



Imperative Sentences In Surah Luqman: A Study Of Structure And Meaning

Received :	16 th February 2022	Revised :	11 th July 2022	Accepted :	20 th October 2022
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Abstract

Structure in language is an important part, especially in Arabic. Structure is an important part of determining a meaning. This research aims to reveal the structure and meaning of imperative sentences in surah Luqman. This research is a descriptive-qualitative research. The data source used in this research is Al-Qur'an by choosing one of the surahs in it in the form of surah Luqman. The data collection method in this research uses the listening method with documentation techniques. While the data analysis method in this research uses content analysis method with semantic approach to dissect the structure and meaning. The result of this study is that the structure of imperative sentences in surah Luqman is found in the form of (1) using fi'il amr, (2) using mashdar naib 'an fi'il amr, and (3) using lām nahiyy which is before fi'il mudari'. Meanwhile, the meanings found in the imperative sentences in surah Al-Luqman are command, honour, and prohibition

Keywords: Imperative Sentence, Meaning, Sentence, Structure

Introduction

Meaning is an important study in language, considering that the purpose of language is to convey the intent and purpose of the speaker.¹ In addition, meaning becomes the main goal between speakers and listeners or writers and readers.² Likewise in the Qur'an which uses Arabic, it also contains certain meanings. The meaning contained in the Qur'an can be seen from the aspect of the use of words or sentences in each verse.³ In fact, the smallest particles in the Qur'an such as in every letter used in the Qur'an also contain certain meanings. This is one of the privileges possessed by the Qur'an, especially the Qur'an is one of the miracles given by Allah to the prophet Muhammad SAW to defeat the Arab community at that time which was famous for its literature.⁴

Sentences in the Qur'anic language when viewed from the aspect of the model are divided into three, namely declarative sentences, interrogative sentences, and imperative sentences.⁵ The three sentences contain different meanings and structures, such as declarative sentences that are used to convey news, interrogative sentences that are useful for asking questions, and imperative sentences to convey orders. The three sentences are certainly easy to understand in terms of their meaning, but a deeper understanding is needed for imperative sentences. This is because imperative sentences are the focus of study by scholars in various fields, especially in the field of fiqh related to laws, such as wajib, sunnah, mubah which are required to always pay attention in studying and concluding a law.⁶ Special attention to imperative sentences is due to the diversity of imperative sentence structures that result in a variety of meanings contained,

¹ Ibnu Jinii, *Al-Khashaish* (Kairo: Daar al-Hadits, 2008), 67.

² Setyawan, Muhammad Yusuf, "Kajian Makna Dalam Kalimat Perintah (Uslub al-Amr)," *El-Jaudah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 2, no. 2 (2021): 37.

³ Fadhil Shalih as-Samarai, *Balagah Al-Kalimat Fi Ta'biri Al-Qur'an* (Beirut: Daar Ibn al-Katsir, 2016), 11.

⁴ Iftitah, *Teori Kesusastran Arab Sebuah Pengantar* (Yogyakarta: Cantrik Pustaka, 2022), 47.

⁵ Akhmad Muzakki, *Stilistika Al-Qur'an, Gaya Bahasa Al-Qur'an Dalam Konteks Komunikasi*, (Malang: UIN Malang Press, 2009), 4.

⁶ Basyuni Abd al-Fattah Fayyud, *'Ilm Al-Ma'ani: Dirasah Balagiyyah Wa Naqdiyyah Li Masail Al-Ma'ani*, (Kairo: Muassasah al-Mukhtar, 2015), 356.

such as imperative sentences that function to show an obligation to do, an obligation to leave, use promises and praise, and those that mean threats.⁷

