





The rules of *Amr*, *Nahy*, and the concept of *Taklif* in the Qur'an: A thematic analysis

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Abstract:

Al-Qur'an is the main source of Islamic teachings which contains essential messages. In order to avoid misinterpretation, an exegete should comprehend the rules of interpretation. This study was designed to thematically analyze the rules of *amr*, *nahy*, and the concept of *taklif* in the Qur'an. The method used was literature study through analyzing literatures. The findings indicated that the principle of *amr* in the Qur'an refers to an obligation whether it was determined by certain evidence. The principle of *nahy* is an order to leave something by a higher authority to a lower authority. Furthermore, the concept of *taklif* involves words which imply a burden on those who have reached the age of puberty. It provided an insight on the importance of the rules of interpretation to prevent any misinterpretation of the Qur'an.

Keywords:

Amr; Nahy; Taklif; Tafsir; Qur'an.

INTRODUCTION

The holy Qur'an stands as a foundational text within Islamic teachings, conveying profound and enduring messages. It captivates not only the devotion of its followers but also the scholarly interest of historians who view it as a significant historical document (Ghazali, 2018; Hamid, 2022). Its influence extends beyond spiritual guidance, playing a critical role in liberating individuals from ignorance and societal constraints. For instance, the Qur'an has provided ethical and moral guidance that has shaped the social structures of Muslim communities (Dozan, 2020). Through its teachings, the Qur'an has established the moral and ethical framework within which Muslim societies operate, fostering communities that thrive on principles of justice and civility (Akbar et al., 2024). Understanding the Qur'an necessitates deep contemplation and interpretation, highlighting the significance of tafsir as a tool for uncovering the latent meanings and practical applications of its teachings (Triani et al., 2022).

How to cite Wati, L., & Alwizar, A. (2024). The rules of Amr, Nahy, and the concept of Taklif in the Qur'an: A thematic analysis. *Discourse: Journal of Multidisciplinary Studies*, 1(2), 89-97. <https://doi.org/10.69493/discourse.v1i2.63>

Published by PT. Diwan Media Pustaka | Diwan Research Center

Tafsir, or the exegesis of the Qur'an, is crucial for the accurate comprehension and application of its teachings. The role of a Qur'anic exegete is to interpret the divine text in a manner that faithfully reflects its true essence while avoiding misinterpretation (Jahira & Faisal, 2025). This process requires a profound understanding of specific tafsir principles, which serve as essential guidelines for exegesis. Interpretation involves not only a literal understanding of the text but also an appreciation of the historical and cultural context in which the verses were revealed. These principles encompass both the technical aspects of language and the contextual and situational nuances that influence interpretation (Al-Banna & Hilmi, 2022). For example, the linguistic miracles of the Qur'an necessitate a sophisticated grasp of Arabic to fully appreciate its rhetorical and grammatical subtleties, which often carry deeper meanings beyond their literal sense (Aziz & Saihu, 2022).

Despite the well-established framework for *tafsir*, a significant challenge remains in the consistent application of *ushuliyyah* principles, specifically *amr* (commands), *nahy* (prohibitions), and *sighat taklif* (obligatory phrases). The urgency of this issue lies in the fact that linguistic nuances in the Qur'an often carry multiple legal implications (*dalalah*). For instance, not every command (*amr*) in the Qur'an denotes a mandatory obligation (*wajib*); some may imply recommendation (*mandub*) or even mere permissibility (*ibahah*) depending on the surrounding context (*qarinah*) (Zuhaili, 1986). Misinterpreting these linguistic markers can lead to inconsistent religious practices and flawed ethical judgments. While classical scholars have debated these rules extensively, contemporary discourse often overlooks the integration of these linguistic rules into thematic Qur'anic studies, leading to a fragmented understanding of divine obligations.

This study aims to bridge this gap by conducting a thematic analysis (*tafsir maudhu'i*) of the principles of *amr*, *nahy*, and *taklif* in the Qur'an. By synthesizing classical *Ushul Fiqh* foundations with contemporary interpretative needs, this research clarifies the functional shift of these rules in various Qur'anic contexts. The analysis draws upon foundational works such as Al-Ghazali's *Al-Mustasfa* (1993) and Al-Shatibi's *Al-Muwafaqat* (1997) to provide a robust theoretical framework, while also considering how these concepts are reflected in modern thematic commentaries (Shihab, 2002). This dual approach ensures that the findings are grounded in tradition yet remain relevant to contemporary legal and ethical challenges.

