

Linguistic Exploration of the Word *Laita* in the Quran through Tafsir Fathul Qadir

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Abstract

This research is motivated by the diversity of word usage in the Quran, which is not always understood in one meaning, but can show different meanings according to the context of the verse. Say has various linguistic functions, making it interesting to study through the interpretations of commentators. This study aims to classify the verses of the Quran that contain the word *laita* based on the subject who utters it, as well as analyzing the interpretation of the word *laita* in the Interpretation of Fathul Qadir. This research is content analysis, the method used is the interpretation method *maudhu'i*. The primary data source for this study is Imam Asy-Syauqani's Tafsir Fathul Qadir and other secondary sources that can be used as supporting data. The results of the study indicate that the word *laita* in the Quran is mentioned 14 times. In terms of the subject who utters it, it can be classified into three groups: first, believers 2 verses; second, hypocrites 1 verse; and third, disbelievers 11 verses. Based on the analysis of interpretation in Tafsir Fathul Qadir, the use of the word *laita* shows variations in meaning influenced by the context of the sentence and the state of the subject who utters it. In relation to believers, *laita* means dreams and hopes that are difficult to realize. In hypocrites, *laita* means regret born from worldly interests. As for the unbelievers, *laita* means wishful thinking, hope, and regret after the truth is revealed and the coming of Allah SWT's punishment. From all the data studied, the most dominant meaning is wishful thinking, especially wishful thinking about something that has passed or is impossible to come true again.

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INTRODUCTION

Allah SWT made the Quran the greatest miracle given to the Prophet Muhammad (peace be upon him). Its uniqueness lies not only in its spiritually life-giving content, but also in its literary and linguistic value, unmatched by any human being (Masykur, 1994). Every application of the wording of a Quranic verse is always paired with its intended meaning and demonstrates profound meaning. Therefore, the beauty of its language leaves people in awe and awe. This explains that not a single word in the Quran was chosen by chance, but rather is full of profound meaning and message (Syarifah & Bakar, 2020).

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One of the interesting words is the word *laila* in the Quran, which includes the letters At-Tamanni, namely an expression of a loved one's desire for something that is difficult or impossible to achieve (Al-Jarim & Amin, 2018). The use of the word *laila*, which is found in various surahs in the context of their discussion which is not always understood in one meaning in the Quran, but can show different meanings according to the context of the verse, so that it reflects the psychological side of human speech in the Quran.

In the study of rhetoric, *laila* is adat At-Tamanni the most important compared to other forms such as *hal*, *law*, and *la'alla*. Its use not only shows the meaning of wishful thinking, but can also contain the meaning of hope and regret according to the context of the conversation (Al-Hasyimi, 1999).

In the Quran, it is mentioned fourteen times spread across twelve surahs (Abd Baqi, 1945). These verses describe various psychological conditions of humans, such as the hope of obtaining goodness which is found in QS. Yasin: 26, regret for mistakes that have been made in QS. Al-Furqan: 27 and 28, and dreams of something that cannot possibly be realized again in QS. Maryam: 23. This phenomenon shows that the use of *laila* in the Quran, there are various meanings and they cannot be understood only from the linguistic meaning, but must be studied based on the context of the verses and the interpretations of the commentators.

Research on this has been done by several previous researchers, both through the *balaghah* approach (Semang & Nursyamsiah, 2024) and contextual meaning analysis (Zahro, 2024). However, no research has been found that specifically examines the analysis of the use of the word based on the Tafsir Fathul Qadir by Imam Asy-Syauqani. Although this interpretation has characteristics that combine the approaches narration And searched with a pattern, it is relevant to be used to study the meaning of words in the Quran (Achmad, 2015; Jennah, 2021). Based on this, this study aims to analyze the use of the word *laila* in the Quran according to Tafsir Fathul Qadir by Imam Ash-Syauqani and classify verses that contain the word based on the subject who utters it.

METHODS

This research is a library research with a descriptive qualitative approach (Syafitri & Putri, 2024). The object of the research is the verses of the Quran that contain the word *laila*, which is analyzed based on the interpretation of Imam Ash-Syauqani in Tafsir Fathul Qadir. The primary data source for the research is the book Tafsir Fathul Qadir, the work of Imam Asy-Syauqani, while secondary data was obtained from the Quran, tafsir kitab, kitab, journals, and relevant scientific works. The research instrument was the researcher himself (human instrument), while data collection was carried out through documentation studies of various library sources (Efendi et al., 2026; Engkizar et al., 2022; 2025; 2026).

