The Imperative in Asy-Syu′arā' Chapter: Arabic Rethoric Analysis

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Abstract

This study entitled "′Amr in Surah Ash-Syu′arā' (*Ma'ani Science Analysis* Study)", discusses insyā' ṭalabī ʿamr in surah Ash-Syu′ara'. The purpose of this study is to find out the forms and meanings of insyā' ṭalabī ′amr in surah ash-Syu'ara'. The method used is descriptive qualitative, the data is collected through text analysis in surah ash-Syu′arā'. Then, the data obtained is classified using the ma′ani *science* approach, especially on insyā' ṭalabī ′amr. The results of the study found 45 words insyā' ṭalabī ′amr from 227 verses in surah ash-Syu′ara'. In terms of form, 45 words were found in the form of fi'il ′amr. In terms of meaning, there are 13 words of *hakiki* meaning (original meaning), 7 words of *do'ā* meaning (request), 20 words of *irsyād* meaning (giving guidance), and 1 word of *ihanah wa tahqir* meaning (humiliating and belittling), 1 word of *ta'dib* meaning (educating manners), 2 words of *tahqir* meaning (belittling), 1 word of *tahdid* meaning (threatening).
Keywords: Surah Ash-Shu′ara', Insya' Ṭalabi ′Amr, Ma′ani Science

Abstrak

Kajian ini berjudul "′Amr dalam Surah Asy-Syu′arā' (Studi Analisis Ilmu Ma′ani)", membahas tentang insyā' ṭalabī ʿamr dalam surah asy-Syu′ara' . Tujuan dalam kajian ini untuk mengetahui bentuk dan makna insyā' ṭalabī ′amr dalam surah asy-Syu′ara'. Metode dalam kajian ini yaitu deskriptif kualitatif, datanya dikumpulkan melalui kajian teks pada surat asy-Syu′arā'. Kemudian, data yang diperoleh diklasifikasikan dengan menggunakan pendekatan ilmu ma′ani khususnya pada insyā' ṭalabī ′amr. Hasil kajian ditemukan 45 kata insyā' ṭalabī ′amr dari 227 ayat dalam surah asy-Syu′ara'. Di mana dalam segi bentuk ditemukan 45 kata bentuk fi'il ′amr. Adapun dari segi makna ditemukan 13 kata makna hakiki (makna asli), 7 kata makna do'ā (permohonan), 20 kata makna irsyād (memberi petunjuk), dan 1 kata makna ihanah wa tahqir (menghinakan dan meremehkan), 1 kata makna ta'dib (mendidik adab), 2 kata makna tahqir (meremehkan), 1 kata makna tahdid (ancaman).
Kata kunci: *Suratt Asy-Syuʹ ara', Insya' Ṭalabi ʹ Amr, Ilmu Maʹ ani*

INTRODUCTION

The Qur'an is a holy book that has many features. among these features is its language style which is elegant and eloquent. Therefore, understanding its content requires mastery of certain sciences as a tool to understand it both in terms of its beauty and meaning. Among the sciences in question is the science of *balaghah*. *Balaghah* is a part of the Arabic language which means *wasala* (to arrive) at the destination, right on target. This means that by using the science of *balaghah*, the thing being studied can reach the expected objective, which in this case is to understand the style of the Qur'an and the meaning of its content.

One of the branches of balaghah is the science of ma'ani. The scholars of balaghah define ma'ani science to help determine how a person's speech is in accordance with the situation and conditions. In ma'ani science there are several areas of study, one of which is the kalam insyā'. Kalam insya' consists of two words: kalām and insyā', in which kalām means words,[1] while insyā' means development, creation, and composition. In linguistic terms, kalam insyā' are words that do not contain truth or lies.[2] For example: "O Yusuf, sit down!". In this utterance, Yusuf sat down after hearing the words; he did not sit down before the command was uttered. The utterance does not contain any truth or lie. The point is that kalām insyā' cannot be obtained and cannot be expressed except by the form of the expression itself, whether it is a prohibition, a demand, a command, or something else.[3]

