

'Amr Style in *The Kitab Al-Arba'in An-Nawawiyah* (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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ABSTRACT

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This paper aims to explain the form and meaning of the *amr* language style in the *Kitāb Al-Arba'in An-Nawāwīyyah* by Al-Hafizh Abu Zakariya Yahya bin Syaraf An-Nawawi from the perspective of *Ma'ani* science. The author uses a descriptive-qualitative method with the *Ma'ani* Science approach to analyze the form and meaning of the *amr* language style contained in the *Kitāb Al-Arba'in An-Nawāwīyyah*. 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) *فعل الأمر* (command verb), 2) *الفعل المضارع المقرون 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 *التخيير* (*takhyir* / choice), 4) Meaning of *التهديد* (*tahdid* / threat), and 5) The original meaning.

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Introduction

Kitāb Al-Arba'in An-Nawāwīyyah 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 *Uslūbu Al-Amr*.

'*Amr* according to Ali Al-Jarim and Musthafa Amin in the book *Al-Balāghatu Al-Wādhīhatu* (1951) namely demanding that a job be carried out by a higher party to a lower party. In the balagh studies, *amr* is included in *Kalam Insyā' Ṭalabi*, 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 *Uslub* 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), (hope that is difficult to achieve), *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'ani* Science.

Ma'ani 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'ani* Science approach so that we know the form and meaning of *uslūb 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'ani*

Ilmu *Ma'ani* 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'ani* 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 'Kalam* is divided into two, namely *Insya' Thalabi* and *Insya 'Ghair Thalabi*. *Kalam Insya 'Thalabi* is a sentence which requires the occurrence of something that has not happened at the time the sentence was pronounced. *Kalam Insya 'Ghair Thalabi* is a sentence that does not want something to happen. Types of *kalam Insya 'Thalabi* are *Amar* (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 tsulasi* (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 an-na'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*

(guidance or educating), *Ad-Du'a* (petition), *At-Tamanni* (hope that is difficult to achieve), *At-Takhyir* (election), namely giving choices, *At-Taswiyah* (equating), *At-Ta'jiz* (weakening *mukhattab*), which means declaring incapacity, *At-Tahdid* (threat), and *Ibahah* (permissibility).

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-Nawawiyah* 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-Nawāwīyyah*

After the researcher analyzed 27 data, the findings of the form *Uslūbu Al-Amr* in the Book of *Al-Arba'in An-Nawawiyah* 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):

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّقَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ: صَدَقْتَ، فَعَجِبْنَا لَهُ

يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ، قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحُقُفَةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عَمْرُ أَتَدْرِي مَنْ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمَ. قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

In the above hadith there is a style of language *amr*, namely in the sentence يَا مُحَمَّدَ أَخْبِرْنِي. The word أَخْبِرْ is *fi'il amr* which comes from the verb أَخْبَرَ - يُخْبِرُ - أَخْبِرْ which has the pattern of أَفْعَلُ - يُفْعِلُ - أَفْعَلْ. 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 أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ the word كُلُّوا is a form of *amr* which comes from the verb كُلُوا . كُلْ - يَأْكُلُ كُلٌّ is *fi'il amr mabni hazfun-nun*, because he met *dhamir wawu jama'ah*. Another *amr* sentence is in the sentence كُلُّوا مِنَ عَمَلٍ - يَعْمَلُ - اْعْمَلُوا , the word اْعْمَلُوا is *fi'il amr* which comes from the word اْعْمَلُوا - اْعْمَلُوا صَالِحاً . The word اْعْمَلُوا is a form of *fi'il sulasi mujarrad*, still read hadzfun-nun because it meets *wawu jama'ah*.

In the 11th hadith, there is *Uslubul Amr*, which is in the sentence دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ the word دَعُ is *fi'il amr* which comes from the word يَدْعُ - وَدَعَّ . The '*fi'il* is in the form of the letter' *illat*, namely *wawu* (و) or also called '*Mi'sal*. originally اِدْعُ .