The authors argue that a rigorous and systematic application of these linguistic-legal principles is indispensable for accurate Qur'anic exegesis. By elucidating the boundaries of *amr*, *nahy*, and *taklif*, this study contributes to a more unified approach to understanding the Qur'an's legislative verses (*ayat al-ahkam*). This precision is vital not only for academic scholarship but also for the development of sound religious education and ethical standards within Muslim communities. Ultimately, this research provides a methodological contribution to the field of Islamic studies by demonstrating how classical linguistic rules serve as the "guardrails" for interpreting divine will in a rapidly changing world.

METHOD

This study utilized a library research approach to delve into the rules of *amr*, *nahy*, and *sighat taklif* in the Qur'an. Library research was selected because it enabled a comprehensive examination of a wide range of relevant literature sources, both classical

and contemporary. The research process encompassed several critical stages: data collection, data analysis, and the interpretation of findings. The initial stage involved data collection. Information was gathered from an array of literary sources, including books, journal articles, and other documents that discuss the rules of *amr*, *nahy*, and *sighat taklif*. These sources were meticulously chosen based on their relevance to the research topic and their academic rigor. Additionally, reputable online references were also consulted to supplement the existing data.

Following data collection, the next phase was data analysis. The gathered data were scrutinized using thematic analysis. This method was preferred because it facilitated the identification and categorization of key themes related to the rules of *amr*, *nahy*, and *sighat taklif*. The process entailed detailed reading, note-taking, and the coding of significant information from the reviewed literature. Each identified theme was subsequently evaluated within its historical and linguistic context to ensure accuracy and relevance. The final stage involved the interpretation of results. Once the main themes had been identified and analyzed, the researchers proceeded to interpret the findings within a broader context. This interpretation aimed to shed light on how the rules of *amr*, *nahy*, and *sighat taklif* were applied in Qur'anic exegesis and their implications for religious practices and ethical standards within Muslim communities. The researchers also took into account the variations in interpretation among different schools of thought and how these differences influenced the understanding and application of these rules.

RESULTS AND DISCUSSION

This study aspired to make a substantial contribution to the comprehension of Qur'anic exegesis rules and to enhance the precision and consistency in their application. The outcomes of this study were anticipated to enrich the existing tafsir literature and offer fresh insights for scholars and practitioners engaged in Islamic studies.

Amr (Command)

Terminologically, *amr* in Arabic signifies a command or directive issued by a higher authority to a subordinate. In the context of the Qur'an, *amr* refers to God's commands to humanity. Verses containing *amr* often denote obligations that Muslims must adhere to (Yusuf & Al Wizar, 2020, p. 108). For example, in Surah An-Nisa (4:77), Allah states, "Establish prayer and give *zakah*." This verse clearly and emphatically commands Muslims to perform prayer and pay *zakah*, which are two of the five pillars of Islam (Hasibuan, 2023; Ihsan et al., 2022). These directives are not merely suggestions but mandatory acts of worship that shape the core practices of a Muslim's life. The emphasis on these pillars underscores their importance in maintaining the spiritual and social framework of the Muslim community. By adhering to these commands, Muslims fulfill their religious duties and contribute to the welfare and cohesion of their community.

The forms of *amr* in the Qur'an are diverse. Key forms include the use of the imperative verb (*fi'il amr*), direct commands; the present tense verb (*fi'il mudhari'*) preceded by "lam *amr*," indicating future actions or contingencies; and the verbal noun (*masdar*), which emphasizes the action (Al-Shatibi, 1997; Mariyono, 2019). Additionally, terms such as "*kutiba*" (it has been prescribed), "*amara*" (He has commanded), and

"*faradha*" (He has ordained) convey command meanings. For instance, in Surah Al-Baqarah (2:183), Allah says, "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous". These various forms illustrate the multifaceted ways in which divine commands are communicated, each serving to emphasize the importance and necessity of the actions prescribed. The linguistic richness of these commands ensures clarity and underscores the obligations placed upon the believers.

The principles (*qawa'id*) of *amr* in the Qur'an generally indicate obligation unless there are contextual clues (*qarinah*) suggesting otherwise. For example, the command to give charity can be interpreted as obligatory or recommended depending on the context and the accompanying indications (Al-Ghazali, 1993). The first principle states that *amr* denotes obligation unless there is evidence to alter this fundamental meaning (Yusuf & Al Wizar, 2020). The second principle posits that a command towards something implies a prohibition of its opposite, such as the command to worship Allah alone implies the prohibition of worshipping others (Refae Mohammed et al., 2023). The third principle suggests that commands should be executed immediately unless there is an indication that allows for delay, such as the obligation of Hajj, which is required once in a lifetime for those who are able (Al-Ghazali, 1993). These principles help ensure that the commands are understood and implemented correctly, reflecting their intended purpose and significance.

