‘Amr Style in The Kitab Al-Arba’in An-Nawawiyyah (Study of ‘Ilm Ma’ani)

1Afif Muttadin Munir, 2Yusroh, 3Thontowi

Email : 1afifmuttadin99@gmail.com, 2yusroh@bsa.uad.ac.id, 3thontowi@bsa.uad.ac.id
Universitas Ahmad Dahlan, Indonesia

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Introduction

Kitab Al-Arba’in An-Nawawiyyah is a hadith book compiled by a hadith expert, namely Al-Hafizh Abu Zakariya Yahya bin Syaraf An-Nawawi who died in 676 H. This book lists 42 traditions that contain the main Islamic teaching and is packaged in the form of a small book, thus making this book practical, simple, and efficient among other hadith books. The traditions contained in this book have various styles of Arabic, and one of them is Uslûbu Al-Amr.

‘Amr according to Ali Al-Jarim and Musthafa Amin in the book Al-Balâghatu Al-Wâdhihatu (1951) namely demanding that a job be carried out by a higher party to a lower party. In the balagah studies, amr is included in Kalam Insya’ Talabî, which is a sentence requires the occurrence of something that has not happened when the sentence is pronounced. This type of kalam can be
formed of *amr* (command word), *nahyi* (prohibition word), *istifham* (question word), *tamanni* (word to express hope for something that is difficult to materialize), and *nida’* (exclamation word). Balaghah itself means bringing out a great and clear meaning, with true and eloquent expressions, so that it gives a memorable impression on the bottom of the heart and is in accordance with the situation, condition, and the person being spoken to. Meanwhile, scientifically, balaghah is a scientific discipline based on mental clarity and accuracy in capturing the beauty and clarity of the vague differences between various *Usūl* expressions (Ali Al-Jarim and Musthafa Amin, 1951).

*Amr* has four forms or editors, namely *fi’il amr, fi’il mudhari’* (which is preceded by *lam amr*), *ismu fi’il ammr* (fi’il mudhari’ which is preceded by *lam amr*), *ismu fi’il amr mashdar* which replaces *fi’il amr* (Ali Al-Jarim and Musthafa Amin, 1951). In addition to the four forms of the *amr* tool above, there are several things that need to be considered in this *amr* sentence, including to whom is *uslūb amr* used, in what situations, also how the relationship between the speaker and the interlocutor is when this *uslūb amr* is used and the meaning which is implied from the *uslūb amr*. The meaning of *amr* which is not used for its original meaning but for other meanings including *irshad* (guidance), *du’a* (petition), *iltimas* (offer), *takhyir* (election), *taswiyah* (equate), *ta’jiz* (weakens mukhatab), *tahdid* (threat), and *ibahah* (permissibility). These other meanings can be identified through sentence structure or form. From the above explanations regarding the language style of *amr* in Kitāb Al-Arba’in An-Nawāwiyyah, then the appropriate approach is to dissect the meaning of *amr* so that it fits the meaning of the context, namely *Ma’ани* Science.

*Ma’ани* knowledge is the knowledge of knowing things about Arabic *lafaz* in accordance with the guidelines and conditions (Hafni Nashif, et al., 2004). What is meant by Arabic *lafaz* is a model of sentence structure in Arabic such as the use of *taqdim* or *ta’khir* and so on. Whereas what is meant by guidance and condition is a situation and condition of *mukhatab* such as a state of having no information or doubting, or it can also include denying the information. Some of these things are interesting to study in this Kitāb Al-Arba’in An-Nawāwiyyah by using the *Ma’ани* Science approach so that we know the form and meaning of *uslūh amr* contained therein. The focus of his study is the form of the *Amr* language style used in Kitāb Al-Arba’in An-Nawāwiyyah and the meaning of the *Amr* language style that is contained therein.

*‘Ilmu Ma’ани*

Ilmu *Ma’ани* is study that teaches how to compose the correct Arabic sentence with the meaning in which it contains the desired meaning in all forms of circumstances or places (In’am Fawwal, Ak-Kawi, 2006). According to Hafni Nasif, et al., Ilmu *Ma’ани* is the knowledge of knowing
things about Arabic lafaz that are in accordance with guidelines and conditions (Hafni Nashif, et al., 2004).

What is meant by Arabic lafaz is a model of sentence structure in Arabic such as the use of takdim or takhir and so on. Whereas what is meant by guidance and condition is a situation and condition of mukhatab such as a state of having no information or doubting, or it can also include denying the information. The object of Ma‘ani study is Arabic sentences which are intended to reveal the Al-Quran, Hadith, the secrets of fluency in Arabic sentences (poetry or prose). Ma‘ani science directs us to distinguish sentences according to the conditions and situations, neatly arranged sentences, and is able to distinguish good or bad sentences. In its development, the kalam is divided into two parts, namely kalam insya‘i and kalam khabari.

Kalam khabari is a sentence where the speaker can be said to be a true person or a lie. If the sentence is in accordance with reality, then the speaker is correct; and if the sentence does not correspond to reality, then the speaker is a lie. Insya ‘Kalām is divided into two, namely Insya‘ Thalabi and Insya‘ Ghair Thalabi. Kalām Insya‘ Thalabi is a sentence which requires the occurrence of something that has not happened at the time the sentence was pronounced. Kalām Insya‘ Ghair Thalabi is a sentence that does not want something to happen. Types of kalām Insya‘ Thalabi are Amr (command sentence), Nahyi (prohibition), Istifham (question), Tamanni (supposition), and Nida’ (exclamation).

Amr is the language of orders or demands. Whereas in terms of Ali Jarim (1951) gives the definition of al-Amr with thalabul fi‘il ‘ala wajhi al-isti’la’ (demanding to do an action, and that demand comes from a higher direction). The amr sentence or command sentence is the sentence used when a speaker tells someone to do something (Zaenal Arifin, 2000). From the explanation of the definition of amr above, it is reaffirmed that al-Amr is demanding an action from the interlocutor, the demand comes from a higher party to the party below him (Mardjoko Idris, 2015).

There are four forms of amr in Arabic (Mardjoko Idris, 2015): fi‘il amr (command form), both from fi‘il tsulas (a verb consisting of three letters), ruba‘i (a verb consisting of four letters), khumasi (a verb consisting of five letters), or sudasi (a six-letter verb); al-fi‘il al-mudhari’ al-maqrun bi lamil amr (fi‘il mudhari’ which is preceded by lam command); isim fi‘il amr; and al masdar anna‘ib ‘an fi‘il amr (masdar form which replaces the fi‘il amr form). In the Arabic context, a word or speech is in the amr or command form but has another meaning. The phenomenon of language in conveying the meaning or message referred to in a discourse does not have to be linear with its formal form, but can have other meanings based on the reality of the context or social reality that gave rise to the discourse (Mardjoko Idris, 2016). The meaning of amr which does not always require the implementation of a job, but has other meanings according to the context: Irshad
Method

This research is descriptive qualitative. The first step in a study is the data provision stage. In this stage, the method used is the observation method with the basic technique of tapping. Furthermore, using note-taking techniques, namely writing and collecting data. There are two kinds of objects in this step, namely formal objects and material objects. The formal object in this study is the amr language style, while the material object is the Al-Arba'in An-Nawawiyyah Book compiled by Imam Nawawi. The next step is the data analysis stage. At this stage, a writer analyzes the data using Ma'ani Science analysis with descriptive methods, to create a systematic painting depiction of existing data, phenomena and meanings. The last step is presenting the results of data analysis, at this stage the researcher will present qualitative, qualitative data, here the meaning is that the data presented is really the result of the analysis or research that has been carried out.

