

Interpretation of the Verse of Fawatih Al-Suwar Using Sighat Amr and Istifham Perspectives of Fakhr Al-Razi and Al-Thabar

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Abstract. This study aims to understand the meaning of the commentators in explaining the verses of Fawatih Al-Suwar using Sighat Amr and Istifham using the Muqaran approach. This research uses qualitative methods in the form of library research (Library Study). The results of the study can be locked, that the control of fakhr al-Razi against the Fawatih al-Suwar verse by using Sighat Amr in the letters of Jin, Al-Alaq and Al-Kafirun is the command of Allah SWT the Prophet Muhammad SAW, storage using sighat istifham in the letters Insan and Al -Maun is an interrogative sentence which means affirmation and in Surah Al-Naba' the sentence means big news. Then according to Al-Thabari in supervising the verse of Fawatih Al-Suwar by using sighat Amr in the letters of Jin and Al-Alaq meaningfully to the Prophet Muhammad and Al-Kafirun's letter is a warning order to the murikin. While the use of sighat istifham in Surah Al-Insan and Al-Maun is an interrogative sentence which means affirmation and in Surah Al-Naba' is an interrogative sentence which means very big news.

Keywords: Sighat Amr and Istifham; Fawatih Al-Suwar; The Perspective of Fakhr Al-Razi and Tabari

Introduction

According to Shaykh 'Izzu ad-Din, the Qur'an is the most authentic word of Allah compared to other words of Allah because the word of Allah is actually there is no shortage of it. While the opinion of Qadhi Shams al-Suddin al-Khuwayyi is the word of God which is the most balaghah with a beautiful language than the languages of his creatures (Badru ad-Din Abu 'Abdullah Muhammad bin Bahadur bin 'Abdullah az-Zarkasyi, 2007, pp. 287–288).

Al-Qur'an al-Karim is the law of the Creator and guidance for reconciling creatures and all, as well as a guideline for life that is prescribed to perfect all affairs and is very important for regulating worldly and hereafter life (Muhammad 'Abdul 'Azhim az-Zarqaniy, 2004, p. 11). In addition, it also has various features, both in terms of meaning and the balāgh-ness of the language. In addition, it is equally important that his study of Fawātih al-Suwar is one of the most urgent in the Qur'an. One of the urgencies is that the discussion of the types of Fawātih al-Suwar cannot be separated from the context of meaning, sometimes through concrete historical data, or the interpretation of mere guesswork. However, the existence of the Qur'an and the secrets of its miracles are still believed (Fredy Suhendra, 2016, p. 15).

The first surah that was revealed was surah al-Alaq, which means the first revelation received by the prophet Muhammad SAW, which is part of the suras that begin with sighat *fi'il amr* in *Fawātih al-Suwar*.

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The Qur'an is the words of Allah revealed to the Messenger of Allah to guide and direct humans so that they are always on the straight path (Saputra et al., 2020a). The Prophet conveyed the Qur'an to his companions to be understood based on their respective abilities, if they did not understand it then asked the Messenger of Allah (Manna' Khalil al-Qathtan, n.d., p. 1). Basically, one of the elements of religious language for semiotic analysis is the Qur'an. This is due to several things, namely; First, in the Qur'an, the created world with its various aspects is either a sign of Allah's omnipotence or oneness. Second, the Qur'an as a collection of signs that give meaning that can be understood and in depth in accordance with the way the process of interpretation. Third, as the object of the set of signs are the verses of the Qur'an that convey the message or mandate of Allah SWT (Yayan Rahtikawati, dkk, 2013, pp. 353–354).

Among the linguistic or linguistic approaches that are very much needed in the field of study of the study of the interpretation of the Qur'an is the semiotic approach, in addition to semantic and hermeneutic studies. However, the semiotic approach has differences with other types of linguistic or linguistic approaches. that is because, the semiotic approach discusses symbols, signs or symbols and contains the substance of the study of signs of the text of the Qur'an (Balaghah) (Syarif, n.d., p. 95). The *balāghah* of the Qur'an is not only found in terms of language, but can be seen in the verses of *Fawātih al-Suwar*.

