

THE USE OF AMR LANGUAGE STYLE ACCORDING TO GENDER IN SURAH AL-BAQARAH

Syakirah Rifa'in @ Mohd Rifain

Faculty of Languages and Linguistics, Universiti Malaya
syakirah87@um.edu.my

Mat Taib Pa

Faculty of Languages and Linguistics, Universiti Malaya
mattaib@um.edu.my

Nurul Huda Hamzah

Faculty of Languages and Linguistics, Universiti Malaya
nurul.huda.hamzah@um.edu.my

Abstract: This study discusses the use of *amr* language style, which relates to gender in surah al-Baqarah. It addresses two main objectives; to identify the verses and contexts of the *amr* which refers to women and men specifically in surah al-Baqarah and to determine how the al-Quran al-Karim uses the forms of *amr* for women as well as men in surah al-Baqarah. The study is designed using a qualitative approach, and Al-Awsiy (1988) and Wahbah Al-Zuhayli (1991) Theory has been applied. The findings of this study indicate that there are eight verses which relate to gender; breastfeeding, menstruation, looking for women in *iddah*, *mut'ah* and *iddah*. The context of breastfeeding and *iddah* used *uslub khabariy* which indicated *insya 'iy* focusing on women, while in the context of menstruation, looking for women in *iddah* and *mut'ah* is concentrated on men using *fi'l amr*. With regard to the hidden meaning of diversity of the *amr* form, this study found that the *fi'l amr* has been used in a strong and firm way to reflect the intensity of command in explaining fundamental matters. For *uslub khabariy* which indicates *insya 'iy*, it is used in a gentle way because it involves complicated matters.

Keywords: Balaghah, *amr* language style, gender, al-Baqarah

1. Introduction

The Quran is a reference for mankind as a guide because it contains the messages from Allah SWT in the form of His law and *syariat* according to the word of Allah SWT in *surah al-Ahqaf* verse 12 and *surah Fussilat* verse 3:

وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانِآ عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَيُنشِرُ لِّلْمُحْسِنِينَ ۝١٢

"...and this is a Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good."

(*Surah al-Ahqaf*: 12)

كُتِبَ فُصِّلَتْ ءَايٰتُهُ فَرَاآْنَا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ۝٣

"A Book of which the verses are made plain, an Arabic Quran for a people who know"

(*Surah Fussilat*: 3)

Many scholars of grammar, language and *balaghah* (knowledge of systematic structure) agreed that many ideas were taken from the al-Quran to create methods for grammar, language sentences and spoken *balaghah* (Al-Husaini, 1985). *Balaghah* plays a vital role in explaining the true meaning of a Quranic verses (Roslan Ab Rahman et al., 2018). Knowledge of *balaghah* has shown the miraculous secrets within the al-Quran according to language style and how the meanings can be interpreted differently. It is a discipline of knowledge based on the purity of soul and carefulness in appreciating the beauty and different interpretations that are vague between various *uslub* (Husni, 2017). *Al-Balaghah* is the applied science of language in understanding the context and meaning of certain verses and themes in the Quran from rhetorical perspectives (Wan Azura et al., 2017).

Balāghah means the appropriate use of words according to the situational context in order to convey the message in an effective manner. Balāghah consists of the theory of imagery (*bayān*), syntactical meanings (*ma'āni*), and rhetorical figures (*badi'*) (Khan Sardaraz & Rubina Naz, 2019). Amongst pertinent topics on the knowledge of *Balaghah* is *uslub* such as the *uslub khabariy*, *insya 'iy*,

qasr and many more. *Uslub* or language style is one way or form of delivery used by writers or speakers to convey desire and hidden meaning within themselves using their own innate language style. *Uslub* used by anyone is innately different based on their personal strengths, experiences, surroundings, etc. Therefore, each conveyance requires specific *uslub* (Abdul Wahid, 2006). This is because appropriate *uslub* in any given verse plays a vital role in delivering the messages effectively as contained within the al-Quran (Roslan et al., 2012).

