

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

*By Yoyo Yoyo*

## 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 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 (إرشاد); 2) imperative as request or 3) imperative as a choice or 4) imperative as threat or التهديد, and 5) imperative in its original meaning.

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

### 1. Introduction

11 *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 Peransten 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 *فعل الأمر* (*fi'il amr*); 2) imperative with *lam* or *المقترون 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 25 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 in 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-Nawāwīyah*, while its formal subject is imperative sentences.

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

### 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 بَنَاضِ النَّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ ، وَلَا يُعْرَفُهُ مِمَّا أَحَدٌ ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنْدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ وَقَالَ : يَا مُحَمَّدَ 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 8 صِيَامًا وَتُحَاجَّ النَّبِيَّ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ : صَدَقْتَ ، فَعَجَبْنَا لَهُ بِسَأَلِهِ وَبِصِدْقِهِ ، قَالَ : فَأَخْبِرْنِي عَنِ 20 مَا قَالَ : أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ 23 مِنْ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ . قَالَ صَدَقْتَ ، قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ ، قَالَ : أَنْ تُعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّ 8 كُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ . قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ ، قَالَ : مَا الْمَسْئُورُ لَعْنًا بِأَعْلَمَ مِنَ السَّائِلِ . قَالَ فَأَخْبِرْنِي عَنِ أَمَلَاتِهَا ، قَالَ : إِنَّ تَلَدَ الْأُمَّةَ رَبَّتْهَا وَأَنْ تَرَى الْخُفَاةَ الْغُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَنْطَاطِرُونَ فِي النَّبْتَانِ ، ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ، ثُمَّ قَالَ : يَا عُمَرَ أَنْتَ ذِي مَن السَّائِلِ ؟ قُلْتُ : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ فَإِنَّهُ جَبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ .

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

In the hadith number 10, there is the imperative sentence in *يَا أَيُّهَا الرُّسُلُ كُلُّوَا مِنَ الطَّيِّبَاتِ*, the word *كُلُّوَا* is an imperative that derives from the verb *كَلَّ - يَأْكُلُ - كُلُّوَا*. Another imperative sentence is in *كُلُّوَا مِنَ الْعَمَلِ*, the word *اعْمَلُوا* is *fi'il amr* which comes from the word *اعْمَلُوا - يَعْمَلُ - عَمِلَ*. The word *اعْمَلُوا* is a form of *fi'il 'ulási mujarrad*, still, it reads *hadzfun-nun* because it meets *wawu jama'ah*. In the 11<sup>th</sup> hadith, there is *uslub al-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 *دَعَا - يَدْعُو - دَعَا*. The *fi'il* is in the form of the *illat* letter, namely *waw* (و) or *misal*. Its original form is *ادْعُ* (An-Nawawi, 2002, pp. 9–13).

In the hadith number 16, there is an imperative clause in *يَا أَيُّهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي*. The word *أَوْصِنِي* derives from the verb *أَوْصَى - يَوْصِي* which has the pattern of *أفعل - يفعل - أفعل* 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 *وإذا لافاذ فإذا قتلتم فأحسنوا القتلة* and also on *lafadz* *وإذا ذبحتم فأحسنوا الذبحة*. The clause of *أحسنوا* is a form of *amr* derived from the word *أحسن - يحسن* which follows the pattern of *أفعل - يفعل - أفعل* and produces imperative verb of *أحسن*.

In the hadith number 18, there is the structure of 'amr, which is in the sentence قَالَ: إِنَّ اللَّهَ حَيُّمَا، the word إِنَّ is fi'il amr which comes from the verb إِنَّقَى - يَنْقَى - يَنْقَى، the word إِنَّقَى is fi'il amr which comes from the verb إِنَّقَى - يَنْقَى - يَنْقَى is taken from wazan is افتعل يفعل 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 السَّبِيلَ الْحَسَنَةَ تَمَحُّهَا، the word أَتَّبِعِ comes from the verb أَتَّبِعِ. 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 بِخُلُقِ حَسَنٍ، the word خَالِقِ is a form of fi'il amr which comes from the verb خَالَقَ - يُخَالِقُ - خَالِقٌ - فاعل يفاعل فاعل. The word خَالِقِ reads the kasrah qaf (ق) because the meeting of two sukun (An-Nawawi, 2002, p. 21).

