

IMPERATIVE STYLE (*USLŪB AL-AMR*) IN THE *KITĀB AL-ARBA'ĪN AN-NAWĀWIYYAH* (A SEMANTIC ANALYSIS)

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Abstract: The paper aims to explain the form and meaning of the imperative style in the *Kitāb Al-Arba'in An-Nawāwiyyah* by Al-Hafizh Abu Zakariya Yahya bin Syaraf An-Nawawi from the perspective of semantic theory. The author uses a descriptive qualitative method combined with a semantics approach to analyse the imperative style's type and meaning in the *Kitāb Al-Arba'in An-Nawāwiyyah*. The result indicates that there are 27 data on imperative style in the *Kitāb Al-Arba'in An-Nawāwiyyah* that can be classified based on its type and meaning. From its type and form, there are three kinds of imperative style in the *Kitāb*, as follows: 1) imperative style in its basic form or 2) imperative style that is preceded by the *'lam al-amr* or *المضارع المقرون بلام الأمر*; and 3) imperative style in the form of a noun or *اسم فعل الأمر*. Meanwhile, from its semantic perspective, there are five meanings of imperative sentence as follows; 1) imperative as guidance 2) imperative as request or 3) imperative as a choice or 4) imperative as threat or 5) imperative in its original meaning.

Keywords: Semantic analysis, imperative style, *Kitāb Al-Arba'in An-Nawāwiyyah*

1. Introduction

Kitāb al-Arba'in an-Nawāwiyyah is a hadith book compiled by a famous hadith scholar, namely Al-Hafizh Abu Zakariya Yahya bin Syaraf an-Nawawi (died in 676 H). The book consists of 42 hadith that covers basic teachings of Islam. The book is small and frequently used by the Santri in the Peranstrean or students in the Senior Islamic High School or 'Aliyah as a mandatory book (Arifin, 1998; Irfan Faturrahman, Yoyo, & Razif Zaini, 2020). The *kitāb* itself has been translated into the Indonesian language with some translation versions. Due to its significant role in the Islamic tradition, the authors are interested in studying the *kitāb* with special reference to the imperative sentence or *fi'il amr* used in the hadith. In the study of Arabic stylistics, imperative or *amr* is part of *Insya 'Talabi*, which is a sentence that requires the occurrence of something that has not happened when the sentence is pronounced. This type of kalam can be in the form of *amr* (command word), *nahyi* (prohibition word), *istifham* (question word), *tamanni* (word to express hope for something), and *nida'* (exclamation word). *Balaghah* itself means bringing out a significant and precise meaning, with proper and eloquent expressions that give a memorable impression on the heart's bottom following the situation and condition (Jarim & Amin, 2004).

Imperative in Arabic has four types, namely, 1) original imperative or *فِعْلُ الأَمْرِ* (*fi'il amr*); 2) imperative with *lam* or *المضارع المقرون بلام الأمر*, and 3) imperative with a noun or *اسم فعل الأمر*, and 4) imperative with a gerund or *masdar*. The intension meaning of Arabic imperative is not only used for its original meaning, but it also has several meanings, including for *irshad* (guidance), *du'a* (petition), *iltimas* (offer), *tamanni* (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 its sentence structure or form. Meanwhile, semantic or *ma'ani* is a branch of Arabic stylistics that intended to know the meaning of Arabic words under the guidelines and conditions. In

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other words, *ma'ani* means composing the correct Arabic sentence with the meaning in which it contains the desired meaning in all forms of circumstances or places.