Discussion

Uslub Amr form in Kitāb Al-Arba'in An-Nawāwiyyah

After the researcher analyzed 27 data, the findings of the form Uslûbu Al-Amr in the Book of Al-Arba'in An-Nawawiyyah are as follows:

The form is Fi'il 'Amr;

It was found that 22 Uslub amr data were in the form of fi'il amr, which are found in the 2nd, 10, 11, 16, 17, 18, 19, 20, 21, 24 28, 29,31,35 and 40 hadiths. For example, in the following second hadith (Al-Hafizh Abu Zakariya Yahya bin Syaraf An-Nawawi, 2002):

عن عمر رضي الله عنه أيضًا قال: «بينما نحن جلوسين عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلعت علينا رجل شديد بياض الثياب شديد سوء الشعر، لا يرى عليه أثر السفر، ولا يعفره منا أحد، حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتاه إلى ركبتاه ووضع كفتيه على فخذيه وقال: يا محمد أخبرني عني الإصلاح، فقال رسول الله صلى الله عليه وسلم: الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله وتقبّيم الصلاة وتدويّي الركأة ونصوّم رمضان وتحجّ البيت إن استطعت إلى البيت فقال: صدفت، فعجبنا لهُ و/or
In the above hadith there is a style of language *amr*, namely in the sentence يَا مُحَمَّد أَخْبِرْنِي عَنِ اْلإِسْلاَمِ. The word أَخْبِرْ is *fi'il* *amr* which comes from the verb أَخْبَرَ - يُخْبِرُ - أَخْبِرْ which has the pattern of أَفْعَلَ - يُفْعِلُ – أَفَعِلْ. The word أَخْبِرْ does not change, because it ends with a sahih letter.

In this second hadith there are five styles of language *amr*. أَخْبِرْ

In the 10th hadith, there is the sentence *amr* in the sentence يَا أَبِي الرَّسُولُ َكُلُوا مِنَ الطَّيِبَاتِ the word كُلُوا is a form of *amr* which comes from the verb أَكَلَ – يَكُلُّ - كُلُوا which has the pattern of كُلُوا مِنَ الطَّيِبَاتِ وَاعْمَلُوا صَالِحاً.

The word كُلُوا is a form of *fi'il* medial *mabni hazfun-nun*, because he met *dhamir wawu jama'ah*. Another *amr* sentence is in the sentence كُلُوا مِنَ الطَّيِبَاتِ وَاعْمَلُوا صَالِحاً, the word اْعْمَلُوا is *fi'il* *amr* which comes from the word عَمِلَ - يَعْمَلُ - اْعْمَلُوا. The word اْعْمَلُوا is a form of *fi'il* *śulasi mujarrad*, still read hadzfun-nun because it meets *wawu jama'ah*.

In the 11th hadith, there is *Uslubul Amr*, which is in the sentence دَعُو ما يَرِبُكَ إِلَى مَا لا يَرِبُكَ، the word دَعُو is *fi'il* *amr* which comes from the word وَدَعَ - يَدَعُ. The 'fi'il' is in the form of the letter *illat*, namely *wawu* (و) or also called *Miśal*.

In the 16th hadith, there is the sentence ‘*amr*’ قَالُ لِلنَّبِيِّ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمُ: أُوصِيُّ، أوصى which has the pattern of أَفْعَلُ - يَفْعَلُ - أَفْعَلُ - أَفْعَلُ 
produce *fi’il amr*. The command word *أوص* builds / remains with the ending letter removed, namely *ني* so originally *أوصي* because it is included in the *fi’il mu’tal akhir*.

In the 17th hadith, there is a sentence *امرأ* ie on *lafadz* and also on *lafadz* a form of *امرأ* derived from the word *أحسن* - *يحسن* and also on *lafadz* *ذبحتم* which is in the sentence *أحسنوا* because he met *dhamir wawu jama’ah*.

In the 18th hadith, there is the structure of ‘*امرأ*’ which is in the sentence *كُنْتَ* - *أَتْبِعْ* *السَّيِئَةَ* *تَمْحُهَا* which is formed from *فعال* *يفاعل* *فاعل* and one command sentence structure in *lafadz* *وَخَالِقِ النَّاسَ* *بِخُلُقٍ حَسَنٍ* which is formed from *فاعل* *يفاعل* *فاعل*.

In the 19th hadith, there is the sentence *امرأ* namely in *lafadz* *يا غُلامُ إنِي أعلِمك كِلُّ ما: حَفِظَ* *خَالِقُ* *خَالِقْ* which is formed from *فاعل* *يفاعل* *فاعل* because the meeting of two *سُكُن*.
اجتمعت على أن ينفعوك بشيء، أعلم

إعلم أيضاً.

In the 20th hadith, there is a word 'Isna' in the form of amr, which is in lafaz. The word is a form of fi'il amr which comes from the verb صنع - يصنع, when it starts with the letter fa (ف) and the hamzah wasal, then the hamzah vowel is not read.

In the 21st hadith, there is Uslub amr, namely the sentence يا رسول الله قل لي في الإسلام قولاً. The style of fi'il amr is different from other common ones because the ain fi'il in this word is the letter 'illat in the form of wawu, this form is called fi'il mu'tal ajwaf. So that from the verb قال - يقول becomes قل.

In the 28th hadith, there is a kalam insya 'structure called amr, which is in lafaz. The word is fi'il amr which comes from the verb عضواً علّيها بالنواجذ. The word عضواً is a command sentence that comes from the verb كف - يكف - كف اكشف, same original shape with مد - مند taken from wazan.

In the 31st hadith, there is Uslubul amr, namely in the sentence فقال: كف عليك هذا. The word كف is a form of fi'il amr, read as sukun, because it ends with the letter saih.
In the 35th hadith, there is an *amr* structure, namely in *lafadz* 

وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ بَعْضٍ

The word *كَانَ - يَكُونَ* (from wazan *فَعُلَ- يَفْعَلُ- أُفْعِلَ*). 

In the 40th hadith, there is a *fi’il* *amr* form, which is in *lafadz* 

فَقُولُوا كُونُوا عِبَادَ اللهِ إِخْوَاناً

The word *كُونُوا* is a form of *fi’il* *amr* which comes from the verb *كَانَ - يَكُونُ*.

In the 40th hadith, there is a *fi’il* *amr* form, which is in *lafadz* 

فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيْبٌ

The word *كُنْ* is *fi’il* *amr* which comes from the verb *كَانَ - يَكُونُ*.