The interpretation analysis is carried out using the method steps. Maudhu'i, namely determining the research theme, determining keywords in the form of *laila*, collecting all the verses containing the word, then grouping the verses based on the theme and the subject of the utterance. Next, an analysis was carried out on Imam Asy-Syauqani's interpretation to find the meaning of the use of the word *laila* in each verse context. Data analysis was conducted descriptively and qualitatively through the stages of data collection, verse classification, analysis of verse interpretation and context, and *laila* conclusions regarding the use of the word *laila* according to Tafsir Fathul Qadir.

RESULT AND DISCUSSION

Imam Asy-Syauqani dan Tafsir Fath al-Qadir

Imam Muhammad bin Ali bin Muhammad Asy-Syauqani Asy-Shan'ani was born on Monday, 28 Dzulqa'dah 1173 H (1760 AD) in a village called Syauqan, Suhamiyah region, Yemen, from the Haulan tribe. He is one of the great scholars of Yemen known in the fields of tafsir, hadith, fiqh, usul fiqh, and Arabic. He was born in Syauqani, Yemen, and grew up in a strong scientific environment (Syauqani, 1993). Asy-Syauqani is known as a scholar who encourages *ijtihad* and rejects the fanaticism of schools of thought (*taqlid*), so that his thoughts are oriented towards returning the understanding of religion to the Quran and Sunnah with an argumentative and evidence-based approach (Syauqani, 2008).

One of his monumental works is Fath al-Qadir al-Jami' Bainay *ar-Riwayah wa ad-Dirayah min 'Ilm at-Tafsir*. This kitab was written to combine two main approaches in interpreting the Quran, namely tafsir *bil al-riwayah*, which relies on narrations from the Quran, hadith, companions, and tabi'in, as well as interpretation by *al-dirayah*, which utilizes linguistic analysis, *i'rab*, *balaghah*, and scientific reasoning. Through this approach, Asy-Syauqani strives to present a comprehensive interpretation while still conducting *tarjih* (examination) on various differing opinions (Syauqani, 2008).

Writing purpose Fath al-Qadir for calling for *ijtihad* and abandoning the attitude of imitation, inviting a return to the simple Salafiyah creed as in the time of the Prophet and his companions, affirming the purity of monotheism and eliminating practices that lead to polytheism, in addition, aiming to deepen the science of interpretation as the most noble science, in order to be able to explain the laws of Allah and affirm that the Quran is a guide for every time and place, including also to combine the two main approaches in interpreting the Quran (Syauqani, 2008; Zaini, 1985).

Methodologically, Tafsir Fath al-Qadir, consisting of six volumes, it uses the *tablili* method, which interprets verse by verse according to the order of the *Mushaf*. In his interpretation, Asy-Syauqani pays great attention to the linguistic aspects of the Quran, such as the meaning of vocabulary, grammatical structure, *qira'at*, and Arabic style (Achmad, 2015; Jennah, 2021). The dominance of this linguistic approach makes Type al-Qadiras one of the important references in research that focuses on the analysis of the wording and meaning of words in the Quran.

At-Tamanni

Say *laita* in Arabic, it is one of the customs, At-Tamanni, which is used to express desires or wishes for something that is loved. In the study of rhetoric, At-Tamanni is part of *kalam insya' thalabi*, namely an expression that contains a demand for something that has not yet been realized when it is said. In general, At-Tamanni is understood as a hope for something that is difficult or even impossible to achieve (Yamani, 2023).

Balaghah scholars define At-Tamanni as a request or hope for something that is loved, but has little chance of being realized. Ahmad al-Hasyimi defines it as a demand for something that is desired, but whose success is not expected because it is impossible to happen (Hasyimi, 1999). Similarly, Ali al-Jarim and Musthafa Amin explain that At-Tamanni is a hope for something that is loved but not expected to be achieved (Al-Jarim & Amin, 2018). Thus, the concept of At-Tamanni not only shows ordinary desires, but desires that are accompanied by a distance between hope and reality.

