

THE MEANING OF IMPERATIVE SENTENCES IN THE BOOK 'UMDAT AL-AḤKĀM BY 'ABDUL GHANI AL-MAQDISI: A STUDY OF 'ILM AL-MA'ĀNĪ

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Abstrak: Penelitian ini bertujuan untuk menganalisis makna kalimat perintah (*amr*) dalam kitab *'Umdat al-Ahkam* (pada bab *kitab al-hajj*) karya 'Abdul Ghani Al-Maqdisi berdasarkan kajian *ilmu ma'ani*. Penelitian ini menggunakan metode deskriptif analitik. Permasalahan dalam penelitian ini berfokus pada makna kalimat perintah (*amr*) karena variasi makna yang terkandung di dalamnya sering kali menimbulkan kerancuan dalam pemahaman teks hadits, terutama terkait konteks penggunaannya yang tidak selalu bermakna *haqiqi*. Penelitian ini menghasilkan bahwa dalam kitab *'Umdatul Ahkam* pada bab *kitab al-hajj* terdapat beberapa kalimat perintah (*amr*) dalam beberapa hadits. Dari segi makna, kalimat-kalimat *amr* ini terbagi kepada dua makna yaitu makna *haqiqi* dan *ghair haqiqi*. Makna *ghair haqiqi* yang terdapat dalam kitab ini terdiri dari makna *irsyad* (bimbingan), makna *do'a* (permohonan), makna *tahdid* (ancaman), makna *ibahah* (kebolehan), makna *takhyir* (pilihan) dan makna *iltimas* (perintah dari orang yang sederajat tingkatannya).

Kata Kunci: *Amr, Ilmu Ma'ani, Makna*

Abstract: This study aims to analyze the meaning of imperative sentences (*amr*) in the book *'Umdat al-Ahkam* (in the chapter on the Book of Hajj) by 'Abdul Ghani Al-Maqdisi based on the study of *'Ilm al-Ma'ānī*. The study employs a descriptive-analytical method. The research problem focuses on the meaning of imperative sentences (*amr*), as the variations in meaning often create ambiguity in understanding the hadith texts, particularly when their usage does not always carry a literal (*haqiqi*) meaning. The study found that in the book *'Umdatul Ahkam*, within the chapter on the Book of Hajj, there are several imperative sentences (*amr*) present in various hadiths. In terms of meaning, these *amr* sentences are divided into two categories: literal (*haqiqi*) meanings and non-literal (*ghair haqiqi*) meanings. The non-literal meanings identified in the book include guidance (*irsyad*), supplication (*du'a*), threat (*tahdid*), permissibility (*ibahah*), choice (*takhyir*), and request from an equal (*iltimas*).

Keywords: *Amr, 'Ilm al-Ma'ānī, Meaning*

INTRODUCTION

Language is the most essential component of human life. It plays a vital role in social life, particularly in interaction and communication¹. Language is universal in nature, yet each country has its own distinct language. The languages that exist in the world are highly diverse, and their originators come from various countries and a wide range of ethnic groups². There are numerous languages in the world, one of which is Arabic.

Arabic is a set of expressions used by Arabs to express their purposes (ideas and feelings)³. Arabic is used by 22 Arab countries and is also used by Muslims worldwide as the language of Islam⁴. Arabic has diverse grammatical structures and possesses distinctive characteristics that differentiate it from other languages⁵. Arabic has distinctive characteristics in terms of grammar, vocabulary, and the Hijaiyah letters, which are not used in the Latin alphabet⁶.

Arabic has several functions, one of which is to understand the Qur'an and Hadith. The Qur'an is the primary source of guidance for Muslims and serves as a guideline for all humanity, containing various instructions for living life. Hadith, on the other hand, is the second source of Islamic guidance. Hadith refers to the sayings, actions, and approvals attributed to the Prophet Muhammad Saw.

Hadith is the second source of human knowledge after the Qur'an in guiding life in this world. Some instructions that are not explained in detail in the Qur'an are further elaborated in the Hadith in a more detailed and comprehensive manner, in order to facilitate Muslims in performing their acts of worship in accordance with the guidance of the Prophet Muhammad Saw⁷.

The language used in the Qur'an and Hadith is Arabic; therefore, mastering the Arabic language makes it easier to understand the guidance contained in the Qur'an and Hadith, enabling us to live our lives in accordance with the commands of Allah and the teachings of the Prophet Muhammad Saw.

Scholars collected Hadiths from various narrators and compiled them into books. These Hadiths are the direct sayings of the Prophet Muhammad Saw, delivered in eloquent and wisdom-filled Arabic. The language of the Hadith reflects the richness of Arabic rhetoric and linguistic artistry of its time and contains various subtle and

¹ Mailani et al., "Bahasa Sebagai Alat Komunikasi Dalam Kehidupan Manusia". 1, no. 2 (2022): 4. <https://doi.org/10.35335/kampret.v1i1.8>.

² Chaer, *Linguistik Umum*. Jakarta: PT. Asdi Mahasatya., 2014.

³ Al-Ghalayaini, *Jami' al-Durus al-'Arabiyyah Juz 3*, Beirut: al-Maktabah al-Syiriyah. 1994.