2. Research Problem

Amr or imperative verb means commands or order to the front person (second person). The terminology in the knowledge of *balaghah*, *amr* is a claim to fulfil acts that have been conveyed by a higher authority to a lower authority (‘Abbas, 1997). The issues of gender will be discussed in relation to the use of *amr* according to the male and female gender. This analysis is essential to see the usage of *amr* in the al-Quran, more specifically in *surah* al-Baqarah. This fact is due to the biological differences between men and women. Therefore, this study discusses if the instruction used in the al-Quran is different according to gender or vice versa.

In *surah* al-Baqarah, Allah SWT used two forms specific to men and women that are *fi‘l amr* and *uslub khabariy* which means *insyaiy*. Thus, the research questions are: What sentence and context of *amr* were used specifically for men and women? How did the al-Quran use the *amr* form for men and women in *surah* al-Baqarah? These research questions will be answered through this study. Therefore, this study aims to identify sentences and contexts of *amr* as well as identify the form of *amr* used towards men and women in *surah* al-Baqarah.

3. Literature Review

3.1 Definition of *amr*

According to *Al-Marbawiy* dictionary, the *amr* word الأمر from a language perspective means command or instruction. On the other hand, *jama‘* for the word أمر is أوامر. There are also some words that are the same but have a different meaning such as أمر and its *jama‘* is أمور which means matter or affairs (Farhat, 2005: 20).

According to ‘Abbas (1997: 149), from the perspective of terms, *amr* is asking for an action from a person of higher authority. Amongst the examples of *amr* according to the word of Allah SWT in *surah* al-Baqarah verse 110:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

“And be steadfast in prayer and regular in charity”

Al-Hasyimiy (2008: 86) explains that *amr* is a request to do something by a person of higher authority to a subordinate. According to Mohamad Sajid Khan (2019), *amr* or the imperative verb is used to command a second person (singular, plural, male or female). It is used for command, ask or request depending upon who is being addressed. For instance, if you are addressing to a higher authority (Allah SWT), you would be requesting, but for an equal level, you may ask or request from them. Therefore, in conclusion, *amr* is a command from a person of authority which must be carried out.

Balaghah scholars discussed *amr* from the angles of form and purpose. In the form context of *amr*, ‘Abbas (1997) mentioned that the form of *amr* is divided into five, namely, *fi‘l amr*, *ism masdar*, *fi‘l mudari‘* which are included in *lam amr* and *ism fi‘l* and *uslub khabariy* which means *insyaiy*. The detailed forms are as follows.

3.2 The various forms of *amr*

The various forms or *sighat lafaz amr* are (‘Abbas, 1997):

a) *Fi‘l amr* which are command verbs. For example, the word of Allah SWT in *surah* al-Baqarah verse 190 which is,

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ١٩٠

“And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits”

- b) *Ism masdar* is a substitution for *fi'l amr*. For example, the word of Allah SWT in surah al-Isra' verse 23 which is,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

“Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents.

- c) *Fi'l mudari* which included *lam amr* according to the word of Allah SWT in surah at-Talaq verse 282 which is,

وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخْسِرْ مِنْهُ شَيْئًا

“and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it”

- d) *Ism fi'l* which is a verb-noun. For example, the word of Allah SWT in surah al-Maidah verse 105 which is,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسُكُمْ

“O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray.”

- e) *Uslub khabariy* which means *insya'iy* is a statement which contains the meaning of instruction. For example, the word of Allah SWT in surah al-Baqarah verse 228 which is,

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

“And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day”

3.3 Surah al-Baqarah

Surah al-Baqarah is the *surah* which was revealed in Madinah except for verse 281 which was revealed in Mina during the haj of *Wada'*. It contains 286 verses and it is the longest *surah* in the Quran. The longest verse in *surah al-Baqarah* is verse 282, which is about the context of debt. 'Ikrimah stated that *surah al-Baqarah* is the first *surah* revealed in Madinah (Al-Maraghiy, 1946 & Wahbah Al-Zuhayliy, 1991). Al-Baqarah means the female cattle and in it contains the story of slaughtering the female cattle as commanded by Allah SWT to the children of Israel. Al-Sabuniy (1981) explains that the *surah* was named al-Baqarah to remember the miracle that happened during the time of the Prophet Musa AS (Wahbah Al-Zuhayliy, 1991).