On the 24th hadith, there is a *fi’il* *amr* located on *lafadz* 

يا عبادي كلكم ضال إلا من هديته,

*Fi’il* *amr* *استهدوا* is a form derived from the word *استهدى* (originally *اُكْوُنْ* (from *wazan* *فَعْلَ- يَفْعَلُ- أُفْعِلَ*).

Data were then still contained in the 24th hadith located on *lafadz* 

يا عبادي كلكم جائع إلا من أطعمته

*Fi’il* *amr* *فَاسْتَطْعِمُوْا* is a form derived from *wazan* 

استطعمونى أطعمكم which later became *استطعم* - *عَمِّىَتْ- استطعمنى*.

Subsequent data on the 24th hadith is the sentence 

كلكم عار إلا من كسوته فاستكسوني

*Fi’il* *amr* *فَاسْتَكْسُوْنِي* is *fi’il* *amr* *mabni* with its nun-letters removed because it meets plural *wawu*.

The form of *fi’il* *amr* in the 24th hadith is in the sentence 

فَاسْتَغْفِرُوْنِي أَغْفِرْ لَكُمْ

*Fi’il* *amr* *فَاسْتَغْفِرُوْا* comes from the verb *استغفر* which was taken from *wazan* *اَسْتَغْفِرَ- يَسْتَغْفِرُ- اِسْتَغْفِرْ*.

This *fi’il* *amr*
undergoes a change in the harokat sign because it is preceded by the letter fa 'and it remains with the nun being removed because it meets wawu jama'ah and the fa'il of the fi'il is plural or more than three.

**Uslûb ’Amr in the form of Fi’il Mudhari’ Preceded by Lam ’Amr**

We found three data uslûb amr in the form of fi’il mudhari’ which is preceded by lam' amr, which is found in the following 15th hadith:

> عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت, ومن كان يؤمن بالله واليوم الآخر فليكرم جاره. ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه (رواه البخاري ومسلم)

In the hadith there is a structure of *kalam insya ‘thalabi*, which is in the sentence مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً which is called *amr*, originally يقول then certified by lam amr to be يَقُلْ, majzum is a sign of sukun because it ends with a valid letter.

The next data in the sentence وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَاْلَيْوَمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ is the word فَلْيُكْرِمْ which is the verb amr sentence form of the word أَكْرَمَ - يُكْرِمُ. *Uslub amr* in the sentence is in the form of *fi’il mudhari’* which begins with lam amr, so it must be read *jazm*, the sign is sukun In this 15th hadith there is also the word فَلْيُكْرِمْ which is in the sentence مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ.

In the next data there is a command verb in the form of *fi’il mudhari’* which is preceded by lam al-amr, namely in the sentence فَلْيَقُلْ خَيْراً أو لِيَصْمُتْ the word لِيَصْمُتْ comes from the word صَمَت - يَصْمُتُ أَصْمَتْ. *Uslub amr* in the form of *fi’il mudhari’* beginning with lam (ل) amr, originally
because it is pronounced by lam amr to be يَصْمُتُ، the jazm sign is sukun because it ends with the letter Sahih.

**Uslûb 'Amr Shaped Ism Fi'il' Amr**

Two data Uslub amr were found in the form of isim fi'il amr, which is found in the following 28th hadith:

عن أبي نجيح العريض بن سارية رضي الله عنه قال: وعظنا رسول الله صلى الله عليه وسلم موعظة وجلت منها القلوب. وذكرت منها الوعود، فقالنا: يا رسول الله، كأنها موعظة مدوة فأوصانا، قال: أوصيكم بقوام الله عز وجل، والسمع والطاعة وإن تأمر عليكم عبد، فإنه من يعين منكم قسريًا تحياً، فأوصيكم بستي وسنة الخلفاء الراشدين المهددين عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور، فإن كل بدعة ضالة (رواه داود والترمذي وقال: حديث حسن صحيح).

In the above hadith there is a Uslub amr in the form of fi'il amr, namely in lafadz فَعَلْيَكْمُ. The word عليكم Uslub amr is in the form of isim fi'il which means إِلْزَمُوا.

The data 'amr in the form of ism fi'il amr next in lafadz إِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُوْر, the word إِيَّاكُمْ is Uslub amr which means إحذر.

**The Meaning of Uslub 'Amr in Kitāb Al-Arba‘in An-Nawāwiyyah**

As stated by Ali Jarim and Musthafa Amin (1951) in the book Al-Balāghatu Al-Wādhihah, the function of the command sentence is to demand the implementation of an action from the higher to the lower person. In addition, in the context of Arabic the speech in amr mode has several functions / meanings including for الإرشاد (al-irsyādu / guidance), الدعاء (ad-du‘ā’u / petition), التماس (al-iltimāsu / offer), التخيلير (tamanni / unreachable expectations),
choice), التسوية (at-taswiyyatu / equate), التعجز (at-ta'jizu / weaken mukhatab), التهديد (at-tahdid / threat), and الإباحة (al-ibâhatu / ability).

From the 27 data of Usliûbu Al-Amr in the Book of Al-Arba'in An-Nawawiyyah, the types of meanings are as follows:

Meaning of الإرشاد (al-irsyādu / guidance)

Amr's speech act in this study is a speech act which means an appeal or suggestion that is conveyed by the speaker in order for the interlocutor to carry out the suggestions conveyed by the speaker (Salim and Said Bahresi). We found nine data uslūb amr with the form Fi'il amr meaning الإرشاد (al-irsyādu / guidance) which is found in the 10th, 18th, 19th, 24th, 28th, and 31st hadiths.

For example, in this 10th hadith:

The word الكُلُوا in the sentence يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ is a stylistic form of amr which comes from the word أَكَلَ. In the dictionary, (Mahmud Yunus, 1973) the word الكُلُوا means "to eat". In this hadith, the Messenger of Allah said "Verily, Allah has ordered the believers by what has been ordered to the apostles. Allah Ta'ala said, 'O Apostles! Eat of good (food) (al-Mu'minun:51). The real speaker is Allah SWT mediated by Rasulullah SAW addressed to the interlocutors, namely the believers. The purpose of the speech الكُلُوا مِنَ الطَّيِّبَاتِ by the speaker is meant for irshad (guidance / advice).

The purpose of the speaker is a suggestion from Allah to the believers as an opponent of speech to always eat (food) well and clearly, this command is motivated when the speaker is conveying hadith concerning the conditions for the fulfillment of prayer and one of them is eating food that is good. In this hadith there is also amr كُلُوا which is in the sentence كُلُوا مِنَ الطَّيِّبَاتِ ما.
(eat from the good sustenance we give you) (al-Baqarah:172). From the context behind the speech acts in the data above, it can be seen that speakers do not only order to eat food from good sustenance, but there are illocutionary acts that suggest eating something good, obviously that has been given to humans.

