

CONCEPT OF USLUB AMR IN THE CONTEXT OF PRAYER IN SURAH AL-BAQARAH

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Abstract

This study discusses the *uslub amr* in *surah* al-Baqarah. This research has two main objectives whereby the first is to identify the form and reason of *amr* in *surah* al-Baqarah, and the second, to summarize the implied message of the *amr* form in the context of prayer in *surah* al-Baqarah. This is a qualitative study of text analysis based on sentence context using related commentary (tafsir) from past and modern scholar. The first research objective is based on the 'Abbas (1997) Theory whereas the second research objective is based on opinions of al-Awsiy (1988) Theory. The findings of this study indicate that there are eight verses which relate to prayer that overall, there is one form of *amr* which is *fi'l amr*. For *amr*, there are four purposes namely compulsory (wajib), *al-irsyad* (guidance), *al-nadb* (sunna) and *al-dawan* (continuance). For implied messages used in *amr* form, it involves one form of *amr* in the context of prayer which is *fi'l amr* that is used as a firm and strong command to explain main and basic things. In conclusion, the various forms of *amr* that is used in a certain context has implied messages.

Keyword: *Balaghah; amr language style; fi'l amr; prayer; al-Baqarah*

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INTRODUCTION

The Quran is a reference for mankind as a guide because it contains the messages from Allah SWT in the form of His law according to the word of Allah SWT in *Surah* al-Ra'd 13:37,

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ...

Meaning:

Thus have We revealed it to be a judgment of authority in Arabic ...

The Arabic language is superior and chosen by Allah SWT as the language for the Quran because it is special and cannot be compared to others. The words have such strength in its meaning giving it the ability to fulfill the meaning of messages conveyed.

The Prophet Muhammad SAW made this the main language of Islamic faith because He was as fluent as an Arab was in Arabic (Wan Azura et al., 2006).

There is no comparison to the Quran in its arrangement of words or in the choice of each word and its relationships with others or the meaning of its contents. Although a person may have much knowledge on the Arab language, be it from the perspectives of language, literature and so on, it cannot be compared to the Quran (Hamka, 2015). It also contains many secrets and great treasures that have been the center of research throughout the ages. All rules and methodology recorded in it are to be held till doomsday. There are many topics and discussions in it too (Muhamad Khairul Anuar, 2016).

Language has been a basis and medium for spreading knowledge since the first divine revelation. At that time, the Arab language was learnt all around the world for many reasons one of which was to understand religion, to ease dealings in trade, to secure diplomatic ties and many more (Azura et al., 2006).

Amongst important topics discussed on the knowledge of *balaghah* was *uslub* such as *uslub khabari*, *insha'i*, *qasr* and so on. *Uslub* or language style is one way or form of presentation used by writers or speakers to deliver intention and meaning that is latent in them using their own language style. *Uslub* used by anyone differs between each person based on their personal strength, experience, and environment and so on. Therefore, each presentation requires specific *uslub* (Abdul Wahid, 2006). This is because the appropriate *uslub* in each verse plays a role in presenting effective messages that are within the al-Qur'an (Roslan et al., 2012). Amongst important language styles discussed on *balaghah* is *amr*.

According to the al-Marbawi dictionary, the *amr* word الأمر from a language perspective means command or instruction. On the other hand, *jama'* for the word أَمْرٌ is أوامر. There are also words that are the same but have a different meaning such as أمر and its *jama'* is أمور which means matter or affairs (Farhat, 2005: 20).

According to 'Abbas (1997: 149), from the perspective of terms, *amr* is asking for an action from a person of higher authority. Amongst the examples of *amr* according to the word of Allah SWT in Surah al-Baqarah 2:110,

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ...