In the 16th hadith, there is the sentence ' *amr* اَوْصِ word قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اَوْصِنِي . اَوْصِ . اَوْصِ which comes from the verb اَوْصَى - يَوْصِي which has the pattern of اَفْعَلُ - يَفْعَلُ - اَفْعَلْ that

produce *fi'il amr* أَوْصِ. The command word أَوْصِ builds / remains with the ending letter removed, namely ي so originally أَوْصِي because it is included in the *fi'il mu'tal akhir*.

In the 17th hadith, there is a sentence *amr* ie on *lafadz* فإذا قتلتم فأحسنوا القتلة and also on *lafadz* أحسن - يحسن - وإذا ذبحتم فأحسنوا الذبحة . أحسنوا derived from *wazan* أفعل - يفعل - أفعال produce *amr* أحسنوا is *fi'il amr mabni hazfun-nun*, because he met *dhamir wawu jama'ah*.

In the 18th hadith, there is the structure of '*amr*, which is in the sentence قَالَ: إِنَّ اللَّهَ حَيْثُمَا إتقى - يتقى - إتقى, the word إتقى is *fi'il amr* which comes from the verb إتقى - يتقى - إتقى, the word إتقى is *fi'il amr* which comes from the verb إتقى - يتقى - إتقى is taken from *wazan* افتعل يفتعل افتعل still with the elimination of the final letter, namely ي because it includes the *fi'il mu'tal akhir*. The next *amr* sentence is in *lafadz* وَأَتَّبِعِ السَّبِيلَةَ الْحَسَنَةَ تَمَحُّبًا, the word أتبع comes from the verb أتبع - يتبع - أتبع. The development of *sukun* because of its final validity, is given the vow of *kasrah* on the other because of the meeting of two *sukun*. And one command sentence structure in *lafadz* وَخَالِقِ النَّاسَ - خَالِقٌ - يُخَالِقُ - خَالِقٌ, the word خَالِقٌ, is a form of *fi'il amr* which comes from the verb خَالِقٌ - يُخَالِقُ - خَالِقٌ which is formed from فاعل يفاعل فاعل . The word خَالِقٌ *mabni sukun*, read the *kasrah qaf* (ق) because the meeting of two *sukun*.

In the 19th hadith, there is the sentence *amr*, namely in *lafadz* يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ تَجِدَهُ تُجَاهَكَ - يَحْفَظُ - أَحْفَظُ. The word أَحْفَظِ comes from the word - يَحْفَظُ - أَحْفَظُ which is formed from فاعل يفاعل فاعل. The word أَحْفَظِ *mabni sukun*, it is given the vow of *kasrah* on its' ain because the meeting of two *sukun*. *Fi'il Amr* more on *lafadz* واعلم أن الأمة لو

اعلم - يعلم of *wazan* is *fi'il amr* form which comes from the verb *اجتمعت على أن ينفعوك بشيء*, *اعلم* - *افعل* - *يفعل* - *فعل* so that from the *wazan* it produces *amr* *اعلم*.

In the 20th hadith, there is a word '*Isna*' in the form of *amr*, which is in *lafadz* *إِذَا لَمْ تَسْتَجِ* *صَنَعَ* - *يَصْنَع*, 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 *Uslubul amr*, namely the sentence *يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ* *فَعَلَ* - *يَفْعَلُ* *قَالَ* - *يَقُولُ* which comes from *wazan* *قَالَ* - *يَقُولُ*. 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 *قَالَ* - *يَقُولُ* becomes *قُلْ*.

In the 28th hadith, there is a *kalam insya* 'structure called *amr*, which is in *lafadz* *عَضُّوا عَلَمَهَا* *عَضَّ* - *يَعَضُّ* (originally *عَضَضُ*). The word *عَضُّوا* is *fi'il amr* which comes from the word *عَضَّ* - *يَعَضُّ*. *بِالنَّوْاجِدِ*.

In the hadith to-29 contained one *fi'il amr* on *lafadz* *هَذَا كَفَّ عَلَيْكَ* *كَفَّ* - *يَكْفُ* - *كَفَّ* same original shape with *مَد* - *يَمَد* - *مَد* taken from *wazan* *فَعَلَ* - *يَفْعَل*.