Moreover, scholars also consider the context in which commands are given. For instance, the command to engage in combat in the Qur'an is often provided in the context of self-defense or protecting the Muslim community from external threats (Al-Shatibi, 1997). Therefore, understanding the historical and socio-political contexts of verses containing *amr* is crucial for accurate interpretation (Refae Mohammed et al., 2023). In this regard, classical exegeses like *Tafsir al-Tabari* and *Tafsir Ibn Kathir* offer valuable insights into how these commands were understood and implemented by the early Muslim community (Akbar et al., 2024). Contextual analysis helps to delineate the specific circumstances under which commands were issued, ensuring that their application remains relevant and appropriate in different times and places.

Accurate interpretation of the principles of *amr* is not only essential for understanding individual obligations but also has broader implications for Islamic jurisprudence (*Sharia*). Misunderstandings of these commands can lead to unjust or inappropriate application of laws within society (Zuhaili, 1986). Therefore, thorough and comprehensive studies of the principles of *amr* are vital to ensure that the teachings of the Qur'an are applied correctly and justly (Yusuf & Al Wizar, 2020). This understanding ensures that Islamic law is practiced in a way that is faithful to its divine intent, promoting justice, equity, and the welfare of the Muslim community. Through meticulous study and contextual interpretation, scholars can guide the implementation of Qur'anic commands in a manner that harmonizes with contemporary challenges and realities.

The implementation of *amr* in contemporary contexts requires a nuanced understanding of both the historical foundations and modern societal needs. Scholars and jurists must balance the original intent of the Qur'anic commands with the evolving circumstances of Muslim communities today. For instance, the command to engage in charitable activities (*zakah*) can be expanded to address modern social issues such as poverty alleviation, education, and healthcare. This dynamic approach ensures that the

principles of *amr* remain relevant and effective in addressing current challenges. Moreover, the ethical imperatives embedded in these commands encourage Muslims to foster justice, compassion, and community solidarity. By integrating traditional interpretations with contemporary applications, Islamic jurisprudence can provide practical solutions that align with the core values of Islam. This adaptive interpretation is essential for maintaining the integrity and applicability of Islamic teachings in a rapidly changing world, ensuring that the divine guidance provided by the Qur'an continues to illuminate the path for Muslims in all aspects of life.

Nahy (Prohibition)

Terminologically, *nahy* in the context of *Ushul Fiqh* refers to a demand to refrain from an act, issued by a higher authority to a subordinate using a specific verbal form. In the Qur'an, *nahy* serves as a divine boundary, marking actions that are detrimental to the individual or the collective. Verses containing *nahy* typically denote a prohibition (*tahrim*) that Muslims are required to observe (Zuhaili, 1986). For instance, in Surah Al-Isra (17:32), Allah states, "Do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." This verse does not merely forbid the act itself but commands the avoidance of any avenues leading to it, establishing a moral and ethical barrier to protect the sanctity of the family and society (Hasibuan, 2023).

The linguistic forms of *nahy* in the Qur'an are as multifaceted as those of *amr*. The primary form is the present tense verb (*fi'il mudhari'*) preceded by *la al-nahiyah* (the particle of prohibition), which directly signals a forbidden act. However, prohibition is also conveyed through various other *sighat* (expressions), such as the use of the word *harama* (forbidden), the denial of permissibility (*la yahillu*), or the description of an act as *rijs* (abomination) or *dzanb* (sin) (Al-Shatibi, 1997; Mariyono, 2019). For example, in Surah Al-Maidah (5:3), the term *hurrimat* (prohibited to you) is used to categorically forbid the consumption of carrion, blood, and swine. These varied linguistic markers ensure that the gravity of the prohibition is clearly understood by the believers across different contexts.

The analytical principles (*qawa'id*) of *nahy* establish that, fundamentally, a prohibition implies *tahrim* (absolute forbiddenness) unless a *qarinah* (contextual clue) suggests otherwise. The first principle states that *nahy* requires immediate and permanent cessation of the act (*al-nahyu yaktadhi al-faur wa al-tikrar*) (Al-Ghazali, 1993). Unlike commands, which might be satisfied by a single action, a prohibition demands a continuous avoidance. The second principle posits that *nahy* generally implies the invalidity (*fasad*) of the act if it is related to worship or legal contracts, such as the prohibition of fasting on the days of Eid (Zuhaili, 1986). Furthermore, scholars agree that a prohibition of an act implicitly carries a command to perform its opposite, reinforcing the pursuit of virtue through the avoidance of vice.