This *surah* explains about *tauhid* specifically on the worship of Allah SWT and the secrets of godliness. Further explanations on the principles of Islamic laws in the context of worship and *muamalat* such as prayer, charity (*zakat*), fasting, the haj and *umrah*, the law of war, movements of the moon as a basis of calculation in religion, *infaq* because it is a method of protecting oneself from destruction, will (*wasiat*) to parents and relatives, explanations on those worthy of receiving gifts (*nafkah*), proper *muamalah* methods with orphans, how to build a family in marriage, *talaq*, lactation, *iddah*, *ila'*, swearing of *yamin-al laghwi* that is not accounted for, cursing sorcery, a murder that is not permitted, *qisas*, banning the receiving of property which is void (*batil*), banning alcohol, gambling and *riba*, menstruation. This *surah* is concluded with a reminder to repent towards Allah SWT in prayer. Prayer is important to request convenience, forgiveness, overcoming challenges and asking for help (Wahbah Al-Zuhayliy, 1991).

Thus, the author has chosen *surah al-Baqarah* because it contains many verses of *amr* in which most of the titles and laws of Islamic jurisprudence are contained in it. According to Ibn Kathir (1999), some scholars explain *surah al-Baqarah* contains a thousand news, a thousand commands and a thousand prohibitions. In general, this study only focuses on gender in *surah al-Baqarah*.

4. Research Methodology

This is a qualitative study using the method of text analysis. The writers use the al-Quran text focusing on verses of *amr* in *surah al-Baqarah*. A qualitative method of research is used to analyse and summarise *amr* verses according to the outlined research objectives. Generally, text analysis in this context is made up of five categories which are reading and interpreting texts, identifying category

forms of *amr*, determining the contexts of verses in relation to gender, analysing verses of *amr* in the context involving gender and reporting the study findings (Kuckartz, 2014).

In this study, the writers use the Theories of Al-Awsiy (1988) and Wahbah Al-Zuhayliy (1991). Theories of al-Awsiy and al-Zuhayliy are used to fulfil the needs of the research objectives; to identify how al-Quran al-Karim uses the *amr* form in relation to gender in surah al-Baqarah. These theories are used due to its appropriateness in fulfilling the research objectives which is to decipher hidden meanings behind the *amr* language style in relation to men and women specifically.

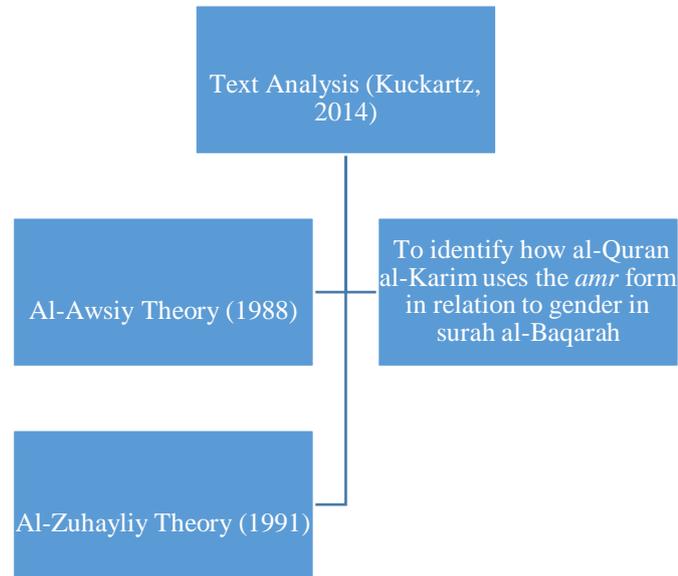


Figure 1: Theoretical Framework

5. Findings and Discussion

The study's discussion begins with explanations of *amr* verses related to gender in surah al-Baqarah, followed by the usage of *amr* form and analysis of various hidden meanings in the form of *amr*.