Meaning:

And be steadfast in prayer and regular in charity ...

al-Hashimi (2008: 86) explains that *amr* is a request to do something by a person of higher authority to a subordinate. *Balaghah* scholars have discussed *amr* from the perspectives of form and purpose. In the context of *amr's* form, al-Hashimi (2008) mentions that *amr* is divided into four forms which are *fi'l amr*, *ism masdar*, *fi'l mudari'* which are included in *lam amr* and *ism fi'l*. On the other hand, 'Abbas (1997) mentions five forms, with the addition of *uslub khabari* which means *insha'i*. Therefore, the writer agrees with the opinion of 'Abbas which states there are five forms of *amr* because it is more detailed, complete and incorporates all types of *amr* which is used by almost all researchers. The various forms are as follows,

FORMS OF AMR

The various forms or *sighat lafz amr* are ('Abbas, 1997),

1. *Fi'l amr* is a command verb. For example, the word of Allah SWT in Surah al-Baqarah 2:43 which is,

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

Meaning:

And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).

The saying أقيموا (be steadfast), آتوا (practise) and اركعوا in the verse are in the form of *fi'l amr*.

2. *Ism Masdar* replaces *fi'l amr*. For example, the word of Allah SWT in Surah al-Isra' 17:23 which is,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾

Meaning”

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents ...

The saying إحسانا in the verse is *masdar* replaces *fi'l amr* which means *be kind*.

3. *Fi'l mudari'* which is included in *lam amr* according to the word of Allah SWT in Surah al-Talaq 65:7 which is,

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ... ﴿٧﴾

Meaning:

Let the man of means spend according to his means ...

The saying لينفق is *fi'l mudari'* is included in *lam amr* and means *to spend*.

4. *Ism fi'l* is an employment noun. For example, according to the word of Allah SWT in Surah al-Ma'idah 5:105 which is,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ... ﴿١٠٥﴾

Meaning:

O ye who believe! Guard your own souls ...

The saying عليكم in this verse is *ism fi'l*, which is not the form of *fi'l* but has the same meaning as *fi'l* which means *guard*.

5. *Uslub khabari* which means *insha'i* is a statement which contains the meaning of giving instruction. For example, according to the word of Allah SWT in Surah al-Baqarah 2:228 which is,

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ...

Meaning:

Divorced women shall wait concerning themselves for three monthly periods

PURPOSE OF AMR

Originally, *amr* makes claims or instruction compulsory or is an instruction given by a person of higher authority to a subordinate (Abdul Wahid, 2006). Wahbah al-Zuhayli (1991) explains that the *hakiki* style uses words with actual meaning whereas the style of *majazi* uses one word with different meaning which is not its original form because there is a relationship with the original meaning.

Amr has many meanings and purposes or *balaghi* meaning as explained by 'Abbas (1997) whereby there are fifteen reasons for *amr* that is popular according to *balaghah* scholars. Additionally, they mention the purpose of *amr*'s usage by *fuqaha'* to ascertain seventeen *hukum* as the purpose for *amr*. Nevertheless, there are varied opinions by *balaghah* and *fuqaha'* scholars on the purpose of *amr*. When the two are combined, therefore there are twenty reasons for *amr*,

1. *du'a* (request)
2. *al-iltimas* (request)
3. *al-irshad* (guidance)
4. *al-i'tibar* (lessons)
5. *al-takhyir* (choice)
6. *al-ibahat* (to enable)
7. *al-dawam* (continuance)
8. *al-ta'dib* (disciplining)
9. *al-ta'ajjub* (astonishment/curiosity).
10. *al-tahdid* (threat) or *al-inzar* (warning)
11. *al-tamanni* (fantasies)
12. *al-ihanah* or *al-tahqir* (betrayal) or *al-tawbikh* (condemnation)
13. *al-ta'jiz* (to weaken)
14. *al-taswiyah* (equality)
15. *al-imtinan* (awarding)
16. Compulsory
17. *al-nadb* (*Sunna*)
18. *al-ikram* (glorify)
19. *al-taskhir* (to mock)
20. *al-qudrah* (power)

It should be said that the *balaghi* meaning as explained by 'Abbas, is not limited to reasons only but may have other *amr* meanings from understood contexts such as *talhif* (complaint), *takzib* (a lie), *taslim* (submission) and so on.

