

Analysis Amr in the Book of *Şuwar min Ḥayātīş-Şahābah* by Dr. Abdurrahman Ra'fat Al-Basya (Al-Ma'ānī Study)

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ABSTRACT

This study aims to analysis the form and meaning of fi'il amr as well as the structural word of imperative sentences in the book Şuwar min Ḥayātīş-Şahābah by Dr. Abdurrahman Ra'fat Al-Basha, using a ma'ānī approach. This approach focuses on the meaning of language within a specific context. A ma'ānī approach allows for an analysis of how the meaning of fi'il amr can vary depending on its situational usage, whether literal (Ḥaqīqī) or figurative (majāzī). The research method employed is descriptive-analytic, which serves to describe and provide an overview of the object under study through collected data or samples. The data were obtained from excerpts containing imperative verbs (fi'il amr), which were classified according to their form and implied meaning, and then analyzed based on the theory of fi'il amr proposed by Ahmad Al-Hāsyimī. The results of this study indicate that the concept of fi'il amr in Şuwar min Ḥayātīş-Şahābah encompasses seven meanings: 55 instances of literal command (Ḥaqīqī), 2 of honoring (ikrām), 4 of permission (i'zn), 29 of supplication (du'ā'), 43 of guidance (irshād), 16 of request among equals (iltimās), and 8 of threat (tahdīd). Morphologically, the imperative forms appear in two patterns: fi'il mujarrad (basic/root verbs) and fi'il mazīd (augmented verbs), both transitive and intransitive. Syntactically, the structure of fi'il amr typically follows the pattern: verb (fi'il) – subject (fā'il) – object (maf'ul bih) – preposition (ḥarf jar) and vocative (nida').

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Balaghah, Fi'il amr, Şuwar min Ḥayātīş - Şahābah.

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1. Introduction

One of the fundamental differences between humans and animals lies in the capacity for language inherent in human beings. With the ability to speak, humans are referred to as *ḥayawānun nāṭiq* “the speaking animal”. This capacity for language not only distinguishes humans from animals but also unites them into social communities, as every human group is formed, lives, and develops through the language it uses (Said et al., 2021; Karubaba et al., 2024; Sukmawaty et al., 2022). Through language, humans can think and communicate their thoughts. Without language, human life would be difficult to advance. Interaction and communication among humans would be limited in the absence of language. Humanity's understanding of the essence of language further affirms their ingenuity and connection with language itself (Asrori, 2004; Yaumi et al., 2024; Weda et al., 2022; Sachiya et al., 2025).

According to Ilyas (2012), Arabic was chosen as the language of the Qur'an because it is the most eloquent, clear, expansive, and meaningful language, and is most suitable for the human soul. For this reason, the Qur'an was revealed in Arabic. Dayyab (2013) defines Arabic as the expressions used by Arabs to convey their intentions, including their thoughts and feelings. As a means of communication, language carries profound significance as it functions as a medium to express ideas, emotions, and both individual and social goals. Through language, humans not only convey information but also influence others, express identity, and shape civilization. Within this context, the Arabic language possesses remarkable depth, particularly in its elegance of structure and eloquence—features extensively examined in the field of *balāghah* (Arabic rhetoric).

As a branch of *balāghah*, the science of *ma'ānī* studies the foundational rules that explain sentence patterns in Arabic so that they align with specific situations and conditions (Alfiah, 2020). The aim of *ma'ānī* is to avoid semantic errors in the speaker's intended meaning toward the listener. Because *ma'ānī* integrates context with textual meaning, its subject matter focuses on the syntactic structures of Arabic sentences based on their original meanings, not merely the speaker's

intention. One of the key topics in *ma'ānī* is *insyā'*. This is divided into two categories: *al-kalām al-insyā' aṭ-ṭalābī* (performative utterances that request action) and *al-kalām al-insyā' ghayru aṭ-ṭalābī* (performative utterances that do not request action) (Akhdhori, 1993).

Al-kalām al-insyā' aṭ-ṭalābī consists of five types: *fi'il amr* (command) *nahy* (prohibition), *istifhām* (interrogative), *tamannī* (expression of unattainable wishes), and *nidā'* (vocative) (An-Nisa et al., 2021). This study will focus solely on *fi'il amr*. *Fi'il amr* refers to a speaker's request for the addressee to perform an action, in which the speaker possesses a position of authority. However, the imperative form does not always indicate obligation. In some instances, its meaning may shift depending on the conversational context and situational cues (Munada, 2015). Therefore, understanding the meaning of imperatives must take into account linguistic factors and the context of their usage.