In “*Analisis Tindak tutur dalam Teori Pragmatik terhadap Amr dalam al-Qur'an (Studi tentang Ayat-ayat Nikah)*” Zainul Abidin analysed the imperative verbs in the al-Qur'an with specific reference to the verses on marriage. The study assumed that imperative style in the al-Qur'an has intentional meaning that can be analysed through any perspective such as pragmatic (Abidin, 2008). The same study was conducted by Eko Rojana in “*Gaya Bahasa Imperatif dalam Surat An-Nisa.*” The study found that in the Surat An-Nisa, there are 35 imperative phrases in which each phrase has different meaning based on its imperative styles (Rojana, 2018). Meanwhile, previous studies on Kitab Al-Arba'in An-Nawawiyah have been conducted by some researchers with different emphasizes. Some of the studies focused on its content such as the study conducted by M. Tantowi in “*Nilai-Nilai Pendidikan Islam dalam Kitab Hadits Arba'in An-Nawawi Karangan Imam An-Nawawi.*” This paper focused on educational dimension found in the book (Tantowi, 2018). Meanwhile, Wahyudi in his thesis “*Al-Kalam Al-Khobri Fi Al-Ahadits Al-Arbain Al-Nawawiyah Dirasah Af Al Al-Kalam*” emphasized his study on al-kalam al-khobari within the book (Wahyudi, 2009).

Based on previous studies, the paper tries to identify any imperative sentence in the *kitab* and classified based on its types and meanings in a specific way. The data were collected systematically based on the purpose of the research and analysed through a semantic approach. Therefore, the paper's material object is *Kitāb al-Arba'in an-Nawāwiyah*, while its formal subject is imperative sentences.

2. Types of Imperative Sentence in the *Kitāb al-Arba'in an-Nawāwiyah*

2.1 Imperative in its original type (*Fi'il 'Amr*)

It was found there are 22 *uslub al-amr* in the form of *fi'il amr*, which can be found in hadith no 2, 10, 11, 16, 17, 18, 19, 20, 21, 24, 28, 29, 31, 35, and 40. For example, in the following hadith no 2:

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 السَّفَرِ، وَلَا يُعْرَفُهُ 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 بِسَأَلِهِ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ وَالْآخِرِ 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 الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا، قَالَ أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَبْطَؤُونَ فِي الْبُنْيَانِ، ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمَ. قَالَ فَإِنَّهُ جِيرِيلٌ أَتَاكُمْ يَعْلَمُكُمْ بَيْنَكُمْ.

In the above hadith, there is an imperative clause, namely in the sentence *يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ*. The word *أَخْبِرْ* is *fi'il amr*, which comes from the verb *أَخْبَرَ - يُخْبِرُ - أَخْبِرُ* that follows the basic pattern of *أَفْعَلَ - يُفْعِلُ - أَفْعَلْ*. The word *أَخْبِرْ* does not change because it ends with a *sahih* letter. In this second hadith, the word *أَخْبِرْ* used five times (An-Nawawi, 2002, p. 4).

In the hadith number 10, there is the imperative sentence in *يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ*, the word *كُلُوا* is an imperative that derives from the verb *أَكَلَ - يَأْكُلُ - كُلُوا*. Another imperative sentence is in *كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا*, the word *اعْمَلُوا* is *fi'il amr* which comes from the word *اعْمَلُوا - يَعْمَلُ - عَمِلَ*. The word *اعْمَلُوا* is a form of *fi'il sulasi mujarrad*, still, it reads *hadzfun-nun* because it meets *wawu jama'ah*. In the 11th hadith, there is *uslub al-amr*, which is in the sentence *دَعُ مَا يَرِيئُكَ إِلَى مَا لَا يَرِيئُكَ*, the word *دَعُ* is *fi'il amr* which comes from the word *يَدَعُ - يَدَعُ - يَدَعُ*. The *'fi'il* is in the form of the *illat* letter, namely *waw* (و) or *'misal*. Its original form is *اُدْعُ* (An-Nawawi, 2002, pp. 9–13).

In the hadith number 16, there is an imperative clause in *أَوْصِنِي*. The word *أَوْصِنِي* derives from the verb *أَوْصَى - يَوْصِي - أَوْصَى* which has the pattern of *أَفْعَلَ - يَفْعَلُ - أَفْعَلَ* that produces *fi'il amr* *أَوْصِنِي*. The imperative word *أَوْصِنِي* has a removed ending letter, namely the letter *ي* from its original *أَوْصِي*. In the hadith number 17, there is an imperative in the sentence *فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقَتْلَ* and also on *lafadz* *وإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ*. The clause of *أَحْسِنُوا* is a form of *amr* derived from the word *أَحْسَنَ - يَحْسِنُ - أَحْسَنَ* which follows the pattern of *أَفْعَلَ - يَفْعَلُ - أَفْعَلَ* and produces imperative verb of *أَحْسِنُ*.

