Kalam Insha Talabi in Surah Yusuf

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ARTICLE INFO	ABSTRACT
Keywords: *Balaghah;* *Istifham;* *Kalam Insha;* *Surah Yusuf.* *Article history:* Received 2024-12-20 Revised 2024-12-23 Accepted 2024-12-28	The purpose of this research is to do a description-analysis of the elements of the word *insha talabi* in Surah Yusuf. This research uses qualitative methods through library research. This research was conducted by examining the distribution of selected verses in Surah Yusuf, which had not been studied before. In addition, it explores how the dynamics of interpretation in these selected verses and their relation to the content of the elements of the word *insha talabi*. The results and discussion of this study found that there are 28 verses about amr, 5 verses about nahi, 12 about *istifham*, 2 verses about *tamanni*, and 18 verses about nida. The study of these verses, among other things, is expected to reach the esoteric elements in each verse wisely and in accordance with objective scientific provisions so that the beauty of the style of Al-Qur'an as a whole in Surah Yusuf which is one of the best stories in the Al-Quran can be understood properly. Therefore, it is important to conduct this study and continue to explore its interpretation so that the compassion and wisdom of Yusuf's story can become a strong value in this life in various aspects.

1. INTRODUCTION

The science of Balaghah is the science that applies meaning to words according to their destination to arrive at ease of communication between *mutakallim* and *mukhattab* (Qalasyi, 1995, p. 5). Balaghah science has three objects of study namely *ma'ani*, *bayan* and *badi'* sciences. In the discussion of *ma'ani* science, there is one interesting discussion, namely kalam insha *talabi*. Kalam insha talabi is a kalam that wants a claim. Kalam like this can be amr (order), nahi (prohibition), *istifham* (question word), *tamanni* (hope) and *nida* (call word) (Najiah, 2019, p. 511). In the discussion of each type of kalam insha *talabi* above, there are certain meanings besides the true meaning or meaning. This is also continuous with the selection of Surah Yusuf as a material object. Because Surah Yusuf is included in Ahsanul Qashashi or, at best, the story which contains the journey of the Prophet Yusuf's life, which contains many lessons so that it can lead the reader towards a strong heart belief in Allah (Khairu, 2015, p. 155).

This type of research focuses on data and information with various kinds of literature assistance contained in the library, such as books, books, documents and so on (Kartini, 1996). Siti Najiah and Penny R Espati Yurisa have previously conducted similar studies. However, it only reaches the classification of Kalam Insha Talabi in Surah Yusuf. So it is different from this writing which reaches the stage of esoteric elements (Bazith, 2021).

2. RESULTS AND DISCUSSION

Kalam insha comes from the word ansha'a which means to compose, start or build. In terms, it is مالا يحتمل الصدق والكذب (something that cannot be judged as right or wrong). Kalam insha is divided into 2 namely talabi and ghairu talabi. Insha talabi's words are ما يَستدعِي مطلوبًا غيرَ حاصلٍ وقتَ الطلبِ لامتناع تحصيلِ الحاصلِ (وهو المقصودُ بالنظر هاهنا Kalam who wants demands that have not materialized when the Kalam is spoken). While the insha ghairu talabi kalam is the opposite. There are 5 types of Kalam, insha talabi, namely amr (command), nahyi (prohibition), istifham (question word), tamanni (hope) and nida (call word) (Nasif & Dkk, 2004, p. 41).

In Yusuf's letter, some verses contain the word insha talabi. Among them are the words Amr/command in 28 verses, nahi/prohibition in 5 verses, istifham/questions in 12 verses, tamanni (hope) in 2 verses and nida/calls in 18 verses. However, for the efficiency of verse analysis, this research will be focused on representatives of each type of kalam, insha talabi, which are in Surah Yusuf (Ibnu Katsir, 2007).