5.1 *Amr* verses and general explanations

In surah al-Baqarah, eight verses involved gender which are as follows:

a) Verse 222: Menstruation

وَيَسْأَلُونَكَ عَنِ الْمَجِضِ قُلْ هُوَ أَدْنَىٰ فَاَعْتَزِلُوا فِي الْمَجِضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

“They ask you about menstruation. Say: It is an impurity. So, **keep away** from women during menstruation; and do not have intimacy with them until they are cleansed. But when they are cleansed, then **go to them** from where Allah has commanded you. Surely Allah loves those who are most repenting, and loves those who keep themselves pure”.

This verse is the command of Allah SWT to the prophet Mohammad SAW to answer the questions of his friends regarding menstruation. Allah SWT commanded that one should not mingle with their wives when they are menstruating. This was asked of Rasullullah SAW when He was in Madinah (Al-Maraghiy, 1946). Later, Allah SWT also commanded to approach wives in the ways established by Allah SWT as commanded by Him, which is *qubul* because it is a childbearing place. The anus is not a place commanded by Allah SWT, as it is considered a place of filth (Wahbah Al-Zuhayliy, 1991).

Anas RA states that when women are menstruating, the Jewish people do not eat and drink with them or mingle with them. Therefore, the prophet Muhammad SAW asked them of this matter and then

professed this verse. Later, the prophet Muhammad SAW asked them to eat, drink and mingle with them and do what they like with them except having sexual intercourse (Al-Sabuniy, 1981).

There are three *amr* expressions in this verse which are *اعتزلوا*, *قل*, and *فأتوهن*. It is aimed at men using the form of *fi'l amr* only. *Fi'l amr* is a command or request aimed at a second person or *mukhatab*. Al-Awsiy (1988) was of the opinion that *fi'l amr* was a command that was so firm and strong compared to other forms of *amr*. Logically, the firmness touches on matters of importance which require emphasis.

In this context, the use of *amr* serves as a reminder to husbands as not to engage in husband-wife relations because it can cause disease and it is harmful. This is because intercourse during menstruation could cause a shock to the childbearing area of women that is not ready to receive pregnancy as it is functioning to produce menstrual blood (Al-Makki, 1997). In short, *fi'l amr* is a command or request which is firm and strongly linked to essential needs. The writers are of the opinion that *amr* features are appropriately applied to *fi'l amr* in relation to the verse involving husband and wife in surah al-Baqarah.

b) Verse 223: Menstruation

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ٢٢٣

“Your wives are as a tilth unto you; so **approach** your tilth when or how ye will; but **do some** (good act) for your souls beforehand; and **fear** Allah. And **know that** ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe”

This verse is a parable command from Allah SWT to approach wives as they would their farm for farming purposes from an angle which they like and not a place of prohibition. It is further explained that they may mingle with their wives from any angle they want/like as long as it is a place that could produce descendants and bring benefits to mankind (Wahbah Al-Zuhayliy, 1991).

Fi'l amr was used in the expressions *اعلموا* and *اتقوا*, *قدموا*. This form is used in the context of menstruation and it is aimed at men whereby husbands are asked to approach wives in places that are allowed and liked by them.