⁴ Kosim, "Nama-Nama Pesantren Di Bandung Raya (Kajian Sociolinguistik)" 2, no. 1 (2021): 1. <https://doi.org/10.52593/klm.02.1.01>.

⁵ Asy'ari, "Keistimewaan Bahasa Arab Sebagai Bahasa Al-Qur'an." *Jurnal Manajemen Pendidikan Islam (Nidhomul Haq)*, 23 (2016). <https://doi.org/10.31538/ndh.v1i1.5> "

⁶ Halimatus Sa'diyah dan Maman Abdurahman, "Pembelajaran Bahasa Arab Di Indonesia: Penelitian Terhadap Motivasi Belajar Bahasa Asing," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 5, no. 1 (2021): 51-69, sebagaimana dikutip dalam Wira Wahyuni dan Arief Arafat Hankam, "Proyek berbasis Aplikasi: Alternatif Meningkatkan Motivasi Belajar Bahasa Arab Mahasiswa", *Ihtimam: Jurnal Pendidikan Bahasa Arab* 8, no. 2, (2025): 27.

⁷ Hakim, *Pengantar Ilmu Hadits*. Sukabumi: CV Jejak, anggota IKAPI, 2021.

profound rhetorical styles. In the discipline of Arabic linguistics, the field that discusses rhetorical styles and their meanings is known as *'Ilm al-Balāghah*. *'Ilm al-Balāghah* is the science that explores meaning in the Arabic language, encompassing not only explicit meanings but also implicit ones. In general, the study of *Balāghah* is divided into three main branches: *'Ilm al-Bayān*, *'Ilm al-Ma'ānī*, and *'Ilm al-Badī'*.⁸

Ilm al-Ma'ānī is a branch of knowledge that studies the manner of conveying Arabic discourse in accordance with the context and prevailing circumstances. Within *'Ilm al-Ma'ānī*, there are eight types of topics of discussion, including: *ihwal musnad* and *musnad ilaih*, *adz-dzikh* and *hadjf*, *taqdim* and *takhir*, *ta'rief* and *tankir*, *khavar* and *insya'*, *qashr*, *fashl* and *washal*, *ijaz-ithnab-musawah*.

As mentioned above, one of the topics in *'Ilm al-Ma'ānī* concerns *khavar* and *insya'*. *Insya'* itself is divided into two categories: *insya' ṭalabī* and *insya' ghayr ṭalabī*. *Kalām insya' ṭalabī* refers to an utterance that expresses a request for something that has not yet occurred at the time the statement is made. The types of *kalām insya' ṭalabī* include several forms, namely; *amr* (imperative), *nahyi* (prohibition), *istifhām* (interrogative), *tamannī* (expressions of hope for something difficult or unlikely to occur), and *nidā'* (vocative or exclamatory expression).⁹

After reading and understanding a book, namely *'Umdat al-Aḥkām* by Imām 'Abdul Ghani al-Maqdisi, the researcher identified an issue related to rhetorical components, specifically one of the topics within *kalām insya' ṭalabī*, namely imperative sentences (*amr*). *'Umdat al-Aḥkām* by Imām 'Abdul Ghani al-Maqdisi is a fiqh book that contains explanations of Hadiths related to Islamic law. In general, this book consists of 19 chapters. In this study, the researcher limits the discussion to only one of these chapters, namely the chapter on Hajj (*Kitāb al-Ḥajj*). Within this chapter, there are several rhetorical styles that fall into the category of imperative sentences (*amr*), which exhibit various sentence forms and possess their own specific meanings. Another reason is that this book is a fiqh text that is frequently used as a reference by scholars, and its material is often taught in madrasahs and Islamic boarding schools in Indonesia using language that is easy to understand. Therefore, the researcher is interested in examining more deeply the rhetorical styles found in this material, particularly those related to imperative sentences (*amr*), with the hope that this study will provide benefits for those who wish to learn the Arabic language.

The approach applied by the researcher in this study is the *'Ilm al-Ma'ānī* approach. This research addresses issues related to the meaning of imperative sentences (*amr*) in *'Umdat al-Aḥkām* by Imām 'Abdul Ghani al-Maqdisi, specifically in the chapter on Hajj (*Kitāb al-Ḥajj*). The purpose of this study is to analyze the meanings of imperative sentences (*amr*) in *'Umdat al-Aḥkām* by Imām 'Abdul Ghani al-Maqdisi based on the *'Ilm al-Ma'ānī* approach.

This research makes an important contribution to the development of *Balāghah* studies by offering a more comprehensive and systematic approach to analyzing imperative sentences (*amr*) in Hadith. Unlike imaginative literary works or the Qur'an,

⁸ Sagala, *Balaghah*. Lampung: Institut Agama Islam Negeri Raden Intan., 2016.

⁹ Amien, *Ilmu Balaghah (Ma'ani) Ilmu Balaghah (Ma'ani)*. Bandung: Sarwayasa Bandung, 2015.

which holds the status of divine revelation, Hadith demonstrates a combination of spiritual and practical dimensions in its usage. This approach opens new avenues for understanding the function of *kalām insyā' ṭalabī* within the context of the Prophet's Hadith, reflecting the use of language with historical, moral, and educational nuances.