SURAH AL-BAQARAH

Surah al-Baqarah is the *surah* which was revealed in Madinah except for verse 281 which was revealed in Mina during the Hajj of Wada'. It contains 286 verses and is the longest surah in the al-Qur'an. The longest verse in surah al-Baqarah is verse 282 which is about the context of debt. 'Ikrimah stated that Surah al-Baqarah is the first *surah* revealed in Madinah (al-Maraghi, 1946; al-Zuhayli, 1991). al-Baqarah means the female cattle and in it contains the story of slaughtering the female cattle as commanded by Allah SWT to the children of Israel. al-Sabuni (1981) explains that the *surah* was named al-Baqarah to remember the miracle that happened during the time of the Prophet Musa AS.

In general, this *surah* showcases a judicial system for Islam life in a new society in Madinah which is a society that is based on religion and country. This *surah* also explains the powers of Allah SWT which begin from the creation of Adam and beings, purifying Adam AS Abu al-Bashar, to be prostrate towards Him, followed by the story of Adam and his wife (Hawa) in heaven, and later commanded to descend from heaven (al-Zuhayli, 1991).

Later, it is explained as a warning and reminder to believers, hence one third of this *surah* from verse 47 to 123, is about the disbelief of the people of Israel towards Allah SWT, not appreciating Allah SWT's blessings, worshipping the male cow, urging the prophet Musa with stubbornness and arrogance. Although all their requests were met, they still did not believe in the verses of Allah and killed prophets arbitrarily and broke their promises. They were worth of being cursed and to feel the wrath of Allah SWT making them cursed and far beyond the reach of His blessings. This *surah* also explains about Islamic creed specifically on the worship of Allah SWT and the secrets of godliness. Further explanations on the principles of Islamic laws in the context of worship and *muamalat* such as prayer, charity (*zakat*), fasting, the haj and *umrah*, the law of war, movements of the moon as a basis of calculation in religion, *infaq* because it is a method of protecting oneself from distruction, will (*wasiat*) to parents and relatives, explanations on those worthy of receiving gifts (*nafkah*), proper *muamalah* methods with orphans, how to build a family in a marriage, *talaq* (divorce), lactation, '*iddah, ila'*, swearing of *yamin-al laghwi* that is not accounted for, cursing sorcery, murder that is not permitted, *qisas*, banning the receiving of property which is void (*batil*), banning alcohol, gambling and *riba*, menstruation. This *surah* also contains the longest verse about debts and methods are explained to make note of it and to have a witness I the dealing, the law for pawning, compulsory upholding of trust and banning the hiding of evidence and witnesses. Lastly, this *surah* is concluded with a reminder to repent towards Allah SWT in prayer. Prayer is important to request for convenience, forgiveness, overcoming challenges and asking for help (al-Zuhayli, 1991).

RESEARCH METHODOLOGY

This study uses a qualitative approach of text analysis. The writer uses texts from the al-Qur'an that focuses on verses with *amr* in Surah al-Baqarah. The qualitative method is used to analyze and summarize *amr* verses in accordance with the research objectives specified. In general, the text analysis in context is made up of five categories which are reading and interpreting text, identifying categories of *amr* forms, determining the context of verses in relation to prayer, analyzing *amr* verses in contexts involving prayer and presenting the research findings (Kuckartz, 2014).

To achieve the first objective, the writer analyzed and translated verses in context based on *tafsir* and *hadis* which explained reasons the verses were revealed to determine the context. Similarly, the aim of analyzing *amr* based on the Theory of 'Abbas (1997) uses various related *tafsirs* to explain the purpose of *amr* in detail. For the interpretation of

meaning and purpose of *amr*, the writer used translated meanings based on arguments by *ulama'* and the writers' views. Lastly, to achieve the third objective, verses were analyzed using the opinion of al-Awsiy as the main source, given the appropriateness of the verses. Nevertheless, other opinions were included and later translated based on the appropriateness of the overall variety of *amr* forms.