In the 31st hadith, there is *Uslubul amr*, namely in the sentence *فَقَالَ: اذْهَبْ فِي الدُّنْيَا يُحِبُّكَ* *رَهَدَ* - *يَرْهَدُ*, which is formed from *رَهَدَ* - *يَرْهَدُ*. The word *اِذْهَبْ* is a command sentence that comes from the word *رَهَدَ* - *يَرْهَدُ*. The word *اِذْهَبْ* is a form of *fi'il amr*, read as *sukun*, because it ends with the letter *sahih*.

In the 35th hadith, there is an *amr* structure, namely in *lafadz* وَلَا يَبِيعُ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ . The word كَانُوا is a form of *fi'il amr* which comes from the verb كَان - يَكُونُ - كَانَ .
فَعَلَ - يَفْعُلُ - أَفْعُلُ (from *wazan* أَكُونُ (originally كُنْ

In the 40th hadith, there is a *fi'il amr* form, which is in *lafadz* فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ .
The word كُنْ is *fi'il amr* which comes from the verb كَان - يَكُونُ . This *fi'il* is *mabni sukun* because it is not followed by any letters.

On the 24th hadith, there is a *fi'il amr* located on *lafadz* يا عبادي كلکم ضال إلا من هديته ,
استهدى يستهدي استهدوا *fi'il amr* is a form derived from the word استهدى يستهدي استهدوا (originally *fi'il amr* فاستهدوني أهدكم taken from *wazan* اسْتَفْعِلُ - يَسْتَفْعِلُ - اسْتَفْعَلُ . The word اسْتَهْدُوا *mabni* with the nun removed because it meets *wawu jama'* .

Data were then still contained in the 24th hadith located on *lafadz* يا عبادي كلکم جائع إلا
استفعل - يستفعل - استفعل derived from *wazan* من أطعمته فاستطعموني أطعمكم . فاستطعموني
which later became استطعم - يستطعم - استطعم , in this sentence there is a change because it was
preceded by the letter fa 'the word اسْتَطْعَمُوا is *fi'il amr mabni* with its nun removed because it met
dhamir wawu jama'ah .

Subsequent data on the 24th hadith is the sentence كلکم عار إلا من كسوته فاستكسوني
استكسا derived from the word استفعل - يستفعل - استفعل taken from *wazan* فاستكسوني
استكسي . Not much different from the previous data, the word فاستكسوني *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 فاستغفروني أغفر لكم , the word
استغفروا comes from the verb استغفر - يستغفر from *wazan* . 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 بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ. *kalam insya'* 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 بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ. the word فَلْيُكْرِمْ is the verb *amr* sentence form of the word يُكْرِمُ - أَكْرَمَ. *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 وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ. ضَيْفَهُ.

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 خَيْرًا أَوْ لِيَصْمُتْ. the word لِيَصْمُتْ comes from the word يَصْمُتُ - صَمَتَ. *Uslub amr* in the form of *fi'il mudhari'* beginning with *lam (ل) amr*, originally

يَصْمُتُ because it is pronounced by lam *amr* to be ، 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 العرياض بن سارية رضي الله عنه قال: وعظنا رسول الله صلى الله عليه وسلم موعظة وجلت منها القلوب، وذرفت منها العيون، فقلنا: يا رسول الله، كأنها موعظة مودع، فأوصنا، قال: أوصيكم بتقوى الله عز وجل، والسمع والطاعة وإن تأمر عليكم عبدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلافًا كَثِيرًا. فعليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور، فإن كل بدعة ضلالة (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 فَعَلَيْكُمْ* *Uslub amr* is in the form of *isim fi'il* which means *بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ*. *إِيَّاكُمْ* *Uslub amr* is in the form of *isim fi'il* which means *الزُّمُوا*.

The data '*amr* in the form of *ism fi'il amr* next in *lafadz وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُور*, the word *إِيَّاكُمْ* is *Uslub amr* which means *إِحْدَرُ*.

