief. With the warning, they will be able to maintain themselves from shirk and evil so that they obtain the grace of God.

Surat Al Araf paragraph 69 regarding the story of the prophet Hud when he invited his people back to worship God "there is no God but Allah", leading directly to those of them who disbelieved say to him:

Behold we see thee less sense, in fact we think you are lying, because you invited us to throw so many idols and worship only Allah Almighty. Thus the people of Aad disbelieved, thousands of years before the Prophet Muhammad. The disbelievers thousands of years ago were regardless hardly different ways of thinking and against the teachings of monotheism, so the prophet Hud answered: "O my people! I am no less sense, but actually I am an apostle (messenger) Allah God preserve, create, and ensures the universe. And I just convey the message of the mandate of the Lord, even I only gave sincere advice to you. Are you surprised because the Lord brought by a warning from you, to warn you. Remember when God made you a caliph (Earthlings) after the departure of the prophet Noah, even Lord has exalted the strength and shape of their body. Remember Allah's favor gifts that you survived, unhappy and tormented by his own deeds of charity that tries against God. "

Third, ﴿أَتَعْجَبُونَ﴾ (ata'jabīna) do you feel surprised? In surah Hud (11) verse 73 the angel said : " Do you wonder at Allah's decree? there is no difficulty for Allah Almighty when it is His will to confer children to anybody although it is by custom and habit is not likely to happen. "

Furthermore, in surah Taha (20) paragraph 9 there is a question, ﴿هَلْ أَتَاكَ﴾ (hal atāka) whether it has reached you? In this verse Allah began the story of Moses with the expression of the prophet Muhammad asked whether it has come to him the events and the story of Moses when preaching to his people. This way is to focus the attention, in this case the attention of the prophet Mohammed and his followers also to what will be delivered. Has become the custom of the Arabs, if a story or news to be delivered, it will be preceded by the expression form of a question to attract attention so that the listener follow the news or story enthusiastically.

Questions ﴿أَتَدْرِي﴾ (wamā) and does? Found in Al Hāqah (69) paragraph 3 which contains the question whether you know what the Day of Resurrection? Everything that is said in the Qur'an, *wa ma adroka* , the Prophet was told about it . And everything that is said in the Qur'an, *wa ma yudrika* , so he was not informed of affairs.

Questions ﴿أَتُحَدِّثُهُنَّ﴾ (atuḥājjūnni) if you want to deny? was found in Al -An'am (6) paragraph 80. This verse contains the story of the prophet Abraham that the invitation to the truth got tough challenge from his people. Ibrahim denied by his people when he delivered the religion of monotheism because Abraham expressed their fault idolatrous and idolize stars. Evidence Abraham was debilitating, even canceling their faith, because they are only based on the creed of imitation to their ancestors. That is why the Prophet Ibrahim asked them why they rejected the religion of monotheism, when Abraham was put forward arguments of religious truth of monotheism in accordance with the instructions of God and the faith of Abraham himself. Do not they know that an idol and the stars they worship it has shortcomings, while the Creator of the universe and its contents are most perfect.

Surah Al Baqarah (2) paragraph 133 there are questions ﴿مَّا تَعْبُدُونَ﴾ (mā ta'budūna) what you worship? This verse is directed to the Jews, when they asked the Messenger Muhammad s.a.w, "Don't you know that Jacob in the days of dying bequeath to his sons to embrace Judaism? Then this verse came to argue their speech. The verse is against the truth of the Jewish people who dare utter such a way. Were they present when Ya'kub benquethed, so Ya'kub held the religion of Jews or Christians? No, they do not attend, therefore not making it up, say something that does not exist, as saying Ibrahim held religion of Jews or Christians, and so forth. The will of Ya'kub to his son was that they worship Allah, God Almighty, so they embraced Islam, the religion professed by Abraham, Ismail, Isaac, Ya'qub, Isa, and all the prophets.

In the table above there are seven questions 'would not?' First, in Surah Al Ankabut (29) paragraph 19, there is a question ﴿يُرَوُّ أَوْلَم﴾ (Aalam yaraw) is a combination of several words أ means what, ر means and لم means no, يروا that is fi'il mudhori' that means to see or pay attention. Thus the meaning is why they do not pay attention? Here Allah confirms when the unbelievers still do not believe in God Almighty as what has been delivered by His Apostles, then they are invited to see and think about the

events themselves from the beginning to the end. God created man began the process of the mother's womb for six or nine months or more. After birth, man was given the ability, hearing, sight and minds. To ensure the life, God makes it easy sources of income in order to support the preservation of life. If fate has come. In Tafsir Thobari Ath-described "Do they not see how God began the creation, He created out of babies, then children, then teenagers, then adults or old.