In the hadith number 18, there is the structure of 'amr, which is in the sentence قَالَ: إِنَّكَ اللَّهُ حَيْثُمَا، the word إِنَّكَ is fi'il amr which comes from the verb أَنْتَقَى - يَنْتَقِي - أَنْتَقَى, the word إِنَّكَ is fi'il amr which comes from the verb أَنْتَقَى - يَنْتَقِي - أَنْتَقَى is taken from wazan is 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 وَأَنْتَبِعِ السَّبِيحَةَ الْحَسَنَةَ تَمَحُّهَا, the word أَنْتَبِعِ comes from the verb أَنْتَبَعَ - يَنْتَبِعُ - أَنْتَبَعَ. 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 النَّاسِ بِخُلُقِ حَسَنِ, the word خَالِقِ is a form of fi'il amr which comes from the verb خَالَقَ - يُخَالِقُ - خَالِقٌ - formed from فاعل يفاعل فاعل. The word خَالِقِ mabni sukun reads the *kasrah qaf* (ق) because the meeting of two *sukun* (An-Nawawi, 2002, p. 13).

In the hadith number 19, there is the sentence amr, namely in lafadz يَا غُلَامُ إِنِّي أَعَلَمْتُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ أَحْفَظْهُ، يَحْفَظُكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ. The word أَحْفَظِ comes from the word أَحْفَظُ - يَحْفَظُ - أَحْفَظُ which is formed from أَحْفَظُ - يَحْفَظُ - أَحْفَظُ. Basically, the word أَحْفَظِ mabni sukun, it is given the vow of *kasrah* on its ain because the meeting of two *sukun*. Fi'il Amr is more on lafadz واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء، اعلم - يعلم - يعلم. Fi'il amr form which comes from the verb يعلم - يعلم - يعلم of wazan فاعل يفاعل فاعل so that from the wazan produces amr اعلم (An-Nawawi, 2002, p. 14).

In the hadith number 20, there is a word 'Isna' in the form of amr, which is in lafadz إِذَا لَمْ تَسْتَجِبْ إِذَا لَمْ تَسْتَجِبْ، صَنَعَ - يَصْنَعُ - صَنَعَ, 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 قَوْلًا. قُلْ is fi'il amr which comes from the verb يَقُولُ - يَقُولُ - 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*, and this form is called *fi'il mu'tal ajwaf*. So that from the verb يَقُولُ - يَقُولُ - يَقُولُ, it becomes قُلْ (An-Nawawi, 2002, p. 15).

In the hadith number 28, there is a *kalam insya'* structure called amr, which is in the clause of (إِعْضَضُ) عَضَّ - يَعْضُضُ - عَضَّ. The word عَضَّ is fi'il amr which comes from the word يَعَضُّ - يَعْضُضُ - عَضَّ. In the hadith to-29, it contains one fi'il amr on lafadz كَفَّ عَلَيْكَ هَذَا، كَفَّ عَلَيْكَ هَذَا. The word كَفَّ comes from the verb كَفَّ - يَكْفُ - كَفَّ and has the same original shape with مَدَّ - يَمُدُّ - مَدَّ taken from wazan فاعل يفاعل فاعل. In the 31st hadith, there is *uslubul amr*, namely in the sentence قَالَ: ارْهَدْ فِي الدُّنْيَا يُجِبْكَ اللَّهُ، يَزْهَدُ - يَزْهَدُ - يَزْهَدُ. The word ارْهَدْ is a command sentence that comes from the word يَزْهَدُ - يَزْهَدُ - يَزْهَدُ, which is formed from فاعل يفاعل فاعل. The word ارْهَدْ is a form of fi'il amr, read as *sukun*, because it ends with the letter *sahih* (An-Nawawi, 2002, pp. 21-22).