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

As stated by Ali Jarim and Musthafa Amin (1951) in the book *Al-Balāghatu Al-Wādhahah*, 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), التخيير (*at-takhyīru* / *al-iltimāsu* / offer), التمني (*tamanni* / unreachable expectations),

choice), التسوية (*at-taswiyatu / equate*), التعجيز (*at-ta'jīzu / weaken mukhatab*), التهديد (*at-tahdīd / threat*), and الإباحة (*al-ibāhatu / ability*).

From the 27 data of Uslūbu Al-Amr in the Book of *Al-Arba'in An-Nawawiyah*, 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:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله تعالى طيب لا يقبل إلا طيباً، وإن الله أمر المؤمنين بما أمر به المرسلين فقال تعالى: يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحاً - وقال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ - ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء يا رب يا رب ومطعمه حرام ومشربه حرام وملبسه حرام وغذي بالحرام فأنى يستجاب له (رواه مسلم)

The word *كُلُوا* in the sentence *يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ* is a stylistic form of *amr* which comes from the word *أَكَلَ - يَأْكُلُ*. In the dictionary, (Mahmud Yunus, 1973) the word *كُلُوا* 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 *كُلُوا 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 طَيِّبَاتِ مَا*

رَزَقْنَاكُمْ (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 الطَّيِّبَاتِ. The word اَعْمَلُوا is an *amr* in the form of *fi'il* sulasi mujarrad, which comes from the word عَمِلَ - يَعْمَلُ - اِعْمَلْ which in the dictionary (Yunjus, 1973) means "practice, do, ", so the sentence اَعْمَلُوا صَالِحاً 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 / إِرْشَادُ 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 وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا. The word أَتَّبِعِ 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 *amr* أَتَّبِعِ (accompany) in the sentence above is to suggest / الإِرْشَادُ 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 طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

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 خَالِقِ is a *fi'il amr* form which comes from the verb خَالِقٌ - يُخَالِقُ - خَالَقٌ 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 الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

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* *احْفَظِ اللَّهَ يَحْفَظَكَ*, the word *احْفَظِ* comes from the word *احْفَظُ - يَحْفَظُ - حَفِظَ* which in the dictionary (Yunus, 1973) means "to maintain, guard, memorize", so that *lafadz حَفِظُ* can be interpreted as follows: "Safeguard Allah, surely Allah will protect you". The word *احْفَظِ* is also found in the next sentence, which is in *lafadz* *احْفَظِ اللَّهَ تَجِدَهُ تُجَاهَكَ* (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:5 *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ*

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 الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

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-Bugha and Muhyiddin 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.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

"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* يا عبادي كلکم جائع إلا من أطعمته. فاستطعموني أطعمکم. The word اسْتَطْعِمُوا is a form of *amr* / command that comes from the word استطعم - يستطعم - استطعم which is in the dictionary (Yunus, 1973) this verb means "tasting, giving eat", so that the sentence اسْتَطْعِمُوا 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* اسْتَطْعِمُوا 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 كَلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكَسُونِي أَكْسُكُمْ.

The word اسْتَكَسُوا is a command sentence that comes from the verb يَسْتَكَسِي - اسْتَكَسَا 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 فَاسْتَكَسُونِي (then ask for clothes from Me) it is meant by the speaker that *irshad* / guidance is Allah guiding His servants to always ask Him for everything. *Amr*'s speech in the above hadith is to instruct 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* عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ. The word عَضُّوا is *fi'il amr* which comes from the word يَعْضُّ - عَضَّ (originally اعضض) which in the

dictionary (Yunus, 1973) means "to bite, to hold something", so the sentence **عَلَيْ بِالنَّوَاجِدِ** 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 **عَضُّوا** sentence are not meant for the real meaning but rather, **الإرشاد** *al-irsyadu* / 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 اللَّهُ** the word **ازْهَدْ** is a command sentence derived from the word **زَهَدَ - يَزْهَدُ** which in the dictionary (Munawwir, 1997) means "rejection, abandon pleasure", thus *lafadz* **ازْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ** 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** (*al-irsyādu* / guidance) in this case *zuhud* to the world.