The next *amr* sentence is still found in the 10th hadith, namely in lafadz كُلُوا مِنَ الطَّيِبَاتِ وَاعْمَلُوا صَالِحاً. The word اْعْمَلُوا is an *amr* in the form of fi’il sulasi mujarrad, which comes from the word عمَّلَ which in the dictionary (Yunus, 1973) means "practice, do, ", so the sentence can be interpreted.

These utterances are the words of Allah as speakers through the speech of His Prophet, and the opponents of this speech are the believers as described in the previous data. The purpose of this utterance by the speakers is not for the actual meaning, but rather a suggestion / إرْشَاد Allah (speaker) to believers to do good (righteous). As explained in the Book of Al-Wafi fi Syarhi Al-Arbain An-Nawawiyah (Mustafa Dib al-Bugha and Muhyiddin Mistu, 2010), that the situation at the time of this utterance was when the companions listened to an advice regarding one of the conditions to speed up the fulfillment of prayers apart from eating good food, namely by doing good (good deeds). This command is motivated by the speech of the speaker who ordered the interlocutor to do good deeds in addition to eating good food to fulfill the conditions for the fulfillment of a prayer.

In the 18th hadith, there is fi’il *amr*, which is in the sentence وَاتْبِعِ السَّيِئةَ الْحَسَنَةَ تَمْحُهَا. The word أَتْبِعِ is a form of *amr* which in the dictionary (Yunus, 1973) means "to follow, to accompany". The sentence can be interpreted "Envy the evil with goodness, the goodness will undoubtedly erase it". The speaker in this speech is Rasulullah SAW and the interlocutor is his people, the purpose of أَتْبِعِ (accompany) in the sentence above is to suggest / الإرْشَاد which means to always do good,
wherever and whenever. If you do something bad, you should immediately repent and do good, because good things can erase the bad things we have done. As in the word of Allah in Hud: 144,

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهارِ وَزُلْفَاً مِنَ اللَّيْلِ إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِئَاتِ

Meaning: "And establish the prayer on both ends of the day (morning and evening) and of the night. Indeed, those deeds wash away (sins) bad deeds."

The purpose of amr's utterance in the above sentence hadith suggests believers to hasten to repent of Allah SWT and obey him, do what He has ordered and stay away from what He has forbidden when he makes a mistake. This suggestion can be carried out while he (the interlocutor) is given a chance to live, because if the life opportunity given is not used optimally, then he (the interlocutor) will suffer losses because a virtue can erase evil.

The next sentence 'amr in the 18th hadith is in lafadz وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ. The word خالِقِ is a fi'il amr form which comes from the verb خَالَقَ - يُخَالِقُ - خَالِقْ which in the dictionary (Munawwir, 1997) means "to create". So that the sentence وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ can be interpreted as "And hang out with people with good morals".

The command in lafadz above is intended not for the real meaning but for the irshad (suggestion / guidance) of the speaker to have good morals in muamalah or to socialize with others. Speakers in the utterance of this command are Rasulullah SAW and the interlocutors in this sentence are the people. This speech is motivated by the importance of noble morals in life, because morals are individual and many think that devotion is only limited to fulfilling the rights of Allah without paying attention to the rights of others, even the Prophet made noble morals a sign of perfection in faith. As in a hadith from Abu Hurairah, Rasulullah said,

أَكْمَلُ الُؤْمِينِ إِيمَاناً أَحْسَنُهُمْ خُلُقاً

Meaning: "The most perfect believer in faith is the best morals." (Narrated by Abu Daud).

There are many hadiths that mention noble morals, one of the traditions above was narrated by Abu Daud that noble morals can be seen by how a person does not get angry easily,
does not hurt one another, is generous, gives joy to others, and even smiles when he looks face to face.

In the 19th hadith, this hadith contains several command sentences, one of which is in the lafadz اَنْ حُفَظَ اللَّهُ يَحْفَظْكَ, the word اَحْفَظِ comes from the word حَفِظَ - يَحْفَظُ - إِحَفَظْ which in the dictionary (Yunus, 1973) means "to maintain, guard, memorize", so that lafadz حَفْظَ can be interpreted as follows: "Safeguard Allah, surely Allah will protect you". The word اَحْفَظِ is also found in the next sentence, which is in lafadz اَحْفَظِ اللَّهَ تَجِدهُ بِمَآءِكَ (take care of Allah, you will find Him in front of you).

The speaker in this speech is the Messenger of Allah and the counterpart is his people. The speech in the form of fi’il amr in the above hadith is not meant for the actual meaning but for advice, where the speaker advises the interlocutor to always protect God's rights, including not associating partners with Allah as in His word in al-Fatihah: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ

Meaning: "Only to You do we worship, and only to You do we ask for help."

Establishing prayers is also included in protecting the rights of Allah, because prayer is an obligation for people who believe, in the Qur’an (an-Nisa’: 4), it is explained that,

إِنَّ الصَّلاةَ كانَتْ عَلَى الُّمُؤْمِنِينَ كِتاباً مَوْقُوتاً

Meaning: "Indeed, prayer is an obligation that is determined by the time of those who believe."

From the above verse it is explained that the prayers are not carried out at random, but there are certain times, especially the obligatory prayers. Among the two rights of Allah mentioned above, another right of Allah is to safeguard what Allah has given, such as maintaining speech, maintaining sight, maintaining hearing as well as protecting genitals. Another is by studying religious knowledge so that someone can carry out worship and muamalah properly is also the right of Allah.

In the book Al-Wafi fi Syarhil Arba’in An-Nawawiyah (Mustafa Dib al-Buga and Muhuyiddin Mistu, 2010) some of the possible replies that Allah will give to His servants who always protect His rights among them: Allah will make things easier and protect his world, Allah will protect his descendants, if someone maintains their rights. Allah when he is young and strong, then Allah will..."
take care of him when he is old and weak, safeguard his servants from evil interference, Allah will
guard his religion and faith, and be saved from matters of syubhat and lust.

"Verily Allah is with those who are righteous and those who do good (an-nahl;123)

Further data on the hadith to-24, contained in lafadz. The word استطعَوْا is a form of amr / command that comes from the word استطعُمُوا which is in the dictionary (Yunus, 1973) this verb means "tasting, giving eat", so that the sentence استطعَوْا can be interpreted as "So ask me to eat ". The speaker of this commandment is Allah, so the word "Me" in the above translation returns to Allah as the speaker and the interlocutors are believers.

The context behind the speech act of amr استطعَوْا by the speaker is not meant for the real meaning but rather is irshad/ guidance so that believers ask Allah for food. In this hadith, eating is defined as sustenance, so believers always ask to be bestowed with sustenance from Allah, because basically only Allah is the One who gives rizki to His servants.

The next data in the 24th hadith is in the sentence كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ فَاسْتَكْسُوْنِي أَكْسُكُمْ. The word استكسوُوا is a command sentence that comes from the verb يسْتَكْسَي which means "dress, ask for clothes. As in previous studies with the same hadith, the speaker of this speech of amr is Allah because it is a Qudsi hadith with the interlocutors being believers. From the word فاستكسوُني (then ask for clothes from Me) it is meant by the speaker that إرشاد irshad / guidance is Allah guiding His servants to always ask Him for everything. Amr's speech in the above hadith is to instrucst the interlocutor (a believer) to ask Allah for his protection or his necessities of life alone.

