



## Analysis of Illocutionary Acts and Interrogative Meaning in the Hadith of Arba'in Nawawi: A Balaghah Study

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### Abstract

This research examines illocutionary speech acts and interrogative meaning in the Hadith of Arba'in in Nawawi from the perspective of balaghah science. The aim is to understand the message of the Prophet Muhammad SAW through interrogative sentences (istifham) in the hadith. This research uses a qualitative descriptive approach by analyzing six hadiths from 42 hadiths contained in the Hadith book Arba'in Nawawi. The results of the research show that there are ten istifham sentences in six hadiths which contain istifham sentences which have the following meanings: tasywiq (Encouragement), istib'ad (improbability), amr (command), inkar (denial), taqrir (affirmation), ta'ajjub (Astonishment), and nafi (negation). The illocutionary speech acts found include assertive (declaring, claiming, confirming), directive (arousing curiosity, directing, ordering, warning, asking for attention), and expressive (expressing disbelief and admiration). This research contributes to understanding the hadith of the Prophet Muhammad SAW through the approach to the meaning of istifham and illocutionary speech acts and admiring the rhetoric and choice of words used by the Prophet Muhammad SAW in conveying the guidance of the Islamic religion.

**Keywords:** Illocutionary Act, Interrogative Meaning, Arba'in Nawawi, Balaghah.

### مستخلص البحث

تبحث هذه الدراسة في أفعال الكلام الإنجازية ومعاني الاستفهام في حديث الأربعين النووية من منظور علم البلاغة. والهدف منها هو فهم معنى ورسالة النبي محمد صلى الله عليه وسلم من خلال الجمل الاستفهامية في الحديث النبوي. تستخدم هذه الدراسة منهجًا وصفيًا نوعيًا، من خلال تحليل ستة أحاديث من 42 حديثًا من كتاب حديث الأربعين النووية. وتظهر نتائج البحث أن هناك عشر جمل استفهامية في 6 الأحاديث التي تحتوي على جمل استفهامية ولها المعاني التالية: التشويق، الاستبعاد، الأمر، الإنكار، التقرير، التعجب، والنفي. وتشمل أفعال الكلام الإنجازية التي تم العثور عليها التأكيدية (الإعلان والادعاء والتأكيد)، والتوجيهية (إثارة الفضول والتوجيه والأمر والتحذير وطلب الانتباه)، والتعبيرية (التعبير عن عدم التصديق والإعجاب). تساهم هذه الدراسة في فهم الأحاديث النبوية من خلال بحث عن معاني الاستفهام وأفعال الكلام الإنجازية، وإعجابها بالبلاغة واختيار الكلمات التي استخدمها النبي محمد صلى الله عليه وسلم في طريقة تعليم الإسلام.

الكلمات المفتاحية: أفعال الكلام الإنجازية، معاني الاستفهام، حديث الأربعين النووية، البلاغة.

## Introduction

Humans are creatures who constantly communicate, both verbally and in writing (Sesanti et al., 2021). In everyday life, communication is an inseparable part of human activities (Anugrah Sari et al., 2022). Through communication, humans can interact, exchange information, convey ideas and thoughts, and build relationships with other human beings. In communication, language plays a crucial role in conveying each individual's intentions and purposes (Németh, 2020; Pande & Artana, 2020). Language is a structured symbolic system with specific rules, both verbally and in writing. Through language, humans can express their thoughts, feelings, and desires to others (Suryawin et al., 2022).

The study of the use of language in communication is known as speech acts (Haryanti, 2019). Humans use speech to express what they want to convey to the person they are talking to (Syukur et al., 2020). Speech acts are a branch of pragmatics that analyzes how language is used in specific contexts to achieve certain communication goals (Al Jufri & Wargadinata, 2022). The study of pragmatics is not only limited to what is said through words but also includes how a person conveys the speech, facial expressions, body movements, and whether the meaning conveyed is appropriate to the situation or conditions (Alfge & Mohammadzadeh, 2021).

John Langshaw Austin, a language philosopher from England, was the first to introduce the concept of speech acts. Austin's concept of speech acts is contained in the book "*How to Do Things with Words*" which discusses speech acts and how words can be used to carry out actions in everyday life (Putradi & Supriyana, 2024). According to Austin (1962), in speech act theory, three main aspects are interrelated: locutionary, illocutionary, and perlocutionary acts. In short, locutionary is a speech act with a general or literal meaning, illocutionary is a speech act containing the speaker's intention or purpose, and perlocutionary is a speech act that causes the speech partner to carry out a certain action (Astri, 2020).