After reviewing previous literature that is similar and relevant to the topic under study, the researcher identified several findings from these studies. These findings will be used as references to support the current research, including:

First, the study conducted by Khairani Nurfadhilah in 2024, in her undergraduate thesis entitled "*Amr and Nahy in the Short Story Collection Sayyidah fī Khidmatik by Ihsan Abdul Quddus: A Study of 'Ilm al-Ma'ānī.*" This research identified 46 lexical items (*lafāz*) indicating *amr* and 16 lexical items indicating *nahy*. Khairani then explained the various meanings of each *amr* and *nahy* expression. However, the distinguishing factor of that study lies in its object of analysis. The object of her research was a literary work, whereas the object of the present study is the Hadith of the Prophet Muhammad (peace be upon him). Hadith has characteristics that differ from literary works, as it presents language use that is more contextual, bound to specific historical events, and involves legal and moral dimensions. The contribution of that study is that it helps the researcher better understand the differences in rhetorical styles between literary works and the Hadith of the Prophet Muhammad Saw¹⁰.

Second, the study conducted by Siti Najiah in 2019, published in a journal entitled "*Kalām Insyā' Ṭalabī in Sūrat Yūsuf of the Qur'an (A Balāghah Analytical Study).*" This research explains the various types of *kalām insyā' ṭalabī* found in Sūrat Yūsuf of the Qur'an. However, the distinguishing factor of this study lies in its object of analysis: the Qur'an, whereas the object of the present research is the Hadith of the Prophet Muhammad Saw. The contribution of this study is that it helps the researcher gain a better understanding of the differences in rhetorical styles between the Qur'an and Hadith, and also assists in understanding the process of analyzing imperative sentences (*amr*) as part of *kalām insyā' ṭalabī*¹¹.

RESEARCH METHODOLOGY

In this study, the author applies a descriptive-analytical method, which aims to provide an overview or description of the object under investigation based on the data or samples that have been collected¹².

The approach employed in this research is the *'Ilm al-Ma'ānī* approach, a branch of knowledge that examines how Arabic expressions (*lafẓ*) are adjusted to specific situations and contexts. Through this discipline, individuals who communicate in Arabic are able to select appropriate modes of expression in accordance with the

¹⁰ Nurfadhilah, "Amr Dan Nahy Dalam Kumpulan Cerpen Sayyidah Fii Khidmatik Karya Ihsan Abdul Quddus: Kajian Ilmu Ma'ani". Universitas Islam Negeri Sunan Gunung Djati Bandung, 2024.

¹¹ Najiah and Yurisa, "Kalām Insyā' Ṭalabī Dalam Al-Quran Surat Yusuf (Studi Analisis Balāghah)". *El-Wasathiya: Jurnal Studi Agama* 4, no. 1 (2019): 44.

¹² Dewi, "Analisis Nilai Kearifan Lokal Pada Kumpulan Cerpen Roket Tase' Karya Muna Masyari Dann Pemanfaatannya Sebagai Bahan Ajar Menulis Cerpen Sma Kelas Xi". Universitas Pendidikan Indonesia, 2021. <http://Repository.Upi.Edu/Id/Eprint/67170>.

condition of the interlocutor. This approach aims to ensure that the utterances conveyed are not only in accordance with the rules of the Arabic language but also meet the standards of *balāghah*.¹³

The data source in this study is *'Umdat al-Aḥkām* by Imām 'Abdul Ghani al-Maqdisi, specifically the chapter on Hajj (*Kitāb al-Ḥajj*). The data collected consist of texts containing various forms of imperative sentences (*amr*) along with their meanings, which are then analyzed in detail.

The data collection technique employed in this research is a literature study, as the research is qualitative in nature. The process begins with reading *'Umdat al-Aḥkām*, particularly the chapter on Hajj, to identify expressions (*lafāz*) that contain imperative sentences (*amr*). Each relevant expression is marked, and its meaning is examined within the framework of *'Ilm al-Ma'ānī*. The identified data are then organized and subsequently analyzed.

Data analysis in this study is conducted through several stages, beginning with the description of the collected data to provide an initial overview of the forms of imperative sentences (*amr*). The data are then classified according to their meanings by referring to the theory of *'Ilm al-Ma'ānī*, which helps in understanding the structure of the Arabic language within literary and religious contexts. The final step involves formulating conclusions based on the findings of the textual analysis and the theory of *'Ilm al-Ma'ānī*, so that the forms and meanings of imperative sentences (*amr*) in *'Umdat al-Aḥkām*, particularly in the chapter on Hajj (*Kitāb al-Ḥajj*), can be presented systematically and scientifically.

RESULT AND DISCUSSION

As the language used in the Qur'an and Hadith, Arabic possesses distinctive characteristics that make it unique compared to other languages in the world. From a linguistic perspective, there are various elements that distinguish Arabic from other languages¹⁴. Mastery of the Arabic language enables a person to access and understand texts in the Qur'an, Hadith, and classical Islamic literature more authentically, without relying entirely on translations¹⁵.