Moreover, it is said that kalām insyā' is divided into two: insyā' ṭalabī and insyā' gairu ṭalabī. Kalam insyā' ṭalabī is an utterance that demands something to happen when it is uttered,[4] while kalam insyā' gairu ṭalabī is an utterance that does not demand action from the interlocutor.[5] Kalām insyā' ṭalabī has several uslub (language styles), one of which is ′amr (command word). Khudari Biek defines ′amr as a form intended to do something with certainty and power,[6] such as an order from a superior to a subordinate that requires an action, whether direct or indirect. In the context of sharia law, the supreme authority of Allah SWT and the low standing of a believer means that ′amr is a command of Allah that must be carried out by the believer. Allah's commands are found in the Qur'an and al-

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[1] Yayan Nurbayan, *Kamus Ilmu Balaghah* (Bandung: Royyan Press, 2019), 162.
[2] Hafidah, *Ilmu Ma'ani* (Surakarta: Fakultas Adab dan Bahasa IAIN Surakarta, 2019), 14.
[3] bahasa-arab.com. *Kalam Insya' Dan Pembagiannya Dalam Ilmu Ma'ani,* diakses dari https://bahasa-arab.com/kalam-insya- thalabi-dan-ghair-thalabi-dalam-ilmu-maani/ pada tanggal 1 Juli 2022 pukul 15:06.
[4] Hafidah, Loc.Cit., 15.
[5] Hamdan, *Kamus Balaghah* (Medan: CV. Pusdikra Mitra Jaya, Agustus 2020), 127.
[6] Muhammad Al-Khudari Biek, *Ushul Fiqh*, Terj: Faiz El-Muttaqin (Jakarta: Pustaka Amani, 2007), 426.

Hadith.[7] One of them is in surah Ash-Shū'arā', following the command in surah Ash-Shū'arā' verse 10

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠

Meaning: (Remember) when your Lord called Mūsā saying, "Go to the transgressing people,[8]

The verse above contains the fi'il 'amr form ٱئْتِ /a'ti/ 'come' the word comes from أَتَى – يَأْتِي atā - ya'tī which means 'to come'. The verse contains a kalam insyā' ṭalabī 'amr (command sentence), which demands an action from the interlocutor.

In the verse, there is an order from Allah SWT (as the speaker) to the Prophet Muhammad (as the interlocutor) to go to the wrongdoers to tell the story of Prophet Musa. The command in the verse contains the literal meaning, namely the speaker demands the interlocutor to carry out what he ordered.

In addition to the above forms, insyā' ṭalabī 'amr which contains fi'il 'amr, also has three other forms of command, namely: a) fi'il mudāri' accompanied by lam 'amr; b) isim fi'il 'amr, and c) maṣdar which functions fi'il amr. From the four forms of 'amr, it can be understood that basically 'amr is a command from superiors to subordinates, but in addition, the meaning of 'amr sometimes goes out of the meaning of the command and shows other meanings based on the situation and conditions.

For example, in the words of Allah SWT in surah Ash-Shu'arā' verse 83

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِٱلصَّٰلِحِينَ ٨٣

Meaning: O my Lord, give me wisdom, and make me join the righteous[9]

The verse contains the fi'il 'amr form هَبْ / hab/ 'give'. The word comes from وَهَبَ - يَهَبُ /wahaba - yahabu/ 'give', and the word أَلْحِقْنِي /alḥiqnī/ 'include me'. The word comes from لَحِقَ - يَلْحَقُ /laḥiqa - yalḥaqu/ 'include'. The verse contains kalam insyā' ṭalabī 'amr (command sentence), which demands action from the interlocutor. In the verse, there is a command from Prophet Ibrahim (as the speaker) to Allah (as the interlocutor) to be given knowledge

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[7] Muh. Dahlan Thalib, *Al-Amr (Perintah Dalam Al-Qur'an),* Jurnal Institut Agama Islam Negeri Parepare *Al-Ibrah* Volume X Nomor (02 September 2021), 42.
[8] Q.S. asy-Syu'arā': 10, 367.
[9] Q.S. Asy-Syu'ara': 83, 370.

and to be included in the righteous people. This command by the speaker functioned as a do'ā (request).