Scholars also emphasize the importance of situational context (*siyaq*) in interpreting *nahy*. Not all prohibitions in the Qur'an carry the weight of *tahrim*; some may denote *karahah* (disapproval) based on the specific circumstances of the revelation. For instance, the prohibition against asking too many questions that might cause hardship (Surah Al-Maidah 5:101) is often interpreted as *karahah* or a guideline for etiquette rather than a legal crime (Refae Mohammed et al., 2023). Understanding the *asbab al-nuzul* (reasons for revelation) is therefore crucial for exegetes to distinguish

between a permanent legal ban and a contextual educational warning, as seen in the works of classical commentators like Ibn Kathir (Akbar et al., 2024).

The accurate interpretation of *nahy* has profound implications for the development of Islamic ethics and public policy. Misunderstanding these prohibitions can lead to either excessive rigidity (*tasydid*) or negligent permissiveness (*tasahul*). In Islamic jurisprudence, the primary objective of *nahy* is the prevention of *mafsadah* (harm), which aligns with the broader *Maqasid al-Shariah* of protecting life, intellect, and lineage (Al-Shatibi, 1997). By meticulously analyzing these divine vetos, jurists can derive laws that protect the public interest (*maslahah mursalah*) and ensure that the legal system remains a tool for justice and human well-being.

In contemporary application, the principles of *nahy* remain highly relevant in addressing modern ethical dilemmas. The traditional prohibition against *riba* (usury) or *maysir* (gambling), for example, provides a foundational framework for critiquing exploitative financial systems and digital gambling (Ihsan et al., 2022). Furthermore, the ethical imperative to "forbid the wrong" (*nahy 'an al-munkar*) can be expanded to modern social issues such as environmental degradation, corruption, and systemic injustice. This adaptive understanding ensures that the prohibitions of the Qur'an are not seen as stagnant rules but as dynamic principles that continue to guide the Muslim community toward a life of integrity and social responsibility in a complex world.

Sighat Taklif (Obligatory Phrases)

Sighat taklif refers to the specific linguistic structures in the Qur'an that impose legal obligations or demands upon a *mukallaf* (an individual who is mentally sound), has reached puberty, and is thus legally accountable under Islamic law. In the study of *Ushul Fiqh*, *taklif* is the essence of Sharia's relationship with human agency, acting as the bridge between divine revelation and human responsibility (Al-Ghazali, 1993). These phrases can manifest in the form of direct commands (*amr*) or prohibitions (*nahy*), but they also encompass broader expressions that signify a binding duty. For instance, the use of the word *hak* (right/due) or *ala* (upon/obligatory) in verses related to social justice indicates a clear *taklif* that must be fulfilled to maintain the spiritual and social order (Yusuf & Al Wizar, 2020).

In the Qur'an, *sighat taklif* often uses terms that imply a decree or a pre-destined duty, such as *kutiba* (it has been prescribed). A prominent example is found in Surah Al-Baqarah (2:183): "O you who have believed, decreed upon you (*kutiba 'alaikum*) is fasting as it was decreed upon those before you." This specific phrasing emphasizes that the obligation is not a new burden but a continuation of a divine tradition, designed to cultivate *taqwa* (piety) (Hasibuan, 2023). Other forms include the use of *faradha* (ordained) or the denial of an alternative choice for the believers, as seen in Surah Al-Ahzab (33:36), which reinforces that once Allah and His Messenger have decided a matter, the *mukallaf* no longer has an option in their affair (Zuhaili, 1986).

The principles of *sighat taklif* are deeply rooted in the concept of *wush'u* (human capacity). The primary *kaidah* states that *la taklifa illa bi ma yuuthah* (there is no legal obligation except within one's capacity). This principle is derived directly from Surah Al-Baqarah (2:286): "Allah does not charge a soul except [with that within] its capacity." This ensures that *taklif* is never meant to be an instrument of oppression but a means of spiritual refinement. Consequently, scholars like Al-Shatibi (1997) argue that the

hardship (*masyaqqah*) involved in a *taklif* must be "normal" (*masyaqqah mutajawizah*); if it exceeds human endurance, the law provides *rukhsah* (concessions), such as the permission for the sick or travelers to break their fast.