Arabic is a very extensive language. As stated by Mushthofa Al-Ghulayaini, the sciences of the Arabic language comprise thirteen branches, one of which is *'Ilm al-Balāghah*.¹⁶

Balāghah is a branch of knowledge rooted in clarity of perception and sensitivity in appreciating beauty and in subtly distinguishing among various types of *uslūb* (rhetorical styles). This discipline produces profound and clear meanings through

¹³ Sya'bani, "Kajian Balaghah Dalam Al-Qur'an Surat Luqman". *Al-Fathin*, 2 2 (2019): 201. <https://doi.org/10.32332/al-fathin.v2i02.1902>.

¹⁴ Khalis et al., "Tasybih Dalam Ilmu Al-Balaghah". *AL-MUALLAQAT: JOURNAL OF ARABIC STUDIES* 2, no. 2 (2023): 19–20.

¹⁵ Syarif Amrulloh, Ahmad Mubaidilah, Kholida Nur, "Integrasi Pembelajaran Bahasa Arab pada Maharah Kalam melalui Kitab Al-'Arabiyyah Baina Yadaik pada Santri Program Tahfidz: Analisis Kualitatif di Ponpes Bustanul 'Ulum Lampung Tengah". *Ihtimam: Jurnal Pendidikan Bahasa Arab* 8, No. 2, (2025): 17.

¹⁶ Al-Ghulayaini, *Jami' al-Durus al-'Arabiyyah* Juz 3, 1994.

precise and eloquent expressions that are capable of leaving a deep impression on the listener's heart, while remaining attuned to context, circumstances, and the audience being addressed¹⁷.

'Ilm al-Balāghah places great emphasis on aesthetic aspects, both in terms of meaning and expression (*lafẓ*). This discipline is likened to a precious jewel; thus, anyone who masters it will possess the ability to speak eloquently, both in the structure of expression and in the richness of meaning conveyed.¹⁸

'Ilm al-Balāghah plays an important role in helping individuals appreciate the beauty and distinctiveness of the language of the Qur'an, which is not only aesthetically captivating but also rich in profound meanings. In addition, this discipline is highly beneficial for exploring the linguistic beauty found in the Hadith of the Prophet. As the sayings of the Prophet Muhammad Saw, Hadith often employ concise expressions that are rich in meaning. Through *'Ilm al-Balāghah*, the messages contained in Hadith can be understood more deeply, while also revealing how the Prophet Muhammad Saw utilized language as an effective medium of da'wah.¹⁹

'Ilm al-Balāghah is a discipline that governs how ideas and thoughts are conveyed to the interlocutor by taking into account the harmony of meanings with the prevailing situation. This discipline is divided into three branches: *'Ilm al-Bayān*, *'Ilm al-Ma'ānī*, and *'Ilm al-Badī'*²⁰.

'Ilm al-Ma'ānī is a discipline that enables a speaker to choose appropriate modes of sentence expression in Arabic in accordance with the condition of the interlocutor and the demands of the situation²¹. *'Ilm al-Ma'ānī* functions as a system that organizes the presence of meaning in language and demonstrates that language is not merely a tool for communication, but also a system that reflects reality and the purpose of communication in a profound manner²².

The founder of this discipline was Shaykh 'Abd al-Qāhir ibn 'Abd al-Raḥmān al-Jurjānī, who passed away in 471 AH. He authored two major works, namely: *Asrār al-Balāghah* and *Dalā'il al-Ijāz*. Its fundamental sources (*istimdād*) are derived from the verses of the Qur'an, the Hadith of the Prophet, and the expressions of the Arabs²³.

¹⁷ Nurkholis, Abu Bakar, and Abu Bakar, *Terjemahan Al-Balaaghatul Waadhihah*. Bandung: Sinar Baru Algensindo, 2023.

¹⁸ Rohanda, *Metode Penelitian Sastra: Teori, Metode, Pendekatan, Dan Praktik*. Bandung: LP2M UIN Sunan Gunung Djati, 2016. <https://digilib.uinsgd.ac.id/89761/>.

¹⁹ Shabriyah and Nuruddin, "Kontribusi Ilmu Balaghah terhadap Makna dan Sastra yang Terandung dalam Ayat-Ayat Al-Qur'an". *El-Wasathiya* 10, no. 01 (2022): 77. <https://doi.org/10.35888/el-wasathiya.v10i01.4830>.

²⁰ Suryaningsih and Hendrawanto, "Ilmu Balaghah: Tasybih Dalam Manuskrip "Syarh Fi Bayān al-Majāz Wa al-Tasybih". *Jurnal Al-Azhar Indonesia Seri Humaniora* 4, no. 1 (2017): 3. <http://dx.doi.org/10.36722/sh.v4i1.245>

²¹ Sya'bani, "Kajian Balaghah Dalam Al-Qur'an Surat Luqman. *Al-Fathin*, 2 2 (2019): 201. <https://doi.org/10.32332/al-fathin.v2i02.1902>

²² Hilyah Ahya Muthmainnah, Rohanda Rohanda, dan Abdul Kodir, *Ilmu Ma'ani Perspektif Filsafat Ilmu: Kajian Ontologi, Epistemologi, dan Aksiologi, Ihtimam: Jurnal Pendidikan Bahasa Arab* 8, no. 1 (2025): 249.