In the 28th hadith, there is an amr structure, namely in lafadz. The word عَضُوْا is fi'il amr which comes from the word عَضَنَ (أعضاض) which in the
dictionary (Yunus, 1973) means "to bite, to hold something", so the sentence عَلَيْ بِالنَّوَاجِذ can be interpreted as "hold on to the sunnahs firmly".

The speaker in this command sentence is the Messenger of Allah and the interlocutors are the people. The speakers of this عَضُوا sentence are not meant for the real meaning but rather, الإرشاد / guidance or advice to protect the sunnah of the Prophet, both in his words and deeds, in order to avoid heresy. From the context behind Amr's narrative in the above hadith, it is syntactically not only to order the interlocutor to protect the Prophet's and Khulafa 'rashidin's sunnah but to hold firmly to the Prophet's and Khulafa' rashidin's sunnah because in it there are also victories and successes, especially when many occur. differences and divisions.

In the 31st hadith, there is uslûbu al-amr, which is in the sentence فَقَالَ: ازْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللهُ the word ازْهَدْ is a command sentence derived from the word زَهِدَ which in the dictionary (Munawwir, 1997) means "rejection, abandon pleasure ", thus lafadz ازْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللهُ can be interpreted as "Let you leave the fun in the world, Allah will love you".

The speaker in this command sentence is the Messenger of Allah because the situation at that time the Prophet said directly to the friends who were eager to know a practice that could cause them to get love from Allah and the opponent of his speech was of course his friends and followers. This sentence by the speaker is intended not for the true meaning of demanding an action be carried out by the interlocutor but الإرشاد / guidance in this case zuhud to the world.

In the book Al-Wafi fi Syarhil Arba’in An-Nawawiyah (Musthafa Dib al-Bugha dan Muhyiddin Mistu, 2010), it is explained that zuhud lughowi means leaving while ازْهَد or zuhud is in the above hadith, which is to leave a love for the world that is superfluous, Shaykhul Islam Ibn Taymiyyah once told his student namely Ibn Qoyyim that,

الزُهْدُ تَرْكُ مَا لاَ يَنْفَعُ فِي الآخِرَةِ وَالوَرَعُ تَرْكُ مَا تَخَافُ ضَرَرَهُ فِي الآخِرَةِ

Meaning: "Zuhud is leaving something that is useless for the hereafter. While wara’ ‘is leaving something that brings harm in the hereafter."

'Amr Style in The Kitab al-Arba’in an-Nawawiyah
The context behind the narrative of amr in this piece of hadith is the command to leave worldly pleasures, so the message that can be taken from this hadith is that zuhud to the world will bring Allah's love.

**Meaning (الدعاء / petition)**

The speech act of amr which means الدعاء (ad-du'â / request) is a speech of amr which is meant to ask for something by praying to God and humbling oneself before Him or asking someone of a higher position in this case is the Apostle. Even though the speakers use the speech act amr in their sentences, this is not to command God or the speaker Apostle, but to pray to Him, because the speaker's position here is only as a servant.

There are two data uslûb amr with the form fi'il amr which means الدعاء (ad-du'â'u / request) which are found in the 16th and 21st hadiths.

The sentence in the hadith mentioned above contained uslûbul amr, which means أوصني can be interpreted as "give me a will". The command sentence tool in the above hadith is a verb command or fi'il amr, the speaker is a man who actually uses the utterance of amr but does not order the interlocutor, namely the Prophet Muhammad SAW, but asks the interlocutor to give him a will or advice, which he can practice when the Prophet SAW has died. In this situation, the speaker's condition is only the follower of the interlocutor. Given the context in the above speech, it can be seen that the speech act of amr أوصني (give me a will) which is spoken by the speaker is not to order in the true meaning, but by the speaker functions as الدعاء (ad-du'â'u / petition) which can be used by the speaker. or a man practices it so that the use of the speech act amr is the mode. Then the speech act in this hadith becomes the Prophet's will to the followers in which he said: لا تغضب (don't be angry), in the book of syarah it is explained that the man asked several times and the Prophet always answered لا تغضب (don't be angry).
In the 21st hadith, in *lafadz* يَا رَسُولَ اللَّهِ قُلْ لِي فِي اْلإِسْلاَمِ قَوْلاً there is *fi'il amr* which is in the word *قلْ* in the dictionary means "to say" so that the word *قلْ* can be interpreted as follows: "O Messenger of Allah, tell me one phrase about Islam". The speaker in the above command sentence is a friend of Abu Amrah Sufyan bin Abdillah and the interlocutor is Rasulullah.

The utterance of *amr* قُلْ (say) by the speaker is not meant for the real meaning, namely demanding that an act be done by the interlocutor, but by the speaker it is used for a الدعاء (du'â' / request). it means that the petition in the above hadith is a friend, namely Abu Amrah Sufyan bin Abdillah asking the Messenger of Allah for advice on the main points of the teachings of Islam.

In this hadith, the researcher found the speech of *Amr* قُلْ in the answer of Abu Amrah Sufyan bin Abdillah's opponent, as in another sentence قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ (say I believe in Allah, then integrity). This sentence is the answer or the previous sentence which asks for an advice, so that they can be practiced. This hadith contains about faith and integrity, two things that are closely related if faith is a practice of the heart while istiqomah in obedience is included in jawarih (actions of limbs).

The Word of God regarding faith and divinity is as follows,

إِنَّ الَّذِي نَقَالُوا رَبَّنَا اللَّٰهُ ثُمَّ اسْتَقَامُوا فَلاَ خَوفٌ عَليْهِمْ وَلاَهُم يَحْزَنُونَ "Surely those who say: Our Lord is Allah, then they remain istiqamah so there is no worry for them and they do not (also) grieve."

As one of the Prophet's companions, Abu Amrah Sufyan bin Abdillah asked for a will from the Prophet to always be able to continue to be in the way of Allah.

**Meaning of التخییر (at-takhyîr / choice)**

*Amr* speech act which means التخییر (at-takhyîru / choice) is an imperative utterance used by speakers to state that they are allowed to choose one of two or several things. The meaning of التخییر (at-takhyîru / choice) with the form of *fi'il mudhâri* is found in one data in this 15th hadith:

عن أبي هريرة رضي الله عنه عن رجلا قال للنبي صلى الله عليه وسلم: أوصني، قال: لا تغضب فرد
Hadith discusses good manners in life. There is uslûb *amr*, namely in *lafadz*. The speech is a form of *amr* which uses the tool "*fi’il mudhari*" al-maqrûn bi lâm *amr*", which comes from the verb صمتَ - صمتُ in the dictionary means "be quiet, be silent, do not speak ". The speaker is Prophet Muhammad SAW and the interlocutors are his followers (believers).