Ahmad Al-Hāsyimī notes that *fi'il amr* can take four grammatical forms: (1) the imperative verb (*fi'il amr*), (2) the verbal noun (*maṣḍar*), (3) the present tense verb with *lām al-fi'il amr*, and (4) the imperative verbal noun (*ism fi'il amr*). In terms of meaning, *fi'il amr* can convey up to eighteen interpretations, including both direct (*ḥaqīqī*) and indirect (*majāzī*) intentions. The literal or explicit meanings referred to as *ḥaqīqī* express clear instructions, in contrast to the implied or metaphorical *majāzī* meanings (Al-Hāsyimī, 1960).

In the book *Ṣuwar Min Ḥayātīṣ-Ṣaḥābah* by Dr. Abdurrahman Ra'fat Al-Bashā, the stories of the Prophet's companions not only illustrate hierarchical obedience to commands but also reflect broader dimensions of the *fi'il amr* concept. *Fi'il amr* in these narratives may not simply be seen as commands from higher to lower authorities but may instead represent complex relationships between leaders, companions, and the wider Muslim community. This biographical work does not merely contain historical and spiritual value; it also offers life lessons relevant to the modern context, both in religious and general knowledge domains. The exemplary lives of the Prophet's companions provide inspiring models of leadership, noble character, and social ethics, which can be applied to daily life (Al-Bashā, 2016).

In the *ma'ānī* approach, understanding the book *Ṣuwar min Ḥayātīṣ-Ṣaḥābah* is carried out by examining the meaning of *fi'il amr* (imperative verbs) based on the context of speech, rather than merely focusing on its grammatical form. This approach highlights how the meaning of *fi'il amr* can shift depending on the communicative situation, the social relationship between the speaker and the listener, and the purpose of the utterance. Through *ma'ānī* analysis, it is found that *fi'il amr* in this book not only conveys literal commands (*ḥaqīqī*), but also includes figurative meanings (*majāzī*).

Regarding the review of previous research, the author examined earlier studies to identify works relevant to this topic. Several scholarly works were found to be valuable references. For example, a study by Randi Safii, Sriwahyuningsih R. Shaleh, and Chaterina Puteri Doni titled "*Uslūb al-Kalām al-Khabariy dan al-Insyā' dalam dialog kisah Nabi Zakariyah dalam Al-Qur'an*" (2022) found seven verses containing declarative and performative sentences, most of which diverged from their literal meanings. This semantic shift occurs because the recipient of the message already knows the information, making the utterance function less as informative and more as expressive. Similarly, *fi'il amr* in these contexts may appear as requests rather than commands, such as in the form of *du'ā'* (supplication).

Another relevant study by Ahmad Nurwahid, Wulan Indah Fatimatul Djamilah, and Faqihul Anam (2021), titled "The Variations of Meaning in *Insyā' Ṭalabī* Sentences in the Comic *Nawādir Juḥā Li Al-Aṭfāl (A Balāghah Study)*", highlights that *fi'il amr* does not always imply a literal command. It may convey meanings such as *iltimās* (requests among equals), *tahdīd* (threat), *ta'jīz* (disabling), *taswīyyah* (equating), and *ibāḥah* (permission). Furthermore, Mariyono's 2019 research titled "Imperative Sentences in the Qur'an" explores the structures of *fi'il amr* in Arabic and how they function within Qur'anic discourse.

This study helps us better understand commands in Islamic texts by looking at the different forms and meanings of *fi'il amr*, based on the theory of Ahmad Al-Hasyimi. In classical Arabic texts like *Ṣuwar min Ḥayātīṣ-Ṣaḥābah*, *fi'il amr* does not always mean a strict command. Its meaning can change depending on the situation and the relationship between the speaker and the listener. This research helps avoid misunderstanding Arabic commands. It can also be used as a reference in learning Arabic, especially in subjects like *balāghah* and Arabic linguistics. Hopefully, this study gives a useful contribution to Arabic language and Islamic studies.

2. Methodology

The research method employed in this study is the descriptive-analytic method. This method functions to describe or illustrate the object under study through the data or samples that have been collected (Ratna, 2011). The research uses a *ma'ānī* approach, which emphasizes the meaning of language within a particular context (Leech, 1981). This approach

is suitable for analyzing how the meaning of *fi'il amr* may vary depending on its usage, whether literal (*Ḥaqīqī*) or figurative (*majāzī*). This is relevant, as the meaning of a sentence is not solely determined by its structure, but also by the context surrounding it. Therefore, this study explores the forms and meanings of *fi'il amr* based on the theory of Ahmad Al-Hāsimī.