In the study of speech acts, an intriguing aspect to explore is illocutionary acts. Illocutionary acts refer to the speaker's intention or purpose behind their speech (Rahayu & Eripuddin, 2023). Illocutionary acts are the most important aspects of speech because they relate to the main purpose of an utterance. In illocutionary acts,

the context and situation of communication are crucial to understanding the meaning the speaker intends to convey (Nafiisa Muflihani et al., 2023). One focus of studying illocutionary speech acts is speech involving interrogative sentences. Although interrogative sentences are used to ask for information, in specific contexts and situations, they can have different meanings from their literal ones.

In Arabic, interrogative sentences are called *istifham*. *Istifham* is an essential aspect of studying *balaghah* (Arabic rhetoric). *Balaghah* is the science that examines language styles and how to express meaning effectively and beautifully (Jidan, 2022). In *balaghah*, *istifham* is not just seen as a sentence asking for information but also has various rhetorical functions, such as requesting attention, focusing, or expressing amazement. The study of *balaghah* includes aspects such as language style, implied meaning, and effective delivery methods to achieve the desired communication goals. One source of study in *balaghah* is the hadiths of the Prophet Muhammad SAW (Abdullah, 2017).

Hadith is the second source of Islamic teachings after the Quran (Hakak et al., 2022). Hadiths contain the words, actions, and approvals of the Prophet Muhammad SAW, which guide Muslims in their daily lives. The hadiths of the Prophet feature various language styles, as Allah granted the Prophet Muhammad SAW the ability to express concise words that convey wisdom and profound messages. As narrated in Sahih Bukhari and Muslim from Abu Hurairah, the Messenger of Allah said: "I was sent with concise expressions." This means that the Messenger of Allah was blessed with impressive language skills, allowing him to express concise words rich in knowledge and messages (Suryani, 2019). Undoubtedly, the hadiths of the Prophet contain diverse rhetorical language styles, as his words are succinct yet carry extensive meanings. Therefore, studying the language style and rhetoric within the Prophet's hadiths becomes highly intriguing and essential for comprehending the conveyed meanings and messages.

One of the most renowned and extensively studied compilations of hadith is the *Arba'in Nawawi Hadith*. The *Arba'in Nawawi Hadith*, or in full "*Al-Arba'in Al-Nawawiyah*," comprises a collection of 42 carefully selected hadiths compiled by Imam

Nawawi, a prominent scholar from the 13th century. These hadiths encompass diverse Islamic teachings, including creed, worship, morals, and muamalah (Nawawi, 2010).

The connection between illocutionary speech acts and interrogative meaning in *balaghah* lies in the rhetorical functions embedded in interrogative sentences. Interrogative sentences serve not only to seek information but also to convey other intentions, such as commanding, asserting, expressing emotions, or sparking curiosity. Analyzing the interrogative meaning in the Arba'in Nawawi hadiths from a *balaghah* perspective enables us to discern the illocutionary speech acts that the Prophet Muhammad SAW intended to convey through his questions.

Research on pragmatic analysis or speech acts in Arabic texts or manuscripts has been extensively conducted in recent years. For example, Husnul Khatimah (2023) conducted a study on illocutionary and perlocutionary speech acts in Arabic cartoons entitled "*Fatātun Kasūlah Wa Fatātun Mujiddah*" on the Arabian YouTube Channel Fairy Tales. This research primarily analyzes illocutionary and perlocutionary speech acts in a film. The findings of this study revealed five criteria for illocutionary speech acts in cartoon films, with sentence types including declarative, interrogative, and imperative.

Another notable research study focusing on speech acts was conducted by Nurwendah (2019). His study analyzes the form and function of Arabic directive speech acts in the film *Ashabul Kahfi*. The research reveals the presence of directive speech acts in the film, encompassing both direct and indirect forms.

Other research conducted by Susiani (2023) focuses on the speech structures contained in Surah Al-Ahqaf. This study aims to uncover the pragmatic implications inherent in the declarative, interrogative, and imperative discourse within Surah Al-Ahqaf. The findings of this research yield pragmatic interpretations regarding commands, determinations, and refusals in declarative speech. On the other hand, interrogative speech generates meanings related to resistance and determination, while imperative speech encompasses meanings such as inclusion, supplication, and drawing lessons, among others.

Previous research has focused on discussing a pragmatic analysis of speech acts and shares similarities in the object of study with this research, which is the pragmatic

analysis of speech acts. However, no previous study has explored the relationship between illocutionary acts and interrogative sentences within the context of *balaghah* science. This research will specifically analyze illocutionary speech acts, considering their rhetorical functions, along with an analysis of interrogative sentences (*istifham*) and their underlying meanings, using Hadith Arba'in Nawawi as the primary source of study. By doing so, we aim to gain a more comprehensive understanding of the intentions and messages that Prophet Muhammad SAW intended to convey through his interrogative speeches.