The command لِيَصْمَتْ in this hadith, by the speaker is not intended for the real meaning, namely demanding an action from the interlocutor, but by the speaker this sentence is used for التخییر (at-takhyīru / choice) from the previous data. In the previous data it is explained that a believer should say good and in this data it is continued with a sentence or be quiet.

The meaning of this التخییر (at-takhyīru / choice) is that the prophet Muhammad gave a choice to a believer if he cannot say good / true silence, because people who talk a lot without any benefit in these words will bring himself to fall, from falling will bring it to sin, and from the accumulation of sin will lead it to hell.

**Meaning التهدید (at-tahdíd / threat)**

*Amr* speech act which means التهدید (at-tahdídu / threat) is an *amr* speech act that is used by speakers to threaten the interlocutor because of something the speaker doesn’t like. This speech act is syntactically not only to order the interlocutor to fight something, but also to provide threats or intimidation. The meaning of التهدید (at-tahdíd / threat) with the form of *fi’il mudhari* is found in one data in this 20th hadith:

عن أبي مسعود عقبة بن عمرو الأنصاري البدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن مهما أدرك الناس من كلام النبوة الأولى، إذا لم تستح فاصنع ما شئت (رواه البخاري)

The narrative in the above hadith is Uslub *fi’il amr* where the syntactic meaning of *amr* is a threat. In this hadith there is a kalam insya ‘in the form of *amr* / command, namely in *lafadz* إذا لمْ أصنع فاصنع ما شئت. The word أصنع is a *fi’il amr* form which comes from the verb صنع - يصنعُ.
which in the dictionary means "to make (something)". In this way, the sentence إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ can be interpreted as "If you are not ashamed, then do as you wish.

The speaker in the above *amr* is the Prophet and the interlocutor is his people. The command فَاصْنَعْ مَا شِئْتَ (do what you want), by the speaker is not meant for the original meaning (demands an action from the interlocutor), but by the speaker is meant for threats (التهديد). The purpose of the threat in this hadith is a threat from the Messenger of Allah to people who still deny Allah's verses, commit immoral acts, and do not do what has been ordered by him.

The message in the above hadith is a threat to people who are still doing an act that clearly has a law against it, they will get a painful reply. Malun is a form of one's faith, as in the hadith narrated by Muslims, the Prophet said:

الحَيَاءُ شُعْبَةُ مِنَ الإيْمَانِ

"Shame is a part of faith"

Rasulullah said that this shame was praised by Allah,

إِنَّ اللَّهَ عَزَّ وَجَلَّ حُيٌّ سَيِّرَ يُحِبُّ الْحَيَاءَ وَالسِّيِّرَ فَإِذَا اغْتَسَلَ أَحَدُ كُتِف فَلْيَسْت

Meaning: "Allah is Most Shame and Most Covering. Allah loves shame and is closed, so if one of you is taking a bath then you should cover yourself up." HR. Abu Daud

In the book *Al-Wafi fii Syarhil Arba'in An-Nawawiyah* it is explained that there are two kinds of shame, the first is shame related to the rights of Allah and the second is shame related to humans. Original meaning

There are 14 data *Uslub amr* which has the original meaning, which is found in the 2nd, 11, 15, 17, 18, 19, 24, 28, 29, 35, and 40 hadiths. In the second hadith the word أَخْبِرَني has the form al-*Ma'ani fi'il amr* which comes from the word أَخْبَرَ. في the word أَخْبَرَ in the dictionary means "to proclaim, tell, preach". While the addition of في has the meaning "to me", so أَخْبِرَني أَخْبَرَني أَخْبَرَني means "tell me". Hadith Arbain in the 2nd, there are 5 sentences consisting of words أَخْبِرَني أَخْبَرَني أَخْبَرَني أَخْبَرَني that sentence
Fatahroni islam, Fatahroni amanah, Fatahroni asy-asyan, Fatahroni en insan, Fatahroni en aminah. The commandment was that the speaker was a man mentioned in the hadith, dressed in white and very black hair, no one recognized him and there were no signs of his journey, suddenly came to the Prophet when he was with his companions who turned out to be the Angel Jibril described. At the end of the hadith and the opposite is the Prophet Muhammad.

The speech of the command was intended by the speaker for its true meaning, namely an order from a man (Jibril) to the Prophet Muhammad to preach about religion to his companions including what is Islam, what is faith, what is ihsan and what is the Day of Judgment and the signs.

In the 11th hadith there is lafadz حافظت من رسول الله صلى الله عليه وسلم: دع ما يريبك إلى ما لا يريبك, this sentence has a command language style (fi’il amr) which is in the word دع. The speech دع comes from the word ودع - يدع in this word dictionary which means "to let, leave something", so the sentence دع ما يريبك إلى ما لا يريبك can be interpreted as "Leave what doubts you". The speaker in this speech is the Prophet Muhammad addressed to all Muslims when faced with a situation facing a case that is not yet clear or syubhat, he should avoid that case.

A thing that is doubtful or shubhat is a matter where we do not know the law with certainty, our hearts are not sure about the law of the case, at least one has knowledge or the law is disputed by the scholars. Fi’il amr دع ما يريبك by the speaker is intended for the real meaning, namely demanding the doing of an act from the interlocutor. As explained in the book, the Prophet’s words conveyed by his beloved grandson (Abu Muhammad Al-Hasan bin ‘Ali bin Abi Talib) are quite short but concise sentences. This is a form of wara’, which is leaving something that is still doubtful and
then taking what is sure or not doubting, why is a Muslim thinking too much about one questionable thing even though there are 4,000 things around him that are clear in law.

Hadith of Abu Hurairah narrated by Bukhari Muslim that he said: من كان يؤمن بالله واليوم الآخر فليقول خيرا, in this tradition are Uslub amr namely فليقل خيرا enforcers "fi'il mudhari'al-maqrûn Lâm amr bi" comes from the word قال - يقول in the dictionary means "to say".

In this way, the words of the Apostle above can be interpreted as "Whoever believes in Allah and the Last Day, let him say good". The speakers of the Amr were the Messenger of Allah and the interlocutors were people who believed. This sentence by the speakers is intended for the true meaning, namely the command to his people who believe in Allah and the last day let him say good.

In Islam there are many manners or ethics when speaking, in the book Al-Wafi fi Syarhil Arba’in An-Nawawiyah there are several examples of ethics, namely: Talking in what is beneficial, refraining from sayings that are forbidden in any case, Allah Ta’ala said: وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ which means "and those who keep away from (words and deeds) which are useless". The word اللَّغْوِ (nonsense) is unkind words such as slander, gosib and so on; Furthermore, do not exaggerate a word, because it can lead to something that is prohibited. Umar Radhiallahu'anhu said من كثر كلامه كثر سقطه, ومن كثر سقطه كثرت ذنوبه, ومن كثر ذنوبه كانت أhell deserves more of it); The obligation to speak when necessary, especially the statement is true, commands to do good, commands what Allah Ta’ala commands and prohibits actions that are prohibited by Allah or evil acts that lead to sin as stated by Allah in the Qur’an Surah Ali-Imran verse 104.