From the above examples, it can be concluded that the form of the expression ʹamr (command) can be divided into two categories. The first is the literal meaning which implies a command and the second is the figurative meaning which implies something other than the original meaning.[10]

From what has been described above, surah ash-Syuʹarāʼ contains the insyā ṭalabī ʹamr form. From the initial observation, the author found 35 words of ʹamr form from 227 verses, this is the reason for the author to conduct a study with the object of surah ash-Syu'arā. The approach uses ma'ani science, especially in insyāʼ ṭalabīʹ amr. In addition, this surah contains the command of Allah SWT to the Prophet Muhammad to warn his closest relatives. The author, therefore, chose the title "ʹAmr in Surah Ash-Syuʹarāʼ (Ma'ani Science Analysis Study)". The purpose of this study is to determine and understand the number of forms and meanings of insyā ṭalabī ʹamr contained in surah Ash-Shuʹarāʼ.

METHODOLOGY

This study uses a qualitative descriptive method. This study takes Q.S Ash-Syuʹarāʼ, which consists of 227 verses, as the object of study. The primary data source used is al-Qur'an Translations and Tajweed PBR Fatimah by the Ministry of Religious Affairs of the Republic of Indonesia (2014). There are three stages in this study, first: the data collection technique used is the documentation technique.[11] The collection is done by reading, understanding, and deeply analyzing the verses in surah ash-Syuʹarāʼ that have the form of insyāʼ ṭalabī ʹamr. Second, the data analysis technique by analyzing the form and meaning in surah ash-Syuʹarāʼ by using the maʹani science approach, especially on insyāʼ ṭalabī ʹamr. Third, the data presentation technique in this study is done by describing the insyāʼ ṭalabī ʹamr contained in surah ash-Syu'arāʼ, presented in the form of tables and written reports using easy-to-understand language.

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[10] Siti Fahimah, *Kaidah-Kaidah Memahami Amr Dan Nahy: Urgensitasnya Dalam Memahami Al-Qur'an,* Jurnal *Al-Furqan*: Ilmu Al Quran dan Tafsir, Volume 1 Nomor 1 (Juni 2018), 3.

[11] Sandu Siyoto dan M. Ali Sodik, *Dasar Metode kajian.* (Yogyakarta: Literasi Media Publising, 2015), 77.

DISCUSSION

Theoretical framework: Kalam Insyā' Ṭalabī 'Amr in Maʿani Science

The term Ilmu ma'ani consists of two words: ilmu and ma'ani. Ilmu (الْعِلْـمُ) means knowledge.[12] While ma'ani (الْمَعَانِي) is the plural of الْمَعْنى (meaning). In linguistic terms, it means intent, meaning or significance.[13] The science of ma'ani is the study of how to convey Arabic speech according to the situation and conditions or how to express the hidden meaning that is the purpose of the speaker's speech with a series of words that cover all the meanings to be conveyed to suit the situation and conditions.[14]

The study of kalām in ma'ani science is divided into two: kalām khabar and kalām insyā'. Kalām khabar is a speech that can be judged as true or false because its content contains news. What is meant by the truth of the statement is if what is said is in accordance with what happened, while the statement is said to be a lie if what is said is not the same as what happened. Therefore, this kind of sentence is called an informative sentence.[15] On the other hand, kalām insyā' is a sentence that cannot be classified as truth or lie. If a speaker utters a kalam insya', the interlocutor cannot determine whether it is true or a lie. If a person says اسمع (isma'), which means listen, his words cannot be said to be true or false. After the kalām is uttered, one has to listen to what is said.[16]

Furthermore, the kalām insyā' is categorized into insyā' ṭalabī and insyā' gairu ṭalabī. Insyā' ṭalabī is a sentence that demands something to happen that has not yet happened at the time the sentence is uttered. Insyā' gairu ṭalabī, on the other hand, is a sentence that does not demand something to happen.[17] Kalam insyā' ṭalabī has several forms, namely, amr (command word), nahyi (prohibition word), istifham (question word), tamanni (wishful word), nida' (exclamation word). In this study, we only focus on the first one, kalām insyā' ṭalabī 'amr.