²³ Khamim and Subakir, *ILMU BALAGHAH Dilengkapi Dengan Contoh-Contoh Ayat, Hadits Nabi Dan Sair Arab*. Jawa Timur: IAIN Kediri Press, 2018.

One of the benefits of *'Ilm al-Ma'ānī* is that it helps uncover the meanings expressed in the language used in the Qur'an and the Hadith of the Prophet Muhammad Saw. Likewise, it aids in understanding other forms of Arabic expression such as poetry (*syi'ir*) and prose (*natsr*), by understanding the meanings revealed behind it, this discipline helps human beings comprehend the greatness of Allah Swt.

Through *'Ilm al-Ma'ānī*, we can understand how sentences in the Arabic language are constructed so that the intended meaning corresponds to various situations. A speaker (*mutakallim*) is able to convey a message to a listener who has no prior assumption (*khali dzihni*), to one who is doubtful (*mutaraddid*), or to one who denies the statement (*munkir*).²⁴

In *'Ilm al-Ma'ānī*, there are eight main topics of discussion, including: *ihwal musnād* and *musnād ilaih*, *adz-dzikh* and *hadjf*, *taqdim* and *takhir*, *ta'rief* and *tankir*, *khabar* and *insya'*, *qashr*, *fashl* and *washal*, *ijaz-ithnab-musawah*. *Kalām insyā'* refers to an expression whose content cannot be judged as true or false. According to al-Jurjānī, *kalām insyā'* is an utterance for which it cannot be ascertained whether the action has occurred or has not yet occurred. *Kalām insyā'* is divided into two types: *insyā' ṭalabī* and *insyā' ghayr ṭalabī*. *Kalām insyā' ṭalabī* is an expression that does not require verification of truth or falsity. Therefore, whether or not it produces a result, it is still considered to have taken place. Consequently, *kalām insyā' ṭalabī* does not require the fulfillment of the intended outcome at the time the expression is uttered²⁵.

Kalām insyā' ṭalabī is divided into several categories, including: *amr* (imperative), *nahyi* (prohibition), *istifhām* (interrogative), *tamannī* (expressions of hope for something difficult or unlikely to occur), and *nidā'* (vocative or exclamatory expression)²⁶. In this study, the researcher limits the discussion to only two categories, namely *amr* (imperative) and *nahy* (prohibition).

Amr (imperative) refers to a demand to perform an action addressed to someone of lower status. This demand can be expressed through four forms: *fi'il amr*, *fi'il mudhori'* accompanied by *lam amr*, *isim fi'il amr*, *masdar* which has the same meaning as *fi'il amr*.

The *lafẓ amr* is sometimes not used in its original meaning, but rather conveys other meanings. This can be identified through the structure of the sentence. These alternative meanings include: *irsyad* (guidance), *du'ā'* (supplication), *iltimās* (request), *tamannī* (hope for something difficult to attain), *ta'jīz* (weakening), *takhyīr* (choice), *taswiyah* (equalization), *taḥdīd* (threat), and *ibāhah* (permissibility)²⁷.

Based on the analysis of the Hadiths found in *'Umdat al-Aḥkām*, specifically in the chapter on Hajj (*Kitāb al-Ḥajj*), data were found concerning Hadiths containing imperative sentences (*amr*) with various forms and meanings, including:

- a. Hadith No. 262

²⁴ Sagala, *Balaghah*. Lampung: Institut Agama Islam Negeri Raden Intan., 2016..

²⁵ Umma, "Kalam Insyā' Thalabi Dalam Al-Qur'an Surah Yasin (Studi Analisis Balaghah). IAIN Kudus, 2022"

²⁶ Sagala, *Balaghah*. Lampung: Institut Agama Islam Negeri Raden Intan., 2016.

²⁷ Amien, *Ilmu Balaghah (Ma'ani)*. Bandung: Sarwayasa Bandung, 2015.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ قَالُوا : وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ : «اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ». قَالُوا : وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ : وَالْمُقَصِّرِينَ

In the Hadith above, there is a sentence that falls under *amr*, namely the word ارْحَمْ which means “show mercy.” This sentence originates from a trilateral (*fi'l thulāthī mujarrad*) verb in the fourth form, with the pattern يَفْعُلْ - فَعَلَ and its root is رَحِمَ - يَرْحِمُ. The imperative sentence (*fi'l amr*) in this Hadith ارْحَمْ comes from the verb رَحِمَ which means “to show mercy” or “to be compassionate”.