Muhammad bin Bahadur bin Abdullah al-Zarkasyi explained that there are ten kinds of *Fawātih al-Suwar* (Badru ad-Din Abu 'Abdullah Muhammad bin Bahadur bin 'Abdullah az-Zarkasyi, 2007, p. 120). One of them is the delivery of the verse beginning with *sighat Amr*, in the Qur'an an explanation of the command (*Amr*) is found in six suras. Of the six surahs, Allah SWT begins with *sighat fi'il amr* (command), meaning that the word command can be believed and accepted correctly and firmly (Badru ad-Din Abu 'Abdullah Muhammad bin Bahadur bin 'Abdullah az-Zarkasyi, 2007, p. 129).

In addition, *Istifhām* (question) in the Qur'an there are also six surahs (Badru ad-Din Abu 'Abdullah Muhammad bin Bahadur bin 'Abdullah az-Zarkasyi, 2007). Imam al-Suyuthi, explains in his book *al-Itqān fi 'Ulum al-Qur'an*, that every rule of *Istifhām* (question) contained in the Qur'an is a *khitab* (message from Allah SWT), so that people who are asked definitely know the answer (Jalaluddin Abdurrahman al-Suyuthi, n.d., p. 128).

For example, from several letters that use *sighat amr* and *istifham* in several commentaries in interpreting the word *Qul*. In Surah al-Kafirun the word *Qul* is an order of confirmation by Allah against the Apostle so that the Quraysh give up trying to invite the Apostle to enter their religion. In addition, he expressed his opinion that the Prophet will not follow your religion, the Prophet will follow his religion until the end of his life, and vice versa, which means that the explanation of *aqidah* through the word *Qul*, is an affirmation that can no longer be changed. In this surah al-Kafirun, *Qul* said explaining something that was addressed to the Prophet Muhammad SAW to warn the polytheists (Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib ath-Thabari, 1412, p. 8813). Meanwhile, according to Quraish Shihab, the word *Qul* in Surah al-Kafirun does not only mean an order, but there is a secret, namely, in the form

of emphasizing that His teachings are acceptable and believed in the soul (Quraish Shihab, 2002, p. 633).

As for the example of delivering with *Istifhām*, it turns out that the letter Hal in Surah al-Ghasyiah shows a warning to humans about themselves being intangible and their obligations to serve Allah SWT. Then the question gives the impression of demanding recognition from the person being asked on something that has been set for him. Based on this explanation, that all the suras that begin with *sighat Amr* and *Istifhām*, are not only limited to orders and questions, but have other meanings so that they can provide a more complete meaning than their textual meaning. In addition, in the verses of *Fawātih al-Suwar* which use *sighat Amr* and *Istifhām*, all of his letters were sent down in the city of Mecca. Thus, researchers are interested in studying in the form of an in-depth study of the meaning of *sighat Amr* and *Istifhām* at the beginning of the surah (*Fawātih al-Suwar*).

Method

This research uses qualitative methods with the type of library research (Ramanda et al., 2021), in which the author conducts research on the meaning of *sighat amar* and *istifham* in the verse of *Fawatih Al-Suwar* by tracing the books of interpretation which are the primary sources as well as books related to this discussion (Saputra et al., 2020b). In addition, research related to this discussion has not been discussed, because from previous researchers the discussion has focused more on *sighat amar* and *istifham* in interpretation. While the discussion that the author is studying, namely the meaning of *Sighat Amr* and *Istifham* on the *Fawatih Al-Suwar* verse using a Comparative (Comparative) approach. The verses of *fawatih al-suwar* contained in the prefix of the letter are numerous, including: Surah Jin, Al-'Alaq, Al-Kafirun, Al-Ikhlās, Al-Falaq, Al-Naas, Al-Insan, Al-Naba', Al-Ghāsiyah, Al-Insyirah, Al-Fīl and Al-Maun. While the letters that are the object of study in this article are 3 for the discussion of *sighat amr*, namely the letters of Jin, Al'Alaq, Al-Kafirun and 3 letters for the discussion of *istifham*, namely the letters Al-Insan, Al-Naba, and Al-Maun.