21 In the hadith number 19, there is the sentence amr, namely in lafadz يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ، the word أَحْفَظِ comes from the verb أَحْفَظُ - يَحْفَظُ - يَحْفَظُ. The word أَحْفَظِ is formed from the verb أَحْفَظُ - يَحْفَظُ - يَحْفَظُ. 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 that is fi'il amr form which comes from the verb يعلم - يعلم of wazan افعل - يفعل - يفعل 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 تَسْتَحْ إِذَا لَمْ تَسْتَحْ the word اصنع is a form of fi'il amr which comes from the verb يصنع - يصنع، when it starts with the letter fa (ف) and the hamzah wasal, then the hamzah vowel is not read. In the 21st hadith there is 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 (أَعْضَضَ - عَضَّ - عَضَّ). The word عَضُّوا is fi'il amr which comes from the word عَضُّوا. In the hadith to-29, it contains one fi'il amr on lafadz فَخَذْ بِلِسَانِهِ وَقَالَ: كَفَّ عَلَيْكَ هَذَا. The word كَفَّ comes from the verb كَفَّ - يَكْفُ - يَكْفُ and has the same original shape with مَد - يَمُدُّ - يَمُدُّ taken from wazan فَعَلَ - يَفْعَلُ - يَفْعَلُ. In the 31st hadith, there is uslubul amr, namely in the sentence أَرْهَدْ فِي الدُّنْيَا يُجَبِّكَ اللَّهُ. The word أَرْهَدْ is a command sentence that comes from the word يَرْهَدُ - يَرْهَدُ - يَرْهَدُ, which is formed from يَفْعَلُ. The word أَرْهَدْ is a form of fi'il amr, read as sukun, because it ends with the letter sahîh (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 كَان - يَكُونُ - يَكُونُ. The word كُونُوا is a form of fi'il amr which comes from the verb كُنْ - يَكُونُ - يَكُونُ (originally أَكُونُ) from wazan أَفْعَلُ - يَفْعَلُ - يَفْعَلُ. In the 40th hadith, there is a fi'il amr form, which is in lafadz كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيْبٌ. 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 كَلِمَاتٌ ضَالَّةٌ إِلَّا مِنْ هَدْيِهِ فَاسْتَهْدُونِي يَا عِبَادِي كَلِمَاتٌ ضَالَّةٌ إِلَّا مِنْ هَدْيِهِ فَاسْتَهْدُونِي (originally استهدى يستهدى استهدى) taken from wazan اسْتَفْعَلَ - يَسْتَفْعَلُ - يَسْتَفْعَلُ. 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 15<sup>th</sup> h: 15 h:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا لِيَصْمِتْ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ (رواه البخاري، مسلم)

In the hadith, there is a structure of kalam insya' 'thalabi, which is in the sentence مَنْ كَانَ يُؤْمِنُ 39 is called amr, originally يَقُولُ then certified by lam amr to يَقُلْ 34 majzum is a sign of sukun because it ends with a valid letter. The following data in the sentence وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَأَكْرَمَ - يُكْرِمُ - يُكْرِمُ، the word فليُكْرِمْ is imperative sentence form of the word كَرَمٌ - يُكْرِمُ - يُكْرِمُ. Uslubul amr in the sentence is in the form of fi'il mudhari' which begins with lam amr, so 35 must be read as jazm, and the sign is sukun. In this hadith, there is also the word فليُكْرِمْ، which is in وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ. 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 *فَلْيُفَلِّ خَيْرًا أَوْ لِيَصْنُتْ*, the word *لِيَصْنُتْ* comes from the word *صنعت - يصنعت* in the form of *fi'il mudhari'* begins with lam (ل) *amr*, originally *يصنعت* 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:

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عن أبي نجیح العریاض بن ساریة رضی 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 فسيزى اختلافاً كثيراً. فعليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور، فإن كل بدعة ضلالة (رواه داود والترمذي وقل: حديث حسن صحيح)

In the above hadith, there is a *uslub amr* in the form of *fi'il amr* in *فعلیكم بسنتی وسنة الخلفاء الراشدين*. The word *فعلیكم* *uslub amr* is in the form of *isim fi'il*, which means *الزُموا*. The next data can be found in the *إياكم ومحدثات الأمور*. The word *إياكم* is an *uslub amr* which means *لأخذ* (An-Nawawi, 2002, p. 21).

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

### 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:

17  
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<sup>17</sup> 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 فأتى بستجاب له (رواه مسلم)

38  
The word *كلوا* in the sentence *يا أيها الرسل كلوا من الطيبات* is a stylistic form of *amr* which comes from the word *يأكل - يأكل*. In the dictionary, the word *كلوا* 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 *كلوا من الطيبات* 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 كلوا* which is in the sentence *كلوا من طيبات ما رزقناكم* (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.