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[12] Yusetyowati, et.al, *Hubungan Antara Ilmu Dan Bahasa,* Jurnal Vol, 8 (1 april 2022), 46.

[13] Zamroji dan Nailul Huda, *Balaghoh* (Kediri: Lirboyo Press, 2017), 71.

[14] Rumadi Sagala, Op.Cit., 103.

[15] Rumadi Sagala, Op.Cit., 141.

[16] Wahyu Al-Azhariy, *Al Mabsuth Fi Ilmil Balaghah: Bayan, Wal Ma'ani, Wal Badi',* (Sidorejo: Pustaka Bait Syariah Indonesia, 2019), 31.

[17] Ali Al-Jarim dan Musthafa, *Al-Balaaghahtul Waadhihah* (Bandung: Sinar Baru Algensindo, 1994), 238-239.

In linguistic terms 'amr means command.[18] The meaning of 'amr in the sense of command means demand.[19] One example of a command in the Qur'an is found in Q.S. al-Baqarah verse 43.

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرْكَعُواْ مَعَ ٱلرَّٰكِعِينَ

Meaning: And be steadfast in Salāh (prayer), and pay Zakāh, and bow down with those who bow down.[20]

The command to perform prayer and pay zakat in the verse is called 'amr, because the command comes from God, who is superior, to humans, who are inferior.

Furthermore, there are four forms of 'amr which is described further

The fi'il amr, or direct command form

يَايَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَ ءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا

Meaning: (When the child was born, Allah said to him,) "O Yahyā, hold on to the Book firmly." And We gave him wisdom, while he was still a child,[21]

The verse contains the form of kalam insya' ṭalabī 'amr, namely in the sentence خُذِ الْكِتَابَ بِقُوَّةٍ (take the Book (Torah)), the sentence contains the form of 'amr (command) in the word خُذِ from the verb akhadza, ya'khudzu, which demands an action from the interlocutor, namely the command of Allah SWT (as the speaker) to Prophet Yahya (as the interlocutor) to hold fast to the Torah.[22]

Fi'il mudhari' which is preceded by "lam al-amr" or an order.

For example: لِيُنفِقْ means to provide for. It is found in the words of Allah SWT Surah At-Talāq verse 7

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[18] Syaikhul Hakim, *Problematika Bentuk Amr Dan Pengaruhnya Terhadap Istimbat Fiqh,* Jurnal Studi Keislaman, Vol. 4, No. 1 (Maret 2014), 54.

[19] Amir Hamzah, *Kaidah-Kaidah Dalam Memahami Al-Qur'an (Studi Tentang Al-Amr Dan Al-Nahy Dalam Penafsiran Ayat-Ayat Yang Mengandung Hukum Dalam Al-Qur'an),* Jurnal Al-Qalam Vol. 8, No. 6 (2016), 138.

[20] Q.S. Al-Baqarah: 43, 7.

[21] Q.S. Maryam: 12

[22] Mardjoko Idris, *Ilmu Ma'ani* (Yogyakarta: Karya Media, 2015), 29.

$$\text{لِيُنفِقْ ۚ ذُو سَعَةٍ مِّن سَعَتِهِ}$$

Meaning: A man of vast means should spend according to his vast means.[23]

In the verse above there is a form of kalam insyā' ṭalabī, namely in the sentence لِيُنفِقْ ذُو سَعَةٍ (Let the one who is able to provide), the verse contains ʼamr (command) which demands it from the interlocutor. There is a form of fi'il mudāri' which is preceded by a lam command (lam al-ʼamr). In the verse, there is an order from Allah SWT (as the speaker) to the rich (as the interlocutor) to spend some of their wealth to be given to the poor.[24]

Isim fi'il 'amr.