Results and Discussion

1. Meaning of *Sighat Amar*, *Istifham* and *Fawatih Al-Suwar*

The word *amr* etymologically comes from the equivalent of lafazh امر , امر which means an order or command. Meanwhile, according to terminology, it is a demand to carry out an act/job (predicate) from a higher position to a lower one. Sayyid Ahmad al-Hasyimi defines *amr* as expecting the achievement of actions from the mukhatab that comes from the superiors. According to Khalid Abdurrahman, *amr* is a word that indicates a request to do what is ordered, from a higher direction to a lower direction (Nailur Rahmi, 2010, p. 140). *Amr* is a verb that shows the result of an action in the future (shows) the meaning of the command (A. Basith Mualy, 2011, p.1).

According to Salman Harun, *amr* according to language is a demand for command which means the opposite of *nahy* (prohibition). Meanwhile, in terms of *amr*, it is an order of demands that is conveyed through the words of a party of a

higher position to a lower party to be carried out. Amr is essentially a commandment of Allah SWT to His servants to do. The law of doing amr is obligatory, unless there is evidence to transfer it to another meaning (Salman Harun, dkk, n.d., p. 96).

According to Hasbi ash-Shiddieqy, the meaning of amr is;

لفظ يراد به أن يفعل المأمور ما يقصد من الأمر

Meaning: "Lafazh who wants people to do what is meant" (Teuku Muhammad Hasbi ash-Shiddieqy, 1997, p. 327)

In addition to amr meaning command, sometimes the meaning comes out of its origin, in another sense, namely in terms of balāghah amr has another meaning, namely; irsyad (giving instructions/advice), du'a (prayer), iltimas (instructing peers), tamanny (aspirations), takhyir (choosing), taswiyah (equalizing), ta'jiz (weakening), tahdid (threats), ihanah (insulting), and ibahah (allowing). (Nailur Rahmi, 2010)

Then, Istifhām comes from the words , , ʾ which means knowledge of something by using the heart. Imam Sibawaihi added that it is knowledge by using the heart and mind (Ibnu Manzhūr, 1986, p. 343). Then the lafazh changed to fi'il mazid (verb that has additional letters) with the addition of three letters at the beginning of the word, namely ʾ , ʾ , which is termed fi'il mazid al-Tsudasi which means the meaning of al-thalab (request), so istifhām according to language is asking for knowledge.

According to al-Suyuthi, according to the terms of the rules set out in the use of Istifhām, it is that every question in the Qur'an as a book or message from Allah SWT, so that people who are asked will know the answer, whether it is yes or no. (Jalaluddin Abdurrahman al-Suyuthi, n.d., p. 148) Meanwhile, according to al-Zarkasyi istifhām is seeking an understanding of something that is not known (Al-Zarkasyi, 1984, p. 326).

Meanwhile, according to Sheikh Mustafa Ghalayini Istifhām,;

هو اسم مبهم يستعلم به عن شيء

Meaning: "Isim mubham which expresses a question about something" (Syekh Musthafa al-Galayini, 2009, p. 126).

Meanwhile, Nurul Huda defines Istifhām, which is a pattern used as an auxiliary word or a pen word to make a sentence stating a question. (Nurul Huda, 2015, p. 23) Term استفهام , استفهاما , which means to find out or seek news. Istifhām patterns, propositions or words used to ask questions. Among the istifham letters, namely Hamzah (ء), Hal (هل), Mā (ما), Man (من), Matā (متى), Ayyāna (ايان), Kaifa (كيف), Aina (اين), Annā (انى), Thu (كم), Ayu (اي). While the division of istifham, namely first, Istifhāmi al-inkari is a question pattern that aims to demand the person being asked to eliminate the sentence that is located after the letter istifhām (if there is a letter nafi which is located after the letter istifhām), that is according to what was asked or which was 'athaf -kan with the dinafykan sentence. Second, Istifhām al-taqirri is a pattern of questions that requires recognition from the person being asked about something that has been determined for him (a statement that brings a person to a certainty). Third, Istifhām al-taubikhi,

which is a question pattern that aims to belittle. Therefore, the sentence that comes after the letter *istifhām*.