In this study, the writer used the Theory of al-Awsiy (1988). The al-Awsiy Theory is used to fulfill the first research objective, which is to identify how al-Quran al-Karim uses forms of *amr* in relation to prayer in Surah al-Baqarah. This theory is appropriate because the study analysis implied meanings used for *uslub amr* that are related to prayer in *surah* al-Baqarah specifically.

FINDINGS AND DISCUSSION

The discussion of this study commences with an explanation of *amr* verses related to prayer in *surah* al-Baqarah followed by the purpose of the *amr* form and concluded with the analysis of implied messages in *amr* form in the context of prayer. In Surah al-Baqarah, there are eight verses regarding prayer, such as the following:

1. Verse 43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

Meaning:

And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).

This verse explains about the command to perform prayers because it is the most supreme form of physical worship. When a loyal Muslim does not forsake the religion of Allah SWT, their care for worship will purify their hearts, form their soul and calm their emotions. Nevertheless, if a Muslim does not perform prayers, they shall be cursed in this world and the hereafter (Tantawi, 1987). It is compulsory to perform prayers and fulfilling its commandments, requirements and courtesy (Tantawi, 1987; 'Uthaymin, 2003).

The *amr* purpose of the expression *أقيموا* which means to perform in the verse means a compulsory obligation with no differing opinions (al-Qurtubi, 2006; al-Sa'di, 2002; 'Uthaymin, 2003).

Whereas the expression *اركعوا* which means to bow has two *amr* aims. The first explains that it is compulsory (al-Qurtubi, 2006; Ibn Kathir, 1999; al-Sa'di, 2002; 'Uthaymin, 2003). According to al-Sa'adi (2002) and al-Jawziyyah (n.d.) it is compulsory to bow as it is a part of prayer. Next, the second opinion explaining the *amr* purpose is an emphasis because the Jews do not bow in prayer (Ibn 'Ashur, 1984). Therefore, the writer agrees with the opinion of the expression *اركعوا* which indicates that bowing is compulsory and part of the commandments of prayer.

2. Verse 45

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

Meaning:

And, seek (Allah's) help with patient perseverance and prayer.

This verse indicates something that is compulsory and is a sign from Allah SWT to ask for help with being patient and performing prayers. The *amr* purpose of this expression استعينوا which means to ask for help has two aims, the first being an affirmation to ask for help with prayer which is an affirmation of the command in verse 43 which means, "And fulfill your prayers obligations and be steadfast in charity."

Next, Ibn 'Ashur (1984) explains further that his verse was aimed at the people of Israel as a sign for them to do as commanded by Allah SWT and to leave behind all that is forbidden by Him. The writer agrees with the opinion that explains that it has the properties of *al-irshad* because Allah SWT gives signs to ask for help with being patient and fulfilling prayers to Him.

3. Verse 83

... وَأَقِيمُوا الصَّلَاةَ ...

Meaning:

... be steadfast in prayer ...

Allah SWT commands to be steadfast in prayer because it is a pillar of religion, a conscious road to God (*taqwa*) and a connection to Allah SWT. Prayer helps build personality and keeps bad behaviour at bay. Nevertheless, it must be done with sincerity, wholeheartedly (*khushu'*) towards His superiority and power (al-Zuhayli, 1991).

There is one form of *amr* in the verse which is *fi'l amr* in the expression أقيموا. This form is used in the context of prayer. The *amr* purpose in the expression أقيموا which means to be steadfast shows that it is compulsory because prayer five times in a day is compulsory (Uthaymin, 2003).

4. Verse 110

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

Meaning:

And be **steadfast** in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah.

This verse explains Allah SWT's command to perform prayers as commanded after forgiving and being sincere towards the Jews. In this verse, Allah SWT commands all to perform prayers as a compulsory act to gain His promises by fulfilling obligations of prayer and its commandments. Prayers reaffirm faith and strengthen relationships as well as believe in Allah SWT whilst keeping good family relationships (al-Zuhayli, 1991). Meanwhile, prayer purifies the soul and prevents wickedness as well as improves a persons' situation (al-Maraghi, 1946).