Indeed, research related to the meaning of command sentences has been carried out by several previous researchers, but from the literature most of them use stylistic, balaghah, and pragmatic approaches, such as (1) research conducted by Deni Maulana in 2019 entitled "Analysis of Command Sentences (Amr) in Surah Yasin in the Translation of Al-Qur'an Noble Reading Hbj" which aims to find out the form of commands contained in Surah Yasin in the translation of Al-Qur'an noble reading HBJ⁸, (2) research conducted by Abdul Aziz Al Khumaini in 2021 entitled "Education in Al-Qur'an Surah Yasin: In Imperative Perspective" which aims to find out the form of imperative speech acts and their meanings in surah Yasin⁹, In addition, there are also other studies that discuss meaning using a semantic approach, such as (3) research conducted by Muhammad Yusuf Setyawan in 2021 entitled "Study of Meaning in Command Sentences (Uslub al-Amr)" which aims to find out the meaning contained in command sentences.¹⁰ Therefore, the position of this research is to continue previous research related to the discussion of meaning. However, the difference lies in the object of study used.

Based on the explanation above, the discussion in this research focuses on the structure and meaning of imperative sentences in surah Luqman. The selection of the material object in the form of surah Luqman is because in surah Luqman there are several imperative sentences. Moreover, surah Luqman contains Lukman Hakim's messages to his children. Therefore, the purpose of this research is to provide a more comprehensive understanding by reviewing the form of structure

⁷ Moh Mukhlas, "Fenomena Pragmatis Dalam Al-qur'an (Kajian Atas Bentuk Imperatif pada Surah Al-Nur)," *At-Ta'dib* 9, no. 1 (January 26, 2016): 51, <https://doi.org/10.21111/at-tadib.v9i1.309>.

⁸ Deni Maulana, "ANALISIS KALIMAT PERINTAH (AMR) PADA SURAH YĀSĪN DALAM TERJEMAHAN AL-QUR'AN BACAAN MULIA HBJ," *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab* 2, no. 1 (April 30, 2019): 1–14, <https://doi.org/10.17509/alsuniyat.v2i1.24348>.

⁹ Abdul Aziz Al Khumairi, "PENDIDIKAN DALAM AL QUR'AN SURAT YĀSĪN : DALAM PERSPEKTIF IMPERATIF," *GHAITSA: Islamic Education Journal* 2, no. 3 (2021): 153–59.

¹⁰ Setyawan, Muhammad Yusuf, "Kajian Makna Dalam Kalimat Perintah (Uslub al-Amr)."

and meaning in imperative sentences in surah Luqman by using semantic approach as an analysis methode.

Method

This research is included in descriptive-qualitative research by using library techniques to collect data. The data source in this research is the Qur'an which is focused on surah Luqman and uses several other data sources that are relevant to the topic of discussion. The data collection method used in this research is using the listening method with documentation techniques, namely researchers reading data and recording various data findings. The analysis method in this research uses content analysis method with semantic approach to dissect the structure and meaning in imperative sentences.

Results and Discussions

Structure Analysis in Imperative Sentences in Surah Luqman

Imperative sentences found in the Qur'an use various forms, such as using fi'il amr, fi'il muḍari" preceded by lam amr (lam command), isim fi'il amr, mashdar naib 'an fi'il amr (mashdar substitute for fi'il amr).¹¹ In addition, there are also other structures such as the use of lām nahiyy that comes before the fi'il muḍari". Based on this, several imperative sentence structures are found in surah Al-Luqman, such as (1) using fi'il amr, (2) using maṣḍar nāib 'an fi'il amr, and (3) using lām nahiyy that comes before fi'il muḍari". The following is a description of the imperative sentence structure found in surah Al-Luqman, as follows.

Structure in imperative sentences with fi'il amr

The use of fi'il amr in the imperative sentence structure is actually often used in the Qur'an. Moreover, fi'il amr is a sentence or lafadz that shows the meaning of an order or guidance to do a job.¹² Imperative sentences with the structure of fi'il amr are included in the common usage in surah Luqman, to be precise there are 12

¹¹ Idris, Mardjoko, *Gaya Bahasa Perintah Dalam Al-Qur'an: Tinjauan Struktur Dan Makna*, (Yogyakarta: Maghza Pustaka, 2016), 4.