In the hadith number 35, there is an amr structure, namely in the clause of وَلَا يَبِيعْ بَعْضُكُمْ عَلَى بَيْعِ، يَبِيعُ - يَبِيعُ - يَبِيعُ. The word يَبِيعُ is a form of fi'il amr which comes from the verb يَبِيعُ - يَبِيعُ - يَبِيعُ (originally أَكْرَمَ) from wazan أَفْعَلُ - يَفْعَلُ - أَفْعَلُ. In the 40th hadith, there is a fi'il amr form, which is in lafadz قَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ. The word كُنْ is fi'il amr which comes from the verb يَكُونُ - يَكُونُ - يَكُونُ. This fi'il is in mabni sukun because it is not followed by any letters (An-Nawawi, 2002, pp. 25-30).

In the hadith number 24, there is a fi'il amr in the sentence of يَا عِبَادِي كَلِمَةٌ ضَالَّةٌ إِلَّا مِنْ هَدِيَّتِهِ فَاسْتَهْدُونِي، اسْتَهْدُوا - يَسْتَهْدُونَ - اسْتَهْدُوا. The word اسْتَهْدُوا is a form derived from the word اسْتَهْدَى - يَسْتَهْدِي - اسْتَهْدَى taken from wazan اسْتَفْعَلَ - يَسْتَفْعِلُ - اسْتَفْعَلَ. The word اسْتَهْدُوا is mabni with the nun letter removed because it meets *wawu jama'* (An-Nawawi, 2002, p. 12).

2.2. Imperative in the form of Fi'il Mudhari' preceded by Lam Amr

There are three data of *uslubul amr* in the form of *fi'il mudhari'* which is preceded by *lam amr* as 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 خيرا 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، يَقُلْ - يَقُلْ - يَقُلْ then certified by *lam amr* to be *majzum* وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ، يَقُلْ - يَقُلْ - يَقُلْ. The following data in the sentence وَأَلْيَوْمِ الْآخِرِ فليقل خيرا وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ، يَقُلْ - يَقُلْ - يَقُلْ. The word فليقل is imperative sentence form of the word يُكْرِمُ - يُكْرِمُ - يُكْرِمُ. *Uslubul amr* in the sentence is in the form of *fi'il mudhari'* which begins with *lam amr*, so it must be read as *jazm*, and the sign is *sukun*. In this hadith, there is also the word فليكرم، which is in مَنْ كَانَ يُؤْمِنُ بِاللَّهِ، يَقُلْ - يَقُلْ - يَقُلْ. The word means "respect" (An-Nawawi, 2002, p. 17).

In the next data, there is an imperative sentence in the form of *fi'il mudhari'* which is preceded by *lam al-amr*, namely in the sentence *فَلْيَقُلْ خَيْرًا أَوْ لِيَصْنُتْ*, the word *لِيَصْنُتْ* comes from the word *صَمَتَ - صَمَتَتْ*. *Uslub amr* in the form of *fi'il mudhari'* begins with *lam (ل)* *amr*, originally *يَصْنُتْ* because it is pronounced by *lam amr* to be *لِيَصْنُتْ* the *jazm* sign is *sukun* because it ends with the *shahih* letter.

2.3 Imperative sentence the form of *Ism Fi'il Amr*

There are two data on imperative sentence that follows the form of *isim fi'il amr*, which is found in the hadith no 28:

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، فإنه من يعش منكم فسوى أخيراً. 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* in *الرُّمُوا*. The word *الرُّمُوا* is in the form of *isim fi'il*, which means *إِحْرَافًا*. The next data can be found in the *وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ*. The word *إَيَّاكُمْ* is an *uslub amr* which means *إِحْرَافًا* (An-Nawawi, 2002, p. 21).