In the science of rhetoric, *laita* is the main tool (original customs) to express At-Tamanni. Although there are other tools such as *bal*, *lan*, and there, all three only function as substitutes in certain rhetorical contexts. Therefore, *laita* becomes the most dominant form used to express wishes in Arabic and in the Quran (Al-Hasyimi, 1999).

Semantically, the use of *laila* in the Quran does not always show the same meaning. Based on the study of *balaghah*, the use of *laila* can be classified into several meanings. First, it is used to express a wish for something that is impossible to happen, namely a desire for something that is impossible to realize or impossible to happen again ('Atiyah, 2009). Second, it is used for something that is still possible but very difficult to achieve (*al-istib'ad*) ('Atiyah, 2009). Third, it is used in the meaning of hope (*at-taraji*), namely when something expected is described as if it is very far from being achieved ('Atiyah, 2009; Al-Hasyimi, 1999). Fourth, it is used to show regret (*at-tanaddum*), especially for events that have passed and cannot be corrected (Al-Hasyimi, 1999).

Interpretation of Word Usage *Laila* in the Quran in Tafsir Fathul Qadir

Based on the research results, the word *laila* in the Quran, it is found in the Mu'jam dictionary 14 times, spread across 12 suras and 14 verses (Abd Baqi, 1945). The word put always starts with a letter of ' meaningful letters' *Nida lil bu'di* indicates a distant call or summons. This indicates that what is hoped for is not easy to achieve or difficult to realize (Shihab, 2007). According to the context of the verse, the verse is associated with three subjects: the believer, the disbeliever, and the hypocrite, and the pronunciation of the word. There are those who are in this world and in the hereafter.

Table 1. The word *laila* in the Quran is found in the Mu'jam dictionary 14 times spread across 12 surahs and 14 verses

No	Surah	Verse	Word (Lafal)	Speaker	Context	Meaning
1.	Maryam	23	يَايَتِي	Believer	Worldly	Wishful thinking
2.	Yasin	26	يَايَت	Believer	Hereafter	Hope
3.	An-nisa	73	يَايَتِي	Hypocrite	Worldly	Regret
4.	Al-an'am	27	يَايَتِنَا	Disbeliever	Hereafter	Wishful thinking
5.	Al-kahfi	42	يَايَتِي	Disbeliever	Worldly	Regret
6.	Al-furqan	27 and 28	يَايَتِي	Disbeliever	Hereafter	Regret
7.	Al-qashas	79	يَايَت	Disbeliever	Worldly	Hope
8.	Al-ahzab	66	يَايَتِنَا	Disbeliever	Hereafter	Wishful thinking
9.	Az-zukhruf	38	يَايَت	Disbeliever	Hereafter	Wishful thinking
10.	Al-haqqah	25 and 27	يَايَتِي	Disbeliever	Hereafter	Wishful thinking
11.	An-naba'	40	يَايَتِي	Disbeliever	Hereafter	Wishful thinking
12.	Al-fajr	24	يَايَتِي	Disbeliever	Hereafter	Wishful thinking

First, the expression is related to the context of believers. There are two verses that show that the expression is used for believers, namely in Q.S. Maryam verse 23 and Q.S. Yasin verse 26. Based on the interpretation of Imam Asy-Syauqani in Tafsir Fathul Qadir, these two verses describe the psychological condition of a believer when facing a very difficult test and when hoping for goodness for others.

In Q.S. Maryam verse 23, Maryam said : *يَايَتِي مَتُ قَبِلَ هَذَا وَكُنْتُ نَسِيًا مِّنْسِيًا*

According to Ash-Syauqani, who explained the previous verse, Gabriel told Mary that she would have a pious son. When she was about to give birth, the pain forced her to lean under a date palm tree, so she daydreamed. This expression

appeared when Mary was facing a very difficult test leading up to the birth of Prophet Jesus (peace be upon him). Her desire to die was not a rejection of God's destiny, but rather an expression of deep sorrow and concern over the negative accusations that might be leveled against her. Maryam feared that her honor and her religion would be tarnished by accusations of adultery from society. Therefore, she said. This verse shows the meaning of a dream that is impossible to realize, namely the desire that all these events do not happen and that he is forgotten before facing the test (Syauqani, 1998).