The next amr's speech is in the 15th hadith (an-Nawawi, 1973) which is in the sentence وَمَنْ كان يُؤْمِنُ باللهِ وَاْليَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ. With the tool "fi'il mudhari maqrûn bi lâm amr" in this hadith found in the lafadz is فَلْيُكْرِمَ which in the dictionary means "glorify, generous", so that the sentence above can be switched off. And whoever believes in Allah and the Last Day, let his guest honor ". The speaker is the Messenger of Allah and the interlocutors
are the believers. The speech of the command \( فَلْيُكْرِمُواُ \) (let him honor) by the speaker is intended for the real meaning, namely demanding the arrival of an action from the other person.

The message of the order is to honor neighbors and guests as well as possible, it is described in the book *Al-Wafi fi Syarhil Arba’in An-Nawawiyah* (Mustafa Dib al-Buga and Muhyiddin Mistu, 2010), there are several examples of glorifying neighbors including; starting greetings when meeting, visiting when sick, comforting him (neighbor) when needed, congratulating him (neighbor) when he needs it, congratulating him when neighbors get happiness, *ta’ziyah* (mourning) when neighbors get an accident and apologizing when he makes mistakes. One of the words of Allah Ta’ala which mentions to do good to neighbors is,

واعبدو الله ولا تشركوا به شياً ولا يداً بناني والدين إحساناً وبذي القربى واليتامى والمساكين والجربى القربى والجار

"Worship Allah, and do not associate Him with anything. And be kind to your parents, intimate-friends, orphans, poor people, close neighbors and distant neighbors, and peers, Ibn Sabil and your companions."

In the 17th hadith, there are two command sentences with the syntactic form *fi’il amr*, namely in the sentence فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ and the sentence وَإِذَا ذَبَحْتُمْ حفَأَحْسِنُوا الْذِبْحَةَ and in the sentence وَإِذَا ذَبَحْتُمْ حفَأَحْسِنُوا الْذِبْحَةَ and in the sentence فَإِذَا ذَبَحْتُمْ حفَأَحْسِنُوا الْذِبْحَةَ in the dictionary (Yunus, 1973) it means "to do good". So that the sentence فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ can be interpreted as "if you kill then do it in a good way" and the sentence فَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الْذِبْحَةَ means "and if you slaughter then slaughter it in a good way".

The speaker is the Messenger of Allah and the interlocutor is his people, by the speaker this sentence is intended for the true meaning of killing in a good way and if someone slaughteres, he should slaughter properly and correctly so as not to burden the slaughtered animal or not to torture
the animal. This hadith narrated by Muslims contains to do good in all things, as Allah has obliged each of His servants in the Al-Quran which reads,

إِنَّ اللَّهَ يَأْمُرُ بِالْخَيْبَةِ وَالإِحسَانِ

It means Allah commands you all to be fair and do good.

In the 17th hadith there is a language style *amr* with the form *fi'il amr*, namely in the sentence: قَالَ: إِنْقِي اللَّهَ حَيْثُمَا كُنْتَ, the word إِنْقِي is *fi'il amr* which comes from the verb إِتَّقَي in the dictionary (Munawwir, 1997) meaning alert, be careful, fearful, cautious, so that the sentence *amr* above can be interpreted as”fear Allah wherever you are”. The speaker of this command is Rasulullah SAW and the interlocutor is his people. The command of إِنْقِي the speaker is intended for the true meaning, namely demanding that an act be done by the interlocutor, Rasulullah calls upon his people to always fear Allah SWT whenever and wherever they are. As in the second hadith it is explained:

أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"You must worship Allah as if you saw Him. If you don’t see Him, verily He (Allah) will see you." The command sentence tool in the hadith mentioned above is the command verb or *fi'il amr*.

The next command sentence is found in the 19th hadith, to be precise in *lafadz* وَاعْلَمْ أَنَّ اَلْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوْكَ بِتَشْيَءُ هَلِهَا. The word *اعْلَمْ* is a form of command (*fi'il amr*) which means the original command comes from the verb عَلِمَ - يَعْلَمُ in the dictionary which means "to know, to realize", so that the above *lafadz* can be interpreted as "And know, if only all mankind were to unite to give you benefits with something, surely they cannot do that except with something that Allah has ordained."

The speaker is the Prophet and the interlocutor is his people. The sentence of this command by the speakers is intended for the real meaning, namely to carry out something of the interlocutor’s actions, the word *اعْلَمْ* (know) is an order of the Prophet to his people to realize or know that
humans cannot bring benefits and bring harm except for benefits. And that harm has been
determined by Allah beforehand. As in His word (al-Insan: 30),

وَمَا تَشَاءُونَ إلَّاَ أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَان عَلِيمًا حَكِيماً

And you are not able to (occupy that path), unless God wills. Allah is All-Knowing, Most Wise.

One more example is the story of the Prophet Abraham when he did trickery using the idols
who were worshiped by his people at that time. Prophet Abraham crushed the idols to pieces then
put the ax used to destroy the idols in the hands of the remaining idols, to give the impression that
he was the one who destroyed other idols. When his people realized the destruction of the idols
they worshiped, they were not sure that the idol with an ax in his hand had destroyed it, and finally
they assumed that it was the doing of Prophet Abraham. After that they gathered and intend to trial
Prophet Ibrahim. They collect wood from various places and gather in a large place then burn it
until the fire burns very big and high.

After that, tie Prophet Ibrahim in a manjaniq (a type of stone thrower) and then threw
Prophet Ibrahim into the flames naked without any strings attached to his body. And Prophet
Ibrahim only said "Hasbunallah wa ni'mal proxy" (Allah is sufficient as our helper, and He is the best
protector). Then Allah said in al-Anbiya' 69:

قُلْنَا ياَنَارُ كُونى بَرْداً وَسَلَامًا عَلَى إِبْرَاهِيمَ

Meaning: "We (Allah) said," O fire! be you cold and savior for Ibrahim." That way the message we
can take is that we as humans can only plan, the rest is only to Allah.

On the 24th there is a tradition to the original meaning fi'il shaped amr located on lafadz يا
فَاسْتَهْدُوْنِي فاستهدي استهدي word in the dictionary means "get a clue"So that the sentence
فَاسْتَهْدُوْنِي can be interpreted" then ask me for directions ".

This hadith is a Qudsi hadith so that the speaker is Allah and the interlocutors are people
who believe in this hadith called يَاعِبَادِي (O my servant), the utterance of the commands in the
above hadith is meant for the true meaning, namely demanding that an action be carried out from
the interlocutor, Allah, ordered his servant to ask Him for directions, do not ever associate with Him.