- Amr (Command)

Among the verses in Surah Yusuf that contain amr, several are selected verse alone as a simplistic form in its decomposition. In language, al-amr means ordered. Equivalent meaning with the addition of text construction (ziyadah al-bina') and change shigat asla (tatawwur al-wazn) creates other meanings such as deliberation, agree, affair, sign, request, heart, and congress (Widodo, 2007). The form of amarin can be the original form is added with an additional alif letter before the original word (wazn, fi'il madhi), i'rab jazm, in the form of inflection, such as اقرأ ,قم ,انصر . Besides that there is also in the form fi'il mudhari which begins with lam amr and generally begins with the letters fa' or wawu, such as فليكتب .فلينظر ,فليدع ,

Amr means instructions or orders from higher to lower. However, some experts say that there is no going from superiors to subordinates, including terms in the context of amr. Amr contains a demand that must be done and sometimes uses words that mean majaz (connotative) (M. F. Mubarok & Barkia, 2021). Jumhur scholars said that amr and its relation to the establishment of law in the text of the text imply obligation. Hence the rule emerges:

$$\text{الاصل فى الامر للوجوب}$$

"the origin (existence of) the command is (indicates) the obligation (to do it)"

However, the meaning of amr in the text does not always mean obligatory. It is necessary to appropriate indicators of a term (al-lafzh) in the text so that it is understood must (Zulaiha, 2017). This is in accordance with the rule that then appears:

$$\text{الاصل فى الامر للوجوب ولا تدل على غيره الا بقرينة}$$

The origin (existence of) orders is (indicates) the obligation (to do), and not shows other" contexts unless there is a certain indicator" . Here will be two verses in Yusup's letter are presented as samples, which contain elements of the word insha talabiy i.e. amar

.....وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ٣١

In this verse, there is amr اخرج which has the infinitive form خروجا. Al-Iji commented on the verse that when God's grace to Joseph with his good looks, made the situation after Yusuf came out through the crowd of para, the woman who was cutting the fruits was shocked instantly. This happened after Joseph followed the order to leave given to him. Indeed the conditions in amr "isti'la" raises differences of opinion among scholars. The majority of followers of Imam al-Maturidi, ar-Razi, al-Amidi from Asy'ariyah, and Abul Hasan from Mu'tazilah have required it. However, on the other hand, Imam Ash'ari himself, as well as Shafi'iyyah scholars, do not require "isti'la" on amr.

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّيٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ٤٦

In this verse, there is amr, namely the word افتنا, which is translated as "deliver to we". In the context of amr, it actually relates to the dynamics of interpretation above the whole verse. Amr can have an essential meaning,

namely an order, or its form connotation in the form of "imtihan" or testing. The people at that time asked Yusuf about the implied dream because it really wanted to test their wisdom and fame Yusuf's understanding of the science of dream interpretation (Mukti, 2019).

- Nahyi (Prohibition)

Linguistically it means the contradiction of amr (command). In another way, yes also means the end (petal) on the camel's nose, the end of the meeting tributary, or also means the process of conveying something and plugging it in (Ummi Kalsum Hasibuan et al., 2020). The nature of nahyi is a request for order to leave a job (and the like) by saying a word to someone who (his position) is below him (A. Z. Mubarok, 2005). The context of the nahy is yang General means prohibiting something from being done, creating meaning vary when integrated into other substances. In that case nahy can mean tanziyyah (consolation), threats, and prayers. As the word Allah in Qs. Ali Imran verse 8.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ ٨

Besides that, it also means al-irsyad (shows) as the word of Allah in Qs. Al-Maidah verse 101

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُواْ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا وَٱللَّهُ غَفُورٌ حَلِيمٌ ١٠١

Or nahy in the context of describing an outcome that will occur over the consequences in a law of causality, as stated in His word Qs. Ali Imran 169

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ١٦٩

nahy also has the context of tahqir (humiliating) and taqlil (reducing/dwarming) as a determination of despair. It can be seen as an example in Qs. At-Tahrim verse 7

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعْتَذِرُواْ ٱلْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ٧

The following is a sample of the verses in Yusuf's letter that contain nahy.

قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْدًا إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ٥

The sentence لا تقصص contains the context of 'ala al-'aqibah which explains the consequences of a causal situation that exists at a given moment. The verse describes the subject how Yusuf and his father Ya'kub responded and dictated Yusuf's dream (Ali, 2007). Yusuf believes that his dream is a good sign. Another from him, Jacob believes that this dream is a bad omen. The father remembers when

Creature wants to prostrate to another creature (regardless of the context of the prostration) then it will have bad consequences like the expulsion of Adam & Hawa from heaven after there the command of prostration from Allah to Satan to prostrate to Adam

سجود المخلوق للمخلوق اشارة البلاء

فَإِن لَّمْ تَأْتُونِي بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ٦٠

وَقَالَ يَٰبَنِيَّ لَا تَدْخُلُواْ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُواْ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ....

This is an example or sampling regarding the elements of amr and nahy in Yusuf's letter ('Ajibah., 2002, p. 573).