The *amr* purpose which means be steadfast is compulsory in nature and encourages one to fulfill it (al-Zuhayli, 1989; Ibn Kathir, 1999). Meanwhile Ibn 'Ashur (1984) is of the opinion that the *amr* purpose is *al-dawam* in nature which is to continue to fulfill the compulsory obligation. The writer agrees with that opinion that it is compulsory in nature. This is because prayer is one of the principles of Islam that is compulsory to be fulfilled by all Muslims, continuously. Hence, there is no doubt about that compulsory nature of worship.

5. Verse 148

... فَاسْتَبِقُوا الْخَيْرَاتِ ...

Meaning:

... then strive together (as in a race) towards all that is good ...

This verse explains Allah SWT's command to immediately do all that is good (al-Maraghi, 1946). In Ibn 'Ashur's *tafsir* explains استبقوا which means اغتنموا that is to use opportunities that are available or make available opportunities. The meaning of الاستباق is *majazi* which is to want to do many acts of good (Ibn 'Asyur, 1984).

According to *mufassirin*, the verse which is الخيرات has a few interpretations whereby the first explains that the acts of good or goodness is towards the direction of *Baitulharam* (Tantawiy, 1987 & Wahbah al-Zuhayliy, 1991). The second opinion according to al-Qurtubiy (2006) and al-Razi (1981) on the other hand, means الخيرات is to immediately perform prayers in the early hours and to be loyal to Allah SWT. Other opinions interpret الخيرات as all that is compulsory which includes prayer, fasting, charity (*zakat*), *haji*, *umrah*, *jihad fi sabil Allah* and so on (al-Sa'di, 2002). On the other hand, al-Sabuni interprets the verse in general, to do acts that are religious (al-Sabuni, 1981).

Based on these interpretations, the writer is of the opinion that the verse means to immediately perform prayers because the arguments of *tafsir* scholars are skewed towards prayer. Upon observation, opinions of Tantawi and Wahbah al-Zuhayli explain that the acts of good mean to face *qibla* (*direction of the Kaabah in Mecca*). The most foremost command to face *qibla* is to perform prayers. The next interpretation explains that is is enough to perform acts of good and to be religious. The writer's opinion is that the acts of good can only be achieved through prayer. If there is no effort to perform prayers, therefore the acts of good are not complete, because prayer is a pillar of religion. Next, the opinions of al-Sa'di, al-Qurtubi and al-Razi explains that the verse very obviously is about prayers.

There are three opinions on the purpose of *amr* in the expression فاستبقوا which means to race in the verse. According to 'Uthaymin (2005) it indicates something that is compulsory, because it is compulsory for all Muslims to do acts of good immediately. Next, according to Imam al-Shafi'i the *amr* purpose is *sunat* (al-Razi, 1981). Al-Jassas (1992) on the other hand explains that being immediately loyal to Allah SWT is a better example, to perform prayers and all compulsory worship at the proper time. The next opinion interprets the *amr* purpose as an encouragement to be loyal to the commands of Allah SWT although it is a general form (al-Zuhayli, 1991).

The writer is of the opinion that the *amr* purpose is *sunnah*. This is because it is encouraged in Islam to immediately perform prayers as explained in the verses' meaning in the argument. Loyalty to Allah SWT's command to immediately perform prayers is better than delaying it because it is a command that is encouraged by Allah SWT.

6. Verse 153

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

Meaning:

O you who have believed, seek help through patience and prayer.

This verse explains Allah SWT's command to ask for help in a patient manner and to pray. This is because a servant shall be seen as either thankful to receive blessings or patient in the face of challenges. Therefore, Allah SWT commands to ask for help patiently and pray to uphold the purity of religion, to face challenges and to be as patient as a boulder to overcome challenges. Meanwhile, prayer increases confidence in Allah SWT and makes affairs easier. It is also observed that being patient was specially mentioned. This is because being patient is something that is heavy from an internal aspect of mankind. On the other hand, prayer is especially important because it is a heavy aspect of mankind's external aspects. In prayer, all worldly affairs are ended and one only faces (al-Zuhayli, 1991).

