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Uslub Amar dan Nahy: Dimensi Edukatif dalam Hadis Nabawi, Analisis Balaghah dan Implikasi bagi pembelajaran Bahasa Arab

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ABSTRACT

This article examines the uslūb amar (command style) and nahy (prohibition style) in educational-themed Prophetic hadiths through an integrative approach between balāghah and pragmatics, with the aim of revealing their meaning, communicative function, and pedagogical implications for Arabic language learning. This study uses a descriptive-analytical qualitative method on a number of selected hadiths containing the forms of amar and nahy, which are analyzed through the stages of identifying linguistic forms, interpreting rhetorical meanings based on the context of the utterance (maqām), and interpreting pragmatic functions as directive speech acts. The results of the study show that the meaning of amar and nahy in Prophetic hadiths is not singular and literal, but rather experiences an expansion of the meaning of figures of speech such as irsyād (guidance), nadb (advice), ta'dīb (education), and tahdzīr (warning), which are determined by the context of the situation, the relationship between the speaker and the interlocutor, and the purpose of communication. Prophet Muhammad SAW. consistently applies rhetorical strategies such as tikrar (repetition), muqābalah (contrastive parallelism), and istifhām inkārī (rhetorical questions) to create a profound persuasive-educative effect. These findings have significant implications for the development of Arabic language learning, including the integration of hadith texts as an authentic corpus, strengthening students' pragmatic awareness, value-based learning, designing dialogic activities, reconstructing a functional balāghah syllabus, and developing communicative performance-based assessments

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Introduction

Arabic as the language of revelation and civilization possesses distinctive characteristics not found in other languages, namely a rich stylistics laden with meaning and complex communicative functions. Among these distinctive features is the existence of the uslūb amar (imperative style) and nahy (prohibitive style), which do not merely function as grammatical instructions but contain profound rhetorical, psychological, and educational dimensions(Emira Sudrajat, Salamah, & Ridlo, 2026). In the Islamic intellectual tradition, the Prophetic hadith constitutes the second primary source after the Qur'an, serving as a reference for the Muslim community in various aspects of life, including education and teaching. Prophet Muhammad (peace be upon him) is known as the great educator (mu'allim al-insāniyyah) who used language with wisdom, precision, and beauty(Aroka, Safri, & Rehani, 2023). Therefore, a study of the linguistic style used by the Prophet in his hadiths, particularly the uslūb amar and nahy, is highly relevant for scholarly investigation, especially in relation to the science of balāghah and Arabic language education.

The study of balāghah as a discipline addressing the beauty and effectiveness of the Arabic language has developed rapidly from the classical to the contemporary period. Balāghah scholars such as al-Jurjānī, al-Sakkākī, and al-Qazwīnī laid a solid theoretical foundation for analyzing Arabic stylistic forms (uslūb), including the uslūb amar and nahy. In the science of al-ma'ānī, these two styles are understood not only in their literal (ḥaqīqī) sense but also in various figurative (majāzī) meanings such as al-iltimās (request), al-du'ā (supplication), al-irshād (guidance), al-takhyīr (offering choice), and al-tahdīd (threat)(ABD. Halim & Sharizal Nasir, 2013). This diversity of meaning shows that the uslūb amar and nahy in Arabic possess a rich pragmatic flexibility, making them effective communicative tools in educational contexts.

Educational-themed Prophetic hadiths (aḥādīth tarbawiyyah) constitute an extremely rich textual corpus for research from a balāghah perspective. In these hadiths, Prophet Muhammad consistently employed variations of the uslūb amar and nahy adapted to the condition of the audience, the situational context, and the communicative purpose to be achieved(Aroka et al., 2023). For example, the Prophet sometimes used the fi'l al-amr (imperative verb) directly to convey urgency and firmness, yet on other occasions used the construction an + fi'l muḍāri' (subjunctive) or an indirect style to create a gentler and more persuasive effect. This stylistic variation was not incidental but reflected the Prophet's extraordinary communicative and pedagogical intelligence. These linguistic choices embody teaching strategies that can be studied, analyzed, and implemented in the context of modern Arabic language

learning. Thus, the Prophetic hadith is not merely an object of theological study but also an as-yet-underexplored source of pedagogical inspiration.

In the context of contemporary Arabic language learning, there is an urgent need to develop a teaching approach that does not rely solely on Western linguistic theory but also draws on the pedagogical wisdom of the Islamic tradition itself. Arabic language learning in various educational institutions, both in Indonesia and in the wider Islamic world, still largely relies on conventional methods that have not fully optimized the potential of classical texts as models of educational communication(Ghofur et al., 2026). In fact, the style the Prophet used in delivering his teachings including giving commands and prohibitions contains highly relevant pedagogical principles, such as the principle of gradation (al-tadarruj), the principle of contextualization, the principle of motivation, and the principle of adjusting to the learner's capacity (murā'āt aḥwāl al-mukhāṭab).