The use of *fi'l amr* in the verse is a command that is firm and strong toward husbands because it is an important topic: the law of *hakam* on the mingling of husband and wife. Husbands may mingle with their wives once they have been purified after menstruation. If their wives are still menstruating, it is prohibited for the husband to have intercourse with their wife.

c) Verse 231: Obligation of Husband towards Divorced Wife

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلِّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ
ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا فِعْلَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ
بِهِ ۗ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ٢٣١

“When ye divorce women, and they fulfil the term of their (Iddat), **either** take them back on equitable terms or **set them free** on equitable terms; but **do not** take them back to injure them, (or) to take undue advantage; if anyone does that; He wrongs his own soul. Do not treat Allah. Signs as a jest, but solemnly rehearse Allah. favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And **fear** Allah, and **know that** Allah is well **acquainted with** all things”

This verse explains a command that must be adhered to by husbands and refers to an instance of divorcing a wife. al-Sabuniy explained through this verse that Allah SWT commands men who have divorced their wives and wish to reconcile (*rujuk*) to her within the timeframe of *iddah*; therefore, it has to be done in a proper manner with a witness in *rujuk*, with good intentions of mingling with her. If he wishes to let her go, meaning let the *iddah* end; he is required to allow her to leave the house in a right manner, without fighting, misunderstanding and slander (Al-Sabuniy, 1981).

Reconcile (*merujuk*) to a wife is sufficient by holding her only. al-Syafi'e is of the opinion that there have to be words professed and *sunat* bringing forth witness during *ruju*. It is also the opinion of Imam Malik and Hanifah (Al-Razy, 1997).

In the subsequent verse, Allah SWT commands that Allah SWT be remember with thanks to His favour (*nikmat*) and the favour of Islam, explanation of the law of *hakam*, interrogation of law, explanation of al-Quran on *hikmah* which is a secret of Shari'a and prophet's *sunnah* (Wahbah Al-Zuhayliy, 1991). Generally, according to al-Sa'adiy appreciating His favour is in a verbal form which

is professing praises to him, from the heart which is an acknowledgement and admission and with these acts demonstrate faithfulness to Him. (Al-Sa'adiy, 2002).

There are five *amr* expressions in this verse which are اعلموا and اتقوا، اذكروا، أمسكوهن، سرحوهن، that ask the husband to treat his wife kindly when she is still his wife or even when he is divorcing her. Allah SWT also commands to fear Him in all that is undertaken.

The use of *fi'l amr* in the verse is a command that is firm and strong towards husbands as it is important in the event of a divorce, whereby referring back or letting go in a right manner. Islam places women in a place of much respect, appropriate with their position amongst mankind which was created by Allah SWT as beings that should be glorified. Islam gives rights to women which are appropriate with their duties, roles and responsibilities as well as their nature and form. Furthermore, their rights are not only given by Islam but need to be looked after, protected and defended. Stripping their rights means going against the rules of Allah SWT, being cruel and betraying the trust of Allah SWT (Mohd Khairul Anuar Ismail, 2014).

Therefore, this explains that husbands are responsible for treating their wives kindly when they are married and in the event of separation or divorce.

d) Verse 228: Iddah

وَالْمُطَلَّاتُ بِتَرَبُّصٍ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

“Divorced women shall wait concerning themselves for three monthly periods”

This verse commands that divorced women should wait till the end of *iddah*, purified after three menstrual cycles before marrying another (Al-Durrah, 2008). *Iddah* is the compulsory waiting period that a wife is prohibited from marrying after the death of or divorce from their husband.

The Shari'a of *iddah* ensures the womb is clean and does not co-mingle with the descendants of another, allowing both parties to repair mistakes in their household after separation, to look after the good name of the wife, to keep in favour and appreciate the sanctity of marriage and to organise life after divorce towards a harmonious family and a good future of children (Wahbah Al-Zuhayliy, 1991).

The *amr* form used in verse 228 is *uslub khabariy* which means *insya'iy* for the expression of يتربصن that instructs divorced women to wait till the end of *iddah*. Wahbah Al-Zuhayliy (1991) is of the opinion that the form of *uslub khabariy*, which means *insya'iy* or soft natured. This matter is appropriate with the situation of women folk during the period of *iddah* because it is a period of sadness when a wife is divorced by her husband.

e) Verse 236: Mut'ah

وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمَقْتِرِ قَدْرَهُ مَتَّعًا بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُحْسِنِينَ ٢٣٦

“But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good”

This verse explains the command of Allah SWT to provide *mut'ah* to one's divorced wife before consummation of the marriage. This is a command for women to be treated kindly and the claim of doing so shall be included in doing good deeds.