The *amr* purpose of the expression استعينوا which means to ask to be shown *irsyad* as an indicator to ask for help with prayer because it is part of being patient, and patience means being loyal to Allah SWT ('Uthaymin, 2003).

7. Verse 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

Meaning:

Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

This verse commands Muslims to prayer five times a day which is *Maghrib*, '*Isha*', *Subuh*, *Zuhr* and '*Asar* at the exact time in the state of *khushu*' and sincerely to Allah SWT. Besides this, the verse commands to maintain the prayer of *wusta* especially. According to this verse, *ulama*'s have different opinions on the *wusta* prayer. In the next verse, al-Sa'adi (2002) explains that standing facing Allah SWT wholeheartedly, leaving conversation behind in prayer in a peaceful and calm manner.

The *amr* in the expression حافظوا which means, in particular, is meant to be compulsory. According to Tantawiy it is a reminder that prayer is something that is compulsory to be maintained because it is a guide to fulfill and uphold it with consistency (Tantawi, 1987). Wahbah al-Zuhayli (1991) explains that it is compulsory to perform prayers at the right time and fulfill its obligations because it is special and has more advantages and must be consistency to pray five times a day at the right time, earnestly, punctually, and fulfill its requirements and obligations wholeheartedly and not to waste the opportunity, waste time or delay it.

The *amr* purpose of the expression وقوموا which means to maintain is meant to be compulsory because standing in the *fardu* prayer is compulsory for those who are able to individually or follow in faith (al-Qurtubi, 2006). Other opinions explain that it is a commandment in prayer and cannot be overlooked unless elderly (Ibn 'Ashur, 1984). This is because the expression قوما is دوام which means devotion to Allah SWT by praying continuously (al-Qurtubiy, 2006).

The writer agrees with the opinion that the expression قوموا is *al-dawam* because it is constant devotion to Allah SWT.

8. Verse 239

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَاتًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

Meaning:

If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).

This verse explains that someone should perform prayer under any circumstance in the appropriate manner which is prostrate (*sujud*), bow (*ruku'*), *qiyam*, sitting, wholeheartedly (*khushyuk*) as well as getting up peacefully when it has been completed. Peace here means peace from war, attacks, and enemy threats and so on. This explains that reciting by remembering Allah SWT is fulfilling prayers which include increasing remembrance of Allah SWT with appreciation for blessings of peace and blessings of knowledge. Besides this, increasing recitations to Him is also a factor that gives knowledge because that appreciation increases the blessings (al-Saadi, 2002; Tantawi, 1987). al-Qurtubi (2006) on the other hand is of the opinion that it means to return to what was commanded which is to fulfill obligations of prayers.

The *amr* purpose of the expression اذكروا which means to remember is meant to be compulsory based on the opinion of Ilkiya al-Harrasi (1983) the verse is an affirmation on prayers being a compulsory obligation. This argument can be further strengthened with the opinion of Ibn Kathir (1999) that explains that this verse commands to perform prayers by bowing (*ruku'*), being prostrate (*sujud*), standing as well as sitting between standing (*sujud*) wholeheartedly (*khushu'*) and with much respect for Him.

Next, Wahbah al-Zuhayli (1991) states that the compulsory obligation of prayer does not waver under any circumstances despite being attacked by enemies, in the face of war or when ill. This matter is a *syariat* in Islam to perform prayers under any circumstances.

The findings of this study indicate that the *amr* form used in the context of prayer is in the form of *fi'l amr*. Verse 43 of the *amr* expression اقيموا and اركعوا in the form of *fi'l amr* instructs to uphold and maintain prayer. *Fi'l amr* is an instruction or request directed at a second person or *mukhatab*. al-Awsi is of the opinion that *fi'l amr* is an order that is very firm and strong compared to other forms of *amr* (al-Awsi, 1988). Logically, affirmations touch on general matters that are important and emphasized on. Hence, the use of *fi'l amr* in the verse is an instruction that is firm and strong because prayers is a pillar of religion and commandments of Islam make it compulsory to perform. This has been proven by Wali Allah (1999) which explains that prayer is one of the greatness of Islam. Prayer can save mankind from vile and rejected acts. Prayer is the first act that will be judged as good or bad in the afterlife. The instruction is firm and in line with the *amr* purpose in verse 43 which explains the obligations of prayer and to bow because bowing is a part of prayer.