The data in this study are qualitative in nature, consisting of imperative sentences (*kalimat fi'il amr*) found in the book *Ṣuwar min Ḥayātiṣ-Ṣaḥābah* by Dr. Abdurrahman Ra'fat Al-Bashā. The data source is the book *Ṣuwar min Ḥayātiṣ-Ṣaḥābah*, which contains 65 stories of the Prophet's companions, published by Dār al-Adab al-Islāmī in 2016, with a total of 592 pages.

Data were collected using the non-participant observation method and note-taking technique (Mahsun, 2012). The research steps include: (1) determining appropriate data sources relevant to the research focus; (2) reading and reviewing the selected texts; (3) marking and recording all data related to the research questions; and (4) classifying the data based on predefined categories.

For data analysis, the researcher employed the extralingual matching method, with various techniques adapted to the characteristics of the data and research objectives. According to Mahsun, two primary methods can be used in language analysis: intralingual matching method and extralingual matching method.

In this study, the extralingual matching method is applied. This method analyzes linguistic elements that are influenced by extralingual factors, such as linking linguistic phenomena with external elements like meaning, information, speech context, and other situational variables.

3. Result and Discussion

3.1 Result

This research focuses on the form and meaning of *fi'il amr* as well as the word structure contained in the book '*Ṣuwar min Ḥayātiṣ-Ṣaḥābah*' by Dr. Abdurrahman Ra'fat Al-Basya. *Fi'il amr* has 18 meanings that deviate from its original meaning, in this case, based on the book '*Ṣuwar min Ḥayātiṣ-Ṣaḥābah*', the researcher only found 7 meanings of *fi'il amr*, which are illustrated in the following table:

Table 1. Meaning of *fi'il amr*

No	Meanings	Speaker	Transitivitas		Morphological		Word Structure	
			Transitive	Intransitive	Mujarrod	Mazid	Has Nida'	Has No Nida'
1	<i>Ḥaqīqī</i>	From top to bottom	✓		✓	✓	✓	
2	<i>Ikrām</i>	From top to bottom	✓	✓	✓	✓	✓	
3	<i>Iẓn</i>	From top to bottom	✓	✓	✓	✓	✓	
4	<i>Du'ā'</i>	From bottom to top	✓		✓	✓	✓	
5	<i>Irsyād</i>	From bottom to top	✓		✓	✓	✓	
6	<i>Ilīmās</i>	From people of equal standing	✓	✓	✓	✓	✓	
7	<i>Tahdīd</i>	From people of equal standing	✓		✓	✓	✓	

The table above concludes that the use of *fi'il amr* in *Ṣuwar min Ḥayātiṣ-Ṣaḥābah* is not limited to literal commands, but serves various communicative purposes, each shaped by the relationship between the speaker and the addressee, as well as the accompanying narrative context.

3.2 Discussion

a. Literal Meaning (Ḥaqīqī)

The literal (Ḥaqīqī) meaning of *fi'il amr* found in *Ṣuwar Min Ḥayātīṣ-Ṣaḥābah* by Dr. Abdurrahman Ra'fat Al-Bashā typically originates from a speaker in a superior position addressing a subordinate. Examples include the Prophet Muhammad (peace be upon him) giving instructions to his companions, 'Umar ibn al-Khaṭṭāb giving orders to the people of Ḥimṣ, and the King of Persia commanding his servant. This can be seen in the following data:

Data 1

9th data

اُكْتُبُوا لِي أَسْمَاءَ فَقَرَانِكُمْ حَتَّى أَسُدَّ حَاجَتَهُمْ

Write down for me the names of your poor so that I may fulfill their needs."

Based on the 9th data, when 'Umar ibn al-Khaṭṭāb had been appointed as Khalifah. During his visit to Ḥimṣ, Umar asked the people of Himsh to write down the names of the poor so that he could provide for them.

Furthermore, in terms of transitivity, the Ḥaqīqī (literal) meaning of *fi'il amr* generally appears in the transitive form, meaning it requires a direct object (*maf'ul bih*), as illustrated in the following data:

Data 2

25th data, transitive

قَالَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (اصْدُقْنِي، مَا الَّذِي جِئْتَ لَهُ يَا عَمِيرُ؟)

Based on the 25th data, the word *ني* functions as the *maf'ul bih* (direct object) of the verb *اصْدُقْ*.

