

# Contractive Study on the Implicature of Prohibition Sentences in Arabic and Malay

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## ABSTRACT

Contrastive linguistic studies contribute to the integration between two or more different language clusters. Aspects of similarities and differences between languages are the focus of the study. Contrastive linguistic studies are introduced for the purpose of more effective, efficient, simple and engaging learning outcomes for students. The limitation of this study is on the implicature of prohibition sentences in Arabic and Malay and its objective is to identify the similarities and differences of prohibition language styles in these two languages. This study is a library study, descriptive study and contrast analysis based on Generative Transformation theory (GT) and pragmatic theory. The findings of the study explain that there are 12 implicit meanings of prohibition sentences in Arabic and 17 implicit meanings of prohibition sentences in Malay. The findings of the study also explain that there are 14 similar implicit meanings and three different implicit meanings in these two languages. This research contributes to a new exploration in the contrastive and linguistic study of Arabic and Malay that helps students to master foreign languages faster and in a more fun manner.

**Keywords:** contrastive linguistics, implicature, Arabic, Malay

## INTRODUCTION

The study of contrastive linguistics is a study between two different language clusters such as Arabic which is derived from Semitic cluster and Malay from the Polynesian cluster (Mahmud Hijazi, 1973: 20). Contrastive linguistics compares the structures of two languages and determines the points at which they differ. This difference is where the difficulty is in learning a language (Lado, 1980: 29).

This paper thus focuses on the contrastive aspect of the implicature of prohibition sentences between Arabic and Malay. Implicature refers to the use of literal language to convey a message implicitly. According to Nor Hashimah (1992: 677), implicature in the simplest sense is the implicit message conveyed by the speaker in an utterance. The message obtained is anything that is deduced from anything that is said. Implicature is one of the most important aspects in the field of pragmatics, which is the field of studying the relationship between sentences and context. Carston (1998) states that implicature is about an implicit message that is attempted to be conveyed by a literal utterance. Implicature involves anything that is said explicitly as well as anything that is expressed implicitly (Nor Hashimah: 1992). Arab scholars discuss the meaning aspect of a particular utterance to the essential and non-essential meaning in the knowledge of *balaghah* (rhetoric), especially in the chapter of *Ma'ani*.

## Research Objective

This study aims to identify the similarities and differences in implicatures of prohibition language style between Arabic and Malay as well as analyze and interpret the meaning of the sentences.

## RESEARCH METHODOLOGY

This study involves a library and a descriptive study as well as contrast analysis. Qualitative data were identified and analyzed inductively and descriptively to achieve the objectives of the study. The first process in contrastive analysis methodology is to compare the structures of two languages: Arabic and Malay. The reality is that the grammar and the rhetorical knowledge of Malay language have no specifically authentic sources or references. This contrasts with Arabic in which it has authoritative sources that have been agreed upon by ancient and modern scholars. Arabic's argument is based on the following sources:

Al Quran;

Hadith Nabawi, and Arabic poetry.

To strengthen this study, the researcher read and examined the question of *`ilm al-ma`āniy* in various books and references on grammar, Arabic rhetoric, *usūl fiqh*, *tauḥīd*, *ulūm al-Qurān* and *tafsir*. As a guide for the main source and basic tenet in this contrastive study, the researcher selected the following books:

*Ma'āni al-Naḥw* by Faḍl Ṣalīḥ al-Samāra'iy (2000).

*Jawāhir al-Balāghah* by Aḥmad al-Hāsyimiy (1978)

*al-Balāghah: funūnuhā wa afnānuhā* by Faḍl Ḥasan 'Abbās (1985).

*Mu'jam al-muṣṭalāḥāt al-balāghiyah wa taṭawwuruhā* by Aḥmad Maṭlūb (1986).

Meanwhile, the source of research for Malay is from Malay/Malaysian grammar books, such as:

*Nahu Melayu Mutakhir* by Asmah Omar (1980).

*Tatabahasa Dewan Edisi Baharu* by Nik Safiah Karim et al. (2013).

*Tatabahasa Malaysia* by Arbak Othman (1981).

*Tatabahasa Bahasa Melayu* by Abdullah Hassan (2003).

As the means for practical prohibition language style in Malay, novels are chosen as the subjects of the study. The novels were selected from the works of five national literary figures. The novels are:

*Korban Kesuciannya* by Kamaludin Muhamad or Keris Mas (1993);

*Ranjau Sepanjang Jalan* by Shahnnon Ahmad (1997);

*Tulang-tulang Berserakan* by Usman Awang (2006);

*Salina* by A. Samad Said (2003) and

*Sandera* by Muhammad Dahlan bin Abdul Biang or Arena Wati (2003).