Verse 45 in the *amr* expression استعينوا in the form of *fi'l amr*. The use of *fi'l amr* in the verse is a firm instruction that is strong because prayer is a pillar of religion. This matter is accurately explained by the opinion of 'Uthaymin (2005) which explains to be patient and loyal to Allah SWT. Hence, this verse shows that being patient in prayer is a matter of importance as a *syariat* from Allah SWT. The instruction is firm in the form of *fi'l*

amr which is in line with the *amr* purpose of this verse which is *al-irshad*. *al-Irshad* here means as a guide for them to do as commanded by Allah SWT and to leave behind all that is forbidden by Him.

Verse 83 in the *amr* expression *أقيموا* is also in the form of *fi'l amr*. The use of *fi'l amr* in this verse is an instruction that is firm and strong because prayer is a pillar of religion and is one of the ways to achieve true *taqwa*. According to Imam al-Ghazali (1994), prayer is a pillar of religion and is the basis of various methods to get closer to Allah SWT. The instruction is firm in the form of *fi'l amr* which is in line with the *amr* purpose in the verse which is considered compulsory.

In verse 110 of the *amr* expression *أقيموا* is in the form of *fi'l amr*. The verse asks to fulfill the compulsory obligation of prayer. The use of *fi'l amr* in the verse is an instruction that is firm and strong because prayer is a pillar of religion and is one of the commandments of Islam that is a compulsory obligation for all Muslims. The firmness in this form is in line with the *amr* purpose of a compulsory obligation.

In verse 148 of the *amr* expression *استعينوا* is in the form of *fi'l amr*. The use of *fi'l amr* in the verse is an instruction that is firm and strong to perform prayers as the main act that is a *syariat* of Allah SWT. It has been observed that being patient and praying should complement one another because both are close aspects of internal and external. Being patient is followed by prayer and gives goodness to the world for the afterlife of mankind. The use is in the form that is firm which is in line with the *amr* purpose which explains to immediately pray is better than to delay it because it is commanded and encouraged by Allah SWT.

In verse 238 there are two *amr* verses which are *حافظوا* and *قوموا* in the form of *fi'l amr*. The use of *fi'l amr* in the verse is an instruction which is firm and strong because it is a compulsory obligation to be upheld and is considered a guide to be upheld with consistency (Tantawi, 1987).

In verse 239, one *amr* expression *اذكروا* in the form of *fi'l amr*. The expression instructs for prayers to be done and fulfilled and to be done by bowing (*rukū'*), being prostrate (*sujud*), standing as well as sitting between standing (*sujud*) wholeheartedly (*khushu'*) and with much respect for Him (Ibn Kathir, 1999). The use of *fi'l amr* in the verse is an instruction that is firm and strong because prayer is a pillar of religion according to the opinion of Wahbah al-Zuhayli (1991) that the compulsory obligation of prayer should not waver under any circumstances despite enemy attacks, being in a warzone or when ill. This matter in Islam is a *syariat* to perform prayers under any circumstances. The use is in a form of firmness which is in line with the *amr* purpose which is *al-dawam* which is continued devotion to Allah SWT.

CONCLUSION

In conclusion, the findings of this study show that the use of *fi'l amr* is an instruction that is firm whilst also strongly explaining the command on basic things. It has been found that *amr* in the context of prayer in Surah al-Baqarah is not used in any other form besides *fi'l amr* only. This is in line with the opinion of al-Awsi that *fi'l amr* is an instruction that is firm and strong compared to other forms of *amr* as discussed. Therefore, this explains that prayer is fundamental and the second commandment of Islam. Additionally, prayer is a compulsory obligation that is heavy to fulfill hence used in the form of *fi'l amr*.

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