¹² Sehri, Ahmad and Alitaetah, "Analisis Struktur Makna Fi'il Amr Dalam Al-Qur'an Surah Al-Nur", *AlBariq: Jurnal Pendidikan Bahasa Arab*, Vol. 1 (2), 2020," *Al Bariq: Jurnal Pendidikan Bahasa Arab* 1, no. 2 (2020): 48.

forms of imperative sentence structure with fi'il amr. As in some of the verses below.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ

"This is the creation of Allah. So, show me what others have created. Indeed, the wrongdoers are in manifest error". (QS. Luqman: 11).

In the verse, the speaker uses the sentence (فَارُونِي) which means "then show me". The sentence is an imperative sentence form using the fi'il amr structure as a medium to convey an order. The word aruni is a form of fi'il amr from fi'il (verb) arā-yurī which means to see. In addition, the use of imperative sentences in the verse above is also part of a declarative structure that functions as a form of conveying news, namely the speaker conveys news to his speech partner with the intention of giving an order in the form of showing him something that has been created by other than him.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"Indeed, We have indeed given wisdom to Luqman, namely, "Give thanks to Allah; whoever gives thanks, indeed he gives thanks for himself. Whoever disbelieves (does not give thanks), verily, Allah is the Richest, the Most Praiseworthy." (QS. Luqman:12).

In the verse, the speaker uses the sentence (اشْكُرْ) which means be grateful. The sentence is an imperative sentence form that uses the fi'il amr structure as a way to convey commands. The word usykur is a derivation of the fi'il amr form of fi'il maḍi syakara which means gratitude. The use of the sentence above illustrates that the speaker commands his speech partners to always be grateful to Allah. The command of gratitude is a form of command that is caused by something that is obtained, whether in the form of pleasure or otherwise.

يُبَيِّنُ أَقِمِ الصَّلَاةَ وَامْرُءٌ بِالْمَعْرُوفِ وَإِنَّهُ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ ۚ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

“O my son, establish prayer and enjoin (people) to do what is right and forbid (them) from what is evil and be patient with what befalls you. Surely such is one of the things that should be prioritised.” (QS. Luqman:17).

In the verse above, there are four forms of imperative sentence structure using fi'il amr, such as in the word (أَقِم) which is the form of fi'il amr from fi'il maḍi aqama which means upright, standing. In the word (وَأْمُرْ) which is the form of fi'il amr from fi'il maḍi amara which means command, and in the word (وَأَنْهَ) which is the form of fi'il amr from fi'il maḍi naha means forbid, prevent. In addition, in the word (وَاصْبِرْ) which is the fi'il amr form of fi'il maḍi sabara-yasbiru means patience. The four imperative sentences above are imperative sentences that use fi'il amr as a medium to convey commands from speakers to their speech partners.

In addition to some of the verses above, there are also some further verses in surah Luqman that use the structure of fi'il amr in imperative sentences such as in verses 19, 21, and 33. Based on all forms of fi'il amr structure used in imperative sentences in surah Luqman, it can be concluded that the use is a form of command from the speaker to the speech partner which is specific to the speech partner himself.

Imperative Sentence Structure with Masdar Naib 'An Fi'il Amr

One form of structure in imperative sentences is the use of Maṣḍar nāib 'An Fi'il Amr. The use of masdhar as a substitute for fi'il amr is also used several times in the Qur'anic language, such as in surah al-Isra' verse 23. In addition, in surah Al-Luqman there is also the use of mas}dar to replace fi'il amr, as in the verse below.

وَإِنْ جَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

If they force you to associate with Me something of which you have no knowledge, do not obey them, (but) associate with them in the world well and follow the path of those who return to Me. Then, only to Me will you return, and I will tell you what you used to do". (QS. Luqman: 15).

In the verse above there is an imperative sentence that uses mashdar instead of fi'il amr which can be seen in the underlined sentence above. The word (مَعْرُوفًا) when viewed in terms of morphology is a form of maf'ul derivation from fi'il mad{i 'arafa-ya'rifu which means good, appropriate, and worthy. In addition, if the word is viewed from the aspect of its structure, the word ma'ru>f occupies a position as maf'ul mutlaq in the form of mas}dar in place of fi'il amr.¹³ Therefore, the word is used in the above verse to indicate imperative sentences not only using fi'il amr, but can also use mashdar. The use is done to refine the speech. Especially in the verse above explaining about social forms towards parents, of course, subtlety is needed in order not to offend the feelings of parents.