3. The Meanings of Imperative Sentence in the *Kitāb al-Arba'in an-Nawāwīyyah*

3.1 Imperative as Guidance (*al-irsyād*)

In this study, an imperative speech act is a speech act that means an appeal or suggestion conveyed by the speaker for the interlocutor to carry out the speaker's requests (Katsir, 1993, p. 573). There are *nine uslub amr* that means as guidance or *al-irsyād* which can be found in the hadith number 10, 18, 19, 24, 28, and 31. For example, in hadith number 10, it has meaning as guidance:

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: يا أيها الرسل كلوا من الطيبات واعملوا صالحاً - وقال تعالى: يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم - 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 *يَأْكُلُ - أَكَلَ*. In the dictionary, the word *كُلُوا* means "to eat" (Yunus, 1973). 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)." The real speaker is Allah SWT mediated by Rasulullah SAW addressed to the interlocutors, namely the believers. The purpose of the speech *كُلُوا* by the speaker is meant for *irsyād* (guidance/advice).

The speaker's purpose is a suggestion from Allah to the believers as an opponent of speech always to eat (food) well and clearly. This command is motivated when the speaker is conveying hadith concerning the conditions for the fulfilment of prayer, and one of them is eating good food. In this hadith, there is also *amr* *كُلُوا* which is in the sentence *كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ* (eat from the good sustenance we give you). From the context behind the speech acts in the data above, it can be seen that the speaker does not only order to eat food from good sustenance, but there are illocutionary acts that suggest eating something good.

The next imperative sentence is still found in the hadith no 10, *كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحاً*. The word *اعْمَلُوا* is an *amr* in the form of *fi'il sulasi mujarrad*, which comes from the word *اعْمَلَ - يَعْمَلُ*. The word means "to practice, to do, etc." These utterances are Allah's words as speakers through His Prophet's speech, 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 *إرشاد* of Allah (speaker) to believers to do good (righteous). As explained in the Book of *Al-Wafi fi Syarhi Al-Arbain An-Nawawiyah*, the context of this utterance was when the companions listened to advice regarding one of the conditions that speed up the fulfilment of prayers apart from eating good food, namely by doing good (good deeds) (Buga & Mistu, 1997). This command is motivated by the speaker who ordered the interlocutor to do good deeds in addition to eating good food to fulfil the conditions for the fulfilment of a prayer.

In the 18th hadith, there is *fi'il amr*, which is in the sentence *وَاتَّبِعِ السَّنَّةَ الْحَسَنَةَ تَمَحُّهَا*. The word *اتَّبِعِ* is a form of *amr* and in the dictionary, it means "to follow, to accompany." Thus, 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* أُتبع (accompany) in the sentence above is to suggest الإرشاد 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:

وَأَقِمِ الصَّلَاةَ طَرَفَيْ 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. If the life opportunity given is not used optimally, he (the interlocutor) will suffer losses because 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 خَالَقَ - يُخَالِقُ which in the dictionary means "to create". So that the sentence وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ can be interpreted as "And hang out with people with good morals" (Al-Munawwir, 1997).

The command in *lafadz* above is intended not for the real meaning but for the speaker's *irshad* (suggestion / guidance) to have good morals in *muamalah*. In this command's utterance, speakers in 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. Many think that devotion is only limited to fulfilling Allah's rights without paying attention to others' rights, 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).

Many hadiths mention noble morals, and 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, and the word احْفَظِ comes from the word احْفَظُ - يَحْفَظُ - حَفِظَ which in the dictionary means "to maintain, guard, memorize", so that *lafadz* احْفَظِ اللَّهَ 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, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ "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 Koran it is explained that, إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا "Indeed, prayer is an obligation that is determined by the time of those who believe."

The above verse explains that the prayers are not carried out at random, but there are certain times, especially the obligatory prayers. Among Allah's two rights mentioned above, another right of Allah is to safeguard what Allah has given, such as maintaining speech, maintaining sight, maintaining hearing, and 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 fii Syarhil Arba'in An-Nawawiyah*, some of the possible replies that Allah will give to His servants who always protect His rights are: 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."