This imperative sentence conveys the meaning of *du'ā'* (supplication), as it represents a request made by the speaker (*mutakallim*, i.e., the Prophet Muhammad) and heard by the listener (*mukhāṭab*, i.e., the companions) for those who shave or trim their hair after performing the rituals of Umrah or Hajj²⁸.

b. Hadith No. 234

عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَلَسْتُ إِلَى كَعْبِ ابْنِ عُجْرَةَ فَسَأَلْتُهُ عَنِ الْفِدْيَةِ؟ فَقَالَ : نَزَلْتُ فِي خَاصَّةٍ، وَهِيَ لَكُمْ عَامَّةٌ! حُمِلْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَالْقَمَلُ يَتَنَازَرُ عَلَى وَجْهِي. فَقَالَ : ((مَا كُنْتُ أَرَى الْوَجَعَ بَلَغَ بِكَ مَا أَرَى - أَوْ : مَا كُنْتُ أَرَى الْجَهْدَ بَلَغَ بِكَ مَا أَرَى - أَتَجِدُ شَاةً؟ فَقُلْتُ : لَا ، قَالَ : فَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينٍ، لِكُلِّ مَسْكِينٍ نِصْفُ صَاعٍ))

In the Hadith above, there are two sentences that fall under *amr*. The first is the word صُمْ which means “fast.” The word صُمْ is a *fi'il amr* derived from the *fi'il mu'tal ajwaf*, a verb whose second letter is a weak letter (*'illat*). The word صُمْ originates from صَامَ - يَصُومُ - صَوْمًا which means “to fast”.

The word أَطْعِمْ means “feed” or “give food.” The word أَطْعِمْ is a *fi'il amr* derived from a *fi'il tsulatsi mazid*, a verb consisting of three root letters plus an additional letter, with the pattern أَفْعَلْ - يُفْعِلْ - إِفْعَالًا and its specific form is أَطْعَمَ - يُطْعِمُ - إِطْعَامًا. The verb أَطْعَمَ means “to feed” or “to give food.”

This imperative sentence conveys the meaning of *takhyīr* (choice), as the Hadith above narrates that the speaker (*mutakallim*, i.e., the Prophet Muhammad) granted a choice to the listener (*mukhāṭab*, Ka'b bin 'Ujrah). Because he violated the regulations while in *iḥrām*, the Prophet offered him the option to pay *fidyah*, either by fasting for three days or by feeding six poor people, each receiving half a *sha'*. It should be noted that *fidyah* refers to a prescribed compensation to make up for deficiencies resulting from performing prohibited acts or neglecting obligatory acts during the performance of Hajj and Umrah rituals.²⁹.

c. Hadith No. 267

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ ص... ((مِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا ، أَوْ أَشَارَ إِلَيْهَا ؟ قَالُوا : لَا. قَالَ : فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا)).

In the Hadith above, there is a sentence that falls under *amr*, namely the word كُلُوا which means “eat.” This word originates from a trilateral (*fi'l thulāthī mujarrad*) verb in the first form, with the pattern يَفْعُلْ - فَعَلَ and its root is أَكَلَ - يَأْكُلُ.

²⁸ Shafwan, 'Umdatul Ahkam -Untuk Hafalan. Solo: Pustaka Arafah, 2016.-.

²⁹Ibid, 239.

The imperative sentence (*fi'l amr*) in this Hadith, كُلُوا is a *fi'il amr* with the pronoun أَنْتُمْ derived from the verb أَكَلَ which means “to eat”.

This imperative sentence conveys the meaning of *ibāhah* (permissibility), as the Hadith above narrates that the speaker (*mutakallim*, i.e., the Prophet Muhammad) permitted the listener (*mukhāṭab*, the companions) to eat the meat remaining from hunted animals, even though at that time the companions were in *iḥrām*. The Prophet allowed it, as he said: “...eat the meat remaining from the hunted animals”³⁰.

d. Hadith No. 235

عَنْ أَبِي شُرَيْحٍ (خُوَيْلِدِ بْنِ عَمْرِو الْخَزَاعِيِّ الْعَدَوِيِّ اللَّهِ ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ (بْنِ الْعَاصِ) - وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ - : ائْذَنْ لِي أَيُّهَا الْأَمِيرُ أَنْ أَحَدِّثَكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ فَسَمِعْتُهُ أَذْنًا ، وَوَعَاهُ قَلْبِي ، وَأَبْصَرْتُهُ عَيْنًا ، حِينَ تَكَلَّمَ بِهِ : أَنَّهُ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ، ثُمَّ قَالَ : إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ ، وَلَمْ يُحَرِّمْهَا النَّاسُ...

In the Hadith above, there is a sentence that falls under *amr*, namely the word ائْذَنْ which means “permit.” This word originates from a trilateral (*fi'l thulāthī mujarrad*) verb in the fourth form, with the pattern يَفْعُلْ - فَعَلَ and its root is أَذَن - يَأْذُنُ. The imperative sentence (*fi'l amr*) in the Hadith above ائْذَنْ is a *fi'il amr* with the pronoun أَنْتَ derived from the verb أَذَن which means “to permit.”