Al-Alusi, Al-Qurtubi, and the Indonesian Ministry of Religious Affairs' Tafsir all explain that Maryam's wish to die was driven by severe psychological pressure, shame, and fear of accusation and ridicule from society (Al-Alusi, 1994; Al-Qurtubi, 1993; Kemenag, 2008).

As for Q.S. Yasin verse 26, Ash Syauqani explains the previous verse of a believer from among the Ashabul Qaryah who has obtained the glory of heaven; he said: **لَيْتَ قَوْمِي يَعْلَمُونَ**

This statement was made after Habib an-Najjar received forgiveness and glory from Allah. Although he was in the bliss of Paradise, he hoped that his people would have faith and understand his condition so that they would know the good place of his return. In this verse, he shows great hope that his people will know the truth, gain guidance, and gain salvation as he has gained (Syauqani, 1998). However, this hope is difficult to realize because he is already in the afterlife, while his people are still in this world.

According to Wahbah Az-Zuhaili and Al-Alusi, the expression "*laita*" in this verse shows the hope that his people will know the glory that Allah has given him, so that they will be encouraged to believe, repent, and obtain the same goodness (Zuhaili, 2016).

Based on these two sentences, the use of the word is in the context of believers according to Tafsir Fathul Qadir. The first is the wish to die before the event that is born from the severity of the test in maintaining honor and religion as experienced by Maryam. The second is the hope that is born from the love of a believer so that others may gain guidance and salvation as illustrated in the story of Habib an-Najjar in Q.S. Yasin verse 26. Thus, in the verses, believers are more likely to show dreams and hopes that are difficult to achieve.

Secondly, the expression *laita*, which is related to the context of hypocrites. The expression "*laita*" (the expression "*laita*") relating to hypocrites is found in Q.S. An-Nisa': 73. This verse previously described the attitude of the hypocrites when the Muslims achieved victory in battle. They said: **لَيَسْنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا**.

According to Asy-Syauqani, this statement reflects the hypocrites' regret at not sharing in the benefits of the Muslims' victory. Their regret is not due to abandoning the obligation of jihad or a lack of faith, but rather to losing a share of the worldly gains the Muslims have gained (Syauqani, 1998).

This interpretation is in line with Ath-Thabari's, who explains that the hypocrites uttered these words after seeing the success of the Muslims (Ath-Thabari, 2007). Similarly, the Ministry of Religious Affairs' interpretation explains that their regret arose from not receiving the spoils of war and other benefits (Kemenag, 2008). Based on this interpretation, the use of the word *laita* in this sentence shows the meaning of regret (at-life). This regret is born not from the awareness to repent, but from a sense of loss due to the loss of worldly interests. Therefore, the use of *laita* in the context of hypocrites, it reflects the nature of hypocrisy that prioritizes worldly gains over the values of faith and religious struggle.

Third, the expression *laita*, which is related to the context of infidels. The largest group is found in verses spoken by disbelievers, namely QS. Al-An'am: 27, Al-Kahfi: 42, Al-Furqan: 27–28, Al-Qashash: 79, Al-Ahzab: 66, Az-Zukhruf: 38, Al-Haqqah: 25–

27, An-Naba': 40, and Al-Fajr: 24. In these verses, *laita* is used to describe wishes, hopes that are difficult to realize, and deep regret after they witness the consequences of disbelief and mistakes that have been made, both in this world and in the hereafter. In Q.S. Al-An'am verse 27, the previous verse tells of the polytheists' disbelief in Allah and the apostleship of Muhammad and the Day of Resurrection.

In this sentence, the word "*laita*" appears in their wishful thinking: "Would that we would return and not deny the verses of our Lord and be among the believers," which the disbelievers uttered when faced with Hell. According to Ash-Syauqani and the majority of the *Qira'at* scholars, Al-Kisa'i, Qurra' Madinah, Shu'bah, Ibn Kathir, and Abu 'Amr, the expression is a form of at-garden(fantasy), namely the desire to be returned to the world so that they no longer deny the verses of Allah and become believers. This desire arose after they witnessed directly the punishment that they had previously denied (Syauqani M. A., 1998). Wahbah Az-Zuhaili and Quraish Shihab also explained that the desire to return to the world was not driven by sincerity of faith, but rather by fear of the punishment that they had seen (Zuhaili, 2016; Shihab, 2002). The use of the word "*laita*" in this sentence shows the meaning at-garden. It's an impossible dream. Disbelievers desire to return to this world to believe and not deny Allah's signs after witnessing the punishment of Hell. However, this dream is impossible to achieve because they are already in the stage of retribution in the afterlife.