This research aims to analyze illocutionary speech acts and the meanings of interrogative sentences (*istifham*) in the Arba'in Nawawi Hadith. The goal is to deepen our understanding of the meanings and messages within the Arba'in Nawawi Hadith, while also appreciating the eloquence of language and rhetoric employed by Prophet Muhammad SAW in imparting his teachings.

## **Methods**

The research methodology employed in this study is descriptive qualitative, focusing on John R. Searle's theory of illocutionary speech acts and the analysis of interrogative sentence meanings in *balaghah* science. This study will examine the meanings encapsulated within interrogative sentences in the Arba'in Nawawi Hadith and assess the function of illocutionary speech acts within these sentences.

The data used in this research are six hadiths from 42 hadiths contained in the Hadith book Arba'in Nawawi. Data collection involves identifying hadiths containing interrogative sentences, recording and translating them into English, and seeking explanations of the hadiths from Arba'in Nawawi Hadith books.

Subsequently, the collected data will undergo descriptive analysis. The systematic process for analysis is as follows:

1. Gathering interrogative sentences from the Arba'in Nawawi Hadith.
2. Categorizing the meanings found in interrogative sentences.
3. Presenting the collected data.
4. Offering detailed and comprehensive descriptions of the results.

5. Concluding the findings with an analysis of the meanings of interrogatives and illocutionary acts in the Arba'in Nawawi Hadith.

## **Result and Discussion**

In the study of speech acts, one interesting aspect to examine is illocutionary acts. Illocutionary acts refer to the intent or purpose that the speaker aims to achieve through their utterance (Rahayu & Eripuddin, 2023). The study of illocutionary acts is crucial in understanding the pragmatic meaning of an utterance, beyond its semantic meaning. This helps us understand communication more deeply and avoid misunderstandings in interactions. According to John Searle (1979), illocutionary acts can be classified into five main types, which are:

1. **Assertives:** This illocutionary act is related to conveying information or the truth of a proposition. It includes functions such as stating, informing, guessing or estimating, complaining, questioning, demanding, and boasting (Urbaningrum et al., 2022).
2. **Directives:** This illocutionary act aims to get the speech partner to do something. It contains functions such as ordering, prohibiting, expecting, suggesting, encouraging, requesting, reprimanding and permitting. (Ardianto, 2013).
3. **Commissives:** This illocutionary act binds the speaker to perform an action in the future. Examples include promising, threatening, and offering (Melani & Yudi Utomo, 2022).
4. **Expressives:** This illocutionary act expresses the speaker's attitude and feelings towards a situation. Examples include expressing gratitude, apologizing, criticizing, praising, and welcoming (Rachmawati, 2019).
5. **Declarations:** This illocutionary act expresses the speaker's attitude and feelings towards a situation. Examples include thanking, apologizing, criticizing, praising, and welcoming (Melani & Yudi Utomo, 2022).

Searle emphasizes that illocutionary acts not only depend on the literal meaning of the words spoken, but also on the context and intent of the speaker. Additionally, this classification is not rigid as an utterance can contain several types of illocutionary acts simultaneously.

Then, in the study of *Balaghah* (Arabic rhetoric), the style of *istifham* (interrogation or questioning) can carry several pragmatic meanings besides its literal meaning of requesting information. *Istifham* is divided into two forms: *istifham haqiqi* and *istifham majazi*. An *istifham haqiqi* sentence is a genuine question posed by someone who seeks information they do not know. On the other hand, an *istifham majazi* sentence is a question about something that is already known by the speaker. Therefore, the *istifham majazi* sentence does not function as a query seeking an answer but instead serves other purposes such as giving commands, prohibitions, denials, expressions of hope, and other intentions (Ashri, 2023).

In the book “*al-kafi fi al-balaghah*” by Abdul Ghani (2011) there is an explanation of the figurative meanings of *istifham*. Here are several classifications of the figurative meanings of *istifham*:

1. Command (*Amr*), to give instructions or direct someone to perform an action.
2. Negation (*Nafy*), to state that something did not happen or is not true.
3. Denial (*Inkar*), to deny something that contradicts reason.
4. Encouragement (*Tasywiq*), to direct the interlocutor to an important matter and to make a statement more interesting or appealing to them.
5. Confirmation (*Taqrir*), to seek acknowledgment of something already known.
6. Improbability (*Istib'ad*), to show doubt or rejection of the possibility of an event or situation.
7. Astonishment (*Ta'ajub*), to express amazement and wonder..