Furthermore, from a morphological perspective, the literal meaning consists of *fi'il mujarrad* (basic/root verb form) and *fi'il mazīd* (augmented verb form), as exemplified in the following data:

Data 3

9th data, *fi'il mujarrad*

اُكْتُبُوا لِي أَسْمَاءَ فَقَرَانِكُمْ حَتَّى أَسُدَّ حَاجَتَهُمْ

Based on 9th data, the word *اُكْتُبُوا* is a *fi'il mujarrad* (basic/root verb form) derived from the morphological pattern (*wazn*) *كَتَبَ - يَكْتُبُ*.

Data 4

81st data, *fi'il mazīd*

أَفْسَحُوا الطَّرِيقَ لِأَخْوَانِكُمْ

Based on 81st the word *أَفْسَحُوا* is a *fi'il mazīd* (augmented verb form) derived from the morphological pattern (*wazn*) *أَفْسَحَ - يُفْسَحُ*.

b. Honoring Meaning (*Ikram*)

The honoring meaning (*ikram*) of *fi'il amr* found in *Ṣuwar Min Ḥayātīṣ-Ṣaḥābah* by Dr. Abdurrahman Ra'fat Al-Bashā typically originates from a speaker in a superior position addressing a subordinate. Examples include from the Prophet Muḥammad (peace be upon him) to his Companions. This can be seen in the following data:

Data 5

36th data

هَوِّنْ عَلَيْكَ يَا أَبَا أَيُّوبَ. إِنَّهُ أَرْفَقُ بِنَا أَنْ نَكُونَ فِي السُّفْلِ، لِكَثْرَةِ مَنْ يَغْشَانَا مِنَ النَّاسِ

"Calm yourself, O Abu Ayyub. Indeed, it is more considerate for us to be on the lower floor, due to the large number of people who come to visit us."

Based on 36th data, when the Prophet Muhammad (peace be upon him) stayed at the house of Abu Ayyub, the latter felt uneasy because the Prophet was residing on the lower floor while he and his wife were on the upper floor. He was concerned that he might disturb the Prophet and felt it inappropriate to be above him. The following morning, Abu Ayyub expressed his discomfort. The Prophet (peace be upon him) comforted him by saying, "Put yourself at ease, O Abu Ayyub. It is more convenient for us to be on the lower level due to the large number of people who come to visit me." This statement reflects the Prophet's gentleness and his consideration for Abu Ayyub's feelings.

Furthermore, in terms of transitivity, the meaning of *ikrām* (honoring) can be both transitive and intransitive, as illustrated in the following example:

Data 6

36th data, transitive

هَوْنٌ عَلَيْكَ يَا أَبَا أَيُّوبَ, إِنَّهُ أَرْفَقُ بِنَا أَنْ نَكُونَ فِي السُّفْلِ, لِكَثْرَةِ مَنْ يَغْشَانَا مِنَ النَّاسِ

Based on 36th data, the word عَلَيْكَ functions as the *maf'ul bih* (direct object) of هَوْنٌ, which indicates a transitive usage.

Data 7

65th data, intransitive

اجْلِسْ عَلَى هَذِهِ

Based on 65th data, the verb اجْلِسْ (Sit down) does not have a *maf'ul bih* (direct object), indicating that it is intransitive.

Furthermore, from a morphological perspective, the meaning of *ikrām* (honoring) can be derived from both *fi'l mujarrad* (basic/root verb forms) and *fi'l mazīd* (augmented/derived verb forms), as illustrated in the following data:

Data 8

65th data, *fi'l mujarrad*

اجْلِسْ عَلَى هَذِهِ

Based on 65th data, the verb اجْلِسْ is a *fi'l mujarrad* (basic/root verb) derived from the pattern (*wazn*) جَلَسَ – يَجْلِسُ.

Data 9

36th data, *fi'l mazīd*

هَوْنٌ عَلَيْكَ يَا أَبَا أَيُّوبَ, إِنَّهُ أَرْفَقُ بِنَا أَنْ نَكُونَ فِي السُّفْلِ, لِكَثْرَةِ مَنْ يَغْشَانَا مِنَ النَّاسِ

Based on 36th data, the verb هَوْنٌ is a *fi'l mazīd* (augmented verb) derived from the pattern (*wazn*) هَوَّنَ – يُهَوِّنُ.

c. Permission Meaning (*I'zn*)

The meaning of *izn* (permission) as found in *Ṣuwar Min Ḥayātiṣ-Ṣaḥābah* by Dr. 'Abd al-Raḥmān Ra'fat al-Bāshā, when viewed from the perspective of the speaker, is characterized by a top-down direction—that is, it is granted from a superior to a subordinate. Examples include: from Abu 'Ubaydah ibn al-Jarrāḥ (a military commander) to Mu'adh ibn Jabal (a soldier), from a Mu'adz to Salman al-Fārisī, from the Najasyi (King) of Abyssinia to Ja'far ibn Abī Ṭālib and his companions, and from Abu Hurairah's mother to Abu Hurairah himself. As illustrated in the following data:

Data 10

100th data

اذهَبُوا فَأَنْتُمْ آمِنُونَ

"Go, for you are safe."