In Q.S. Al-Kahfi verse 42, Ash-Syauqani tells of two garden owners, one a believer and the other a disbeliever, who are described as arrogant disbelievers: boasting about their wealth, belittling their believing and poor brothers, and wronging themselves with disbelief, arrogance, and denial of the Day of Resurrection.

In verse 42, the word *laita* appears in the expression of the infidels *يَلَيِّنِي لَمْ أَشْرِكْ بِرَبِّي* which is said by the owner of the garden after witnessing the destruction of all his possessions and garden due to Allah's punishment. According to Asy-Syauqani, this expression is part of an expression of regret shown through actions that God attached to the sentence *يُقَلِّبُ كَفْمِهِ* (turning his hands over) as a sign of deep sadness and regret. This statement appeared when he realized that his arrogance, disbelief, and polytheism in the past had become the cause of the disaster that befell him (Syauqani, 1998). The Ministry of Religious Affairs' interpretation explains that after all his wealth was destroyed, he remembered the advice of his faithful friend and realized that the disaster occurred because of his polytheism and injustice towards himself (Kemenag, 2008). Al-Qurthubi also explained that this expression is a regret that arises when regret is no longer useful, so that the destruction of his wealth makes him aware of the error in his faith that he has committed (Al-Qurtubi, 1993). The use of the word in this sentence shows the meaning of at-life (Regret). The garden owner regrets his idolatry after witnessing the loss of all the blessings he had been proud of. This regret is related to past actions that cannot be undone. This aligns with the context of the verse, which describes a deep awareness and regret follo *laita* the arrival of Allah's punishment.

In Q.S. Al-Furqan verses 27–28, Ash-Syaaqani explains the previous verse about the nature of the Day of Judgment so that it makes it difficult for the disbelievers to understand what will befall them at that time, namely the severe punishment after the reckoning of their deeds. Ibn Jarir narrated that Ubay bin Khalaf used to follow the assembly of the Prophet SAW until Uqbah bin Abi Mu'ith rebuked him. So the verse was revealed, and (remember) the day (when) the wrongdoer bit his two hands, saying, "Would that (once) I had taken the path with the Messenger. A similar hadith was narrated from Ash-Sya'bi from Miqsam (Syaaqani, 1998; Suyuthi, 2014).

The saying appears in the expression *يَقُولُ يَلَيِّنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا*, and the phrase "The Lord of the worlds" is uttered by an unjust infidel on the Day of Resurrection. According to Asy-Syauqani, this expression describes a state of profound regret after witnessing the punishment that befell him. This regret is demonstrated through the

act of biting both hands as *kinayah* (figurative expression) for disappointment, sadness, and regret. The tyrant wanted to follow the path of the Messenger and not make the person who misled him a close friend. Ash-Syauqani also explained that the phrase "the oppressor" in this verse, it applies generally to everyone who turns away from the guidance of Allah and His Messenger (Syauqani, 1998). Meanwhile, Quraish Shihab explains that this verse contains a hope that cannot be realized again because it is understood in the sense of regret and accident. (Shihab, 2002). The use of the word in this sentence shows the meaning of at-life (regret). The disbeliever regrets his decision to follow his friend who led him astray and not follow the path taught by the Prophet. This regret arises after he witnesses the consequences of his disbelief and misguidance on the Day of Judgment. The opportunity to believe and improve himself has been lost, so going back and changing the past is impossible. Therefore, the expression in this verse is used as a form of regret for the opportunity that has been wasted.

In Q.S. Al-Qashash verse 79, the previous verse talks about Qarun show *laita* his superiority by show *laita* his wealth to his people. So that their wishful thinking appears in their expressions *يَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ*, which was said by the disbelievers who wanted the worldly life when they saw Qarun coming out with his splendor and wealth. According to Ash-Syauqani, this verse describes the admiration of some people towards Qarun's luxury so that they hope to have wealth and position as he had (Syauqani, 1998; Al-Mahalli & Suyuthi, 2006). This desire is oriented towards the enjoyment of the world in the form of wealth, splendor, and glory in the eyes of humans.