Understanding *sighat taklif* also requires an analysis of its broader social and moral objectives. Many obligatory phrases are directed toward collective responsibilities (*fardhu kifayah*), such as the command to establish justice or provide for the needy. For example, the obligation of *zakah* is not merely an individual ritual but a *taklif* designed to foster social solidarity and redistribute wealth (Ihsan et al., 2022). By examining the *sighat* used in these verses, jurists can determine whether a duty is an absolute personal obligation (*fardhu 'ayn*) or a communal one, ensuring that the welfare of the *ummah* is prioritized through balanced legal application (Mariyono, 2019).

Interpreting these phrases necessitates a careful consideration of the individual's condition and the context of the *taklif*. A *mukallaf* must be free from any *awaridh al-ahliyyah* (impediments to legal capacity), such as insanity, coercion, or forgetfulness. Therefore, the application of *sighat taklif* is always proportional and just. In the case of Hajj, for instance, the *taklif* is explicitly conditional upon *istitha'ah* (capability), both financially and physically (Al-Ghazali, 1993). This shows that the Qur'an meticulously balances the rigidity of the law with the reality of human existence, ensuring that every command and prohibition is applied in a manner that is fair and wise (Akbar et al., 2024).

In a contemporary setting, the principles of *sighat taklif* provide a framework for navigating modern duties and professional ethics. The concept of "accountability" in modern governance can be enriched by the Qur'anic understanding of *taklif*, where every individual is seen as a shepherd responsible for their flock. By integrating traditional interpretations with modern social needs, *taklif* becomes a dynamic concept that encourages Muslims to take responsibility for environmental protection, digital ethics, and human rights (Refae Mohammed et al., 2023). Thus, *sighat taklif* remains a vital tool for ensuring that Islamic teachings continue to provide practical and ethical solutions for the challenges of the 21st century, maintaining the relevance of the divine message in a rapidly changing world.

CONCLUSION

The analysis emphasizes the importance of understanding the principles of *amr* (commands), *nahy* (prohibitions), and *sighat taklif* (obligatory phrases) in the Qur'an to ensure the correct and just application of Islamic teachings. *Amr* in the Qur'an refers to God's commands to humans, which indicate obligations unless there are indications that alter this meaning. The variations in the forms of *amr*, such as the imperative verb (*fi'il amr*), the present tense verb preceded by *lam amr*, and verbal nouns (*masdar*), emphasize the importance of context in determining obligations. These principles require a deep understanding to accurately interpret the commands in the Qur'an in accordance with the intent of the Sharia.

Nahy in the Qur'an pertains to prohibitions that demand the avoidance of certain actions to prevent harm or damage. Forms of *nahy*, such as the present tense verb preceded by "la nahiyah" and terms like "harama" and "naha," indicate a state of prohibition that must be adhered to immediately. Scholars emphasize that prohibitions in the Qur'an should be understood within their context to maintain the well-being of

individuals and society. A proper understanding of the principles of nahy is crucial to ensure that these prohibitions are applied fairly and appropriately.

Sighat taklif, which encompasses commands and prohibitions directed at legally accountable individuals (*mukallaf*), aims to regulate human behavior in accordance with Islamic values. Examples such as the obligation to fast and the prohibition of consuming haram food illustrate the legal burdens that Muslims must adhere to. A thorough understanding of sighat taklif is necessary to implement Islamic law proportionally and justly. The research concludes that a comprehensive analysis of the principles of amr, nahy, and sighat taklif is key to avoiding misinterpretations and unjust applications of law, thus supporting the development of Islamic law that aligns with principles of justice and the welfare of the community.

AUTHOR CONTRIBUTION STATEMENT

Linda Wati (LW) and Dr. Alwizar (AW) contributed to developing the research concept, establishing the objectives, and designing the study methodology. LW focused on the initial data gathering, which included a detailed examination of Qur'anic verses and relevant hadith. Concurrently, AW concentrated on collecting supporting data from tafsir literature and various academic sources. In analyzing the data, LW identified primary themes and provided interpretations within the framework of Islamic jurisprudence, while AW supplemented these findings with additional context from secondary sources.

The manuscript was jointly prepared, with LW drafting the abstract, introduction, methods, results, and discussion sections. AW wrote the conclusion and was actively involved in revising and refining the draft. Both authors collaborated closely during the revision process to ensure the manuscript's clarity, coherence, and adherence to academic standards and ethical guidelines. LW and AW finalized the manuscript for submission, ensuring it met all formatting and content requirements of the target journal. Both authors affirm that the research was a collective effort and declare no conflicts of interest related to this work.

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