The rhetorical device of *istifham* can also convey other pragmatic meanings like prohibition (*nahy*), equalization (*musawah*), glorification (*ta'dhim*), belittling (*tahqir*), and threatening (*Tahdid*).

Out of the 42 Arba'in Nawawi hadiths, six contain *istifham* sentences, specifically the 2nd, 10th, 12th, 15th, 25th, 27th, and 29th hadiths. Additionally, 10 *istifham majazi* sentences have diverse meanings. Below are the *istifham majazi* sentences and their respective meanings:

**Table 1. Interrogative sentences (*istifham*) in the Arba'in Nawawi Hadith**

No	Hadith Number	Interrogative Sentence ( <i>istifham</i> )	Meaning of <i>Istifham</i>
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1	Hadith 2	يا عمر أتدري من السائل؟	Encouragement ( <i>Tasywiiq</i> )
2	Hadith 10	فأنى يستجاب لذلك؟	Improbability ( <i>Istib'ad</i> )
3	Hadith 22	أرأيت إذا صليت المكتوبات وصمت رمضان؟	Command ( <i>Amr</i> )
4	Hadith 25	أوليس قد جعل الله لكم ما تصدقون به؟	Denial ( <i>Inkar</i> )
5	Hadith 25	يا رسول الله أيأتي أحدنا شهوته ويكون له فيها أجر	Improbability ( <i>Istib'ad</i> )
6	Hadith 25	قال أرأيتم لو وضعها في الحرام أكان عليه وزر؟	Confirmation ( <i>Taqrir</i> )
7	Hadith 27	جئت تسأل عن البرّ والإثم؟	Confirmation ( <i>Taqrir</i> )
8	Hadith 29	أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكُ كُتُبِهِ؟	Encouragement ( <i>Tasywiiq</i> )
9	Hadith 29	وإنا لمؤاخذون بما نتكلم به؟	Astonishment ( <i>Ta'ajub</i> )
10	Hadith 29	وهل يكب الناس في النار على وجوههم؟	Negation ( <i>Nafy</i> )

In Table 1, there are interrogative sentences (*istifham*) from the Hadith Arba'in Nawawi along with the meanings contained within them. The following is the result of the analysis of illocutionary acts and the meaning of interrogative sentences in the Hadith Arba'in Nawawi:

#### Data 1

قول النبي ﷺ: (..... يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ؟) قلتُ: اللهُ وَرَسُولُهُ أَعْلَمُ قَالَ: (فَإِنَّهُ جِبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ)

The Prophet ﷺ said to Umar: "O Umar, **do you know who the questioner was?**"

Umar replied: "Allah and His Prophet know best." The Prophet ﷺ then said:

"Indeed, it was Jibreel (Gabriel), who came to you to teach you your religion."

In Data 1, an *istifham majazi* sentence serves to arouse attention (*tasywiiq*) because the Prophet SAW did not ask Umar to seek information about the questioner but rather to draw his attention to who the questioner was. The questioner appeared like a resident (not a traveler) familiar with religious matters, yet his questions resembled those of a Bedouin who lacked religious knowledge. This appearance caused the companions to wonder about the questioner's true identity (Sulaimān, 1998).



The language style used by the Prophet Muhammad SAW in a particular situation, such as asking Umar, was not to seek knowledge but to draw Umar's and the companions' attention to the true identity of the questioner, because the appearance of the questioner contradicted the type of question being asked, sparking curiosity among the companions. After asking Umar and Umar to respond that only Allah and the Prophet knew best, the Prophet revealed that the questioner was the Angel Jibreel, who had come in human form to teach them the fundamentals of the Islamic faith. In this hadith, the essence of the pillars of faith and Islam is explained through the questions posed by Gabriel and the answers given by Prophet Muhammad SAW.

The illocutionary act found in the interrogative sentence is a directive illocutionary act. When the Prophet Muhammad asked, "O Umar, do you know who asked that question?" he aimed to pique Umar and his companions' curiosity about revealing the questioner's identity. One of the functions of an illocutionary act is to provoke curiosity (Ardianto, 2013). However, these questions are not intended to gather information but to capture their attention and prepare them to receive the teachings of the Angel Gabriel. Therefore, this question can be classified as a directive from an illocutionary perspective.

The utilization of *istifham*, which serves to arouse attention (*tasywiiq*) and functions as a directive to spark curiosity, leaves a profound impact by creating a mysterious and significant atmosphere, igniting enthusiasm, and actively engaging companions to convey crucial messages about the Angel Gabriel effectively, because the message intended by Prophet Muhammad holds important content, namely about faith and Islam, constituting the cornerstone of a Muslim's beliefs.