Wahbah az-Zuhaili explained that this hope arose from people who prioritized worldly life and considered Qarun's wealth as great luck. This is an instinctive human impulse that tends to desire ample sustenance and the enjoyment of life (Zuhaili, 2016). Using this sentence shows the meaning of *at-tamanni li al-istib'ad*, namely the hope of something very difficult to achieve. People who were captivated by Qarun's wealth hoped to attain the same wealth and status as him. Although such a desire was logically possible, it was far beyond their reach due to the vast wealth and splendor that Qarun possessed. Therefore, in this verse, it is used to express hope for something that is difficult to realize.

In Q.S. Al-Ahzab verse 66, it says "*laita*" appears in the expression "*يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا*" uttered by the disbelievers when their faces are turned inside out in Hell. According to Ash-Syauqani, this verse describes the severity of the punishment they feel, so that they wish they had obeyed Allah and the Messenger and believed in the teachings brought by the Messenger of Allah. This expression indicates their desire to avoid the punishment that is befalling them (Syauqani, 1998; Ath-Thabari, 2007). Al-Alusi explains that these dreams are essentially a form of regret that is no longer useful, because they realize that these wishes will not be accepted and cannot remove the punishment they are feeling (Al-Alusi, 1994). Using this sentence shows the meaning At-Tamanni it's a wishful thinking about something impossible to achieve. The disbelievers wish they had obeyed Allah and the Messenger and thus escaped the punishment of hell. However, this wish is impossible to fulfill because they are already on the Day of Judgment, and the opportunity to believe and do good deeds has ended. Therefore, in this verse, it is used in its original meaning as an expression of hope for something that cannot be achieved again, while also show *laita* their awareness of the mistakes they have made after witnessing and feeling Allah's punishment directly.

In Q.S. Az-Zukhruf verse 38, it says *laita* appears in the expression *يَلَيْتَ بَيْنِي وَبَيْنَكَ* *بُعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقُرْآنَ*, which is said by the disbeliever to the devil on the Day of Judgment. According to Ash-Syauqani, this verse describes the situation of those

who turn away from the Quran and the guidance of Allah while in the world, so that Allah makes Satan a friend who always leads them astray. When confronted with Allah on the Day of Judgment, the disbeliever realizes that Satan has been the cause of his misguidance, then he says, "Oh, if only there were between me and you a distance as far as the east and the west." Ash-Syauqani explains that this expression is wishful thinking to separate as far as possible from Satan. Al-Farra' emphasizes that what is meant is a parable about a very long distance (Syauqani, 1998). As-Suyuthi explained that those dreams are no longer useful after the misguidance and cruelty they cause in the world is revealed (Al-Mahalli & Suyuthi, 2006). Use *laila* in this sentence shows the meaning of At-Tamanni: it is wishful thinking about something impossible to achieve. Unbelievers dream of being as far away as possible from Satan after realizing that Satan has led them astray from the path of truth. However, this wishful thinking is impossible to achieve because both will be on the Day of Judgment, having to answer for their actions before Allah.

In Q.S. Al-Haqqah verses 25 and 27, it says *laila* appears in the expression *يَا لَيْتَنِي* appears, which is said by unbelievers when receiving their charity notes from the left. According to Asy-Syauqani, after seeing the record of his deeds which were full of sins and bad deeds, he was filled with sadness and fear, so he dreamed of not being given the book of deeds and not *laila* the reckoning he would face. In verse 27, he also dreamed that the death he had experienced in the previous world would be the end of everything so that there would be no more resurrection, reckoning, or punishment after that (Syauqani, 1998). Al-Alusi explained that these dreams emerged after he witnessed the bad deeds of his deeds and the severity of the punishment he would receive (Al-Alusi, 1994). Likewise, Al-Qurthubi and Ath-Tabari explained that he considered his death as the final solution so that there would be no life after death (Al-Qurtubi, 1993: Ath-Thabari, 2007). Use *laila* in this sentence shows the meaning At-Tamanni it's a wishful thinking about something impossible to achieve. Unbelievers dream of not receiving the book of their deeds and of death being the end of everything, so that there will be no resurrection or punishment. However, these dreams are impossible to achieve because the book of their deeds has already been given and they are already in the phase of retribution in the afterlife. Therefore, *laila* in both of these sentences, it is used in its original meaning as an expression of wishful thinking about something that is impossible to be realized again.