This was written based on a man named Ansar who married a woman from *bani Hanifah*, without any mentioned of dowry. Later, he divorced his wife without consummating the marriage. Therefore, Rasulullah SAW said the following, which means, “Give your wife *mut'ah* or gifts even if it is just your *songkok* (headgear)” (Al-Sabuniy, 1980).

In this verse, there are two situations which are divorce before consummation of marriage and divorce before mentioning dowry; therefore, *mut'ah* must be paid. Subsequently, a wife who has been *talak* prior to intercourse and after determining dowry shall be entitled to half its value.

Within this verse, the expression متعوهن is also used to *fi'l amr*, which asks the husband to pay *mut'ah* to their wives. The use of *fi'l amr* in the verse is an instruction or a request which is firm and strong towards the husband because *mut'ah* is the wife's right, according to Wahbah Al-Zuhayliy (2003). Allah SWT commanded this to bring joy in women's hearts whilst ensuring they are treated well.

f) **Verse 235: Proposing to a Woman during Iddah**

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتُمْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجْلَهُ وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوا وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ٢٣٥

*There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And **know that Allah Knows what is in your hearts, and take heed of Him; and know that Allah is Of-forgiving, Most Forbearing***”

This verse is about proposing to a woman, sarcastically during *iddah* following the death of her husband and the making of secret wedding promises, which are prohibited. Therefore, this verse explains that Allah SWT knows what is in the heart of man, and their desires cannot be hidden (Wahbah Al-Zuhayliy, 1991). According to Al-Raziyy (1997), this verse serves as a reminder that Allah SWT knows the internal or external desires of mankind. On the other hand, Al-Sya'rawi (1991) explains that Allah SWT knows the weakness of man's soul and give them a chance to repent because He is Almighty Forgiving and Patient.

This verse uses *fi'l amr* for the expression *احذروه*, and *اعلموا* which asks men to be careful in the event a woman is proposed in the duration of *iddah*. The use of *fi'l amr* in the verse is instruction and request that is firm and strong towards man because it involves important matters pertaining to prohibiting women from making a promise of marriage during the *iddah* duration because women in *iddah* are prohibited from marrying for a certain duration.

g) **Verse 234: Iddah**

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

“If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days”

This verse explains the command of *iddah* after the death of a husband whereby Allah SWT commands that a woman divorced shall wait for four months and ten days, whereby she may not be exposed to the public, may not dress up, wear makeup or use perfume as well as may not leave her house for the duration of *iddah* (Al-Sabuniy, 1980).

In this instruction to women, the form of *uslub khabariy* is used, which means *insya'iy* to the expression *يتربصن* in the context of *iddah*, which asks widowed women to wait till the end of the *iddah* duration. This matter is very appropriate to the situation of women folk during the time of *iddah* because *iddah* is a time of sadness from losing one's husband. Wahbah Al-Zuhayliy also explains that the expression is used in a soft nature because it is a sign of respect. As a result, it is not commanded in an exact expression.

h) **Verse 233: Breastfeeding**

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبْرِئَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وُلْدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَأْتَقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ٢٣٣

*“Mothers (should) suckle their children for two full years, for one who wants to complete the (period of) suckling. It is the obligation of the one to whom the child belongs that he provides food and clothing for them (the mothers) with fairness. Nobody is obligated beyond his capacity. No mother shall be made to suffer on account of her child, nor the man to whom the child belongs, on account of his child. Likewise, responsibility (of suckling) lies on the (one who may become an) heir (of the child). Now, if they want to wean, with mutual consent and consultation, there is no sin on them. And If you want to get your children suckled (by a wet-nurse), there is no sin on you when you pay off what you are to give with fairness, and **fear Allah, and be assured that Allah is watchful of what you do***”