Further data on the hadith 24th contained in *lafadz* أطيعمكم إلا من أطمعته فاستطعموني أطيعمكم. The word استطعموا is a form of *amr* that comes from the word استطعم - يستطعم - استطعم which is in the

dictionary, 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 *كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ*. The word *اسْتَكَسُوا* is a command sentence that comes from the verb *اسْتَكْسَا - يَسْتَكْسِي* 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 *فَاسْتَكْسُونِي* (then ask for clothes from Me) it is meant by the speaker that *irshad* / guidance is Allah guiding His servants always to 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 عَلَيَّهَا بِالنَّوَاجِذِ*. The word *عَضُّوا* is *fi'il amr* that comes from the word *عَضَّ - يَعْضُ* (originally *اعضض*) which in the dictionary means "to bite, to hold something", so the sentence *عَضُّوا عَلَيَّهَا بِالنَّوَاجِذِ* 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 *al-Khulafa' al-Rashidin's* *sunnah* because in it there are also victories and successes, especially when many occur differences and divisions.

In the hadith number 31, there is *uslûbu al-amr*, and in the sentence *فَقَالَ: ازْهَدْ فِي الدُّنْيَا يُجِبَّكَ اللَّهُ* the word *ازْهَدْ* is a command sentence derived from the word *زَهَدَ - يَزْهَدُ* which in the dictionary means "rejection, abandon pleasure", thus *lafadz* *الذُّهْدُ فِي الدُّنْيَا يُجِبُّكَ 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 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 to be carried out by the interlocutor but *الإرشاد* (*al-irsyādu* / guidance) in this case *zuhud* to the world.

In the book *Al-Wafi fii Syarhil Arba'in An-Nawawiyah*, 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; "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.

3.2. Imperative as request or *ad-Du'ā'*

The speech act of *amr* which means request or *ad-du'ā'* is a speech of *amr* which is intended to ask for something by praying to God and humbling oneself before Him or asking someone of a higher position, in this case, it is the Apostle. Even though the speakers use the speech act *amr*, this is not to command God or the Apostle, but to pray to Him because the speaker's position here is only a servant. There are two data *uslûb amr* with the form *fi'il amr* which means *الدعاء (ad-du'ā'u* or request) as found in the hadiths number 16 and 21.

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 hadith mentioned above contained *uslûb al-amr* *أوصني* that can be interpreted as "give me a will." The meaning of this utterance of *amr* is not to command the interlocutor (the Prophet Muhammad SAW), but to ask the interlocutor to give him a will or advice. In this situation, the speaker's condition is only a follower of the interlocutor. Given the context in the above speech, it can be seen that the

speech act of *amr* أُوصني (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 / request) which can be used by the speaker.

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 petition in the above hadith is a friend, namely Abu Amrah Sufyan bin Abdillah asking the Messenger of Allah for advice on the main points of Islam's teachings.

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 اسْتَقَمْتُ (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 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 خَوْفَ 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.

3.3. Imperative as choice or at-Takhyīr

Amr speech act, which means choice or *at-takhyīr*, is an imperative utterance used by speakers to choose one of two or several things. Imperative that means choice can be found in the hadith number 15:

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

Hadith discusses good manners in life. There is *uslûb amr*, namely in lafadz قُلْ خَيْرًا أَوْ لِيصْمُتْ. The speech لِيصْمُتْ is a form of *amr* which uses the tool "*fi'il mudhari*" *al-maqrûn bi lâm amr* ", that comes from the verb يَصْمُتُ - صَمَتَ and in the dictionary, it means "be quiet, be silent, do not speak". The speaker is Prophet Muhammad SAW and the interlocutors are his followers (believers). The command لِيصْمُتْ in this hadith by the speaker is not intended for the real meaning, namely demanding an action from the interlocutor, but this sentence is used for *التخيير* (*at-takhyīru* / choice) from the previous data. The previous data explains 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-takhyīru* / choice) is that the Prophet Muhammad gave a choice to a believer if he cannot say good/true silence, because people who talk a lot without any benefit, these words will bring himself to fall, from falling will bring it to sin, and from the accumulation of sin will lead to hell.