Interpretation of Al-Suwar's Fawatih Verse Using Sighat Amr and Istifham from the Perspectives of Al-Razi and Tabari

In this discussion, the author will explain the meaning of *sighat amr* to the verses of *Fawatih al-Suwar* which in this study will be presented in three letters, namely:

First, Surah Jin

Meaning: "Say (prophet Muhammad), "It has been revealed to me that a group of jinn have heard (the Qur'an I read)." Then, they said, "We have heard an amazing reading."

Surah al-Jin is the 72nd surah based on the composition of the Qur'anic manuscripts. Named surah al-Jin taken from the word al-Jin which means Jin contained in the first verse. The main theme of the content of this surah relates to Jin. In addition, it is a warning for humans and jinn to continue to believe and be pious and acknowledge the oneness and greatness of Allah SWT. This surah is classified as *Makkiyah* and consists of 28 verses. Surah al-Jin puts forward the *khurafi* belief of the community about the jinn and gives an answer to it (Sayyid Quthub, 1394, p. 48).

This Surah is dominated by feelings, before one sees the various meanings and essences it contains, about something else so clearly in it. It turns out that this surah is a rhythmic and poetic piece of music. Thus, it can be clearly understood that there is a similarity of rhythmic sound, accompanied by impressive tones, touching rhythms, and various beauties of the tones, which are very compatible with paintings, shadows, and music. the sights, and the spirit of direction contained in this surah. That is when he was ordered to declare his separation from everything in the affairs of *da'wah* other than just conveying and remembering the supervision of Allah SWT around him when he carried out this task (Sayyid Quthub, 1394, p. 49).

In the letter above, according to Fakhru al-Razi, he argues that the commandment contained in the surah is an order to follow the *da'wah* of the Prophet SAW, so the use of the word *Qul* in front of it serves to smooth and make the target of the *da'wah* effective. In addition, it is a form of affirmation regarding the reading of the Qur'an which has a value of beauty and provides information that a group of jinn who have listened to the reading of the Qur'an acknowledge their amazement at the word of Allah (Fakhr al-Razi, 1997, p. 148). According to Al-Tabari commented, that *sighat amr* is an expression of command addressed to the Prophet SAW (say O Muhammad), Allah has revealed to me, this is the Qur'an, then they say to their people when they hear it they feel 'amazing' (astonished / amazed), he said that this proves the truth and the right way, then they justify it "and we will not associate you with our Lord Almighty" from His creatures (Al-Tabari, 1994, p. 384).

Second, Surah Al-'Alaq

Meaning: "Read by (mentioning) the name of your Lord who created!"

Surah al-'Alaq is a sura which consists of 19 verses, this surah is classified as Makkiyah and is the first revelation that was revealed to His Messenger. The naming of this surah is based on the first verse of surah al-'Alaq and the name Iqra 'bi ismi rabbi has been well-known among the companions and tabi'in (Abu Ja'far Muhammad Ibn Jarir, 1420, p. 20). In addition, it is also called surah al-'Alaq taken from the second verse, many of the commentators call this surah al-'Alaq in their books of interpretation, and this term is well-known to this day. There are also those who call it Surah Iqra' taken from the first verse, as Ibn Kathir named this surah in his interpretation as Surah Iqra', and also Imam Ahmad bin Isma'il and ibn 'Uthman al-Kurani, and Imam al-Maturidi. While al-Imam Ibn Hazim in his commentary mentions this sura with the term sura al-Qalam, giving this name based on the fourth verse of this surah (Baiq Raudatussolihah, 2016, pp. 99–100). The beginning of this surah is the first verses of the Qur'an revealed by Allah SWT. The rest of the verses were revealed later after the spread of the Prophet's da'wah among the Quraysh and their various disturbances to him. Verses 6-19 to Rasulullah SAW, which is to inform about the threat of Allah SWT to those who transgress and commit sins. The theme talks about the creation of man from al-'alaq (a clot of blood) to his fate in the hereafter.