#### Data 2

(...ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ

وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لَهُ)

“Then the Prophet ﷺ mentioned a person who traveled a long distance; his hair is disheveled, dusty, and he raises his hands to the sky saying, 'O my Lord, O my Lord.' However, his food is unlawful, his drink is unlawful, his clothing is

unlawful, and he has been nourished with unlawful things. **How can his supplication be answered?"**

Data 2 employs the *istifham* language style, conveying the meaning of denying possibility or improbability (*istib'ad*). The question posed by Prophet Muhammad aimed to underscore that one who indulges in prohibited food, drink, or clothing would not have their prayers answered. This emphasizes that consuming or using something forbidden can hinder a person's prayer from being accepted by Allah SWT (Al-`Usaimin, 2004).

In this context, the question by Prophet Muhammad SAW, "How will his prayer be answered?" does not aim to gather information but serves as a rhetorical device denying the likelihood of the person's prayer being accepted. It is an example of a rhetorical question, where Prophet Muhammad SAW implicitly stressed that prayers from someone engaged in immorality and prohibited acts have minimal chance of acceptance by Allah SWT. Through such inquiries, the Prophet effectively communicated to his audience that deviating from Islamic teachings could obstruct prayers from being answered by Allah SWT. Thus, pragmatically, despite being phrased as a question, it functions as a means to convey a moral lesson and underscore the significance of adhering to religious principles.

The illocutionary speech acts found in *istifham* encompass assertive and directive illocutionary acts. The assertive illocutionary act in the *istifham* sentence is evident through a rhetorical question, such as when Prophet Muhammad asked, "How will his prayer be answered?" In doing so, Prophet Muhammad indirectly asserted or claimed that the prayer of an individual persisting in immoral and prohibited behavior is highly unlikely to be granted by Allah SWT. Through rhetorical questioning, the Prophet aimed to affirm or assert to his companions the improbability of such prayers being accepted. Therefore, the illocutionary function is assertive, as one of the functions of assertiveness is to state something (Urbaningrum et al., 2022).

The directive illocutionary act in the *istifham* sentence involves an indirect question posed by Prophet Muhammad, serving as guidance or suggestion for the companions to refrain from imitating and avoiding the mentioned behavior, which is praying under conditions involving haram elements. Therefore, the illocutionary

function is directive, as one of its functions is to suggest or teach an action (Melani & Yudi Utomo, 2022). In this hadith, it is implied by the Prophet Muhammad that Muslims pray in a state of sin in the form of eating haram food because the prayer of someone whose life is mired in immorality and haraam has little chance of being answered by Allah SWT.

Through the use of *istifham*, which implies denying the possibility (*istib'ad*) and serves an assertive and directive illocutionary function, Prophet Muhammad subtly conveyed a message to his companions regarding the significance of abstaining from actions that contradict religious teachings when supplicating to Allah SWT. The underlying impression is that of a cautionary warning against potential dangers. This underscores the impulse that consuming or engaging in haram practices may hinder one's prayers from being answered by Allah SWT.

### Data 3

أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحَلَلْتُ الْحَالَ، وَحَرَمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئاً أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ"

A man asked the Prophet Muhammad ﷺ "What do you think if I perform the obligatory prayers, fast during the month of Ramadan, consider lawful what is lawful, and consider forbidden what is forbidden, and I do not add anything beyond that, will I enter Paradise?" The Prophet ﷺ replied: "Yes."

In Data 3, the interrogative sentence is not employed literally to seek information but rather as a command or instruction to be informed (*Amr*). In this context, when someone poses the question "أَرَأَيْتَ" "What do you think" it carries the meaning of "أخبرني" "let me know" (An-Nawawī, 1984). Hence, it signifies not just an inquiry but a firm request for Prophet Muhammad to offer a response or explanation.

The illocutionary act found in *istifham* is a directive illocutionary act. Although the sentence appears as a question, "What do you think?" conveys the meaning of "let me know" in terms of illocutionary function. This question serves more as a request to obtain information or explanation from Prophet Muhammad SAW. Therefore, the illocutionary act in this sentence is directive as it prompts or solicits a response from

the listener. In this case, Prophet Muhammad SAW to provide the requested explanation or answer because one of the functions of a directive illocutionary act is to command or elicit a response (Musthofa & Yudi Utomo, 2021).

The use of istifham, which means command (*amr*) and has a directive function, suggests a man's sincerity in seeking knowledge and a strong desire to ensure that actions carried out in accordance with Islamic teachings will lead to success, namely, entering heaven.