Several studies have been conducted on this subject. Research by Burhanuddin, Prabu, and Erizal focused on the influence of hadith on vocabulary, grammatical structure, stylistic elements, and various other aspects of the Arabic language, aiming to examine how hadith influences these aspects and highlighting the impact of this influence on Muslim culture and religious identity(Djamaluddin, Bimantoro, & Erizal, 2024). In addition, research by Ihsan, Jefik, and Eka examined the role of Arabic in understanding Islamic law, conducted so that students of Islamic law can better understand Arabic, particularly aspects such as nahwu (syntax), ṣarf (morphology), balāghah, and manṭiq (logic), given that the Qur'an and Hadith the primary sources of Islamic law are written in Arabic(Sa'dudin, Zulfikaar Hafizd, & Safitri, 2022). Further, research by Wahab and Azad, examining a rhetorical study of al-Suyūṭī's hadith compilation, showed that the Prophet's commands are divided: some indicate obligation, some take the form of recommendation/istinbāṭ, and some shift in meaning toward permission, supplication, guidance, or warning, determined by context and qarīnah (contextual indicator)(faith salih & Abdul Rashid, 2023).

Although much research has been conducted on this topic, such studies tend to stop at the descriptive-structural level without deeply engaging the functional and pedagogical dimensions. Previous research has focused on partial analysis of Qur'anic or hadith texts using a purely linguistic approach. Most of these studies identify and classify the forms of amar and nahy without linking them to their pragmatic and educational contexts of use. Furthermore, existing research analyzing the uslūb amar in specific sūrahs has done so only from morphological and syntactic aspects, without addressing its communicative implications in learning situations. Likewise, studies of the Prophetic hadith from a balāghah perspective remain very limited, and few specifically connect balāghah analysis with modern pedagogical theory. This gap is the starting point for this research, which offers a new, more integrative and applicable perspective namely, examining the uslūb amar and nahy in the Prophetic hadith simultaneously through three lenses: balāghah, pragmatics, and Arabic language pedagogy.

Based on the above, this research seeks to fill an academic gap that has not been comprehensively addressed in the literature on balāghah and Arabic language education. The novelty of this research lies in its integrative approach, namely

combining balāghah analysis of the uslūb amar and nahy in educational-themed Prophetic hadith with functional pragmatic study and its implications for Arabic language learning. This research does not merely describe the forms and meanings of the uslūb amar and nahy but seeks to uncover the pedagogical logic behind Prophet Muhammad's stylistic choices, formulating them into instructional principles that can be implemented in modern Arabic language teaching. Thus, this research is expected to make a dual contribution: theoretically enriching the study of functional balāghah, and practically offering a model of Arabic language learning derived from the Prophetic exemplar

Method

This research employs a qualitative approach with a descriptive-analytical design aimed at comprehensively revealing the meaning, function, and implications of the uslūb amar and nahy in hadith(Suryaningsih & Dkk, 2025). The approach used is integrative, combining the balāghah perspective as the basis for rhetorical analysis with a pragmatic approach to examine the communicative function of utterances within their context of use.

The research data sources consist of primary data in the form of hadiths of Prophet Muhammad containing forms of amar and nahy, selected purposively based on their relevance to the research focus, as well as secondary data in the form of hadith commentary works (syarah), classical balāghah literature, and modern linguistic studies supporting the analysis. Data collection techniques were carried out through documentation methods by identifying, classifying, and categorizing hadith texts according to their forms and contexts of use.

The data analysis technique was carried out in stages, including: identification of the linguistic form (ṣīghah) of amar and nahy; analysis of rhetorical meaning from a balāghah perspective, taking into account the context of utterance (maqām); analysis of pragmatic function as a speech act encompassing directive, persuasive, and educational aspects; and interpretation of pedagogical implications for Arabic language learning. To ensure data validity, this research employs theoretical triangulation by combining balāghah, pragmatics, and educational studies, and by referring to hadith commentary works to strengthen the interpretation of meaning. Thus, this method is expected to produce an analysis that is deep, systematic, and theoretically and practically relevant.

Results and Discussion

The analysis produced three main findings.

First, the meaning of the uslūb أمر (amar) and نهي (nahy) in the Prophetic hadith is dynamic. Amar can shift to become إرشاد, (irshād, guidance), ندب (nadb, recommendation), or تأديب (ta'dīb, moral education); nahy can shift to become تحذير (tahdzīr, warning). This shift is determined by the context of utterance (مقام, maqām), the speaker–interlocutor relationship, and the communicative purpose (مقصد الكلام, maqṣad al-kalām).

Second, pragmatically, both styles function as directive speech acts: imperative, persuasive, educational, and preventive, combined with rhetorical strategies of تكرار (tikrār, repetition), مقابلة (muqābalah, contrastive parallelism), and استفهام إنكاري (istifhām inkārī, rhetorical questioning), together with the principles of تيسير (taysīr, ease), رفق (rifq, gentleness),

and مراعاة أحوال المخاطب (murā'āt aḥwāl al-mukhāṭab, attentiveness to the interlocutor's condition), producing internalization of values rather than mere compliance.