In the book *Al-Wafî fi Syarhil Arba'in An-Nawawiyah* (Musthafa Dib al-Bugha dan Muhyiddin Mistu, 2010), it is explained that *zuhud* lughowi means leaving while **ازْهَدْ** 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,

الزُّهْدُ تَرْكُ مَا لَا يَنْفَعُ فِي الْآخِرَةِ وَالْوَرَعُ تَرْكُ مَا تَخَافُ ضَرَرَهُ فِي الْآخِرَةِ

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

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 (*ad-du'â'* / 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.

عن أبي هريرة رضي الله عنه أن رجلا قال للنبي صلى الله عليه وسلم: أوصني، قال: لا تغضب فردد مرارا، قال: لا تغضب (رواه البخاري)

The sentence قَالَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي ، قَالَ لَا تَغْضَبْ in the hadith mentioned above contained *uslûbul amr*, which means the word أَوْصِنِي 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* أَوْصِنِي (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: لَا تَغْضَبْ (don't be angry), in the book of *syarah* it is explained that the man asked several times and the Prophet always answered لَا تَغْضَبْ (don't be angry).

In the 21st hadith, in *lafadz* يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ قَوْلًا there is *fi'il amr* which is in the word قُلْ. The word قُلْ in the dictionary means "to say" so that the word قُلْ لِي فِي الْإِسْلَامِ قَوْلًا 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 (*ad-du'â'u* / request). It means that the petitioner 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 أَمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِيمُ (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 الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ 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 التخيير (*at-takhyir* / choice)

Amr speech act which means التخيير (*at-takhyiru* / 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 التخيير (*at-takhyiru* / choice) with the form of *fi'il mudhari'* is found in one data in this 15th hadith:

عن أبي هريرة رضي الله عنه أن رجلا قال للنبي صلى الله عليه وسلم: أوصني، قال: لا تغضب فردد

مرارا, قال: لا تغضب (رواه البخاري)

Hadith discusses good manners in life. There is *uslûb amr*, namely in *lafadz* فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. The speech لِيَصْمُتْ is a form of *amr* which uses the tool "*fi'il mudhari*" *al-maqrûn bi lâm amr*", which comes from the verb صَمَتَ - يَصْمُتُ 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 لِيَصْمُتْ 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 التخيير (*at-takhyîru / 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 التخيير (*at-takhyîru / 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 التهديد (*at-tahdîd / threat*)

Amr speech act which means التهديد (*at-tahdîdu / 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 التهديد (*at-tahdîdu / threat*) with the form of *fi'il mudhari* is found in one data in this 20th hadith:

عن أبي مسعود عقبة بن عمرو الأنصاري البصري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن مما 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* إِذَا لَمْ تَسْتَحْ - يَصْنَعُ. The word اصْنَعُ is a *fi'il amr* form which comes from the verb يَصْنَعُ - يَصْنَعُ

which in the dictionary means "to make (something)". In this way, the sentence إِذَا لَمْ تَسْتَجِ فَاصْنَعْ إِذَا لَمْ تَسْتَجِ فَاصْنَعْ 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 شِئْتُمْ (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:

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

"Shame is a part of faith"

Rasulullah said that this shame was praised by Allah,

إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسِّرَّ فَإِذَا اغْتَسَلَ أَحَدٌ كُتِبَ فَلْيَسْتِ

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 أَخْبِرْنِي has the form al-*Ma'ani fi'il amr* which comes from the word أَخْبَرَ followed by نِي, the word أَخْبَرَ in the dictionary means "to proclaim, tell, preach". While the addition of نِي has the meaning "to me", so أَخْبِرْنِي means "tell me". Hadith Arbain in the 2nd, there are 5 sentences consisting of words أَخْبِرْنِي that sentence