- Istifham (Question Mark)

طلب العلم بشىئ

Question knowledge about something.

The following is an example of applying internal istifham QS. Yusuf : 71

قَالُواْ وَأَقْبَلُواْ عَلَيْهِم مَّاذَا تَفْقِدُونَ

"They cried, coming toward them: What is it ye have lost?"

This verse is a genuine istifham because when Yusuf put his valuables into his brother's storage, then someone said what did you steal? Then Joseph's brothers said مَاذَا تَفْقِدُونَ or what items did you lose?

Then after the verse comes idhofi or questions that come out of the original meaning of QS Yusuf: 89 (Hasyimi, 1960).

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جُهِلُونَ

"He said: Know ye what ye did unto Joseph and his brother in your ignorance?".

The verse contains the function of istifham li taqrir (affirmation). This verse contains the affirmation of the speaker namely Yusuf (Hafid, 2015). After seeing the hard work of his brothers, Yusuf also rebuked them: do you remember what you have done to Yusuf in the form of beatings, traded, humiliating and so on and what you did to his siblings by humiliating and harassing him you also separated him by his brother, when you do not know how bad the result of that actions (Jaes & Abdul Rahim, 2016).

Then istighfar also contains the function lil inkar (rebuttal or denial). For example QS. Yusuf: 107

أَفَأَمِنُوا أَن تَأْتِيَهُمْ غُشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

"Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?"

This verse contains a sentence asking the polytheists who feel safe from the coming of Al Ghasiyah, namely one of the punishments that will drown them or the sudden doomsday when they do not feel when it is coming.

- Tamanni (Hope)

طلب الإقبال بحرف نائب مناب، انادي ادعوا المنقول من الخبر الى الانسان

Mutakallim demands for someone to face him. Nida uses lafazh which replaces unadi and nad'u. So that the composition was moved from kalam kabari to kalam insha'i (Hasyimi, 1960).

Tamanni or hope contained in Yusuf's letter is only an ideological meaning or something that comes out of its original meaning. For example QS. Yusuf: 24

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَن رَّءَا بُرْهَٰنَ رَبِّهِ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ

"She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves."

The content in this verse is not only tamanni but also has the meaning of ta'jiz or weakens. The speaker in this verse is Allah SWT, and the speaker is the Prophet Muhammad (Zulaiha et al., 2023). But the Prophet Yusuf saw more of the sign of the majesty of his Lord which turned away the evil and abomination of the Prophet Yusuf (Mukti, 2019). This can be done because the Prophet Yusuf was the chosen servant.

- Nida (Call Word)

طلب الشئ المحبوب الذي لا يرى ولا يتوقع حصوله

Demanding something you like that will not be possible. The word manifests and this can be caused by the impossibility of something expected or the lack of effort in achieving something (Hasyimi, 1960).

The following is an example of applying nida :

Nida, which means Takhsis (special). An example is QS. Yusuf:4

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ

"When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me."

The content of this verse mentions the speaker, namely the Prophet Joseph to his father or the Prophet Jacob. The diction لِأَبِيهِ shows the specialization of loved ones.

Nida which means Nudbah (wailing). The example is QS Yusuf: 11

$$قَالُوا يَٰأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَٰصِحُونَ$$

"They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?"

The speakers in this verse are the brothers of the Prophet Joseph, who questioned his father's distrust of them. Even though they wanted good for Prophet Joseph, this point was made after they had an evil plan against Prophet Joseph.

Nida which means amazed (glorify). The example is QS. Yusuf. 2 43

$$وَقَالَ ٱلْمَلِكُ إِنِّيَ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ ۖ$$
$$يَٰأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ$$

"And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams (Muhammad & Suardi, 2018)."

The content in this verse is in the words of King يَٰأَيُّهَا ٱلْمَلَأُ which means prominent people from his people. This shows the meaning that the King glorifies or respects these people.

3.   CONCLUSIONS

Yusuf's letter contains elements of balaghah from kalam insha balaghi which cover almost the entirety. Starting from Amar, Nahy, Istifham, Nida, and Tamanni. The elements of the insha kalam add to the description and *isti'bar* (taking ibrah) of the story of Yusuf which is contained in it, which is more beautiful and systematic. This has an impact on the implementation of life values that is more focused and touches every aspect. With this research, it is certainly hoped that it will continue regarding research on how the insha kalam in Yusuf's letter has significance for the interpretation of the letter called *fih ahsan al-qasas*.

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