3.4. Imperative as threat or at-Tahdīd

Imperative sentence means a threat is an *amr* speech act used by speakers to threaten the interlocutor because of something the speaker doesn't like. This speech act is syntactic to order for the interlocutor to fight something and provide threats or intimidation. The meaning can be found in the hadith number 20, as follows:

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 فَاصْنَعْ مَا شِئْتَ. The word اصْنَعْ is a *fi'il amr* form which comes from the verb يَصْنَعُ - صَنَعَ and in the dictionary it means "to make (something)". In this way, the sentence إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ can be interpreted as "If you are not ashamed, then do as you wish".

The speaker in the above *amr* is the Prophet and the interlocutor is his people. The command فَاصْنَعْ مَا شِئْتَ (do what you want), by the speaker is not meant for the original meaning (demands an

action from the interlocutor), but is meant for threats (التهديد). The purpose of the threat in this hadith is a threat from Allah's Messenger 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, and they will get a painful reply. Malun is a form of one's faith, as in the hadith narrated by Muslims, the Prophet said: "الحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ" shame is a part of faith. Rasulullah said that Allah praised this shame, "إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيٌُّ سَيِّئٌ يُحِبُّ الْحَيَاءَ وَالسُّمْتَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَليْسِتْ" 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 fi Syarhil Arba'in An-Nawawiyah*. it explains that there are two kinds of shame; the first is shame related to Allah's rights and the second is shame related to humans.

3.5. Imperative in its original meaning

There are 14 data of *uslub amr* which has the original meaning found in the hadith number 2, 11, 15, 17, 18, 19, 24, 28, 29, 35, and 40. 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, and 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 which are sentence يَا مُحَمَّد أَخْبِرْنِي then الإحسان فَأَخْبِرْنِي عَنِ الْإِيمَانِ. فَأَخْبِرْنِي عَنِ الْإِيمَانِ sentence, after which the السَّاعَةَ عَنِ الْإِيمَانِ sentence and the last sentence فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا. 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 speaker intended the speech of the command 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 حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ دَعَّ مَا يَرْتِيكَ إِلَى مَا لَا يَرْتِيكَ and this sentence has a command language style (fi'il amr) which is in the word دَعَّ. The speech amr دَعَّ comes from the word دَعَّ - دَعَّ and this word in the dictionary means "to let, leave something", so the sentence دَعَّ مَا يَرْتِيكَ إِلَى مَا لَا يَرْتِيكَ 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 that is not yet clear or *shubhat*, 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, and at least one has knowledge or the law is disputed by the scholars. Fi'il amr دَعَّ مَا يَرْتِيكَ 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, and 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 said: *من كان يؤمن بالله واليوم الآخر فليقل خيرا*, in this tradition are *uslub amr* namely فليقل enforcers "fi'il mudhari 'al-maqrûn Lâam amr bi" which comes from the word يقول - قال and in the dictionary it 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, gossip and so on. Furthermore, do not exaggerate a word, because it can lead to something that is prohibited. Umar Radhiallahu'anhu said *من كثر كلامه كثر سقطه، ومن كثر سقطه كثر ذنوبه، ومن كثر ذنوبه كانت أ*

if 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.

4. Conclusion

Based on the study, it can be concluded that from four style of imperative using semantics approaches, it shows that there are three styles of imperative form in the *Kitāb Al-Arba'in An-Nawāwiyyah* which are; 1) twenty two imperative sentences using *فعل الأمر* in its original form, b) three imperative sentences using *الفعل المضارع المقرون بلام الأمر* (*fi'il mudhari* ' preceded by lam imperative), and 3) two imperative sentences using *اسم فعل الأمر* (*isim fi'il amr*). Meanwhile, in its meaning and function, there are imperative sentence with its function as irsyad/ guidance (nine data), as *du'a* / request (two data), as *takhyir* / choice (one data), and imperative as *tahdid* / threat (one data).

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