Imperative Tense Structure with Lām nahiyy

The third imperative sentence structure found in surah Al-Luqman is the imperative sentence structure that uses lām nahiyy (lam prohibition) which falls before the fi'il mudari'. The use of this sentence structure is actually used to command a prohibition conveyed by the speaker to the speech partner. The imperative sentence structure with this model can be seen in several verses below, among others.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"(Remember) when Luqman said to his son as he was counselling him, "O my son, do not associate partners with Allah, for associating partners with Allah is indeed a great injustice." (QS. Luqman:13).

In the verse above, it can be seen that the underlined sentence uses an imperative sentence with the structure of lām nahiyy which falls after the fi'il mudari'. This usage, of course, is a common form used in an imperative sentence. However, behind the use of lām nahiyy there is a certain intention, namely the use of fi'il mudari' which falls after lām nahiyy has a continuous nature. Moreover, the verse

¹³ Muhammad Thahir bin 'Ashur, *Tafsir At-Tahrir Wa at-Tanwir* (Tunisia: Dar Tunisiyah li Nasyr, 1984), 161.

above explains the prohibition of associating partners with Allah. This is in accordance with the rules of fi'il mudari' which contains elements of present and future time.¹⁴

إِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

If they force you to associate with Me something of which you have no knowledge, do not obey them, (but) associate with them in the world well and follow the path of those who return to Me. Then, only to Me will you return, and I will tell you what you used to do". (QS. Luqman: 15).

The verse above also contains the use of the imprecise sentence structure of lām nahiy that comes before the fi'il mudari'. As explained above, the use of such a structure contains the element of istimrar or continuity. Moreover, when viewed from the verse, it is a prohibition to obey the orders of parents who command to associate partners with Allah. The prohibition is certainly continuous, because it violates the rules of religion.

The use of the imperative sentence structure in the form of lām nahiy is also found in several verses contained in Surah Luqman, such as in verses 18, 23, and 33. Similar to the two examples above, the use of the structure with the lām nahiy model contains elements of istimrar or continuous. This is because the imperative sentence structure is composed of lām nahiy connected to fi'il mudari'. Moreover, the imperative sentences contained in some of these verses also contain ethics to socialise.

Analysis of the Meaning of Imperative Sentences in Surah Luqman

The meaning of imperative sentences is formed from the structural style used in each language. The use of sentence structure creates various meanings, especially in imperative sentences. In general, the meaning in imperative sentences is

¹⁴ Heni Zumaroh, "FI'IL MUDHORI' MANSHUB DALAM BUKU 'RIYADHUS SHALIHIN' JILID," *LISANUL ARAB: Journal of Arabic Learning and Teaching* 1, no. 1 (2012): 2.

divided into four, namely mandatory, mandatory, praise, and even threat.¹⁵ While specifically, the meanings in imperative sentences are divided into various, such as suggestion, command, guide, weaken, honour, choose, condemn, regret, prohibition, surrender, equality, and allow.¹⁶ In surah Luqman, there are several meanings that arise due to the use of the structure of imperative sentences, such as the meaning of command, honour, and prohibition. The explanation of the three meanings above is as follows.

Command Meaning

The meaning of command is the original meaning of the imperative sentence, which is an order from the speaker to the speaking partner. In surah Luqman, there are many command meanings that are formed from the use of structures in imperative sentences, especially the use of fi'il amr in imperative sentence structures. It can be seen in some verses that contain the meaning of command, such as in verses 11, 12, 13, 14, 17, 19, 21, and 33. The imperative sentences used in some of these verses use fi'il amr as a tool of imperative sentence structure. Based on the use of such structural models, it can be concluded that the imperative sentences in these verses contain the meaning of command. Moreover, the imperative sentences contained in some of the verses above contain how to be an obedient and good servant to his god, such as the command to establish prayers, do amar makruf, nahi mungkar, be pious, and so on.