In the verse above, the commentators explain that according to Al-Thabari commented that the lafazh iqra' in the surah is a reading command but does not indicate any special object described by the angel Gabriel when conveying revelation to the Prophet SAW, in this case reading means paying attention, see, examine, observe the universe by looking at natural phenomena that occur. In the verse above, the commentators explain that according to Al-Thabari commented that the lafazh iqra' in the surah is an order to read but does not indicate any special object described by the angel Gabriel when delivering revelations to the Prophet SAW, in this case reading means paying attention, seeing, studying, observing the universe by looking at natural phenomena that occur (Fakhr al-Razi, 1997, p. 544). Meanwhile, according to Fahru al-Razi, that amr in the first verse of this surah is an order to read with the motivation, namely by asking Allah SWT for help, because reading is a tool to achieve ease. While the command in the third verse commands reading by conveying Allah's promise for the benefits of reading it. The verse repeats the command to read (Fakhr al-Razi, 1997, p. 13).

Third, Surah Al-Kafirun

Meaning: "Say (prophet Muhammad),.."

In the manuscripts of the Qur'an this surah is the 109th surah before the surah al-Kautsar. This surah was revealed in Mecca after surah al-Ma'un. The naming of this surah comes from the word al-Kafirun which is contained in the first verse, al-Kafirun is the plural form of infidel, which means unbelievers or non-Muslims, this surah is also called surah al-Munazabah, al-Ikhlash, and al-Ikhlash. -Muqosyqosyah. It is narrated that whoever recites it is as if he has completed a quarter of the Qur'an. The reason is that the Qur'an contains several commands and prohibitions, one of which relates to the heart and the other relates to the limbs. Meanwhile, this surah contains a prohibition

on things that are forbidden related to the work of the heart. So this surah is a quarter of the Qur'an (Fakhr al-Razi, 1997, p. 136).

In the verse above which is *sighat amr* according to the commentators, namely: Al-Tabari explains *amr* in this surah, that his command means a warning to the polytheists because they offer to worship Allah for a year, if the Prophet SAW wanted to worship their Lord for a year too, so Allah sent down a revelation in response to this to them with His word, *sighat amr qul* (say) O Muhammad was commanded to say to the polytheists who had asked the Prophet to worship their Lord for a year, so that they will worship Allah for a year. Al-Razi commented in his commentary *Mafatih al-Ghaib*, interpreting the *sighat amr* in Surah al-Kafirun, he found 43 variations of the meaning and meaning of the interpretation of the word *Qul*, among them that the word needs to be used because the first to be approached by the Prophet's *da'wah* was his family. Since it is impossible to use a direct sentence, "O infidels", then the use of the word *Qul* in front of it serves to make the target of *da'wah* smooth and effective. In addition, it is meant as an affirmation of Muhammad's apostleship and what he conveys is a revelation received from his Lord, because there are unbelievers who believe in the existence of God and pay special attention to His word. *Qul* said to show that the Prophet SAW was always accompanied by his Lord, especially in big problems and as if the Prophet had asked his Lord to answer the invitation of the infidels. With the existence of *Qul*, it means exposing his people who have rejected the truth of the Prophet who has been known to come from a highly dedicated, honest, affectionate and caring family. The word *Qul* is intended to carry out Allah's commands by calling on the disbelievers not to worship other than Allah, after the previous surah was revealed which emphasized faith, charity and wills about truth and patience. Muhammad SAW once opposed *shirk* in terms of reproduction (children resulting from adultery) so more importantly the Prophet must oppose *shirk* in terms of worship, because it is the subject of the prophetic treatise, namely confirming the pledge of freedom from paganism (Fakhr al-Razi, 1997, p. 137).