For example, the word: عَلَيْكُمْ, which means, take care of. In the word of Allah swt, found in surah al-Ma'idah verse 105.

$$\text{يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ}$$

$$\text{مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ}$$

Meaning: O you who believe, take care of your own selves. The one who has gone astray cannot harm you if you are on the right path. To Allah all of you have to return. Then He will tell you what you have been doing.[25]

The verse mentions kalam insyā' ṭalabī ʼamr, namely in the sentence عَلَيْكُمْ أَنْفُسَكُمْ (take care of yourself), the verse contains ʼamr (command) which demands action from the interlocutor. The form of command in the verse is isim fi'li al-ʼamr, namely lafaẓ عَلَيْكُمْ أَنْفُسَكُمْ (take care of yourself). The verse contains Allah's command (as the speaker) to the believers (as the interlocutor) so that they guard themselves and keep walking in the Way of Allah.[26]

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[23] Q.S. At-Talāq: 7, 559.
[24] Mardjoko Idris, Op.Cit., 30.
[25] Q.S. Al-Ma'idah: 105, 125.
[26] Mardjoko Idris, Op.Cit., 35.

The maṣdar form that functions as an order

For example, in Q.S. Nisa: 36

<div dir="rtl">وَبِالْوَالِدَيْنِ إِحْسَانًا</div>

Meaning: ...and be good to parents,[27]

The verse above contains kalam insyā' ṭalabī, which is the word إِحْسَانًا (do good), the verse contains a maṣdar form that functions as fi'il ′amr أحسن from the verb ahsana, yuhsinu, ahsin, which means be good. Kalām insyā' is called ′amr (command) which demands action from the interlocutor. The verse contains a command from Allah SWT (as the speaker) to believers (as the interlocutor) to always do good to their parents.[28]

In addition to the form (ṣigah) of 'amr, what must also be considered are the meanings contained in a kalām (sentence, expression), because the form of the command sentence does not always mean an order. Sometimes the forms of ′amr in various Arabic texts or Arabic conversations, go out of their original meaning, namely the demands of superiors to subordinates, to other meanings that can be determined from the context of the sentence based on the situation and conditions.[29] The meanings of 'amr are as follows:

First, Do'ā (supplication)

<div dir="rtl">رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ</div>

Meaning: "My Lord, enable me to become grateful to Your favor that you have bestowed on me and on my parents,[30]

Second, Irshād (giving guidance)

<div dir="rtl">يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ</div>

Meaning: O you who believe, when you transact a debt payable at a specified time, put it in writing,[31]

Third, Tahdid (threats)

<div dir="rtl">اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِير</div>

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[27] Q.S. An-Nisa: 36, 84.
[28] Mardjoko Idris, Op.Cit., 35-36.
[29] Rizki Abdurahman, Op.Cit., 55.
[30] Q.S. AL-Naml:19, 378.
[31] Q.S. Al-Baqarah: 282, 48.

Meaning: Do whatever you wish. He is watchful of whatever you do.[32]

Fourth, Ta'jiz (weaken)

<div dir="rtl">فَٱعْمَلُوا۟ بِسُورَةٍ مِّن مِّثْلِهِ</div>

Meaning: then bring a Sūrah similar to this,[33]

Fifth, Ibahah (permitting)

<div dir="rtl">وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ</div>

Meaning: and eat and drink until the white thread of the dawn becomes distinct from the black thread;[34]

Sixth, Taswiyyah (equalizing/showing similarity), the meaning of equalizing is between doing or not doing, as in Q.S. al-Tur: 16

<div dir="rtl">فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوٓا۟</div>

Meaning: Now, whether you endure (it) patiently or impatiently, it is all the same for you;[35]

Seventh, Ihanah wa tahqir (humiliating and belittling)

<div dir="rtl">قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا</div>

Meaning: Say, "Be you stones or iron[36]

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[32]Q.S. Al-Fushilat: 40, 481.
[33] Q.S. Al-Baqarah: 23, 4.
[34] Q.S. Al-Baqarah: 187, 29.
[35] Q.S. Al-Isra: 50, 287.
[36] Q.S. Al-Isra: 50, 287.

Eighth, Dawam (continuous/ongoing)

<div dir="rtl">ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ</div>

Meaning: Take us on the straight path[37]

Ninth, Tamanni (wishful thinking), which is fantasizing about something that will never happen, such as what Imran al-Qais said.