In the 24th hadith there is a form of fi'il amr, which is in lafadz فَاسْتَغْفِرُوْنِي أَغْفِرْ لَكُمْ the word فَاسْتَغْفِرُوْنِي is fi'il amr which comes from the verb فَاسْتَغْفَرَ which in the dictionary means "begging for; As in previous research, it is known that this hadith is a Qudsi hadith so that The speaker is Allah and the interlocutors are people who believe. Amr's speech in the aforementioned hadith is intended for its true meaning, namely demanding that an action be carried out from the interlocutor, Allah orders his servant to فَاسْتَغْفِرُوْنِي to ask Him for forgiveness. By taking istigfar, it will erase the sins of the mistakes he has committed if he makes mistakes or mistakes, because as it is known that wrongdoing is one of the mistakes that must be avoided by a servant.

The 24th Hadith arba' in describes the situation about Allah's dislike of wrongdoing, Shaykh Abdul Muhsin argues that not placing something in its place is wrong and Allah forbids it as in the word of Allah Ta'ala،

وَمَا اللَّ ُ يُرِيدُ ظُلْمَا لِلْعِبَادِ Meaning: "And Allah does not want to do injustice against His servants."

From the three data found in this hadith فَاسْتَهْدُوْنِي، فَاسْتَطْعِمُوْنِي، فَاسْتَكْسُوْنِي, it shows that a servant really needs Allah, humans as servants of Allah should only ask Him for everything such as the needs of a hamda in obtaining clothing. Glorious Allah invites his servant to ask and beg Him so that the condition of a servant who is filled with needs and shortcomings is gone and it is by His grace that Allah always knows about the condition and needs of His servants.

The next data is found in the 28th hadith, precisely at lafadz وَإِيَّاكُمْ وَمُحْدَثَاتِ أَلْمُؤْر this sentence is a continuation of the previous data, the utterance of إِيَّاكُمْ is fi'il amr using the tool ism fi'il amr which means stay away from made-up affairs (bid’ah). The speaker in the sentence which contains the meaning of this command is the Messenger of Allah and the interlocutor in this sentence is the Messenger of Allah.

This sentence by the Messenger of Allah as a speaker is intended for the true meaning, namely demanding the execution of an act from the interlocutor, the command وَإِيَّاكُمْ وَمُحْدَثَاتِ
(stay away from artificial affairs or heresy) is the Prophet's command to his people to stay away from unwarranted matters. the law, something that is doubtful, especially what is made up and that someone should do good things starting from himself as the Prophet's words were narrated by Muslims,

من سن سنة حسنة فعلها بعده كان له أجره ومثل أجورهم من غير أن ينقص من أجورهم شيئا ومن سن

"Whoever does a good deed and then it is carried out by someone afterwards, it will be recorded for him the reward, such as the reward of those who follow him and it will not reduce the reward in the least. On the other hand, whoever commits a bad deed and then it is practiced by someone afterward, it will be recorded for him the sins, such as the sins of those who follow him, without reducing his sins at all."

The message that can be taken from the above hadith is that it is better for a Muslim to do good deeds, where the law is clear to practice, so that he can benefit himself in particular and benefit others in general.

Subsequent data on the hadith to-28 is on lafadz, said فعليكم بسنتي وسنة الخلفاء الراشدين, said فعليكم is shaped isim amr Uslub fi’il that the dictionary meaning of "do you" so the sentence فعليكم بسنتي وسنة الخلفاء الراشدين can be translated as "obligatory upon you stick to my sunnah and khulafa’ rasyidin’s sunnah ."

The speakers in this command sentence are the Messenger of Allah and his interlocutors are his followers, and by the speakers this command sentence is intended for the true meaning, namely the command to practice the sunnahs of the prophet and also the sunnah of khulafaurrasyidin, in order to be safe from disputes.

In the 29th hadith, there is a form of fi’il amr which means the original command, namely in lafadz. The word كَفَّ in the sentence is fi’il amr which comes from the verb كَفَ which in the dictionary means "to hold, prevent, guard" so the sentence كَفَ عَلَيْكَ هَذَا can be interpreted "take care of you people".

In this hadith it can be described at that time that Rasulullah was with his companions, then there was a friend asking what he should watch out for and pay attention to and Rasulullah
explained that he felt like he was holding his tongue or spoken, so it can be seen that the speakers in this Kalam are Rasulullah and their opponents. he said are friends.

The utterance of the commands in the above sentence by the speaker is intended for the true meaning, namely the Messenger of Allah advising the companions who at that time asked about some things they should take care of in life, and the Prophet replied as if he was holding his tongue كُفَّ عَلَيْكَ هَذَا (take care of this). There are many arguments that explain the importance of safeguarding one's speech, one of which is the Prophet’s words narrated by Bukhori which reads

سَلَامَةُ الإنسانِ فِي حَفْظِ اللسان

Meaning: "The safety of a person depends on his ability to guard the word".

In the 35th hadith, there is a utterance of Uslubu al-amr which has the original meaning of fi'il amr, which is in the sentence lafadz The word كُوْنُوا is a form of fi'il amr which comes from the verb كَانَ - يَكُوْنُ - كُنُ in the dictionary (Yunus, 1973) means "to exist, to happen, to become" so lafadz can be translated as servants of Allah.

The speakers in the command sentence above are the Messenger of Allah and the interlocutors are Muslims. This sentence by the speakers is intended for its true meaning, namely calling on every Muslim to be brothers or to have a relationship, not to hate each other, let alone create hatred.

In the 40th hadith the form of fi'il amr which means the original word of command, namely in lafadz the word كُنْ is fi'il amr which comes from the verb كَانَ - يَكُوْ means "there is, it happens to be "So that lafadz can be interpreted as" be you in this world as if you were a stranger or a wanderer."

The speaker is the Messenger of Allah and the interlocutor is Ibn Umar's best friend, the word كُنْ by the speaker is intended for the true meaning, namely demanding that an action be done
from the interlocutor, Rasulullah said be a stranger in the world because basically life in the world is only for a moment, like Allah's Word (Ghafir: 39):

يقوم إنّما هذِهِ الحَيَوةُ الدُّنْيَا مَتْعٌ وَإنَّ الآخِرَة هِي دَارُ الْقُرُورِ

Meaning: "O my people, in fact life in this world is only pleasure (temporary) and in fact the hereafter is eternal life."

The world for a believer is not a land to live in or settle down in, he should feel just like a stranger who has come to a foreign land, so that a believer will be eager to find provisions to prepare what he should bring back to his real residence. As explained in the previous data, when a believer who is passionate about looking for provisions will ascertain to the world, he is not looking for worldly pleasures alone.

**Conclusion**

The results of this study indicate that from the aspect of the tool shape and the meaning of the amr language style context, there are 27 data that use three forms of amr language style. The three styles of language are 1) الفعل الأمر (command verb), 2) الفعل المضارع المقرب بلام الأمر (fi'il mudhari’ which is preceded by lam command), 3) اسم فعل الأمر (isim fi'il amr) two data. As for the meaning of the amr language style, the five meanings of the language style are 1) The meaning of إرشاد (irsyad / guidance), 2) The meaning of دعاء (du’a / request), 3) Meaning of التخییر (takhyir / choice), 4) Meaning of التهديد (tahdid / threat), and 5) The original meaning.

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