Based on 100th data, after hearing Ja'far's explanation about 'Isā ibn Maryam (Jesus, son of Mary), King An-Najāshī granted permission for Ja'far ibn Abī Ṭālib and his companions to leave the palace. He also guaranteed their protection and rejected the gifts brought by 'Fi'il amr ibn al-'Āṣ. As a result, they departed safely.

Furthermore, in terms of transitivity, the meaning of *'izn* (permission) can be both transitive and intransitive, as demonstrated in the following data:

Data 11

55th data, transitive

يَا مُعَاذُ، صَلِّ بِالنَّاسِ

Based on 55th data, the word *بِالنَّاسِ* functions as the *maf'ul bih* (direct object) of *صَلِّ*, which indicates a transitive usage.

Data 12

57th data, Intransitive

أَدْخُلْ

Based on 57th data, the verb *أَدْخُلْ* does not have a *maf'ul bih* (direct object), indicating that it is intransitive.

Furthermore, from a morphological perspective, the meaning of *'izn* (permission) can be derived from both *fi'l mujarrad* (basic/root verb forms) and *fi'l mazīd* (augmented/derived verb forms), as illustrated in the following data:

Data 13

57th data, fi'l mujarrad

أَدْخُلْ

Based on 57th data, the verb *أَدْخُلْ* is a *fi'l mujarrad* (basic/root verb) derived from the pattern (*wazn*) *دَخَلَ - يَدْخُلُ - دَخْلٌ*.

Data 14

55th data, fi'l mazīd

يَا مُعَاذُ، صَلِّ بِالنَّاسِ

Based on 55th data, the verb *صَلِّ* is a *fi'l mazīd* (augmented verb) derived from the pattern (*wazn*) *صَلَّى - يُصَلِّي - صَلَاةٌ*.

d. Supplication Meaning (*Du'ā'*)

The meaning of *du'ā'* (supplication) as found in *Ṣuwar Min Ḥayātīṣ-Ṣaḥābah* by Dr. 'Abd al-Raḥmān Ra'fat al-Bāshā, from the perspective of the speaker, is characterized by a bottom-up orientation—that is, the act of calling or pleading is directed from a subordinate to a superior. Examples include a servant calling upon Allah (SWT) and the companions addressing the Prophet Muhammad (peace be upon him). As illustrated in the following data:

Data 15

69th data

اللَّهُمَّ أَنْزِلْ عُذْرِي

"Allah, send down my excuse."

Based on 69th data, after the Battle of Badr, Ibn Umm Maktūm felt sorrowful and disheartened due to the revelation of Qur'anic verses that praised the mujāhidīn (those who fought) and gave them precedence over those who did not participate in battle. Being blind, he was physically unable to join the jihad and feared he might be deprived of the promised reward and honor. With a humble and sincere heart, he supplicated to Allah (SWT), asking that a verse be revealed to clarify the status of people like himself—those who did not join the battle not out of reluctance, but due to legitimate physical limitations.

Furthermore, in terms of transitivity, the meaning of *du'ā'* generally appears in the transitive form, meaning it requires a direct object (*maf'ul bih*), as illustrated in the following data:

Data 16

93rd data, transitive

اللَّهُمَّ أَظْهِرْ مِنْ حَقِّي نُورًا يُبَيِّنُ لِلْمُسْلِمِينَ أَنِّي لَمْ أَظْلِمَها

Based on 93rd data, the word نُورًا functions as the *maf'ul bih* (direct object) of أَظْهِرْ, which indicates a transitive usage.

Furthermore, from a morphological perspective, the meaning of *du'ā'* can be derived from both *fi'l mujarrad* (basic/root verb forms) and *fi'l mazīd* (augmented/derived verb forms), as illustrated in the following data:

Data 17

42nd data, *fi'l mujarrad*

اللَّهُمَّ ارْزُقْنِي الشَّهَادَةَ وَلَا تَرُدَّنِي إِلَى أَهْلِي خَائِبًا

Based on 42nd data, the verb ارْزُقْنِي is a *fi'l mujarrad* (basic/root verb) derived from the pattern (*wazn*) رَزَقَ - يَرْزُقُ.