<div dir="rtl">أَلَا أَيُّهَا ٱللَّيْلُ الطَّوِيلُ أَلَا الجَلِيُّ بِصُبْحٍ وَ مَا الإِصْبَاحُ مِنْكَ بِأَمْثَلِ</div>

Meaning: "remember, O long night, remember, be enlightened by the dawn. There is no illumination from you except that which is similar."

Tenth, Takwin (forming), in the sense of creation. As in Q.S. Yasin: 82

<div dir="rtl">إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ</div>

Meaning, His practice, when He intends to do something, is no more than He says, "Be", and it comes to be.[38]

Eleventh, Takhyir (giving choice), as in Q.S. Al-Nisa: 3

<div dir="rtl">وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ فَٱنكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَاءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا</div>

<div dir="rtl">فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا</div>

If you fear you might fail to give orphan women their ˹due˺ rights ˹if you were to marry them˺, then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then ˹content yourselves with˺ one1 or those ˹bondwomen˺ in your possession.2 This way you are less likely to commit injustice.[39]

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[37] Q.S. Al-Fatihah: 6, 1.
[38] Q.S. Yasin: 82, 445.
[39] Q.S. Al-Nisa:3, 77.

Twelfth, Ta'dīb (educating manners)

قَوْلُ الرَّسُوْلِ صلى الله عليه وسلم لِعُمَرَبْنِ أَبِيْ سَلَمَةَ : يَا غُلَامُ سَمِّ اللّه وَكُلْ بِيَمِيْنِكَ وَكُلْ مِمَّا يَلِيكَ أَخْرَجَهُ الشَّيْخَانِ۝

Meaning: The Messenger of Allah (saw) said to Umar bin Abi Salamah: O son, mention the name of Allah, eat with your right hand, and eat what is close to you. (Narrated by Bukhari and Muslim)

The commands to recite the basmalah, eat with the right hand and eat the closest food are not interpreted to indicate an obligation, but to provide education for children so that when they are little they have good manners in eating.[40]

Discussion

Based on the study in surah ash-Syu'arā' using the arabic rethoric approach, especially on the form and meaning of insyā' ṭalabī 'amr, 45 insyā' ṭalabī amr words were found from 227 verses contained in surah ash-Syu'arā'. In terms of form, 45 forms of fi'il 'amr were found from 45 insyā' ṭalabī 'amr words. As for the form of fi'il mudāri' accompanied by lam 'amr, the isim form of fi'il 'amr, the maṣdar form was not found. The table is as follows.

No	Form of insyā' ṭalabī 'Amr	Quantity	Verse Description
1	*Fi'il ʿamr*	45	Found in the verse 10, 13, 15, 16, 17, 31, 36, 43, 52, 63, 69, 83, 84, 85, 86, 108, 110, 126, 131, 132, 144, 150, 154, 163, 169, 179, 181, 182, 184, 187, 214, 215, 216, 217

Table 1. Forms of insyā' ṭalabī 'Amr in Surah Ash-Shu'arā'

In terms of meaning, there are 13 words of literal meaning, 7 words of do'ā meaning (supplication), 20 words of irsyād meaning (giving guidance), and 1 word of ihanah wa tahqir meaning (humiliating and belittling), 1 word of ta'dib meaning (educating manners), 2 words of tahqir meaning (belittling), 1 word of tahdid meaning (threatening). As for the meaning of ta'jiz (weakening), ibahah (allowing), taswiyyah (equalizing/showing the same),

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[40] Rizki Abdurahman, Op.Cit., 63.

dawam (continuous), tamanni (wishful thinking), takwin (forming), and takhyir (giving choices) were not found. The table is as follows.