To broaden the scope and enhance the representativeness of data for Malay's prohibition language style, this study also incorporates examples from Malay contemporary literary works and popular cultural texts. These additional sources were selected to reflect a wider spectrum of language use, particularly in urban and modern social contexts. The novels and texts include:

*Pecah* by Khairulnizam Bakeri (2011);

*Peluru Akar* by Lokman Hakim (2013) and *Projek Kahwin*, a community theatre drama by ASWARA Theatre Community

These additional works are representative of current linguistic trends and expand the dataset to include language usage that reflects psychological, religious, political and social dimensions. They further support the identification of emerging pragmatic categories of prohibition in informal and colloquial contexts.

The researcher has explained previously that the style of implicit prohibition in Arabic has been systematically structured in the study of balaghah compared to Malay, in which its position is not yet clear. Thus, the samples in Arabic are already available from the aspect of theory or practicality which are reinforced or elaborated with examples from the Quran, Hadith, poetry and speech texts. This matter is different in comparison to Malay which has no main and definite reference for the language. Due to that nature, the researcher obtains and lists samples of implicit prohibition language styles in Malay through the texts that have been stated and limited by previous studies. These samples are focused on the prohibition of language style from the pragmatic perspective only since Malay's syntactic/grammatical perspective has already been discussed.

Some categories of newly identified implicit prohibition words in Malay—such as prohibition of mockery and prohibition of mercy—are yet to be formally recognized within the official Malay linguistic taxonomy. Therefore, their inclusion in this study is supported by recurring patterns found across different textual genres including novels, dramas and social discourse. Furthermore, this study proposes these as emerging pragmatic categories which merit further exploration and possible formalization through future linguistic publications focusing specifically on Malay pragmatics. The integration of such categories is justified by their consistent usage across various forms of literary and communicative interactions observed in the expanded corpus.

The combination between GT and pragmatic theory is applied in carrying out the contrasting process between these two languages. Through the contrast of these two languages, the similarities and differences in the language structures of Arabic and Malay can be identified.

## STUDY FINDINGS AND DISCUSSION

The findings of the study show that there are 12 similarities and five differences of the implicit prohibition words for Arabic and Malay (Fauzi, 2016: 382-385). The table below explains the similarities and differences:

No.	Non-essential Prohibition Words	Arabic	Malay
1	Prohibition of Equality	✓	✓
2	Prayer of Prohibition	✓	✓
3	Prohibition of Wishful Thinking	✓	✓
4	Prohibition of Advice	✓	✓
5	Prohibition of Intimidation	✓	✓
6	Prohibition of Reproach	✓	✓
7	Prohibition of Insult	✓	✓
8	Prohibition of Pessimism	✓	✓
9	Prohibition of Continuation	✓	✓
10	Prohibition of Equivalence	✓	✓
11	Prohibition of Consequence	✓	✓

12	Prohibition of Appeasing	✓	✓
13	Prohibition of Hope	×	✓
14	Prohibition of Mockery	×	✓
15	Prohibition of Inquiry	×	✓
16	Prohibition of Jokes	×	✓
17	Prohibition of Mercy	×	✓

Figure 0.1: Similarities and differences of Arabic and Malay implicit prohibition language styles.

### Analysis of the Similarity in Prohibition Implicature between Arabic and Malay

There is certainly no specific discussion on explicit (essential) and implicit (non-essential) prohibition sentences in Malay. However, when viewed from the perspective of Arabic balaghah or semantics and pragmatics in applied linguistic studies, such classification can occur and cannot be denied of its existence in Malay. Through this study, the researcher tries to narrow the understanding gap between the two languages in the sentence context to make it easier and quicker for students of Malay ethnicity to understand the lesson of balaghah. In addition, it can also explore new genres in the study of balaghah or Malay pragmatics (Fauzi, 2016: 231).

One of the different aspects of Arabic and Malay prohibition sentences is that Arabic prohibition words and sentences are discussed in the perspective of morphology, syntax and *usul al-fiqh*, whereas the discussion of Malay prohibition words is limited to the syntactic framework only (Fauzi et. Al, 2017: 4).

Based on the definition of prohibition sentence in Arabic, it can also be implemented into Malay as: a demand to leave an act by a higher party. The utterance of a prohibition sentence by the higher to the lower party is also a major factor in classifying it as an essential prohibition sentence.

**Prohibition of equality** ( النهي للالتماس ) (Ahmad, 1983, vol. (C): 345; Ahmad, 1988: 83; Fadl, 1992: 154)

Prohibition of equality is the request towards an equal person to leave doing something, such as from friends to friends, from siblings to siblings or from cousins to their equivalent. In the Qur'an, there is a record of such an expression by Prophet Harūn to his cousin Prophet Mūsa:

94) [Maksudnya: “Harun: طه: قَالَ يَا ابْنُ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۚ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي (Taha, 20: 94) menjawab: "Hai sepupuku, janganlah kamu pegang janggutku dan jangan (pula) kepalaku; Sesungguhnya aku khuatir bahawa kamu akan berkata (kepadaku): "Kamu telah memecah antara Bani Israil dan kamu tidak memelihara amanatku" (Taha, 20: 94

[Meaning: [Aaron] said, “O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, ‘You caused division among the Children of Israel, and you did not observe [or await] my word.’” (Taha, 20: 94).]