Thus in this first verse, it implies that the Prophet was instructed to say to those who offer to worship in turn by using *sighat amr Qul* which contains an indication of the command to be gentle when calling his people to the way of Allah SWT in the best way, as his role is a blessing for the universe. This call or invitation is generally addressed to all unbelievers on the surface of this earth, but is specifically addressed to unbelievers who invite the Prophet SAW to worship alternately. From the description of al-Razi's interpretation in this verse, in addition to elaborating the meaning of the word *Qul*, he wants to emphasize knowledge about the target of *da'wah*, aspects that are necessary in *da'wah* efforts, and the proper procedures used in preaching.

Thus, the interpretation put forward by al-Razi regarding the meaning of the interpretation of *Qul* is wider or varied than that described by al-Tabari.

Then, the meaning of *istifham* on the verse of *fatih al-Suwar* consists of 3 letters, namely:

First, Surah Al-Insan

Meaning: "Has not come to man a time from the time when he was not yet something that can be called"?"

Surah al-Insan (human) is the 76th surah in the order of the Ottoman manuscripts, which consists of 31 verses. Regarding the revelation of this verse, some said it was in Medina as reported by al-Qurtubi. However, the majority of scholars are more inclined that this surah was revealed in Mecca, because the content of the description of the surah is in line with the Makkiah verses. Surah al-Insan is taken from the word meaning human in the first verse, besides that this sura is also called al-Dahru (mass), which is taken in the first verse. The main theme or content is about the creation of man and his journey to live in the world, whether it includes obeying God or being disobedient.

According to Fakhr al-Razi, the letter *istifhām* in surah al-Insan argues that the scholars agree that *Uhal* which is located in the surah means (affirmation). The evidence for what is not here is the meaning of *istifhām* in two forms; First, it is narrated that Siddiq may Allah SWT be pleased with him when he hears this verse as he says: *لى لا انت البيتها*, if it is *istifhām* when he says *ليتها*, because *istifhām* only requires an answer *laa* or *na'am*, if that is what is meant is news. Then at that time the answer was good. Second, actually *istifhim* against Allah SWT is impossible, so it should be from the news of the attack (Fakhr al-Razi, 1997). Meanwhile, according to Imam al-Thabari, explaining the meaning of things in Surah al-Insan is by *qad* (affirmation), and the pattern of things in this verse is *khobar* (news) not denying or denying, and what is meant by al-Insan in this verse is Adam (Fakhr al-Razi, 1997, p. 325).

Second, Surah Al-Naba'

Meaning: "About what do they ask each other?.."

Surah al-Naba' (important news) according to some experts, is the 80th sura in terms of the order in which the surahs of the Qur'an were descended, while the total is 40 verses. The scholars agree that the surah was revealed in Mecca (Quraish Shihab, 2002, p. 3). Surah al-Naba' naming is taken from the second verse, while the main theme or content is about the creation of such a great universe, and the system that governs everything. This proves that Allah SWT is the Most Regulating and Controlling, providing for them a dwelling (earth) that is suitable for their survival and their descendants.

The interpretation of Surah al-Naba' above, according to al-Thabari regarding the *istifhām* in this surah, that Allah explains what they are, those who associate partners with Allah and His Messenger from the Quraysh, O Muhammad. There are also those who say that for him, that is indeed the people of Quraish made out of them arguing and arguing with each other about what the Apostle preached to them from his prophetic confession, and confirmed what came from Allah SWT, believe with the day of resurrection, then Allah said to His Prophet, about whether they ask each other and argue with each other, and the letters *fii* and *'an* in this verse with the

meaning of oneness (one/one). Allah informed His Prophet about what they had asked about, and he answered; they ask each other. about the big news, the very big news. Then according to Imam Fahr al-Razi explained, that the meaning of the first verse is the letter 'an originally it was the letter jar which entered the letter Mā which is an istifhāmiyah pattern, but in this sura then the letter nun is idghamed on the mim and the letter alif is aborted. found in the letter mim then it becomes 'Ammā.