No	Type of Meaning	Quantity	Verse
1	literal meaning	13	Found in verse 10, 15, 16, 17, 31, 36, 52, 63, 154, 214, 215, 217
2	do'ā meaning (supplication)	7	Found in verse: 13, 83, 84, 85, 86, 169,
3	irsyād meaning (giving guidance)	20	Found in verse: 108, 110, 126, 131, 132, 144, 150, 163, 179, 181, 182, 184
4	ihanah wa tahqir meaning (humiliating and belittling)	1	Found in verse: 187
5	ta'dib meaning (educating manners)	1	Found in verse: 69
6	tahqir meaning (belittling)	2	Found in verse: 187, 43
7	tahdid meaning (threatening)	1	Found in verse: 216

Table 2. Jenis Makna Insyā' Ṭalabī ʹAmr dalam Surah Asy-Syuʹarā'

The following is a brief description of the two tables listed above, namely the form and meaning of insyā' ṭalabī ʹAmr in Surah Ash-Shuʹarā'

1. Literal meaning, in verse 15:

قَالَ كَلَّا ۖ فَٱذۡهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسۡتَمِعُونَ ١٥

Meaning: He (Allah) said, "Never! (They will not be able to kill you.) So go, both of you, with Our signs. We are with you, listening (to the conversation you will have with him.)[41]

The verse above contains the fi'il ʹamr form فَٱذۡهَبَا/ faż-habā/ 'so, go you two' the word comes from (ذَهَبَ - يَذۡهَبُ) /żahaba - yażhabu/ 'go'. The verse contains kalam insyā' ṭalabī ʹamr

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[41] Q.S. asy-Syuʹarā': 15, 367.

(command sentence), which demands action from the interlocutor, namely there is an order from Allah (as the speaker) to tell Prophet Moses and Prophet Aaron (as the interlocutor) to bring the verses of Allah. The command in the verse is intended for the ultimate meaning (original meaning), namely the speaker demands the interlocutor to carry out what he ordered.

2.   The meaning of Do'ā (supplication), in verse 13:

<div dir="rtl">وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَٰرُونَ ١٣</div>

Meaning: My heart gets straitened, and my tongue is not fluent; so send for Hārūn.[42]

The verse above contains the fi'il ′amr form فَأَرْسِلْ /fa arsil/ 'then send' the word comes from (أَرْسَلَ-يُرْسِلُ) /arsala-yursilu/ 'send'. The verse contains kalam insyā' ṭalabī ′amr (command sentence), which demands action from the interlocutor, namely there is an order from Prophet Mūsa (as the speaker) to Allah (as the interlocutor) to send Prophet Harun as an apostle to help Prophet Mūsa convey messages from Allah. The command is not intended for its true meaning, which demands action from the interlocutor, but by the speaker it functions as a do'a (supplication).

3.   The meaning of Irshād (giving guidance), in verse 182:

<div dir="rtl">وَزِنُواْ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ١٨٢</div>

Meaning: Weigh with an even balance,[43]

In the verse above there is a form of fi'il ′amr namely وَزِنُواْ /wa zinū/ 'and weigh' the word comes from (وَزَنَ- يَزَنُ) /wazana - yazanu/ 'weigh'. The verse contains kalam insyā' ṭalabī ′amr (command sentence), which demands action from the interlocutor, namely there is an order from Prophet Shuaib (as the speaker) to his people (as the interlocutor), to weigh with the right and fair scales. The command by the speaker is functioned for the meaning of irshad (giving instructions).

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[42] Q.S. asy-Syu'arā': 13, 367.
[43] Q.S. asy-Syu'arā': 182, 374.

4. The meaning of Tahqir (disparaging), in verse 31:

قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣١

Meaning: He said, "Then bring it, if you are truthful."[44]

In the verse above there is a form of fi'il 'amr which is فَأْتِ /fa'ti/ 'show' the word comes from (أتى - يأتى) /atā-ya'tī/ 'come'. The verse contains kalam insyā' ṭalabī 'amr (command sentence), which demands an action from the interlocutor, namely there is an order from Fir'aun (as the speaker) to Prophet Moses (as the interlocutor), to show clear evidence that Prophet Moses is a messenger.

The command in the verse is intended to belittle, the Pharaoh offered the request because he believed that Prophet Moses could not fulfill it.

5. The meaning of Ihanah Wa Tahqir (humiliating and belittling), in verse 187:

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٨٧

Meaning: So cause a piece from the sky to fall down upon us, if you are one of the truthful." [45]

In the verse above there is a fi'il 'amr form فَأَسْقِطْ / fa asqiṭ/ 'then, drop' the word comes from (سَقَطَ - يَسْقُطُ) /saqaṭa - yasquṭu/ 'fall'.