Abū al-Tayyib said:

فَلَا تُبَلِّغَاهُ مَا أَقُولُ فَإِنَّهُ شَجَاعٌ مَتَى يُذَكَّرُ لَهُ الطَّعْنُ يَشْتَقِ

[“Jangan sekali-kali kau sampaikan kepadanya apa yang aku katakan, kerana dia adalah seorang yang berani, apabila disebutkan kepadanya sesuatu celaan, maka dia akan marah.”]

[“Do not ever convey to him what I said, because he is a brave man, when a reproach is mentioned to him, then he will be angry.”]

In the above example, Abū al-Ṭayyib demanded that his friend not narrating or conveying any criticism and insults of the people against Saif al-Dawlah (Head of State at that time).

Among the statement examples for prohibition of equality in Malay are:

(a) “**Jangan** encik Busu berbuat sesuatu itu kerana terpaksa.” (Keris Mas, 1999: 89).

[“**Do not** do something because you have to, Mr. Busu.” (Keris Mas, 1999: 89).]

(b) “Kau **jangan** tangkap aku nanti, Man,” Busu mengurauai teman lamanya. (Usman, 2006: 13)

[“Later on, **do not** capture me, Man,” Busu jokes around with his old friend. (Usman, 2006: 13)]

(c) “**Jangan** kau ambil kerja tu, Din. Kita sama-sama tahu siapa dalangnya.” (Pecah, 2011)

[“**Do not** take that job, Din. We both know who is behind it.” (Pecah, 2011)]

This prohibition occurs between two characters of equal social standing. The speaker warns his peer using informal but direct language. It reflects mutual concern and familiarity, fulfilling the function of prohibition of equality or friendly warning.

**Prayer of prohibition** ( النهي لدعاء ) (Ahmad, 1983, vol. (c): 344; Ahmad, 1988: 83; Fadl, 1992: 154)

Prayer of prohibition is a request not to do something by a lower party towards a higher party such as the prayer by a servant to God.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ (البقرة: 286)

[Maksudnya: "Ya Tuhan kami, janganlah Engkau hukum kami jika kami lupa atau kami tersalah. Ya Tuhan kami, janganlah Engkau bebaskan kepada kami beban yang berat sebagaimana Engkau bebaskan kepada orang-orang sebelum kami. Ya Tuhan kami, janganlah Engkau pikulkan kepada kami apa yang tak sanggup kami memikulnya" (al-Baqarah, 2: 286).]

[Meaning: "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (Al-Baqarah, 2: 286).]

In the above Qur'an's verse, there are three prayers of prohibition; Our Lord, do not impose blame upon us, Our Lord, lay not upon us a burden and Our Lord, burden us not.

This prayer is also present in the expression of Malay prayer such as the following example:

(a) “Ya Allah! **janganlah** Engkau biarkan kami sesaatpun tanpa hidayah-Mu.”

[Oh Allah! **Do not** leave us for a moment without your guidance.]

(b) “Ya Allah! dosaku tinggi menggunung, sebanyak pepasir di pantai, maka **janganlah** Engkau campakkan aku ke dalam neraka-Mu”.

[Oh Allah! My sins are as high as the hills, as much as the sands on the beach, so **do not** throw me into Your hell.]

(c) “Ya Allah, **jangan** ambil nyawa budak ni sebelum dia sempat bertaubat.” (Peluru Akar, 2013)

[“Oh Allah, **do not** take this child's life before he has the chance to repent.” (Peluru Akar, 2013)]



Here, the speaker makes a supplication to God, asking Him to delay death for a child, so he could repent. This is a clear example of prayer of prohibition, rooted in desperation and spiritual pleading.

**Prohibition of wishful thinking** ( النهي للتمني ) (Ahmad, 1983, vol. (C): 345; Ahmad, 1988: 83; Fadl, 1992: 155)

Prohibition of wishful thinking is a demand to leave doing something impossible. Abū Nuwas said:

يَا نَاقُ لَا تَسْأَمِي أَوْ تَبْلُغِي مَلَكًا تَقْبِيلُ رَاحَتِهِ وَالرُّكْنَ سَيَّانُ

Maksudnya: Wahai unta! Janganlah kamu bosan atau datanglah kepada raja, kerana mencium tangannya dan mencium rukun (pada bahagian Ka`bah) itu sama.”

[“O camel! Do not get bored or come to the king, because kissing his hand and kissing the pillars (on the part of the Ka`bah) are the same.”]

The phrase “do not get bored” is a prohibition sentence which indicates wishful thinking. Abū Nuwas's utterance towards a camel further clarifies that the context is indeed signifying wishful thinking.

Some examples of this expression in Malay are:

(a) “**Janganlah** dimimpikan itu.” (A. Samad, 2003: 42)

[“Do not dream of that.” (A. Samad, 2003: 42)]

(b) “**Tak usahlah** diharap-harapkan tuan rumahnya” (A. Samad, 2003: 43).