This verse is a command from Allah SWT to breastfeed children completely for two full years. In this verse, Allah SWT mentions the laws of *nikah* and *talak* as well as the results of marriage because a couple who divorces may still have a suckling child. It could result in the abandonment of a child due

to hate between husband and wife. As a result, Allah SWT has commanded mothers to fulfil their duties to their children. Allah SWT also fixed the duration of breastfeeding as two years in the event both parties are agreeable (Wahbah Al-Zuhayliy, 1981).

In verse 228, the expression *يرضعن* in the context of breastfeeding also uses *amr* in the form of *uslub khabariy* which means *insya'iy*. The feature of *amr* is soft in nature and can be applied to this verse because the wife is in a difficult position and this matter is concurred by the opinion of Wahbah Al-Zuhayliy (1991) which states the original context of this verse is aimed at a wife who has been divorced. Additionally, this verse is subsequent to the verses on *talaq*. Moreover, this matter is clear because the wife delivers the child and would be in a stressful situation as depicted in surah al-Ahqaf verse 15 which means, "In pain did his mother bear him, and in pain did she give him birth". The same is to be said of a mother's troubles in breastfeeding a child as depicted in surah Luqman verse 14 which means, "In travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command)". Thus, it clearly indicates a softness used in the expression which is appropriate with the stressful and challenging situation they are in.

The following expression *fi'l amr* to the expression of *اتقوا واعلموا* is a request to be afraid and warned against the suffering Allah SWT aimed at *mukhatab* or the second party which are persons directly involved in fulfilling their responsibilities which is the husband. This form explains the main essential matters of righteousness (*taqwa*). Righteousness is the primary matter in all things to an extent it is a command in the form of a threat if mankind refuses it and are not afraid of Him. Thus, while the wife has to continue breastfeeding her children in this context, the husband must fulfil his responsibility to them in good faith and continue to fear Allah SWT. Wahbah Al-Zuhayliy (1991) explains that the husband has to be cautious, not to be careless in this law because Allah SWT is Almighty and All-Knowing and will repay all of mankind's doings. Should the husband fulfil the rights of his wife and children and keep them away from suffering; therefore his children will become the example for generations to come as the righteous person (*soleh*) in this world and will receive rewards in the afterlife. On the other hand, should there be lustful thoughts, the children will become a symbol of evil and slander in this world and will be tormented in the afterlife.

This matter is in line with the findings of this study that the use of *fi'l amr* is an instruction that is firm to explain the strength of the command. Meanwhile, *uslub khabariy*, which means *insya'iy* is soft in nature and appropriate as an instruction to women.

In summary of the discussion, there are eight verses involving gender in the contexts of menstruation, obligations of husband to his divorced wife, *iddah*, *mut'ah*, proposing to women still in *iddah* and breastfeeding. The verses directed at men are in the contexts of menstruation, an obligation of a husband to his divorced wife, *mut'ah* and proposing to women still in *iddah*. All these verses use *fi'l amr* only whereas verses that use *uslub khabariy* mean *insya'iy* involve two contexts: *iddah* and breastfeeding. These two contexts are instructions to women only.

6. Conclusion

In conclusion, al-Quran uses two forms of *amr* according to gender: *fi'l amr* and *uslub khabariy*, which means *insya'iy*. The findings of this study indicate that verses that are firm in nature in which *fi'l amr* is directed at men, whereas verses that are soft in nature which are *uslub khabariy* that means *insya'iy* are directed at women. This matter is in line with *fitrah* because men are created as leaders and protectors of women, and they are asked to be good to women. This matter is also appropriately aligned to the female world, which is *al-untha* in Arabic, as explained in *mu'jam* Al-Munjid (1988), which means soft and not coarse (*keras*).

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