Meaning of Respect

Besides the meaning of command, imperative sentences also have other meanings such as honour. In surah Luqman, the meaning of honour is also found, as found in the 15th verse of surah Luqman,

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

¹⁵ Mukhlas, "Fenomena Pragmatis Dalam Al-qur'an (Kajian Atas Bentuk Imperatif pada Surah Al-Nur)," 51.

¹⁶ Amin, Nurtaqwa, *SEMANTIK-PRAGMATIK BAHASA ARAB (Kajian Al-Qur'an Melalui Analisis Relasi Struktur Linguistik Dan Konteks Dalam Pemaknaan Kalimat Imperatif)*, (Solok: PT. INSAN CENDEKIA MANDIRI GROUP, 2021), 10.

If they force you to associate with Me something of which you have no knowledge, do not obey them, (but) associate with them in the world well and follow the path of those who return to Me. Then, only to Me will you return, and I will tell you what you used to do". (QS. Luqman: 15).

In the underlined sentence above, the word مَعْرُوفًا is a form of imperative sentence that uses mas}dar naib 'an fi'il amr as an element in its structure. The use of this kind of imperative sentence structure model serves to soften an utterance and has a meaning of honour. Moreover, the verse explains that it is necessary to accompany or socialise with parents well even if they invite them to do bad things. Ibn 'Ashur adds information in his tafsir by explaining that the respect that a child does to both parents must still be done even though both are Muslim. The limit of respect is when both of them order not to carry out the obligations as a Muslim.¹⁷

Meaning of Prohibition

Imperative sentences also contain the meaning of prohibition or commonly referred to as the meaning of nahiyy (to prohibit).¹⁸ The meaning of prohibition usually arises due to the use of lām nahiyy in the imperative sentence structure. The use of this structure is also found in surah Al-Luqman as well as the meaning of prohibition. The meaning of prohibition can be seen in verses 13, 15, 18, 23, and 33 in surah Al-Luqman. The prohibition referred to in the above verses is the prohibition not to associate partners with Allah, the prohibition not to be arrogant, and the prohibition not to obey parents who invite to do evil. In addition, the use of lām nahiyy that comes before the fi'il mud}ari' in this imperative sentence structure indicates that the prohibition has a continuous function without any time limit.

¹⁷ Muhammad Thahir bin 'Ashur, *Tafsir At-Tahrir Wa at-Tanwir*, 161.

¹⁸ Mohammad Badrus Sholih and Indah Fadilah, "MAKNA KALIMAT PERINTAH DALAM KITAB 'ASBAB WURUD AL-HADIS' (KAJIAN SEMANTIK)," *Majalah Ilmiah Tabuah* 26, no. 1 (2022): 49.

Conclusion

Based on the explanation above, it can be concluded that meaning is the most important part of language study, especially in the study of the Qur'anic language. Moreover, the Qur'an has certain features and meanings of each letter, word, and sentence. Sentences in the Qur'an are divided into several types, namely declarative sentences, imperative sentences and interrogative sentences. Imperative sentences are a deep discussion for Arabic linguists. Imperative sentences have various structures such as using *fi'il amr*, *masdar* instead of *fi'il amr*, and using *lām nahiy*. These structures form meanings such as suggestion, command, guide, weaken, honour, choose, condemn, regret, prohibition, surrender, equality, and allow. In surah Luqman, the imperative sentence structure is found in the form of using *fi'il amr*, *mashdar* substitute for *fi'il amr*, and using *lām nahiy*. The meanings found in surah Luqman are command, honour, and prohibition.

This paper certainly still has shortcomings and is far from perfect. The author realises this, because in discussing this issue, the variables used by the author only dwell on mere references. In addition, the discussion of structure and meaning in this paper emphasises more on lexical meaning. Therefore, it is necessary to conduct a more comprehensive discussion on the study of structure and meaning by scholars and enthusiasts of Arabic language and literature studies.

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