31  
The next imperative sentence is still found in the hadith no 10, *كلوا من الطيبات واعملوا صالحاً*. The word *اعملوا* is an *amr* in the form of *fi'il sulasi mujarrad*, which comes from the word *يعمل - يعمل*. 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 18<sup>th</sup> hadith, there is *fi'il amr*, which is in the sentence *وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا*. The word *أَتَّبِعِ* 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* أَتَّبِعْ (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 Al-<sup>12</sup>:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفَا 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 - خَالِقٌ 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 19<sup>th</sup> hadith, this hadith contains several command sentences, one of which is in the *lafadz* اِحْفَظِ اللَّهَ يَحْفَظْكَ, and the word اِحْفَظِ comes from the word اِحْفَظُ - يَحْفَظُ - حَفِظَ which in the dictionary means "to maintain, guard, memorize", so that *lafadz* اِحْفَظِ اللَّهَ can be interpreted as follows: "Safeguard Allah, surely Allah will protect you". The word اِحْفَظِ is also found in the next sentence, which is in *lafadz* اِحْفَظِ 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, وَإِلَّاكَ نَعْبُدُ وَإِلَّاكَ 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 fi 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 of the 24<sup>th</sup> hadith contained in *lafadz* يَا عِبَادِيَ كُلٌّ جَانِعٌ إِلَّا مَنْ أَطْعَمْتَهُ فَاسْتَطْعَمُونِي أَطْعَمَكُمْ. The word اسْتَطْعَمُوا is a form of *amr* that comes from the word اسْتَطْعَمَ - يَسْتَطْعِمُ - اسْتَطْعَمَ 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 فَلَسْتُمْ كَسُوْنِي أَكْسُكُمْ*. The word *اسْتَغْنُوا* is a command sentence that comes from the verb *اسْتَغْنَى - يَسْتَغْنِي* 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 *فَلَسْتُمْ كَسُوْنِي* (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 28<sup>th</sup> hadith there is an *amr* structure, namely in *لَا فَادِزَ بِاللَّوْاجِذِ عَضُّوا عَلَيَّا بِاللَّوْاجِذِ*. The word *عَضُّوا* is *fi'il amr* that comes from the word *عَضَّ - يَعْضُ* (originally *اعضن*) which in the dictionary means "to bite, to hold something", so the sentence *عَضُّوا عَلَيَّا بِاللَّوْاجِذِ* 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-irsyadul* / 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 *قَالَ: ارْهَدْ فِي الدُّنْيَا يُجِبْكَ اللهُ* the word *ارْهَدْ* is a command sentence derived from the word *رَهَدَ - يَرْهَدُ* which in the dictionary means "rejection, abandon pleasure", thus *lafadz* *ارْهَدْ فِي الدُّنْيَا يُجِبْكَ اللهُ* can be interpreted as "Let you leave the fun in the world, Allah will love you".

The speaker in this command sentence is the Messenger of Allah because 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* lughawi means leaving while *ارْهَدْ* 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 5 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 آمَنْتُ بِاللَّهِ ثُمَّ اسْتَعْتَمْتُ (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 I16s).

The Word of God regarding faith and divinity is as follows, إِنَّ الَّذِينَ قَالُوا رَبُّنَا 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.

### 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 تغضب فردد مرارا، قال: لا تغضب (رواه البخاري)

Hadith discusses good manners in life. There is uslub amr, namely in lafadz فليقل خيرا أو ليصمت. The speech ليصمت is a form of amr which uses the tool "fi'il mudhari" al-maqrūn bi lām amr ", that comes from the verb يصمت - صمتت 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 ليصمت 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 lith 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 إذا لم تستح فاصنع ما شئت. The word اصنع is a fi'il amr form which comes from the verb يصنع - صنع and in the dictionary it means "to make (something)". In this way, the sentence إذا لم تستح فاصنع ما شئت 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 فاصنع ما شئت (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: "الشياء شعبة من الإيمان" shame is a part of faith. Rasulullah said that Allah praised this shame, "إن الله عز وجل خبي ستر يحب الحياء والستر فإذا اغتسل أحدك فليست" 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 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 ني, and the word أَخْبَرَ in the dictionary means "to proclaim, tell, preach". While the addition of ني 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 يا محمد أخبرني عن الساعة then أخبرني عن الإيمان, فأخبرني عن الإحسان, فأخبرني عن الأمان, فأخبرني عن أماراتها sentence, after which the sentence أخبرني عن الساعة sentence and the last sentence أخبرني عن أماراتها 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 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 11<sup>th</sup> hadith, there is lafadz حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ دَعَا مَا يَرِيئُكَ إِلَى مَا لَا يَرِيئُكَ, and this sentence has a command language style (fi'il amr) which is in the word دَعَا. The speech amr دَعَا comes from the word يَدْعُو and this word in the dictionary means "to let, leave something", so the sentence دَعَا مَا يَرِيئُكَ 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 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, and at least one has knowledge or the law is disputed by the scholars. Fi'il amr دَعَا مَا يَرِيئُكَ 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: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا, in this tradition are *uslub amr* namely فليقل enforcers "fi'il mudhari 'al-maqrûn Lâm amr bi" which comes from the word يَقُولُ - قَالَ 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 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 اللَّغْوُ (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 (hell deserves more of it), it is his obligation to speak when necessary, especially

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-Nawāwīyyah* which are; 1) twenty two imperative sentences using *فعل الأمر* in its original form, b) three imperative sentences using *الفعل المضارع المقرون بلام الأمر* (*fiil mudhari* ' preceded by lam imperative), and 3) two imperative sentences using *اسم فعل الأمر* (*isim fiil 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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