فأخبرني عن الإيمان, فأخبرني عن الإحسان يا محمد أخبرني عن الإسلام sentence, after which the فأخبرني عن أماراتها. The commandment was that أخبرني عن الساعة sentence and the last sentence. 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* دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ , حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؛ دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ , this sentence has a command language style (*fi'il amr*) which is in the word دَعُ. The speech *amr* دَعُ comes from the word دَعَى - دَعَى - يَدْعُ in this word dictionary which means "to let, leave something", so the sentence دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ 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* دَعُ مَا يَرِيْبُكَ 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 فليقل خيرا*, in this tradition are *Uslub amr* namely *فليقل* 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 من كلامه كثر سقطه, ومن كثر سقطه كثرت ذنوبه, ومن كثرت ذنوبه كانت أ* hell 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 جَارَهُ*. With the tool "*fi'il mudhari maqrûn bi lâm amr*" in this hadith found in the *lafadz* is *فَلْيُكْرِمْ* derived from the word *يُكْرِمُ - أَكْرَمَ* 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 **فَلْيُكْرِمْ** (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-Bugha 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,

واعبدوا الله ولا تشركوا به شيئاً وبالوالدين إحساناً وبذي القربى واليتامى والمساكين والجرذى القربى والجار
الجنب والصاحب بالجنب وابن السبيل وما ملكت أيمانكم

"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 **وَذَا ذَبَحْتُمْ حَفًّا حَسِنُوا الْقِتْلَةَ** and in the sentence **وَإِذَا ذَبَحْتُمْ حَفًّا حَسِنُوا الْحَدِيثَةَ** and in the sentence **وَإِذَا ذَبَحْتُمْ حَفًّا حَسِنُوا** 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 **وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الدَّبْحَةَ** 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 slaughters, 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 بِالْعَدْلِ وَالْإِحْسَانِ

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: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ اتَّقَى - يَتَّقَى - اتَّقَى is *fi'il amr* which comes from the verb اتَّقَى 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 اتَّقِ اللَّهَ by 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 اللَّهَ 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* وَعَلِمَ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِتَشْيِئِهِ هَلْ هَرَّ وَعَلِمَ أَنَّ is a form of command (*fi'il amr*) which means the original command comes from the verb يَعْلَمُ - عَلِمَ 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 اعْلَمُ (know) is an order of the Prophet to his people to realize or know that

the interlocutor, Allah. ordered his servant to *فَاسْتَهْدُونِي* 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* *فَاسْتَغْفِرُونِي أَعْفِرْ لَكُمْ*, the word *فَاسْتَغْفِرُونِي* is *fi'il amr* which comes from the verb *اسْتَغْفَرَ* which in the dictionary means “begging for amp; 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 *فَاسْتَغْفِرُونِي* 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 arbain 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 اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ

Meaning: "And Allah does not want to do injustice against His servants."

From the three data found in this hadith (*فَاسْتَهْدُونِي, فَاسْتَطْعِمُونِي, فَاسْتَكْسُونِي*), 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 وَمُحَدَّثَاتِ الْأُمُور*, 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 وَمُحَدَّثَاتِ*

الأُمُور (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 فعمل بها بعده كان له أجره ومثل أجورهم من غير أن ينقص من أجورهم شيئاً ومن سن سنة حسنة فعمل بها بعده كان عليه وزره ومثل أوزارهم من غير أن ينقص من أوزارهم شيئاً

"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* *الراشدين 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 khulafaurasyidin, 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* *كُفَّ عَلَيْكَ هَذَا*. The word *كُفَّ* in the sentence is *fi'il amr* which comes from the verb *كُفَّ - كُفِّ* which in the dictionary means "to hold, prevent, guard" so the sentence *كُفَّ 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 الْإِنْسَانِ فِي حِفْظِ اللِّسَانِ

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* *وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ عِبَادًا اللّٰوَا* The word *كُونُوا* is a form of *fi'il amr* which comes from the verb *كَانَ - يَكُونُ - كُنْ* in the dictionary (Yunus, 1973) means "to exist, to happen, to become" so *lafadz* *وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا* 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* *كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ* *فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ* the word *كُنْ* is *fi'il amr* which comes from the verb *كَانَ - يَكُونُ - كُنْ* means "there is, it happens to be" So that *lafadz* *كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ* 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) :

يَقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعَ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

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) فعل الأمر (command verb), 2) الفعل المضارع المقرون 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 التخيير (*takhyir* / choice), 4) Meaning of التهديد (*tahdid* / threat), and 5) The original meaning..

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