Third, these findings differ from previous research. Djamaluddin et al. (2024) only highlighted the influence of hadith on vocabulary and grammar; Sa'dudin et al. (2022) focused on Arabic as a tool for understanding Islamic law; Wahab and Azad (2023) classified the meanings of commands in al-Suyūṭī's work without addressing pedagogical implications. This research differs by simultaneously integrating balāghah, pragmatics, and Arabic language pedagogy, and formulating them into concrete implications for learning.

1. Reconstructing the Meaning of the Uslūb Amar and Nahy from a Balāghah Perspective

In balāghah studies, the uslūb amar and nahy are two linguistic expressions that carry a directive function in communication. Structurally, amar is realized through several forms (ṣīghah), including fi'l al-amr, fi'l muḍāri' preceded by lām al-amr, and the ism fi'l form containing the meaning of command. Meanwhile, nahy is generally expressed through fi'l muḍāri' preceded by lā al-nāhiyah, indicating prohibition of an action(Abaik Simamora, Gorga Doli Harahap, & Alnusa, 2024).In its original (ḥaqīqī) meaning, amar is understood as a demand to perform an action(Syarifudin, 2001), while nahy is a demand to abandon or avoid an action(bin Ali al-Syaukani, 1994). Nevertheless, from a balāghah perspective, these two forms are not always interpreted literally. Amar and nahy can undergo an expansion of meaning (dalālah majāziyyah) according to the context of utterance (maqām) and the speaker's communicative purpose. In many cases, amar can function as irshād (guidance), nadb (recommendation), or ta'dīb (moral education), while nahy can carry the meaning of tahdzīr (warning), tanbīh (reminder), or other forms of moral cultivation(Abaik Simamora et al., 2024). Thus, interpreting the uslūb amar and nahy in balāghah requires analysis that relies not only on linguistic form but also considers the contextual and rhetorical dimensions comprehensively.

Although classical balāghah studies have provided a solid foundation for understanding the uslūb amar and nahy, this approach is generally normative and tends to be static. The analysis developed has focused more on establishing the basic (ḥaqīqī) meaning and its legal implications, often neglecting the dynamics of meaning that emerge in actual communicative practice. Furthermore, the classical approach gives relatively little attention to the context of utterance (maqām) as a determining factor in the process of meaning-making. In fact, in many cases, the meaning of amar and nahy cannot be separated from the communicative situation, social setting, and the relationship between speaker and interlocutor. This absence of contextual analysis causes the interpretation of both forms to tend to be general and insufficiently sensitive to situational variations in meaning. Furthermore, classical studies have not fully addressed the communicative function dimension of the uslūb amar and nahy. Language in this perspective is understood more as a structure containing fixed meaning, rather than as a communicative act with a particular purpose, such as guiding, educating, or persuading. Consequently, the rhetorical and educational potential of the use of amar and nahy, particularly in the hadith of Prophet Muhammad, has not been optimally explored.

Based on the limitations of previous approaches, this research proposes a framework for reconstructing the meaning of the uslūb amar and nahy oriented toward the contextual and functional dimensions from a balāghah perspective. Within this framework, meaning is not understood as an entity permanently attached to the linguistic form (ṣīghah), but as the result of the interaction between linguistic structure and the context of its use in a particular communicative situation.

First, the meaning of amar and nahy is determined by the situational context (maqām), which includes the setting of events, social conditions, and psychological factors surrounding the utteranc(Puspita & Yusup, 2023). This context plays a role in directing interpretation, such that a single form of amar can carry different meanings when spoken in different situations.

Second, the relationship between speaker and interlocutor is an important factor in determining the orientation of meaning. In the context of the hadith of Prophet Muhammad, the pedagogical relationship between the Prophet and his companions shows that the use of amar and nahy was not always authoritative but frequently adaptive, dialogical, and educational. This relationship influences the illocutionary force of the utterance whether imperative, persuasive, or instructive. Third, the communicative purpose (maqṣad al-kalām) is a key element in the reconstruction of meaning. Every utterance has a particular intention, such as guiding (irshād), educating (ta'dīb), warning (tahdzīr), or motivating. Therefore, the interpretation of amar–nahy must be directed toward identifying this purpose, rather than relying solely on its grammatical form. An example of such analysis can be conducted as follows, based on the hadith of Prophet Muhammad:

يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا

Meaning: "Make things easy and do not make them difficult; give glad tidings and do not repel people(bin Isma'il al-Bukhari, 1422)"

The linguistic form of the above hadith contains two forms of the uslūb amar in the words يَسِّرُوا(yassirū) and بَشِّرُوا(bashshirū), realized as fi'l al-amr. In addition, there are also forms of nahy in the expressions لَا تُعَسِّرُوا(lā tu'assirū) and لَا تُنَفِّرُوا (lā tunaffirū), using fi'l muḍāri' preceded by lā al-nāhiyah. Literally, the amar in this hadith indicates a command to make things easy and to give glad tidings, while the nahy indicates a prohibition against making things difficult and repelling people. Within the framework of ḥaqīqī meaning, this utterance can be understood as a direct instruction to the companions on how to interact with the community.