#### Data 4

قول النبي ﷺ: ( أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ) قَالُوا: يَا رَسُولَ اللَّهِ أَيَاتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ قَالَ: ( أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ)

The Prophet Muhammad ﷺ said: "**Hasn't Allah provided you with ways to give charity?** Indeed, every tasbih (saying 'SubhanAllah') is charity, every takbir (saying 'Allahu Akbar') is charity, every tahmid (saying 'Alhamdulillah') is charity, every tahlil (saying 'La ilaha illallah') is charity, enjoining good is charity, forbidding evil is charity, and even having intimate relations with your wives is charity." They asked, "O Messenger of Allah (*Rasulullah*), **how can one of us satisfy his desires and still receive a reward for it?**" The Prophet Muhammad said, "**What do you think if he were to fulfill it in a forbidden way, wouldn't he incur sin?** Similarly, if he fulfills it in a lawful way, he will receive a reward".

In Data 4, three istifham sentences have different meanings: *the first* is in the sentence *أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ* "Hasn't Allah provided you with ways to give charity?", *the second* is in the sentence *أَيَاتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ* "how can one of us satisfy his desires and still receive a reward for it?", and *the third* is in the sentence *أَرَأَيْتُمْ*

لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ "What do you think if he were to fulfill it in a forbidden way, wouldn't he incur sin?".

The first *istifham* applies *istifham majazi*, indicating denial (*inkar*). Prophet Muhammad SAW employed this to underscore that every virtuous deed carried out by a Muslim holds the merit of charity in the eyes of Allah. Through the question, "أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ" (Hasn't Allah provided you with ways to give charity?). The Prophet aimed to refute the notion held by some of his companions that charity is confined solely to material possessions. Instead, Allah SWT has ordained that various righteous acts performed by a servant, such as a tasbih, tahmid, amar makruf nahi mungkar, are all deemed as charitable deeds deserving of significant rewards in the sight of Allah (Al-`Uşaimin, 2004). Hence, every virtuous deed performed by a Muslim, whether in action or speech, will merit substantial rewards from Allah, akin to the rewards obtained from charitable giving. This underscores that goodness extends beyond wealth and encompasses all benevolent actions carried out by a Muslim.

The illocutionary act in *istifham inkari* is assertive, representing an undeniable assertion of truth. This style was employed to reinforce and cultivate a correct understanding of Islam's comprehensive concept of charity. With firmness and persuasion, Prophet Muhammad corrected the narrow perspectives of some companions who confined charity solely to material possessions. Through *istifham inkari*, Prophet Muhammad affirmed that Allah considers all virtuous deeds of humans as acts of charity deserving of great rewards. Because one of the functions of assertion is to assert the absolute truth, in this hadith, the truth confirmed by Prophet Muhammad is that the virtuous deeds performed by a Muslim, whether through actions or words, will be rewarded by Allah SWT (Bustamam et al., 2021).

The *istifham inkari* also encompasses directive illocutionary act, as the question subtly directs or instructs friends to rectify their understanding of Islam's comprehensive concept of charity. This implies an invitation and directive for friends to engage in virtuous deeds, as true charity extends beyond material wealth to include

acts such as praising Allah (*tasbih, tahmid*) and promoting goodness (*amar ma'ruf*) or discouraging evil (*nahy munkar*).

The second *istifham* in Data 4 employs *istifham majazi*, indicating denying possibility or considering something as impossible (*istib'ad*). In this instance, the Companions of the Prophet posed rhetorical questions denying the possibility of receiving rewards from activities satisfying desires, particularly marital relations (Mulqin, 2005). The Companions of the Prophet expressed surprise and disbelief, seemingly unaware that fulfilling their desires could lead to rewards. The *istib'ad* in this question emerged due to its contradiction with the prevailing belief of the time, which solely considered marital relations as fulfilling biological desires.

The illocutionary act in *istifham istib'ad* is expressive, as the friends express their astonishment or disbelief at the possibility of receiving rewards from pleasurable actions like fulfilling lust. Expressing surprise is one of the expressive functions (Yulianti & Saleh, 2022). The questions posed by the friends demonstrate their strong desire to lead a life in line with Islamic teachings and their willingness to grasp and assimilate these teachings, even when they differ from their prior understanding.

Then, the third *istifham* in data 4 includes *istifham majazi*, which indicates the meaning of affirmation (*Taqrir*). This *istifham* affirms that the same action, namely indulging in desires, has different consequences depending on whether it is done in a context permitted by Sharia law, which is halal or not allowed, which is haram (Şalih, 2011). Through *istifham taqrir* in this hadith, Prophet Muhammad emphasizes that actions performed in the halal way are rewarded, just as actions performed in the haram way incur sin. This underscores the importance of choosing the right path in every aspect of life.