Data 18

93rd data, *fi'l mazīd*

اللَّهُمَّ أَظْهِرْ مِنْ حَقِّي نُورًا يُبَيِّنُ لِلْمُسْلِمِينَ أَنِّي لَمْ أَظْلِمَها

Based on 93rd data, the verb أَظْهِرْ is a *fi'l mazīd* (augmented verb) derived from the pattern (*wazn*) يُظْهِرُ - أَظْهِرُ.

e. Guidance Meaning (*Irsyād*)

The meaning of *irsyād* (guidance) as found in *Ṣuwar Min Ḥayātīṣ-Ṣaḥābah* by Dr. 'Abd al-Raḥmān Ra'fat al-Bāshā, from the perspective of the speaker, typically follows a top-down direction—that is, guidance is delivered from someone in a position of greater knowledge, wisdom, or authority to someone of lesser experience or status. Examples include the Prophet Muhammad (peace be upon him) to his companions, Sa'īd ibn 'Āmir (an elder) to 'Umar ibn al-Khaṭṭāb, al-Barā' ibn Mālik to his people, Abū 'Ubaydah ibn al-Jarrāḥ to his army, and Abū al-Dardā' to a young man. As illustrated in the following data:

Data 19

26–28th data

فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِأَصْحَابِهِ: فَقَهُوا أَخَاكُمْ فِي دِينِهِ، وَعَلِّمُوهُ الْقُرْآنَ، وَأَطْلِقُوا أَسِيرَهُ

“So the Prophet (peace be upon him) said to his companions: ‘Instruct your brother in his religion, teach him the Qur’an, and release his captive.’”

Based on 26–28th data, after the Battle of Badr, Umair ibn Wahb came to Madinah carrying a sword. 'Umar ibn al-Khaṭṭāb, suspecting ill intent, brought him before the Prophet (peace be upon him). At first, Umair claimed that he only came to plead for the release of a captive. However, the Prophet revealed Umair's secret plan to assassinate him—a plan previously agreed upon with Ṣafwān ibn Umayyah. Shocked that no one else knew of the plot except Ṣafwān, Umair was convinced of the Prophet's truthfulness and embraced Islam. The Prophet then instructed his companions to teach Umair the religion and the Qur'an, and to release his son who had been taken captive.

Furthermore, in terms of transitivity, the meaning of *irsyād* generally appears in the transitive form, meaning it requires a direct object (*maf'ul bih*), as illustrated in the following data:

Data 20

5th data, transitive

يَا عُمَرُ: أَقِمْ وَجْهَكَ لِمَنْ وَلَاكَ اللَّهُ أَمْرَهُ مِنْ بَعِيدِ الْمُسْلِمِينَ وَقَرِّبِهِمْ

Based on 5th data, the word وَجْهَكَ functions as the *maf'ul bih* (direct object) of أَقَمَ, which indicates a transitive usage.

Furthermore, from a morphological perspective, the meaning of *irsyād* can be derived from both *fi'l mujarrad* (basic/root verb forms) and *fi'l mazīd* (augmented/derived verb forms), as illustrated in the following data:

Data 21

7th data, *fi'l mujarrad*

وَأَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ وَأَهْلِ بَيْتِكَ

Based on 7th data, the verb أَكْرَهُ is a *fi'l mujarrad* (basic/root verb) derived from the pattern (*wazn*) يَكْرَهُ.

Data 22

6th data, *fi'l mazīd*

وَأَحَبُّ لَهُمْ مَا تُحِبُّ لِنَفْسِكَ وَأَهْلِ بَيْتِكَ

Based on 6th data, the verb أَحَبُّ is a *fi'l mazīd* (augmented verb) derived from the pattern (*wazn*) يُحِبُّ.

f. Request Among Equals Meaning (*Ilīmās*)

The meaning of *ilīmās* as found in *Ṣuwar Min Ḥayātīṣ-Ṣaḥābah* by Dr. 'Abd al-Raḥmān Ra'fat al-Bāshā, when viewed from the perspective of the speaker, is typically among individuals of equal status. Examples include: Sa'īd ibn 'Āmir to his family, 'Umair ibn Wahb to Ṣafwān ibn Umayyah and vice versa, Ṣafwān ibn Umayyah to the people of Quraysh, two adults to 'Abdullāh ibn Mas'ūd, Zayd al-Khayr to his family, 'Uqbah ibn 'Āmir al-Juhani to his fellow companions, and a Persian nobleman to Abū Mūsā al-Ash'arī (a military leader). As illustrated in the following data:

Data 23

108th data

فَقُلْتُ: اذْهَبُوا إِلَى رَسُولِ اللَّهِ ﷺ وَاحِدًا بَعْدَ آخَرٍ، وَلْيَتْرَكْ لِي الدَّاهِبُ غَنَمَهُ، لِأَنِّي كُنْتُ شَدِيدَ الْإِشْفَاقِ عَلَى غَنِيمَتِي مِنْ أَنْ أَتْرَكَهَا لِأَحَدٍ

"So I said: Go to the Messenger of Allah (ﷺ) one after another, and let the one who goes leave his sheep with me, because I was very concerned about my flock and did not want to entrust them to anyone else."

Based on 108th data, 'Uqbah ibn 'Āmir al-Juhani and twelve others had just embraced Islam and lived far from Madinah, herding their sheep. Concerned about religious learning, 'Uqbah suggested that each day one of them should go to Yathrib (Madinah) to learn about the religion and hear the divine revelations. He volunteered to care for his companions' sheep while they were away, as he was particularly anxious about entrusting his own flock to anyone else.

Furthermore, in terms of transitivity, the meaning of *ilīmās* can be both transitive and intransitive, as demonstrated in the following data:

Data 24

22nd data

يَا عُمَيْرُ، اجْعَلْ دِينَكَ كُلَّهُ إِلَيَّ، فَإِنَّا أَقْضِيهِ عَنْكَ مَهْمَا بَلَغَ

Based on 22nd data, the word دِينَكَ functions as the *maf'ul bih* (direct object) of اجْعَلْ, which indicates a transitive usage.

Data 25

108th data, intransitive

فَقُلْتُ: اذْهَبُوا إِلَى رَسُولِ اللَّهِ ﷺ وَاحِدًا بَعْدَ آخَرٍ، وَلْيَتْرَكْ لِي الدَّاهِبُ غَنَمَهُ، لِأَنِّي كُنْتُ شَدِيدَ الْإِشْفَاقِ عَلَى غَنِيمَتِي مِنْ أَنْ أَتْرَكَهَا لِأَحَدٍ

Based on 108th data, the verb أَذْهَبُوا does not have a *maf'ul bih* (direct object), indicating that it is intransitive.

Furthermore, from a morphological perspective, the meaning of *iltimās* can be derived from both *fi'l mujarrad* (basic/root verb forms) and *fi'l mazīd* (augmented/derived verb forms), as illustrated in the following data:

Data 26

22nd data, *fi'l mujarrad*

يَا عُمَيْرُ اجْعَلْ دِينَكَ كُلَّهُ إِلَيَّ، فَأَنَا أَقْضِيهِ عَنْكَ مَهْمَا بَلَغَ

Based on 22nd data, the verb اجْعَلْ is a *fi'l mujarrad* (basic/root verb) derived from the pattern (*wazn*) جَعَلَ – يَجْعَلُ.

Data 27

29th data, *fi'l mazīd*

أَبْشِرُوا بِنَبَاٍ عَظِيمٍ يَأْتِيكُمْ قَرِيبًا فَيُنْصِبُكُمْ وَقْعَةً

Based on 29th data, the verb أَبْشِرُوا is a *fi'l mazīd* (augmented verb) derived from the pattern (*wazn*) يُبَشِّرُ – أَبْشَرَ.

g. Threat Meaning (*Tahdīd*)

The meaning of *tahdīd* (threat or warning) as found in *Ṣuwar Min Ḥayātīṣ-Ṣaḥābah* by Dr. ‘Abd al-Raḥmān Ra’fat al-Bāshā, when viewed from the perspective of the speaker, typically occurs between individuals of equal social standing. Examples include: ‘Fi’l amr ibn al-Jamūḥ to his wife, Hindun, Usayd ibn al-Ḥuḍayr (a Quraysh polytheist) to Muṣ’ab ibn ‘Umayr (a Muslim), a companion to the King of Persia and his followers, Umayyah ibn Khalaf (Quraysh polytheist) to Bilāl ibn Rabāḥ (Muslim), Nāṣibah al-Māzinīyah to the polytheist army of Quraysh, and Sibā’ ibn ‘Abd al-‘Uzzā (Quraysh polytheist) to Ḥamzah (Muslim). As illustrated in the following data:

Data 28

76th data

مَا جَاءَ بِكُمْ إِلَى دِيَارِنَا، وَأَغْرَاكُمْ بِضُعَفَائِنَا؟!.. اِعْتَزِلَا هَذَا الْحَيَّ، إِنَّ كَاتَتْ لَكُمَا بِنَفْسَيْكُمَا حَاجٌ

“What brought you both to our land, and who incited you to deceive our weak ones?!... Stay away from this neighborhood if you still care about your lives.”