This imperative sentence conveys the meaning of *iltimās* (request from an equal), as the Hadith narrates about two companions. The speaker (*mutakallim*, Khuwailid bin Amru Al-Khuza'i Al-Adawi) said to the listener (*mukhāṭab*, Amru bin Said bin Al-Ash): “Permit me to convey to you a Hadith that was said by the Prophet Muhammad when he stood on the following day after the conquest of Makkah...”³¹.

e. Hadiths No. 267

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حَاجًّا فَخَرَجُوا مَعَهُ ، فَصَرَفَ طَائِفَةً مِنْهُمْ - فِيهِمْ أَبُو قَتَادَةَ - وَقَالَ : خُذُوا سَاحِلَ الْبَحْرِ ، حَتَّى نَلْتَقِيَ . فَأَخَذُوا سَاحِلَ الْبَحْرِ ، فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلَّهُمْ ، إِلَّا أَبَا قَتَادَةَ ، لَمْ يُحْرَمْ .

In the Hadith above, there is a sentence that falls under *amr*, namely the word خُذُوا which means “take”. This word originates from a trilateral (*fi'l thulāthī mujarrad*) verb in the first form, with the pattern يَفْعُلْ - فَعَلَ and its root is أَخَذَ - يَأْخُذُ. The imperative sentence (*fi'l amr*) in the Hadith above خُذُوا is a *fi'il amr* with the pronoun أَنْتُمْ derived from the verb أَخَذَ which means “to take”.

This imperative sentence conveys the meaning of *ḥaqīqī* (actual meaning), as the Hadith above is a direct command to take the coastal route when leaving the House of Allah (*Baitullah*), given by the speaker (*mutakallim*, i.e., the Prophet Muhammad) to the listener (*mukhāṭab*, the companions). As he said: “Take the coastal route until we meet...”³².

f. Hadiths No. 260

³⁰ Ibid, 277.

³¹ Ibid, 241.

³² Ibid, 276.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو : أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ، فَجَعَلُوا يَسْأَلُونَهُ. فَقَالَ رَجُلٌ : لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَنْبِيعَ؟ قَالَ: ((الذَّبْحُ وَلَا حَرَجَ))، وَجَاءَ آخَرُ، فَقَالَ: لَمْ أَشْعُرْ فَتَحَرْتُ قَبْلَ أَنْ أُزِمِيَ؟ قَالَ : ((الزِّمُّ وَلَا حَرَجَ)) فَمَا سِئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ، إِلَّا قَالَ: ((افْعَلْ وَلَا حَرَجَ))

In the Hadith above, there is a sentence that falls under *amr*, namely the word الذَّبْحُ which means “slaughter”. This word originates from a triliteral (*fi'l thulāthī mujarrad*) verb in the third form, with the pattern يَفْعَلُ - فَعَلَ and its root is ذَبَحَ - يَذْبَحُ. The imperative sentence (*fi'l amr*) in the Hadith above الذَّبْحُ is a *fi'il amr* with the pronoun أَنْتَ derived from the verb ذَبَحَ which means “to slaughter.”

This imperative sentence conveys the meaning of *ibāhah* (permissibility), as the Hadith above narrates that the speaker (*mutakallim*, i.e., the Prophet Muhammad) allowed the listener (*mukhāṭab*, a man) who shaved his hair before slaughtering the *hadyu*. The Prophet permitted it, as he said: “Slaughter, it is permissible”³³.

g. Hadith No. 236

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ - يَوْمَ فَتْحِ مَكَّةَ - : ((لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتَنْفَرْتُمْ فَاَنْفِرُوا)).

In the Hadith above, there is a sentence that falls under *amr*, namely the word انْفِرُوا which means “hasten” or “set out quickly.” This word originates from a triliteral augmented (*fi'l thulāthī māzīd*) verb in the first form, with the pattern أَفْعَلُ - يُفْعَلُ and its root is انْفَرَ - يُنْفِرُ. The imperative sentence (*fi'l amr*) in the Hadith above انْفِرُوا is a *fi'il amr* with the pronoun أَنْتُمْ derived from the verb انْفَرَ which means “to hasten” or “to set out quickly.”

This imperative sentence conveys the meaning of *irsyad* (guidance or advice), as the Hadith informs that there is no obligation of migration (*hijrah*) after the conquest of Makkah; rather, what exists is *jihad* and intention. Therefore, a piece of guidance was given by the speaker (*mutakallim*, i.e., the Prophet Muhammad) to the listener (*mukhāṭab*, the companions) to hasten in departing for battle if they are commanded to fight³⁴.

h. Hadits No. 238

عَنْ أَنَسِ بْنِ مَالِكٍ لَهُ : أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ ، فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ، فَقَالَ : ابْنُ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: ((اقْتُلُوهُ))

In the Hadith above, there is a sentence that falls under *amr*, namely the word اقْتُلُوهُ which means “kill”. This word originates from a triliteral augmented (*fi'l thulāthī māzīd*) verb in the first form, with the pattern يَفْعَلُ - فَعَلَ and its root is قَتَلَ - يَقْتُلُ. The imperative sentence (*fi'l amr*) in the Hadith above اقْتُلُوهُ is a *fi'il amr* with the pronoun أَنْتُمْ derived from the verb قَتَلَ which means “to kill.”

³³ Ibid, 269.

³⁴ Ibid, 243.