The verse contains kalam insyā' ṭalabī 'amr (command sentence), which demands action from the interlocutor, namely there is an order from the people of Madyan (as the speaker) to Prophet Shuaib (as the interlocutor) to drop a clod from the sky, they (the people of Madyan) denied and denounced Prophet Shuaib even though Prophet Shuaib had warned his people, they did not believe for a moment that Prophet Shuaib was a messenger sent by SWT, and trivialized the threat of Allah.

The command by the speaker is not intended for its true meaning, which is to demand the coming of the interlocutor, but by the speaker functioned for the meaning of ihanah wa tahqir (humiliating and belittling).

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[44] Q.S. asy-Syu'arā': 32, 368.
[45] Q.S. asy-Syu'arā': 187, 375.

6.   The meaning of Tahdid (threat), in verse 216:

<div dir="rtl">فَإِنْ عَصَوْكَ فَقُلْ إِنِّ بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ٢١٦</div>

Meaning: So if they disobey you, then say, "I disown what you do,"[46]

In the verse above there is a form of fi'il ʼamr فَقُلْ /faqul/ 'say' the word comes from (قَالَ - يَقُوْلُ) /qāla - yaqūlu/ 'say'.

The verse contains kalam insyā' ṭalabī ʼamr (command sentence), which demands action from the interlocutor, i.e., there is a command from Allah (as the speaker) to Prophet Muhammad (as the interlocutor), so that Prophet Muhammad tells them (who heed his call) that Allah threatens them (who deny Allah) with punishment, and Prophet Muhammad is not responsible for what they do.

The command in the verse is intended to mean tahdid (threat), i.e., Allah threatens those who deny Him with punishment.

7.   The meaning of Ta'dib (educating adab), in verse 69:

<div dir="rtl">وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ ٦٩</div>

Meaning: And recite before them the narrative of Ibrāhīm,[47]

In the verse above there is a form of fi'il ʼamr namely ٱتْلُ /atlu/ 'and recite' the word comes from (تَلَا - يَتْلُو) /talā - yatlu/ 'read, tell'. The verse contains a kalam insyā' ṭalabī ʼamr (command sentence), which demands action from the interlocutor, namely there is an order from Allah (as the speaker) to the Prophet Muhammad (as the interlocutor) to tell the story of Prophet Ibrahim to the polytheists of Mecca so that it becomes a lesson for them, and to imitate the noble qualities of Prophet Ibrahim.

The command in the verse is not intended for its actual meaning, but is intended for ta'dib (educating manners), namely so that all His people emulate the attitudes and characteristics of Prophet Ibrahim and always worship Allah.

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[46] Q.S. asy-Syu'arā': 216, 376.
[47] Q.S. asy-Syu'arā': 69, 370.

CONCLUSION

Based on the results of the analysis in the study that has been conducted on surah ash-Syuʹarā' using the arabic rethoric approach, especially insyā ṭalabī ʹamr, the author gives a conclusion that has been summarized as follows:

1. In terms of form, 45 words of fi'il amr form were found from 227 verses. As for the form of fi'il mudāri' accompanied by lam amr, the form of isim fi'il amr, the form of maṣdar is not found.

2. In terms of meaning, there are 13 words of literal meaning, 7 words of supplication meaning, 20 words of irsyād meaning (giving guidance), and 1 word of ihanah wa tahqir meaning (humiliating and belittling), 1 word of ta'dib meaning (educating adab), 2 words of tahqir meaning (belittling), 1 word of tahdid meaning (threatening). As for the meaning of ta'jiz (weakening), ibahah (allowing), taswiyyah (equalizing / showing the same), dawam (continuous), tamanni (wishful thinking), takwin (forming), and takhyir (giving choices) are not found.

From the results mentioned above, the author also concludes that studying the Qur'an with the arabic rethoric approach, especially the study of insyā ṭalabī ʹamr sentences, can facilitate or add insight into studying the Qur'an both in terms of language style and studying the content of its meaning. Therefore, a similar approach can be applied to reading the Qur'an in other verses.

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