Third, Surah Al-Maun

Meaning: "Do you know (people) who deny religion??."

As for surah al-Ma'un, there are quite a number of names, including surah al-Din, al-Takdzib, al-Yatiim, ara aita, ara aitalladzi, and the most popular is surah al-Ma'un (useful items). Regarding the main theme in this surah, it describes various kinds of characteristics that belong to the group of religious deniers. At the beginning of this sura it begins with istifhām (question) which is the letter alif, where the commentator interprets it as li al-ta'ajjub (astonishment), because in that verse istifhām functions as li al-tashid i.e. requires an answer to a question that assumes choosing yes or no, it requires an answer in the next verse.

Sighat istifhām in surah al-Ma'un, some scholars say that it is read with by removing the letter hamzah, al-Zujaj argues that this opinion is not an option because the letter hamzah is removed from use, for example *أرى*, then the sentence is not valid (not true).) from among the Arabs to him, but the letter istifhām when there is at the beginning of the verse to facilitate the cancellation and equalization of the letter hamzah. God's word istifhām pattern in the first verse of Surah al-Ma'un means do you know who denies the Day of Judgment, who he is, so if you don't know him/know him then they are the ones who rebuke the orphans. Know that this lafazh is in the form of istifhām, but the meaning (target) is like mubalāghah (exaggerated) in the meaning of ta'ajjub (astonished). In addition, he also explained that the istifhām pattern contained in Surah al-Ma'un was addressed to the Messenger of Allah. Allah explained to him about those who deny the Day of Judgment (the Day of Judgment). In addition, although this verse begins with istifhām, it is aimed at balāghah knowledge so that its meaning is more impressive. Besides being addressed to the Prophet SAW, it is also aimed at all intelligent humans, one of the questions is, have you seen, O people of understanding, those who deny the Day of Judgment after the evidence and explanation are clear?, and others.

Meanwhile, according to al-Tabari the meaning of istifhām in surah al-Ma'un, Allah explains through His word "have you not seen people who have denied religion" meaning; Have you seen, O Muhammad, the one who has denied Allah's reward and punishment and has disobeyed his commands and prohibitions? Al-Tabari, interprets the letter istifhām in the first verse of Surah al-Ma'un which is preceded by a question. The intended interlocutor is the Prophet SAW, the meaning of istifhām thus means taqir (affirmation), namely "Do you know that Muhammad is a person who denies Allah's reward and punishment, so he does not obey his commands and prohibitions?".

Meanwhile, according to buya Hamka, that surah al-Ma'un when God begins with a question, means ordering His apostles to be seriously considered. Because if this is not explained that denying religion is simply because you don't want to believe in Islam (Hamka, 1988, p. 8124).

Conclusion

From research that discusses the interpretation using *sighat amr* and *sighat istifham* of the verses of Fawatih al-Suwar. From this discussion, it can be concluded that the interpretation of Fakhr al-Razi on the verse of Fawatih al-Suwar by using *Sighat Amr* in the letters Jin, Al-Alaq and Al-Kafirun is a command from Allah SWT to the Prophet Muhammad SAW, while the interpretation uses *sighat istifham* in Surah Insan and Al-Maun are interrogative sentences which mean affirmation and in Surah Al-Naba' the sentence means big news. Then according to Al-Thabari in interpreting the verse of Fawatih Al-Suwar by using *sighat Amr* in the letter Jin and Al-Alaq which means an order to the Prophet Muhammad SAW and the letter Al-Kafirun is a command which means a warning to the polytheists. While the interpretation using *sighat istifham* in the letters Al-Insan and Al-Maun is an interrogative sentence which means affirmation and in the letter Al-Naba' is an interrogative sentence which means very big news.

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