[“Do not expect it from the host.” (A. Samad, 2003: 43)]

(c) “**Janganlah** diharapkan Kurupaya, sampai mati pun tak kan sudah.” (A. Samad, 2003: 44)

[“Do not count on Kurupaya, even death would not have it done.” (A. Samad, 2003: 44)]

(d) “**Jangan** harap hidup senang dalam dunia kita ni, bro.” (Pecah, 2011)

[“Do not even hope for an easy life in our world, pal.” (Pecah, 2011)]

These sentences express a prohibition born of pessimism and life experience. The speakers reject wishful thinking, conveying a harsh reality. It aligns with the prohibition of longing or unrealistic hope.

**Prohibition of advice** ( النهي لإرشاد ) (A mad, 1983, vol. (C): 345; Ahmad, 1988: 83; Fadl, 1992: 154)

Prohibition of advice is a demand not to do something for the purpose of giving advice. The words of Allah SWT go:

وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ (البقرة: 282)

[Maksudnya: “dan  janganlah seseorang penulis enggan menulis sebagaimana Allah telah mengajarnya” (al-Baqarah, 2: 282).]

[Meaning: “Let no scribe refuse to write as Allah has taught him.” (al-Baqarah, 2: 282).]

'Ab ū al-`A'la' al-Ma'arriy said:

وَلَا تَجْلِسْ إِلَى أَهْلِ الدُّنْيَا فَإِنَّ خَلَائِقَ السُّفَهَاءِ تُغْدِرُ

[“Janganlah kamu berkawan dengan orang rendah budinya, kerana perangai orang-orang bodoh itu akan mempengaruhi.”]

*["Do not be friends with people of low civil, because the behavior of those fools will affect you."]*

The prohibition of advice is on the phrase "*Do not be friends*".

Some examples of this expression in Malay are:

(a) "Nanti ayah balik, **jangan** nakal-nakal, main baik-baik, tengok ibu ya!" (Usman, 2006: 82-83)

*["I will come back later, do not be naughty, play nicely, look after Mom!" (Usman, 2006: 82-83)]*

The prohibition word "**do not**" contains an educative prohibition based on the situational context of the statement.

(b) "Hilmy sudahlah **tak usah** fikir-fikirkan tentang hal itu. Baca sajalah buku kau tu. Belajar sahaja dulu. Itu hal dia; itu hal orang tua. Kau **tak usah** ambil tahu" (A. Samad, 2003: 194).

*["Hilmy, do not think about it anymore. Just read your book. Just study first. That is his matter; that is the elder's matter. You do not have to know." (A. Samad, 2003: 194)]*

There are two places for the prohibition word "**do not**" in the above statement. Based on the context, it means that the prohibition aims to discipline the second party.

(c) "**Jangan** terlalu ikut kata hati, nanti merana." (Projek Kahwin, 2013)

*["Do not follow your heart too much or you'll suffer." (Projek Kahwin, 2013)]*

In these examples, the speaker gives a cautionary warning rooted in experience or wisdom. The prohibition serves as guidance, making it a clear case of prohibition of advice.

**Prohibition of intimidation** (النهي للتهديد) (Faḍl, 1992: 155)

Prohibition of intimidation is a demand not to do something, of which the purpose is to threaten. For instance, a lecturer warning his lazy students would sound like the following:

لاتسلموا مهامكم غدا

*["Kamu semua jangan serahkan tugas itu esok!"]*

*["Do not hand over your assignments tomorrow!"]*

Some examples of the above-mentioned expressions in Malay are:

(a) "Engkau **jangan** masuk campur. Tutup mulut kau, Nanti aku ganyah dengan sambal, tau? tegas dan sungguh-sungguh suara Zarina." (A. Samad, 2003: 63)

*["Do not interfere. Shut your mouth, I'll rub you hard with sambal, you know? Zarina's voice is firm and serious." (A. Samad, 2003: 63)]*

(b) "Kau **jangan** bohong-bohong, tau Inah! Kau fikir aku duduk di rumah saja selalu, aku tak tau, ya? (A. Samad, 2003: 158)

*["Do not spout lies, Inah! You think since I always just sit at home, I do not know, huh? (A. Samad, 2003: 158)]*

(c) "Tapi **jangan** lupa, kebenaran ini boleh batal kalau kami buat laporan polis." (Arena Wati, 2003: 341)

*["But do not forget, this permission can be revoked if we make a police report" (Arena Wati, 2003: 341).]*

The prohibition word in the three statements above is "**do not**". Based on the context, the situation these statements are in carries the meaning for prohibition of intimidation.

(d) "**Jangan** cuba lari, kalau tidak aku tembak!" (Peluru Akar, 2013)

[*"Do not try to run, or I'll shoot!" (Peluru Akar, 2013)*]

This prohibition is delivered with a direct threat. It is used to intimidate and warn of serious consequences, fulfilling the function of prohibition of intimidation. This shows that prohibitive structures in Malay, especially when emotionally heightened, align with Arabic structures as described in classical semantics.