However, when viewed from a contextual balāghah perspective, the meaning of this utterance is not merely imperative in a legal sense but carries an educational and persuasive function. The amar in the words يَسِّرُواand بَشِّرُواis more appropriately interpreted as irshād (guidance) and ta'dīb (education), aimed at shaping a friendly and inclusive pattern of communication. Meanwhile, the nahy in the expressions لَا تُعَسِّرُواand لَا تُنَفِّرُواfunctions as tahdzīr (warning) against the negative impact of a harsh and exclusive attitude.

Contextually, this interpretation is supported by the da'wah situation, which demands a persuasive approach, as well as the character of the Prophet's communication, known for prioritizing ease and gentleness in conveying teachings. Furthermore, the communicative relationship built between the Prophet and his companions is pedagogical in nature. This utterance was not intended as a rigid, authoritative command but as an ethical guideline for interacting with the community. From a pragmatic perspective, this utterance can be categorized as a directive speech act that is persuasive-educational rather than merely instructive. This interpretation is also consistent with explanations in hadith commentary literature that emphasize the importance of an approach that facilitates ease and pleasantness in conveying Islamic teachings.

As for another hadith explaining the command to pray, it can be explained as follows:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Meaning: "Pray as you have seen me pray(البخاري, 2002)"

Linguistically, the word صَلُّوا(ṣallū) is a fi'l al-amr indicating the form of the uslūb amar. Literally, this hadith means a command to perform prayer according to the manner demonstrated by the Prophet. Contextually, from a balāghah perspective, the amar in this hadith not only carries a normative command but is more appropriately understood as irshād (guidance). Prophet Muhammad did not merely command but provided practical guidance on how an act of worship should be correctly performed. This is supported by the pedagogical context, in which the Prophet acted as a teacher giving a direct example. Thus, the function of this utterance is educational-instructive rather than merely imperative.

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ

Meaning: "Fear Allah wherever you are(مسلم بن الحجاج القشيري النيسابوري, 1426)"

Linguistically, the word اتَّقِ(ittaqi) is a fi'l al-amr indicating the form of amar. Literally, this hadith is a command to fear Allah in every circumstance. From a balāghah perspective, the amar in this hadith is more appropriately interpreted as nadb (strong recommendation) as well as ta'dīb (moral education). This utterance not only demands action but also shapes ongoing spiritual awareness. The communicative relationship in this hadith is that of universal ethical advice, rather than a specific technical command. Therefore, its pragmatic function is to guide the internalization of values rather than merely to instruct formally.

Based on the analysis of a number of hadiths of Prophet Muhammad, a classification can be made of the functions and meanings of the uslūb amar and nahy from a contextual balāghah perspective. This classification indicates a general pattern showing that the meaning of both forms is not singular but varies according to context and communicative purpose. In this regard, the uslūb amar tends to function as a means of guidance (irshād), recommendation (nadb), and education (ta'dīb), aimed at persuasively shaping the interlocutor's understanding and behavior. Meanwhile, the uslūb nahy more frequently functions as a warning (tahdzīr), prevention of negative behavior, and as an instrument of character formation emphasizing caution and self-control. Thus, this classification confirms that amar and nahy in hadith operate not only in the normative domain but also in the educational and communicative domains, demonstrating the flexibility and depth of rhetorical function in language use.

Based on this analysis, the uslūb amar and nahy cannot be reduced to a direct relationship between linguistic form (ṣīghah) and its literal meaning. From a balāghah perspective, the relationship between form and meaning is not linear but is mediated by the context of utterance (maqām), the communicative relationship, and the purpose to be achieved by the speaker. A single form of amar can carry different functions depending on the situation and communicative orientation, just as nahy does not always mean prohibition in a normative sense but can transform into a more complex rhetorical instrument.

2. In pragmatic studies, the uslūb amar and nahy in the Prophetic hadith

function as directive speech acts that not only convey grammatical instructions but also aim to influence the behavior, attitudes, and awareness of interlocutors such as the companions and the wider community(Nasarudin & Dkk, 2018). According to a pragmatic framework aligned with the balāghah perspective, utterances of amar and nahy possess strong illocutionary force to direct action, persuade, and educate. This function is dynamic and highly dependent on the situational context (maqām), the speaker–interlocutor relationship, and the communicative purpose (maqṣad al-kalām)(Khamim & Subakir, 2018).