The illocutionary acts in *istifham*, which convey the meaning of affirmation (*taqrir*), are assertive and directive. The purpose of the illocutionary act in this question is to emphasize and affirm the truth that engaging in forbidden actions leads to sin. In contrast, actions performed by halal principles result in rewards. An assertive illocutionary function involves asserting or claiming something. In this hadith, Prophet Muhammad emphasized that actions carried out within the boundaries of

halal practices are rewarded, just as actions performed in haram ways incur sin (Urbaningrum et al., 2022).

The directive function in *istifham* guides and cautions friends to consistently opt for halal actions while avoiding haram ones. Prophet Muhammad indirectly guided his companions to contemplate the repercussions of their actions. Besides serving as directives, directives also fulfill other roles, such as guiding and cautioning (Ardianto, 2013).

#### Data 5

.....أَفَقَالَ : ( جِئْتَ تَسْأَلُ عَنِ الْبِرِّ وَالْإِثْمِ ؟ ) قُلْتُ : نَعَمْ

The Prophet Muhammad ﷺ asked Wabishah, 'Are you here to ask about virtue and sin' Wabishah replied, 'Yes.'

In Data 5, there is a rhetorical question that signifies affirmation (*Taqrir*). This is demonstrated by the question posed by Prophet Muhammad not being used in its original sense as a request for information but rather as a way to affirm or confirm something already known by the Prophet. In this Hadith, the Prophet asked Wabishah, "Did you come to ask about virtue and sin?" Prophet already knew Wabishah's intention, and his question served to affirm that Wabishah did indeed want to inquire about that matter (Aḥmad, 2007). Thus, the question was used to ensure or confirm what was already believed by the Prophet, not to obtain new information.

The illocutionary act present in this *istifham* is an assertive illocutionary act. The question posed by Prophet Muhammad to Wabishah, "Have you come to ask about virtue and sin?" contains an assertive illocutionary act, as the question aims to confirm or assert the truth of a statement or assumption. By asking this question, Prophet Muhammad is verifying or affirming that Wabishah's purpose for coming is to inquire about virtue and sin because one of the functions of an assertive illocutionary act is to state or claim something (Urbaningrum et al., 2022).

The use of *istifham*, which signifies affirmation (*taqrir*) and carries an assertive function, not only serves as a straightforward and efficient means of communication but also enhances the depth of interactions, fosters trust, and strengthens the bond

between Prophet Muhammad SAW and his companions. Through this, Prophet Muhammad provides a more precise and unambiguous understanding of what his companions genuinely want to inquire or discuss, instilling confidence in them to ask pertinent questions regarding virtue and goodness.

#### Data 6

قول النبي ﷺ (رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرْوَةٌ سَنَامِهِ الْجِهَادُ). ثُمَّ قَالَ (أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُفِّهِ؟). قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَأَخَذَ بِلِسَانِهِ قَالَ (كُفَّ عَلَيْكَ هَذَا). فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟، فَقَالَ (تَكَلَّمْتَ أُمَّكَ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ)

The Prophet Muhammad ﷺ said: "The foundation of all matters is Islam, its pillars are prayers, and its peak is jihad." Then the Prophet ﷺ said, " **Shall I explain to you what preserves all of that?**" I (Mu'adz) replied, "Yes, O Messenger of Allah (*Rasulullah!*)" He ﷺ then took hold of his tongue and said, "Guard this (tongue)!" I (Mu'adz) asked, "O Messenger of Allah, **will we be held accountable for what we say?**" The Prophet ﷺ replied, "May your mother mourn you! (meaning to pay attention to what follows) **People will not be thrown into Hell on their faces or noses except because of their tongues?.**"

In Data 6, three istifham sentences have different meanings: the first is in the sentence "أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُفِّهِ؟" "Shall I explain to you what preserves all of that?" the second is in the sentence "وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟" "will we be held accountable for what we say?", and the third is in the sentence "وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ" "People will not be thrown into Hell on their faces or noses except because of their tongues?".

The first istifham in data 6 is *istifham majazi*, which implies arousing attention (*tasywiiq*). The sentence says, " Shall I explain to you what preserves all of that?". However, in this context, the sentence was not meant as a direct question but rather as a means to captivate the attention of Mu'adz and the other companions. In this



hadith, the *istifham* sentence, signifying arousing attention, introduces Prophet Muhammad's explanation about the importance of safeguarding one's speech to attain excellence in Islam, prayer, and jihad (Al-Bugha & Mistu, 2017).