In Q.S. An-Naba' verse 40, the previous verse tells of pleasure for those who are pious and threats for those who disbelieve

Say *laila* appears in the expression *وَيَقُولُ الْكَافِرُ لَيْتَنِي كُنْتُ تُرَابًا*, which is uttered by the disbeliever on the Day of Judgment after witnessing his deeds and the punishment that Allah has prepared for him. According to Ash-Syauqani, this expression shows the disbeliever's wish to become soil after seeing the various forms of punishment that he will receive. He hopes as if he had not been created as a human being or had not been resurrected so that he would not have to face reckoning and retribution. Ash-Syauqani also emphasizes that this verse applies generally to all disbelievers, not just to certain individuals (Syauqani, 1998). Abu Hayyan explained that the disbeliever dreams of becoming like an animal which, after being reckoned, turns into soil with a submissive attitude in obedience to Allah, not arrogant and not disobedient (Al-Andalusi, 1993). The use of *laila* in this sentence shows the meaning At-Tamanni it's a wishful thinking about something impossible to achieve. Unbelievers dream of becoming dust or of never having been created as human beings after witnessing the punishment that awaits them on the Day of Resurrection. However, such dreams are impossible to achieve because they have already been created, resurrected, and faced with the Day of Resurrection.

In Q.S. Al-Fajr verse 24, the previous verse tells that Allah SWT denies the human view regarding the definition of rich and poor, especially the pagans of Mecca who were excessive in the world, prioritizing it over the afterlife, and collecting it without distinguishing between what is lawful and what is unlawful, so that Allah revealed the hell of Jahannam. Instantly, they realized that the consequences of their actions in the world were their disbelief and sin.

In verse 24 the word *laita* appears in the expression *يَلَيْتَنِي قَدَّمْتُ حَيَاتِي* uttered by the pagans of Mecca when they witnessed the horror of the Day of Judgment and were shown the Hellfire. According to Asy-Syauqani, after humans realize the negligence and sins they have committed in this world, they wish they had prioritized goodness and righteous deeds as provisions for the afterlife. Asy-Syauqani explains that what is meant *liḥayātī* is the afterlife, so that the expression shows the desire to have a provision of charity that can save him on the day of judgment. This awareness arises when the entire reality of the afterlife has become clear, but the desire no longer provides benefits (Syauqani, 2008; Al-Qurtubi, 1993; Al-Mahalli & Suyuthi, 2006). Buya Hamka also explains that these wishes arise when the opportunity to do good deeds has ended, so that humans no longer have the opportunity to improve what they have wasted during their time in the world (Hamka, 1982). The use of "*laita*" in this sentence shows the meaning. At-eight: It's a dream about something impossible to achieve. Unbelievers dream of having prepared good deeds for the afterlife they are facing. However, these dreams are impossible to fulfill because the time for good deeds has ended and the day of judgment has arrived.

CONCLUSION

Based on research on the use of the word *laita* in the Quran according to the Tafsir Fathul Qadir by Imam Asy-Syauqani, it can be concluded that the word *laita* is mentioned 14 times in 12 surahs and 14 verses. Based on the subject who recites them, these verses are divided into three groups, namely verses recited by believers, hypocrites, and infidels. An analysis of Imam Asy-Syauqani's interpretation shows that the use of the word *laita* does not always mean the same thing. In the verse of the believer, *laita* show dreams and hopes that are difficult to realize. In the verse of the hypocrites, *laita* show regret for the loss of worldly gains. As for the verse of the infidels, it shows dreams and hopes that are difficult to realize, and regret after the truth and the consequences of their actions are revealed. Of all the verses studied, the most dominant meaning is dreams, namely the desire for something that has passed or is impossible to realize again. This shows that the meaning within the Quran is greatly influenced by the context of the verse and the state of the subject who utters it.

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