Prophet Muhammad, as mu'allim al-insāniyyah, intelligently selected the appropriate linguistic form to create a perlocutionary effect in the form of behavioral change through the internalization of values, rather than mere outward compliance(Tafiati & Dkk, 2022). The rhetorical strategies employed include the direct use of fi'l al-amr to emphasize urgency and firmness, the pairing of amar and nahy to create a strong contrastive effect, and the adaptation of utterance forms to the psychological and social condition of the audience (Fahimah, 2018). This approach reflects the Prophetic pedagogical principle that prioritizes ease (taysīr), gentleness (rifq), and contextualization (murā'āt aḥwāl al-mukhāṭab).

For example, the following hadith (narrated by al-Bukhārī and Muslim) demonstrates an effective rhetorical strategy:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

Meaning: "Whoever believes in Allah and the Last Day, let him speak good or remain silent. Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest"(1426 ,مسلم بن الحجاج القشيري النيسابوري).

Linguistically, this hadith combines three forms of the uslūb amar realized through fi'l al-amr (فَلْيَقُلْ, فَلْيُكْرِمْ) and one form of the uslūb nahy through fi'l muḍāri' preceded by lā al-nāhiyah (فَلَا يُؤْذِ). All three are preceded by a conditional (syarṭ) structure (مَنْ كَانَ يُؤْمِنُ) functioning as a conditional intensifier. In its ḥaqīqī meaning, this utterance is a command and a prohibition directly related to the proof of one's faith. From a contextual balāghah perspective, this combination of amar and nahy functions as both irshād (guidance) and comprehensive ta'dīb (moral education). The most prominent rhetorical strategy is the threefold repetition of the conditional structure (tikrār), creating a gradual emphatic effect while also indicating a gradation in the importance of values(Fitriah & Dkk, 2025).

The maqām (context) of this hadith is the Prophet's teaching to his companions regarding the relationship between faith, speech, social interaction, and hospitality, such that the three commands form a unified, mutually complementary set of values. The communicative relationship is pedagogical-universal, with Prophet Muhammad positioning himself as an educator of the community who details noble character across three

dimensions: the verbal dimension (speaking well or remaining silent), the social dimension (not harming one's neighbor), and the dimension of hospitality (honoring one's guest). The communicative relationship is dialogical and educational, with Prophet Muhammad, as speaker, positioning himself as a guide who systematically establishes the standards of Islamic morality.

Within a pragmatic framework, this utterance is a multifunctional directive speech act possessing illocutionary force to shape holistic social behavior. The expected perlocutionary effect is the internalization of the value of faith manifested concretely in guarding one's speech, respecting one's neighbor, and honoring one's guest, as an authentic expression of faith(Wahidah & Heriyudanta, 2021). Its pedagogical implication for Arabic language learning is a model of combining amar–nahy in parallel structures that can be used to teach the correlation between linguistic form and character values in an integrated manner.

Another example demonstrating an educational-dialogical function using the istifhām strategy is (narrated by Muslim, Abū Dāwūd, and al-Tirmidhī):

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ

Meaning: "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not show you something that, if you do it, you will love one another? Spread greetings of peace among yourselves"(مسلم بن الحجاج القشيري النيسابوري, 1426).

Structurally, this hadith combines two forms of nahy (لَا تَدْخُلُونَ, لَا تُؤْمِنُوا) functioning as a negative background condition, one form of istifhām inkārī (rhetorical question) (أَوَلَا أَدُلُّكُمْ) as a strategy to capture attention, and one form of amar (أَفْشُوا السَّلَامَ) as a concrete solution. In its ḥaqīqī sense, the nahy here is not an absolute prohibition but a taqyīd (conditional qualifier) linking faith with love and the spreading of greetings with communal solidarity. From a balāghah perspective, the nahy and amar function together as irshād (gradual guidance) and a highly persuasive nadb (strong recommendation). The maqām context is the Prophet's collective guidance to his companions regarding the true foundation of faith and practical ways of strengthening social bonds. The speaker–interlocutor relationship is collective and dialogical, with the Prophet posing a rhetorical question that encourages the companions to think actively before receiving the answer(Nazwa, 2023). Pragmatically, this speech act is a persuasive-educational directive aimed at building social awareness and the spirit of brotherhood (ukhuwah)(Barasa, 2026).

The rhetorical strategy employed is istifhām inkārī as a Prophetic pedagogical technique to arouse curiosity, followed by amar as a concrete answer, thereby creating a lively and memorable dialogical effect(Rasyid, 2024). The expected perlocutionary effect is a collective change in attitude namely, loving one another, spreading greetings, and building a harmonious community based on living faith. The implication for Arabic language learning is that this example of using nahy–amar in a dialogical structure

(istifhām and amar) can serve as a model for interactive teaching, in which learners are invited to think critically before receiving direction, so that the internalization of values occurs actively rather than passively.