Surat Al Anbiya' (21) paragraph 67 there is a question ﴿أَفَلَا﴾ *Afalā* are you not? It is associated with the verse which is previously disclosed regarding the pagan people who recognize that the statues were not able to listen, think and speak, then Ibrahim immediately responded by saying why they worship besides Allah something that can not give benefit at all, and not Similarly *madharat* can bring to them, even he can not speak and defend himself. In verse 67 it is mentioned continuation of Ibrahim greeting to them, that they would be damned along with statues they worship besides Allah. Do they not understand the ugliness and perversity of their actions?

The question ﴿لَا تَتَّبِعُوا الْاَيْدِي﴾ in a letter Hud (11) paragraph 51 regarding the prophet Hud in presenting propaganda to his people, he did not ask for wages and fees, so they can not accuse him of to look for advantage for himself. He just expect reward from God who has created the world and able to free himself from worshipping statues made by the people of Nuh. The sculptures they created to perpetuate the merits of their pious ancestors. Actually, they fell into the hole shirk it as manipulated by the cunning of Satan which was originally intended to honor and glorify, but eventually became a god .

Surah Al Araf (7) paragraph 22 on the question ﴿أَلَمْ أَنْهَكُم﴾ (*Alam anhakuma*) haven't I banned ? with regard to the story of Adam and his wife when Satan tempted both of them as if he is giving good advice. Satan persuaded by promising happiness to both. Satan show his sincerity, so that Adam did not see anything suspicious at all. What is proposed and advocate for the devil is a lie or deception alone, then both are affected by the demon impostor's persuasion, then they ate the fruit trees that are forbidden by God to approach him. Then both forgotten all about their position and prohibition of God to them.

Questions in the Al Fil (105) paragraph ﴿أَلَمْ تَرَ﴾ (*alam tara*) have you not noticed ? is the story of the birth of Prophet Muhammad. He was born in year of elephants. Events of elephant is very well known among the Arab nation . Summary of the story is, there are people willing to boast with his elephant troop strength to attack the majority of his servants, dominate and oppress them. Then Allah destroy them until broken mess, even before they feel confident with the strength, equipment, and the number of them. All their efforts did not succeed, and the business is not the slightest benefit.

While ﴿أَلَمْ تَرَ﴾ (*alam tarau*) have you not noticed ? in Surah Noah (71) paragraph 15 is Noah asks his people to pay attention to the sky which consists of seven levels. This verse uses natural *tarau* (have you not paying attention). This question has meaning ruled to pay attention. Noting here means using the mind. Therefore, the way that commanded attention is common ways to use.

Questions ﴿أَلَمْ تَرَ﴾ (*awa lam*) if they do not? in the Al Ankabut (29) paragraph 19 is a series of warnings the prophet Abraham to his people. In this verse Allah asserts when the unbelievers do not believe in Allah Almighty as what has been delivered His apostles, then they are invited to see and think about the events themselves from the very beginning until the end.

The question of why? found 4 paragraph. First, surah Noah (71) paragraph 13 ﴿مَالِكُمْ﴾ *mā lakum* why you ? Namely Noah asked who had advised his people the sense that they should recognize the power of God Almighty. They also should expect glorified by God with faith in Him. Unfortunately, they did not.

Second , ﴿أَتَأْتُونَ﴾ (*ata'tūna*) why are you doing ? in surah an-Naml (27) paragraph 54 describes the depravity of the people of Luth . Therefore, Luth warned them strongly, so they stop it.

The Luth perform homosexual acts, even though they know the act is prohibited. They do it in public, at various meetings, as if they encourage others to do so anyway. If they can not do that to someone act voluntarily, they insist. If there are guests to stop in their country, then they try to make the guests to follow their will.

Third, surah Ash-Saffat (37) paragraph 124 with ﴿لِمَ أَتَاكُمْ هَذَا وَتُؤْتُواهُ بِالْأَلْفِ بَعْدَ الْمِائَةِ﴾ (*alā tattaqūna*) why are you not cautious? Is the story of the prophet Elijah when reminded his people so devoted to God, which is carrying out all His commands and stay away from all His prohibitions. Prophet Elias is the son of Yasin bin Finhas bin "Ilyar son Aaron, brother of Moses the prophet. His prophetic period after Solomon. He was sent by God to the children of Israel when it was no longer his people to worship God, but idolatry. Kings they also support the pagan religions, and even build special places for the slaughter of animals sacrificed to idols.

Surat Al Ahqaf (46) Paragraph 28 also asked about why not? Namely ﴿فَالأُولَآئِكَ سَاءَ أَلْفَاؤُا﴾ (*falaula*) is that the peoples who have past, that God destroyed it was not helped by statues, idols and gods they worship to draw closer to Rabb. This is a proof of God for His prophet, Muhammad, on the Pagans / her people. He said to them, "If the gods you worship besides Allah give a benefit to you, or useful to you in the sight of Allah, as you might expect, that you only worship him to draw closer to Allah, worship of the followers before you are We destroyed, which they benefit, certainly can ward tortured or intercede for them at the side of their Rabb.