### Prohibition of reproach ( النهي للتوبيخ ).

Prohibition of reproach is a demand to leave doing something, of which the intention is to reproach. Abū al-Aswad al-Duwāliyy said:

لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ عَارٌ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ

[*"Janganlah kamu melarang sesuatu perbuatan, sedangkan kamu mengerjakan perbuatan yang sama. Sangat besar aib bagi kamu, seandainya kamu melakukan perkara itu."*]

[*"Do not forbid an act while you are doing the same act. It would be a great shame for you if you did that."*]

In the above example, the poet refers to a person who forbids others to commit an improper act despite him committing it himself. The phrase "**do not forbid**" is a prohibition of reproach based on the situational context of the poem.

Among the examples that demonstrate the prohibition of reproach in Malay are:

(a) "**Kau jangan** besar kepala sekarang," kata Abdul Fakar sambil menghempaskan tempat abu rokok yang ada di dekatnya" (A. Samad, 2003: 518).

[*"Do not be big-headed now," says Abdul Fakar while hurling down the ashtray nearby" (A. Samad, 2003: 518).*]

(b) "**Aku jangan** engkau tipu seperti orang-orang tahanan lainnya yang selama ini sudah tertipu dengan pancingan-pancingan daripada orang yang pangkatnya seperti kau," Sariyah menyerang anak muda ini dengan sungguh-sungguh" (Arena Wati, 2003: 122).

[*"Do not deceive me like other detainees who have been deceived by lures from people of your rank," Sariyah attacks this young man intently" (Arena Wati, 2003: 122).*]

"**Do not**" in the two utterances above is a prohibition word which indicates the prohibition of reproach based on the context.

(c) "**Jangan** kau jadi bodoh, semua tu helah dia saja!" (Pecah, 2011)

[*"Do not be stupid, all of that is just his trick!" (Pecah, 2011)*]

The speaker uses a prohibition form to express anger and reprimand, criticising the other person for being naive. This is a strong example of prohibition of reproach with the function of scolding or blame.

### Prohibition of insult ( النهي للتحقير ) (Aḥmad, 1983, vol. (C): 345; Aḥmad, 1988: 84; Faḍl, 1992: 155).

The prohibition of insult is a demand to leave doing something, of which the intention is to insult. For example, as the words of Allah SWT which go:



وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ (طه:131):

[Maksudnya: “Dan janganlah kamu tujukan kedua matamu kepada apa yang telah Kami berikan kepada golongan-golongan dari mereka, sebagai bunga kehidupan dunia untuk kami cubai mereka dengannya. dan karnia Tuhan kamu adalah lebih baik dan lebih kekal.” (Taha, 20: 131)]

[Meaning: “And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.” (Taha, 20: 131).]

In the above verse of the Qur’an, Allah SWT forbids Muslims to eye for the life of the infidels which is full of worldly enchantment. The prohibition of insult is demonstrated with the use of the “do not extend”

A poet said:

لَا تَطْلُبِ الْمَجْدَ إِنَّ الْمَجْدَ سَلَمُهُ صَعْبٌ وَعَيْنٌ مُسْتَرِيحًا نَاعِمَ الْبَالِ

[“Janganlah kau cari kemuliaan, sesungguhnya tangga kemuliaan itu adalah kesusahan. Hiduplah secara bersantai-santai dengan hati yang senang lenang.”]

[“Do not seek glory, indeed the ladder of glory is hardship. Live a relaxed life with a happy heart.”]

In the poem verse above, the prohibition of insult is directed towards the second person using the expression of “Do not seek”. It refers to people who want glory and success in their lives, but they do not want to face difficulties in working towards them.

Amongst the examples of the prohibition of insult in Malay are:

(a) “Aku tidak mahu wang kau, dan **jangan** tidur di sini. Keluar lekas!” (A. Samad, 2003: 490)

[“I do not want your money, and **do not** sleep here. Get out quickly!” (A. Samad, 2003: 490)]

(b) “Aku tak mau orang seperti kau tinggal lagi di sini, dan kau **jangan** cuba endak buat baik saja, beri aku wang tiap-tiap hari. Aku tak mau wang kau lagi” (A. Samad, 2003: 490).

[“I do not want people like you to live here anymore, and **do not** try to be nice, giving me money every day. I do not want your money anymore” (A. Samad, 2003: 490).]

(c) “Dia keluar dan hendak pergi. Matali melihatnya, dan datang mengejar dan berteriak, “**Jangan** pergi, ini gara-gara daripada kau...” (Arena Wati, 2003: 459).

[“She goes out and wants to leave. Matali looks at her, and goes after her and shouts, “**Do not** go, this is because of you...” (Arena Wati, 2003: 459).]

Based on the context of the above situations, the prohibition word “**do not**” carries the meaning for prohibition of insult.