The following hadith affirms the parallel function of amar with muqābalah as a strong moral warning (narrated by Muslim):

اِتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ

Meaning: "Beware of injustice, for injustice will be [layers of] darkness on the Day of Resurrection. And beware of stinginess, for stinginess destroyed those before you; it drove them to shed their blood and violate what was unlawful for them"(مسلم بن الحجاج القشيري النيسابوري, 1426).

Linguistically, this hadith contains two forms of amar realized through the plural fi'l al-amr (ittaqū), each followed by a ta'līl (causal) clause using fa-inna. This structure creates a symmetrical parallel pattern namely, amar with cause, and amar with cause and consequence. In its ḥaqīqī sense, the amar ittaqū is a command to fear Allah and to avoid injustice and stinginess. In a contextual balāghah analysis, this form functions as tahdzīr (a strong warning) as well as profound irshād (moral guidance), reinforced by an argument through the mention of the historical consequences suffered by previous nations(Irsyadunnas, 2003).

The maqām context is Prophet Muhammad's counsel to his companions regarding the dangers of injustice and stinginess in social life, making this utterance universal and relevant across all ages(Abbas, 2024). The communicative relationship is collective-universal, with Prophet Muhammad positioning himself as one who issues a warning accompanied by historical argumentation as reinforcement(Harmonis, 2015). From a pragmatic perspective, this utterance is a preventive directive speech act with strong illocutionary force to shape moral awareness and just conduct in social dealings (muamalah). The strongest rhetorical strategy is the use of muqābalah (contrastive parallelism) between two prohibitions each reinforced by a cause, along with the mention of a concrete consequence in the form of the destruction of previous nations, making the message highly argumentative and persuasive.

The expected perlocutionary effect is the internalization of awareness of the dangers of injustice and greed, as well as the formation of just and generous behavioral patterns in social life. The pedagogical implication for Arabic language learning is a model of using parallel amar accompanied by ta'līl (cause-effect argumentation) to train analytical thinking skills and understanding the function of explanatory clauses in educational discourse.

Based on the above, across various Prophetic hadiths, the pragmatic function of the uslūb amar and nahy can be classified as imperative directive (firmness of action), persuasive directive (guidance and motivation), educational directive (character formation and value internalization), and preventive directive (warning and prevention). The dominant rhetorical strategies include linguistic economy for memorability, rhetorical contrast for clarity, and adaptation of form according to maqām and communicative

relationship. Thus, this pragmatic function and rhetorical strategy reinforce the understanding that the uslūb amar and nahy in the Prophetic hadith are not merely grammatical forms but highly effective and applicable tools of educational communication for modern Arabic language learning.

3. Implications of Pragmatic Balāghah for the Development of Arabic Language Learning

Based on the analysis of the pragmatic function and rhetorical strategy of the uslūb amar and nahy in the Prophetic hadith presented above, a number of significant implications can be formulated for the development of Arabic language learning, at the level of curriculum, methodology, and teaching material development. These implications are not merely theoretical but can be translated directly into concrete and applicable learning practices, as follows:

a. Integration of hadith texts as an authentic corpus in Arabic language learning.

The analysis conducted shows that Prophetic hadith constitutes a very rich linguistic corpus, not only in terms of the truth of its content but also in terms of the sophistication of its rhetorical and pragmatic use of language. In the context of Arabic language learning, the use of hadith as an authentic text can encourage learners to understand Arabic not merely as a static grammatical system but as a living, contextual, and meaning-laden tool of communication(Djamaluddin et al., 2024). This approach is in line with the principle of content-based instruction, which emphasizes the integration of language mastery with the internalization of values contained within the text(Nidawati, 2024).

For example, an Arabic teacher can design a hadith-based learning activity with the following steps: (1) presenting a short hadith containing the uslūb amar and nahy, such as the hadith يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا, "Make things easy and do not make them difficult; give glad tidings and do not repel people"(مسلم بن الحجاج القشيري النيسابوري, 1426); (2) asking learners to identify the linguistic forms of amar and nahy, namely يَسِّرُوا and بَشِّرُوا as the uslūb amar, and لَا تُعَسِّرُوا and لَا تُنَفِّرُوا as the uslūb nahy; (3) discussing the pragmatic function of each form, whether it means irshād, nadb, or tahdzīr; and (4) inviting learners to compose new sentences using a similar structure in the context of daily life, for example:

سَاعِدُوا زُمَلَاءَكُمْ وَلَا تَتْرُكُوهُمْ، وَتَعَاوَنُوا وَلَا تَتَنَافَسُوا بِالسُّوءِ

Meaning: "Help your classmates and do not abandon them, and cooperate with one another and do not compete in a harmful way."

Through this series of activities, learners simultaneously master grammatical rules, understand communicative function, and internalize the values contained in the text.

b. Development of learners' pragmatic awareness.