This imperative sentence conveys the meaning of *taḥdīd* (threat), as the Hadith narrates that the speaker (*mutakallim*, i.e., the Prophet Muhammad) commanded the listener (*mukhāṭab*, the companions) to kill a person. At that time, the Prophet Muhammad entered Makkah during its conquest wearing a helmet. When he removed it, a man approached him and reported that Ibn Khāṭil (who was clinging to the Ka'bah's Kiswah seeking protection) was subsequently killed between Ḥijr Ismā'īl and Maqām Ibrāhīm under the Prophet's orders, after consultation with the companions³⁵.

i. Hadith No. 255

عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، وَالْمِسْوَرَ بْنَ مَحْرَمَةَ اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ ابْنُ عَبَّاسٍ : يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ : لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. قَالَ : فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يُسْتَرُّ بِثَوْبٍ. فَسَلَّمْتُ عَلَيْهِ فَقَالَ : مَنْ هَذَا؟ قُلْتُ : أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ ابْنُ عَبَّاسٍ يَسْأَلُكَ : كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ، وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ، فَطَاطَأَهُ حَتَّى بَدَأَ لِي رَأْسُهُ. ثُمَّ قَالَ لِإِنْسَانٍ يَصُبُّ عَلَيْهِ الْمَاءَ : أَصِيبْ، فَصَبَّ عَلَى رَأْسِهِ ثُمَّ حَرَكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ ثُمَّ قَالَ : هَكَذَا رَأَيْتُهُ يَفْعَلُ.

In the Hadith above, there is a sentence that falls under *amr*, namely the word أَصِيبْ which means “pour” or “pour over.” This word originates from a doubled weak (*fi'l mu'tal mudha'af*) verb, in which the *fa* and *lam* letters are doubled. The word أَصِيبْ comes from يَصُبُّ - صَبَّ which means “to pour” or “to flow”.

This imperative sentence conveys the meaning of *iltimās* (request from an equal), as the Hadith above is a command given by the speaker (*mutakallim*, Abu Ayyub) to the listener (*mukhāṭab*, a person) to pour water over his head while explaining to Abdullah bin Hunain the way the Prophet Muhammad performed ablution (*ghusl*) during *iḥrām*. Abdullah bin Hunain had been sent by Ibn 'Abbās to inquire how the Prophet used to wash his head during *iḥrām*, and Abu Ayyub provided the explanation accordingly³⁶.

j. Hadith No. 263

عَنْ عَائِشَةَ مَا قَالَتْ : حَجَجْنَا مَعَ النَّبِيِّ ﷺ فَأَقْضَيْنَا يَوْمَ النَّحْرِ، فَحَاضَتْ صَفِيَّةٌ. فَأَرَادَ النَّبِيُّ ﷺ مِنْهَا مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ. فَقُلْتُ : يَا رَسُولَ اللَّهِ! إِنَّهَا حَائِضٌ. قَالَ: أَحَابِسْتُنَا هِيَ؟ قَالُوا : يَا رَسُولَ اللَّهِ! أَقَاضَتْ يَوْمَ النَّحْرِ. قَالَ: ((اُخْرُجُوا))

In the Hadith above, there is a sentence that falls under *amr*, namely the word اُخْرُجُوا which means “go out”. This word originates from a trilateral augmented (*fi'l thulāthī māzīd*) verb in the first form, with the pattern يَفْعُلْ - فَعُلْ and its root is خَرَجَ. The imperative sentence (*fi'l amr*) in the Hadith above اُخْرُجُوا is a *fi'l amr* with the pronoun أَنْتُمْ derived from the verb خَرَجَ which means “to go out.”

This imperative sentence conveys the meaning of *ḥaqīqī* (actual meaning), as the Hadith above is a direct command given by the speaker (*mutakallim*, i.e., the

³⁵ Ibid, 246.

³⁶ Ibid, 263.

Prophet Muhammad) to the listener (*mukhāṭab*, the companions) to go out toward the House of Allah (*Baitullah*) to perform the farewell circumambulation (*ṭawāf al-wadā'*). As he said: "Then go out (toward the House of Allah to perform ṭawāf al-wadā')"³⁷.

CONCLUSION

Based on the analysis of the meanings of imperative sentences (*amr*) in the chapter on Hajj (*Kitāb al-Ḥajj*) of *'Umdat al-Aḥkām* by 'Abdul Ghani al-Maqdisi, it can be concluded that an imperative sentence (*amr*) is a request to perform an action directed toward a subordinate party. This study found that in *'Umdat al-Aḥkām*, in the chapter on Hajj, there are several imperative sentences (*amr*) with various forms and meanings. In terms of meaning, these *amr* sentences are divided into two categories: *ḥaqīqī* (actual meaning) and *ghayr ḥaqīqī* (non-actual meaning). The *ghayr ḥaqīqī* meanings found in this book include *irsyad* (guidance), *du'ā'* (supplication), *taḥdīd* (threat), *ibāhah* (permissibility), *takhyīr* (choice), and *iltimās* (request from an equal). From the results of this study, the researcher hopes to provide useful benefits for readers. This research is expected to serve as a reference for comparison with previous studies and can be utilized by *balāghah* teachers in various educational institutions as teaching material on the types and meanings of *kalām insyā' thalabī*, particularly regarding imperative sentences (*amr*).

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³⁷ Ibid, 272.

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