**Prohibition of pessimism (despair)** (النهي للتَيْسِيس) (Aḥmad, 1983, vol. (C): 345; Aḥmad, 1988: 83; Faḍl, 1992: 154-155).

A prohibition of pessimism is a demand not to show an attitude of despair. As the words of Allah SWT which go:

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ (التوبة:66)

[Maksudnya: “Tidak usah kamu minta maaf, kerana kamu kafir sesudah beriman.” (Al-Tawbah, 8: 66)]

[Meaning: "Make no excuse; you have disbelieved after your belief." (Al-Tawbah, 9: 66)]

The prohibition of pessimism in the above verse is on the phrase "Make no excuse". This verse explains that Allah SWT forbids the disbelievers from apologizing, because they have a wavering attitude towards the command of Allah. They toy around at Allah's command. Sometimes they believe, and then they go back into disbelieving again. It is due to this attitude that Allah forbids them to claim for His forgiveness.

Abu al-Tayyib praised Saif al-Dawlah by saying:

لَا تَطْلُبَنَّ كَرِيمًا بَعْدَ رُؤْيَيْهِ إِنَّ الْكَرَامَ بِأَسْخَاهُمْ خُتِمُوا

[“Janganlah sekali-kali kamu mencari seorang dermawan setelah kamu melihat Saif al-Dawlah. Sesungguhnya para dermawan dengan kemurahan mereka telah diakhiri (olehnya).]

[Meaning: “Do not ever look for a philanthropist after you have seen Saif al-Dawlah. Indeed, those people with their generosity have ended (by him).]

Based on the above poem verse, the poet does not forbid philanthropists from extending their aid to others, but he forbids them from helping others in a manner of despair because they feel ineligible to donate and aid others when compared to the charitable nature of Saif al-Dawlah.

Some examples of the prohibition of pessimism in Malay are:

(a) “Bagaimanapun juga, kau **jangan** putus asa. Lihat aku, aku terima nasib yang kusengaja ini penuh kesabaran.” (Arena Wati, 2003: 1)

[“Regardless, **do not** despair. Look at me, I accept this fate that I intended with patience.” (Arena Wati, 2003: 1)]

(b) “Nah, saudara Zahid **jangan** putus asa! Teruskanlah menurut cara yang sesuai.” (Arena Wati, 2003:150)

[“Well, brother Zahid, **do not** despair! Go on with the suitable way.” (Arena Wati, 2003: 150)]

In both of the above statements, the prohibition word “**do not**” refers to the prohibition of pessimism based on its context in the situations.

**Prohibition of continuation** (النهي للدوام) (Aḥmad, 1988: 83).

A prohibition of continuation is a demand to abandon something that God has forbidden consistently. Allah SWT says:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ (ابراهيم: 42)

[Maksudnya: “Dan janganlah sekali-kali kamu (Muhammad) menyangka, bahawa Allah lalai dari apa yang diperbuat oleh orang-orang yang zalim. Sesungguhnya Allah memberi tangguh kepada mereka sampai hari yang pada waktu itu mata (mereka) terbelalak” (Ibrāhim, 14: 42).]

[Meaning: “And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].” (Ibrāhim, 14: 42)]

The prohibition of continuation “never think” in the above verse is a prohibition to continue thinking as if Allah lets whatever be done by the infidels/oppressors against the Prophet SAW.

Amongst the examples of this type of prohibition in Malay are:

(a) “Sudahlah Aini, kalau kegembiraanmu akan terganggu sampai begitu rupa kerana menceritakan riwayat yang sedih ini, biarlah saya minta maaf, dan sudahlah, **jangan** teruskan lagi,” kata Encik Busu memujuk dan menghiburkan Aini.” (Keris Mas, 1993: 65).

[“Stop Aini, if your happiness is disturbed to such an extent due to the telling of this sad story, let me apologize, and stop, **do not** continue anymore,” says Mr. Busu, coaxing and pleasing Aini.” (Keris Mas, 1993: 65)]

Based on the context of the situations in the above statements, the prohibition word in the phrase “**do not**” carries the meaning for prohibition of continuation.

(b) “**Jangan** bergerak kakimu! **Jangan** bergerak.” (Shanon, 1997: 32).

[“**Do not** move your feet! **Do not** move.” (Shanon, 1997: 32).]

The prohibition word “Do not” in the above utterance indicates the prohibition of continuation based on the context of the previous statement and the context of its event of the utterance.

**Prohibition of equivalence** ( النهي للتسوية ) (Qais, 1988: 488).

Prohibition of equivalence is a demand to quit doing any of some two things which bring about the same effect, as the words of Allah SWT which go:

فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ (طور: 16)

[Maksudnya: “Masuklah kamu ke dalamnya (rasakanlah panas apinya); Maka bersabarlah atau tidak sabar (jangan bersabar), sama saja bagimu; kamu diberi balasan terhadap apa yang telah kamu kerjakan” (al-Ṭūr, 52: 16).]