The findings of the balāghah analysis of the uslūb amar and nahy show that a single linguistic form can carry various different meanings and functions depending on the context, the speaker interlocutor relationship, and the communicative purpose. This

reality calls for a shift in orientation in Arabic language learning, from an approach focused solely on mastering grammatical rules (qawā'id) toward an approach that also develops learners' pragmatic sensitivity.

For example, a teacher can use a comparative analysis technique by presenting two hadiths that both use fi'l al-amr but carry different pragmatic functions(Abshor, 2019), namely: صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي, "Pray as you have seen me pray"(مسلم بن الحجاج القشيري النيسابوري, 1426), which conveys the meaning of irshād (technical guidance for worship); and اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ, "Fear Allah wherever you are"(الترمذي, 1999), which conveys the meaning of ta'dīb (moral education).

Learners are then invited to discuss the following questions in Arabic:

لِمَاذَا يَخْتَلِفُ مَعْنَى الْأَمْرِ فِي الْحَدِيثَيْنِ مَعَ أَنَّ الصِّيغَةَ وَاحِدَةٌ؟ مَا الْعَوَامِلُ الَّتِي تُؤَثِّرُ فِي اخْتِلَافِ الْمَعْنَى؟

Meaning: "Why does the meaning of amar differ in the two hadiths even though the form is the same? What factors influence this difference in meaning?"

Exercises of this kind effectively build learners' pragmatic awareness while training analytical thinking skills in understanding Arabic.

c. Strengthening value-based learning through an educational balāghah approach.

One important finding of this research is that Prophet Muhammad's rhetorical strategy in using the uslūb amar and nahy was not only aimed at conveying instructions but also at forming character and internalizing noble values gradually (tadarruj) and with gentleness (rifq). A learning model inspired by this Prophetic strategy is highly relevant for application in the context of integrative Arabic language education(Nadir & Dkk, 2025).

An example of implementation is designing a value-based thematic learning unit on the theme الْأَخْلَاقُ فِي التَّوَاصُلِ ("Ethics in Communication"). Within this theme, learners are introduced to a series of complementary hadiths, including:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Meaning: "Whoever believes in Allah and the Last Day, let him speak good or remain silent"(مسلم بن الحجاج القشيري النيسابوري, 1426).

أَفْشُوا السَّلَامَ بَيْنَكُمْ

Meaning: "Spread greetings of peace among yourselves"(مسلم بن الحجاج القشيري النيسابوري, 1426).

لَا يُؤْذِ جَارَهُ

Meaning: "Let him not harm his neighbor"(مسلم بن الحجاج القشيري النيسابوري, 1426).

From this series of texts, learners not only study the sentence structures of command and prohibition in Arabic but also build a comprehensive understanding of the ethics of Islamic communication. The teacher then asks learners to compose a short text in Arabic using the uslūb amar and nahy, for example:

أَيُّهَا الطُّلَّابُ، أَكْرِمُوا أَصْدِقَاءَكُمْ وَلَا تَحْتَقِرُوهُمْ، وَتَحَدَّثُوا بِالْخَيْرِ وَلَا تَنْشُرُوا الْكَذِبَ، فَإِنَّ حُسْنَ الْكَلَامِ مِنْ عَلَامَاتِ الْإِيمَانِ

Meaning: "O students, honor your friends and do not belittle them, speak good words and do not spread falsehood, for good speech is a sign of faith."

d. Designing learning activities oriented toward dialogical communication.

Analysis of hadiths employing dialogical structures, such as the combination of rhetorical istifhām and amar, provides inspiration for developing a more interactive and participatory learning model(Siregar, 2022). In learning practice, this approach can be realized through a stimulating-question technique prior to the delivery of material. For example, a teacher begins the lesson by posing the following question in Arabic:

أَلَا تُرِيدُونَ أَنْ تَتَعَلَّمُوا كَيْفَ تَتَكَلَّمُونَ بِطَرِيقَةٍ تُؤَثِّرُ فِي قُلُوبِ النَّاسِ؟

Meaning: "Would you like to learn how to speak in a way that touches people's hearts?"

After learners respond, the teacher connects the question to the relevant hadith of the Prophet. In addition, a role-play activity can be designed with the following scenario: learners are asked to play the role of a teacher giving advice to a student, then compose a dialogue in Arabic using the appropriate uslūb amar and nahy, for example:

قَالَ الْمُعَلِّمُ: يَا طَالِبُ، اجْتَهِدْ فِي دِرَاسَتِكَ وَلَا تُهْمِلْ وَاجِبَاتِكَ، وَاسْتَعِنْ بِزُمَلَائِكَ وَلَا تَعْتَمِدْ عَلَى نَفْسِكَ وَحْدَكَ

Meaning: "The teacher said: O student, strive diligently in your studies and do not neglect your duties; seek the help of your classmates and do not rely on yourself alone."