Based on 76th data, Usayd ibn al-Ḥuḍayr was disturbed by the presence of Muṣ’ab ibn ‘Umayr, who was preaching Islam in his territory. Armed and confrontational, Usayd approached Muṣ’ab and As’ad ibn Zurārah, angrily questioning their motives and warning them to leave the area immediately. He threatened them, implying that if they wished to remain safe, they should stop influencing the vulnerable members of his community. However, Muṣ’ab responded calmly and invited Usayd to listen to his message before passing judgment.

Furthermore, in terms of transitivity, the meaning of *tahdīd* generally appears in the transitive form, meaning it requires a direct object (*maf’ul bih*), as illustrated in the following data:

Data 29

112th data, transitive

دُلُّونِي عَلَى عَدُوِّ اللَّهِ

Based on 112th data, the word دُلُّونِي functions as the *maf’ul bih* (direct object) of دُلُّوْ, which indicates a transitive usage.

Furthermore, from a morphological perspective, the meaning of *tahdīd* can be derived from both *fi'l mujarrad* (basic/root verb forms) and *fi'l mazīd* (augmented/derived verb forms), as illustrated in the following data:

Data 30

112nd data, *fi'l mujarrad*

دُلُّونِي عَلَى عَدُوِّ اللَّهِ

Based on 112nd data, the verb دُلُّونِي is a *fi'l mujarrad* (basic/root verb) derived from the pattern (*wazn*) دَلَّ – يَدُلُّ.

Data 31

115th data, *fi'l mazīd*

بَارِزْنِي يَا حَمْرَةَ

Based on 115th data, the verb بَارِزْنِي is a *fi'l mazīd* (augmented verb) derived from the pattern (*wazn*) يُبَارِزُ – يُبَارِزُ

After conducting an in-depth analysis of various excerpts containing *fi'il amr* in the book *Ṣuwar Min Ḥayātīṣ-Ṣaḥābah* by Dr. Abdurrahman Ra'fat Al-Basyā, it can be concluded that the meanings of *amr* fall into seven categories: *ḥaqīqī*, *ikrām*, *īzn*, *du'ā'*, *irsyād*, *iltimās*, and *tahdīd*. These categories highlight the complexity of *fi'il amr* meanings, which greatly depend on the speech situation, the speaker's social status, and the sentence structure. The explanation of these meanings has been described in detail based on the data found, accompanied by an analysis from the perspectives of speaker, transitivity, and morphology.

4. Conclusion

Based on the research conducted on the book *Ṣuwar min Ḥayātīṣ-Ṣaḥābah* by Dr. 'Abdurrahmān Ra'fāt al-Bashā, using the theoretical framework of Aḥmad al-Hāshimī, it can be concluded that out of the 18 meanings of *fi'il amr* (imperative) proposed by Aḥmad al-Hāshimī, only 7 were found in *Ṣuwar min Ḥayātīṣ-Ṣaḥābah*. These are: the literal meaning (*ḥaqīqī*), the honoring meaning (*ikrām*), the permission meaning (*i'zn*), the supplication meaning (*du'ā'*), the guidance meaning (*irshād*), the request to an equal meaning (*iltimās*), and the threat or warning meaning (*tahdīd*).

In terms of transitivity, imperative forms were found to occur both transitively with a direct object (*maf'ūl bih*) and intransitively without a direct object. From a morphological perspective, the imperative forms consisted of both *fi'l mujarrad* (basic triliteral verb) and *fi'l mazīd* (augmented verb forms). Syntactically, the imperative forms generally appeared in the structure: verb – subject – object – preposition – vocative (*fi'l – fā'il – maf'ūl bih – ḥarf jar – nidā'*).

This study demonstrates that the use of *fi'il amr* in classical Arabic texts does not always imply an absolute command. The meaning of the imperative is highly influenced by the communicative context, the relationship between the speaker and the addressee, and the intended function of the utterance. Therefore, a comprehensive understanding of the imperative in Arabic requires careful consideration of both pragmatic and semantic aspects.

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