[Meaning: “Go now and burn in it. It is all the same whether you bear it patiently or do not bear it with patience. You are only being recompensed for your deeds.” (al-Ṭūr, 52: 16)]

The phrase “do not bear it with patience” in the above verse is the prohibition of equivalence because the implication remains the same; whether you bear the hell with patience or without patience, you would face its punishment.

The example below demonstrates that prohibition of equivalence exists in Malay as well:

“Ali! Kamu masuk atau **tak** masuk ke dalam kelas, kamu tetap akan didenda oleh Cikgu kerana kamu lewat datang.”

[“Ali! Whether you enter or **not** enter the class, you will still be punished by the teacher because you are late.”]

**Prohibition of consequence** ( نهى بيان العاقبة ) (Aḥmad, 1983, vol. (C): 346; Aḥmad, 1988: 83) means a prohibition that explains the consequences of something, like the words of Allah SWT which means:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (آل عمران: 169)

[Maksudnya: “Janganlah kamu menyangka bahawa orang-orang yang gugur di jalan Allah itu mati; bahkan mereka itu hidup disisi Tuhannya dengan mendapat rezeki” (Āl ‘Imrān, 3: 169).]

[Meaning: “And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,” (Āl ‘Imrān, 3: 169)]

The understanding from the above verse is that as a result of battling for the cause of Allah, the martyrs are alive. They are not dead like what most people think. Hence, there comes Allah's prohibition for human beings to not expect such an end.

Some examples of this type of prohibition in Malay include:

(a) “*Nah, mak, minum ni, **jangan** dinanti-nanti lagi. Nanti melarat.*” (A.Samad, 2003: 58)

[“*Here mom, drink this, **do not** wait any longer. It would get worse.*” (A. Samad, 2003: 58)]

(b) “*Bang, saya mahu minta roti,*” Kadir bangkit menuju ke pintu. “**Jangan!**” Tegah Mahadi. “*Perutmu boleh kenyang dengan roti mereka. Tapi kau dan bangsamu tidak akan selamat dengan kembalinya penjajah itu ke mari.*” (Arena Wati, 2003: 161)

[“*Brother, I want to ask for bread,*” Kadir gets up and heads to the door. “**Do not!**” Forbids Mahadi. “*Your stomach can be full with their bread. But you and your people will not be safe with the return of that colonist here.*” (Arena Wati, 2003: 161)]

The prohibition word “**do not**” in the two examples above indicates the prohibition that describes the consequences of something, when looking at the context and the background of the utterance.

**Prohibition of appeasing** (نهى الإلتماس) (Ahmad, 1983, vol. (C): 345; Ahmad, 1988: 83) means the prohibition to appease the situation, as the words of Allah which means:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا (التوبة: 40)

[Maksudnya: “*Janganlah kamu bersedih, sesungguhnya Allah berserta kita*” (al-Tawbah, 9: 40).]

[Meaning: “*Do not grieve; indeed Allah is with us.*” (al-Tawbah, 9:40)]

The above prohibition is an explicit (non-essential) prohibition which intends to appease the situation.

Here are two examples of this prohibition in Malay:

(a) “**Janganlah** bersedih hati Aini. Jika umur panjang kanda akan segera pulang, dan pulang itu ialah membawa berita kemenangan. Engkau jagalah baik-baik kehormatan diri dan janganlah membiarkan hati selalu menderit.” (Keris Mas, 1993: 64)

[“**Do not** be sad, Aini. If I continue to live, I would return quickly, and that return would bring the news of victory. Protect well of your modesty and do not let your heart always suffer.” (Keris Mas, 1993: 64)]

In the context of the above statements, the utterance of “**do not**” refers to the prohibition that intends to calm the situation.

(b) “*Diam nak, **jangan** nangis ya.*” Ayah memujuk menahan sebak dadanya.” (Usman, 2006: 82)

[“*Quiet girl, **do not** cry.*” He persuades while holding back the choked feeling in his chest.” (Usman, 2006: 82)]

Based on the context of the incident in the example above, the prohibition word “**do not**” is meant to calm the situation.

### Analysis on the Differences of Implicature Prohibition Sentences in Arabic and Malay

Looking at the aspects of implicit prohibition words between Arabic and Malay, there are four implicit prohibition sentences that exist in Malay, but are non-existent in Arabic. They are (i) prohibition of hope (ii) prohibition of mockery; (iii) prohibition of questioning; (iv) prohibition of joke, and (v) prohibition of mercy (Fauzi, 2016: 207-210).

### Prohibition of hope

Some examples of the prohibition of hope are:

(a) *"Selain dari itu yang pentingnya ialah supaya engkau **jangan** sampai terpengaruh oleh fitnah-fitnah jahat tersebut hingga pekerjaan masyarakat yang sekarang sedang engkau majukan itu menjadi tergendala," ujar Busu lagi menjelaskan maksudnya.*" (Keris Mas, 1993: 89)

*["Apart from that, the important thing is that you **do not** become influenced by those evil slanders which cause the work of the community that you are enhancing now becomes disrupted," says Busu some more explaining his meaning.]* (Keris Mas, 1993: 89)]

In the example above, the prohibition word "**do not**" carries the meaning for prohibition of hope, when observed in the contextual element of the situation.