Through this activity, learners are not only trained in the correct use of linguistic forms but also develop the ability to select an appropriate language register according to the communicative context.

e. Reconstruction of the syllabus and teaching materials based on rhetorical-pragmatic analysis.

The most strategic implication of this research is the need to reconstruct the balāghah learning syllabus so that it is no longer merely descriptive-normative but is oriented toward developing

functional communicative competence. Balāghah teaching materials should be designed integratively, incorporating pragmatic analysis as an essential component(Nur, Nuzula, & Ammar, 2024).

Concretely, this syllabus reconstruction can be carried out by organizing material based on communicative function. For example, one learning unit could focus on the theme تَقْدِيمُ النَّصِيحَةِ وَالتَّوْجِيهِ ("Giving Advice and Guidance"), which simultaneously discusses the uslūb amar meaning irshād, the use of lā al-nāhiyah for tahdzīr, and the rhetorical style of tikrār for emphasis. An example text that can be used for this theme is:

يَا أَبْنَائِي، احْرِصُوا عَلَى الْعِلْمِ وَلَا تَضِيعُوا أَوْقَاتَكُمْ، وَاطْلُبُوا الْعِلْمَ وَلَا تَيْأَسُوا، وَاسْتَعِينُوا بِاللَّهِ وَلَا تَعْجِزُوا

Meaning: "O my children, be diligent in seeking knowledge and do not waste your time; seek knowledge and do not despair; and seek Allah's help and do not feel powerless."

Learners are then asked to analyze the function of each uslūb amar and nahy in the text, identify the tikrār pattern used, and discuss the rhetorical effect produced by this parallel structure.

f. Development of communicative-performance-based assessment.

The implications of this pragmatic balāghah approach also extend to the domain of assessment. Whereas assessment in balāghah learning has traditionally been more cognitive-memorization-based, the pragmatic balāghah approach calls for the development of assessment oriented more toward communicative competence(Ashidiqi & Dkk, 2024). For example, a teacher can design an assessment task in the form of oral or written text production, in which learners are asked to compose a short sermon (khutbah), piece of advice, or motivational message in Arabic using the uslūb amar and nahy with the appropriate pragmatic function, for example on the theme:

اكْتُبْ نَصِيحَةً لِزُمَلَائِكَ بِاسْتِخْدَامِ أُسْلُوبِ الْأَمْرِ وَالنَّهْيِ مُتَضَمِّنًا قِيمَةً أَخْلَاقِيَّة

Meaning: "Write a piece of advice for your classmates using the uslūb amar and nahy, containing a moral value."

The assessment rubric should cover not only grammatical accuracy (ṣiḥḥat al-qawā'id) but also the appropriateness of pragmatic function (munāsabat al-wāqi'), rhetorical effectiveness (ta'thīr al-uslūb), and contextual appropriateness of use (mulā'amat al-maqām). This kind of assessment model more accurately measures learners' ability to use Arabic communicatively and functionally . Thus, pragmatic balāghah analysis of the uslūb amar and nahy in the Prophetic hadith not only makes a theoretical contribution to the development of balāghah scholarship but also offers a solid practical foundation for reforming Arabic language learning methodology.

The six implications outlined above are interrelated and form a single integrative framework for learning development, beginning with the selection of authentic texts, the development of pragmatic awareness, the strengthening of character values, the design of dialogical activities, syllabus reconstruction, and culminating in performance-oriented assessment development. Taken together, these implications affirm that ideal Arabic language learning is learning capable of comprehensively integrating linguistic, rhetorical, pragmatic, and pedagogical-value dimensions, as exemplified by Prophet Muhammad as the great mu'allim al-insāniyyah.

Conclusion

Based on the results of the analysis and discussion presented above, this research concludes several key points. First, from a contextual balāghah perspective, the meaning of the uslūb amar and nahy in the Prophetic hadith cannot be reduced to a fixed relationship between linguistic form (ṣīghah) and its literal meaning, but is mediated by the context of utterance (maqām), the speaker–interlocutor relationship, and the communicative purpose. Amar can shift to become irshād, nadb, or ta'dīb, while nahy can shift to become tahdzīr or other forms of moral cultivation, such that both operate simultaneously in the normative and educational domains.

From a pragmatic perspective, the uslūb amar and nahy in the Prophetic hadith function as directive speech acts possessing illocutionary force to direct action, persuade, and educate, with a perlocutionary effect in the form of the internalization of values rather than mere outward compliance. Prophet Muhammad consistently applied rhetorical strategies such as repetition of conditional structures (tikrār), contrastive parallelism (muqābalah), and rhetorical questioning (istifhām inkārī), combined with the principles of ease (taysīr), gentleness (rifq), and contextualization (murā'āt aḥwāl al-mukhāṭab). The pragmatic function of amar and nahy can be classified as imperative directive, persuasive directive, educational directive, and preventive directive, which collectively affirm that both styles constitute an effective tool of educational communication, not merely a grammatical form.

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