Questions may I? found in surat Al -Kahf (18) paragraph 66 ﴿هَلْ أَتَبِعَكَ﴾ (*Hal Attabi'uka*) Could I follow you? It is a sentence that states a question at the same time it is a demand. Because هل(thing) itself means "whether" to have the intent to ask. being said أَتَبِعَكَ (*Attabi'uka*) is *fi'il Mudhori'* meaning I followed. In verse 66, God declared intention of Prophet Musa came to meet Khidr, which is to learn something from him. In this verse Allah clearly illustrates the attitude of Moses as a prospective student to teacher candidates to request a form of questions.

Next, As shof (61) paragraph 14 ﴿مَنْ أَنشَأَ﴾ (*man anshori*) is a sentence that states a question at the same time as a demand. Because مَنْ (*man*) itself means "who" had the purpose to ask. As for the word أَنشَأَ (*anshori*) is *fi'il Mudhori'* which means to help me.

Be ye helpers (religion) of Allah as Ibn Maryam had said to his loyal followers: "Who will be the helpers (to establish the religion of) Allah? "Faithful followers who said: "We are the helpers religion of Allah," then a party of the Children of Israel believed and another class of infidels; So We gave strength to those who believed against their enemies, and they became the ones who win.

Questions in Al Qomar (54) of paragraph 22 and paragraph 40 ﴿فَاهَلْ﴾ (*Fahal*) are there? Namely, God says that the stories in the Qur'an is but a lesson, not a history which is read only. people are asked to pay attention to how the punishment of Allah against those who disbelieve in Him and denied the apostles. How did God provide aid to his apostles and punish their enemies with the punishment. Indeed, Allah has made it easier *lafaz* Koran and facilitate the means, and God filled with an assortment Koran lessons and advice.

Surah Yusuf (12) paragraph 39 ﴿أَتَدْعُونَ﴾ (*a-arbābun*) Which gods? This clause with regard to the story of Joseph who continued his message by calling on the two young men who became his friend in prison; "O the prison population, which is better, assortment of gods or God the Almighty? "This is a sincere call from a friend who is faithful and honest to her friends. The question in this appeal is an affirmation that stop worshiping gods are manifold and worship God Almighty.

Next question in Ash - Saffat (37) paragraph 125 ﴿أَتَدْعُونَ﴾ (*atad'ūna*) why have you worshiped? with regard to the story of the prophet Elijah when he asked his people to abandon the worship of the statue named Ba'l. According to some scholars Ba'l are the names of those statues in the era BC the Phoenicians. There are also saying that Ba'l is the name that is a statue worshiped by

Ba'labak city dwellers in western Damascus. Prophet Elias denounced them, why they worship the statue, because it does not create the statue. It can not even do anything.

Lastly, the letter Al-Qasas (28) paragraph 12 about to ask Will? (hal adullukum) would you like me to show you? with regard to the story of Moses. Moses' mother told her older sister (brother of Moses) searching for news of Moses. Then the sister of Moses followed the coffin containing Moses.

Eventually he saw from a distance the chest had entered the area of the Pharaoh and rescued his family, was brought to the palace. In the palace busy people looking for who is suitable nursed the child, because he refused any woman who wanted to breastfeed. After the sister of Moses knew it, he ventured forth and said he knew a woman who is healthy and plenty of milk. Moses might want breastfed by the woman. The woman was from a good family and she'll be guarded with care and full of compassion. Sister Musa said it was because they expect the pleasure of the king Pharaoh and expect many gifts of the king. With these words they were not suspicious and allow Moses was taken to his mother's house.

5.0 Conclusion

Istifham serves as question words, either to inquire about something of understanding, or not, the past and the future. *Istifham* are specifically used to ask about the place, time, circumstances, number, case dubious and uncertain. Sometimes question words come out of its original meaning to another meaning that can be seen through the sentence structure, so the function *istifham* here not as a question word again. Therefore, the sentence does not allow it to be interpreted as an interrogative sentence. Among the shows the meaning *النفي / annafyu / "Negate"*, *الإنكار / al inkāru / "apostates"*, *التقرير / at- taqrīru / "Affirmation"*, *التوبيخ / at- taubīkhu / "reproach"*, *التعظيم / at- tāzīmu / "Glorifies / exaggerate"*, *التحقير / at- taḥqīru / "humiliating"*.

In fact, the study of Alquran in the perspective of speech act theory still has a long way to go. Alquran needs to be read and translated, but this by itself will not be enough. The translation also needs to be placed within a wider framework, whether in the framework of history, the cultural context and that of current linguistic theories. It is a question of perspective, also in this limited topic on *istifham*. So two basic implications to be found here are, firstly, that it is possible to view the mode of translation of Alquran which is developing, and, secondly, that it is useful to see this process against the background of the culture of which, after all, Alquran is full with never ending area of studies.

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