The speech act in the first *istifham* is a directive illocutionary act. In practical terms, this sentence carries a directive purpose, specifically to prompt the attention of friends towards the significant explanation that will follow (Ardianto, 2013). The *istifham* sentence spoken by Prophet Muhammad SAW serves as a directive illocutionary act, intending to guide and draw the attention of his companions before delivering an essential explanation regarding the importance of guarding one's speech.

Prophet Muhammad SAW's speech style employs *istifham majazi*, which means arousing attention (*tasywiiq*), and directive illocutionary speech acts, conveying a sense of caution, respect, emphasis, and urgency in the message being conveyed. This demonstrates the Prophet's wisdom and skill in communication, ensuring that his audience effectively receives his message. The message's urgency relates to the importance of guarding one's words, as words can potentially lead a person to hell.

The second *istifham* in data 6 is *istifham majazi*, which means admiration (*ta'ajjub*). This is evident when Mu'adz responded to Prophet Muhammad SAW by asking, "Will we be held accountable for what we say?" Mu'adz was surprised at the Prophet's statement that humans would be accountable for their words. This surprise arose because words are often considered trivial without severe consequences (Asy-Syirbūnī, 1904). This expression of astonishment and admiration came when the Prophet Muhammad SAW instructed us to guard our tongues and explained the dangers of harmful words, indicating that such words would be accounted for in the afterlife.

The illocutionary act in the *istifham* sentence is an expressive illocutionary speech act that shows Mu'adz's feelings of awe or surprise. Expressive illocutionary acts convey the speaker's psychological attitude toward a situation, such as joy, surprise, admiration, sadness, and others (Ekawati, 2018). The expressive illocutionary act in this sentence, which shows Mu'adz's admiration, gives the impression of

openness, trust in the Prophet, a critical attitude, and caution in studying Islam intensely from the Prophet Muhammad SAW.

The speech style using *istifham majazi*, which means wonder or admiration (*ta'ajjub*), and expressive illocutionary speech acts, gives the impression of openness, trust in the Prophet, a critical attitude, and caution in studying Islam in depth from the Prophet Sallallahu 'alaihi wa sallam.

Then, the third *istifham* in data 6 includes *istifham majazi*, which means denial (*nafyu*). In the sentence وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ عَلَى مَنْأَخْرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ the meaning is "There are more people plunged humans into hell on the Day of Judgment with their faces except what their tongue said in the form of sin" (Al-Jurdani, n.d.). Lexically, the word هَلْ has the meaning "whether," while *istifham* is *istifham majazi* which has the meaning ما, namely a word that shows denial (*nafyu*). In this hadith, the Prophet Muhammad emphasized that nothing causes humans to be thrown into hell with their faces or noses except their verbal actions (words).

The illocutionary act in this sentence is an assertive speech act, emphasizing something significant. This hadith underscores the potential consequence of using harmful language, indicating that sinful words can lead individuals to suffer in hell (Aini et al., 2023). Assertive speech acts highlight or confirm important points, reminding individuals that sins stemming from speech, including lying, slander, and backbiting, among others, are primary factors that may result in their condemnation to hellfire on the Day of Judgment.

This sentence uses *istifham nafy* as a stylistic choice to underscore and highlight the message regarding the perils of harmful speech. Additionally, it contains assertive speech acts to assert and reaffirm the message's validity.

## Conclusion

This research found that 10 interrogative sentences (*istifham*) are found in the Arba'in Nawawi hadith. These sindifham sentences are found in 6 hadiths out of 42 hadiths in the Arba'in Nawawi book. The meanings of *istifham* are *tasywiq* (Encouragement), *istib'ad* (improbability), *amr* (command), *inkar* (denial), *taqrir*

(affirmation), *ta 'ajjub* (Astonishment), and *nafy* (negation). Three types of illocutionary speech acts in istifham sentences are assertive, directive, and expressive. Assertive illocutionary acts were found five times, with the functions of stating (2 times), claiming, and asserting (2 times). Meanwhile, directive illocutionary acts were found six times, with the functions of provoking curiosity, directing (2 times), ordering, warning, and asking for attention. The last one is the least frequently found expressive illocutionary act, namely two times, with the function of expressing disbelief and surprise.

This research is expected to contribute to a deeper understanding of the message contained in the Arba'in Nawawi Hadith through the approach to the meaning of istifham and illocutionary speech acts, as well as appreciating the beauty of the language style and rhetoric used by the Prophet Muhammad SAW in conveying his teachings

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