(b) *"**Janganlah** diingatkan tentang cita-cita lamamu itu. Lupakanlah, dan besar hatilah kerana Hilmy mengorbankan cita-cita kerana ibu. Ingatlah kata kakak dulu, ibu lebih besar ertinya daripada cita-cita."* (A. Samad, 2003: 557)

*["**Do not** keep thinking of your old ambition. Forget it, and be acceptant because Hilmy sacrifices his ambition for mom's sake. Remember my previous words, Mom is worth more than ambition."* (A. Samad, 2003: 557)]

The prohibition word "**do not**" in the above statement does not indicate an explicit (essential) prohibition, thus it refers to the prohibition of hope based on the of the situational context.

### Prohibition of mockery

Prohibition of mockery means a prohibition that is intended to mock the second party. For example:

(a) *"Wak **jangan** jenguk-jenguk. Masuklah ke dalam, apa yang endak dimalukan. Di sini bukan tempat orang-orang muda saja. Bukan orang muda saja yang tahu dahaga, orang tua pun tahu dahaga juga. Wak, o, Wak masuklah."* (A. Samad, 2003: 275)

*["Wak, **do not** peek around. Come inside, there's nothing to be ashamed of. This is not a place for young people only. The youngsters are not the only ones thirsty, the seniors are too. Wak, oh Wak, come on in."* (A. Samad, 2003: 275)

(b) *"Hei, kawan-kawan wak banyak di sini. Masuk sajalah dulu, masuklah wak, **jangan** segan-segan. Macam tak biasa pula, tengok sajalah yang mana berkenan, **janganlah** khuatir," kata wanita gemuk gedempol itu."* (A. Samad, 2003: 275)

*["Hey, there are plenty of your friends here. Just come in first, come in Wak, **do not** be shy. It is not unusual for you, just have a look at which one you like, **do not** worry," says the big fat woman.]* (A. Samad, 2003: 275)]

Based on the context in all of the examples above, the prohibition word "**do not**" is intended to project mockery.

### Prohibition of inquiry

In Malay, there is an implicit prohibition in the form of questions. It aims to seek clarification on a matter from a second party. An example of this prohibition is:

*"Kita **tak** usah khuatir?" Tanya Zarina pula. "Kita mesti khuatir sebab orang suruh rumah itu dirobohkan, tentulah bukan itu saja."* (A. Samad, 2003: 344)

*["We **do not** need to worry?" Zarina asks. "We must be worried because they want the house to be demolished, of course it is not only that."]* (A. Samad, 2003: 344)]

### Prohibition of jokes

Prohibition of jokes means the prohibition addressed to the second party is intended solely as a joke. An example that demonstrates this prohibition is:



(a) *“Tak payah mandilah,” Siti Salina berhenti dan ketawa kecil, “Kambing tak mandi pun mahal juga, kan?” Ketawanya meninggi.*” (A. Samad, 2003: 45)

*[“No need to take a shower,” Siti Salina stops and laughs a little, “Goats do not take a shower, but they are still expensive, right? Her laughter elates.” (A. Samad, 2003: 45)]*

In the researcher's view, the phrase *“tak payah (no need)”* in the above example is a prohibition word even though it has not been priorly categorized by Malay language scholars. The use of *“tak payah”* sounds softer, subtle and has the element of wittiness in some situations.

(b) *“Endak ke rumah Hilmy.” Jawab Nahidah berterus terang sahaja. “Hari ni kan cuti?”*

*“O, ya. Terlupa pulak. Kalau ke rumah Hilmy, hah ingat, jangan kacau adik Kak Inah tu.”* (A. Samad, 2003:45)

*[“I want to go to Hilmy's house.” Nahidah replies frankly. “Today is a holiday, right?”*

*“Oh, yes. I forgot. If you go to Hilmy's house, remember, do not disturb Kak Inah's sister.”* (A. Samad, 2003: 45)]

The prohibition phrase *“do not disturb”* in the example above indicates the prohibition of jokes based on the context of the situation.

### Prohibition of mercy

Prohibition of mercy means a prohibition is addressed to the second party with the intention of soliciting mercy from him/her. An example of this prohibition is:

*“Janganlah cakap gitu lagi.” Siti Salina meminta, dengan sedunya semakin cepat.*” (A. Samad, 2003: 156)

*[“Do not say that anymore.” Siti Salina begs with her hiccups getting faster.”* (A. Samad, 2003: 156)]

Based on the context of the utterance above and the context of the occurrence of this utterance, *“do not”* here is interpreted as the prohibition of mercy.

## CONCLUSION

This study displays 12 similarities and five differences of implicit prohibition language styles between Arabic and Malay. Through the display of similarities and differences, this can narrow the understanding gap for non-native speakers of Arabic and facilitate Arabic students in practicing it as a foreign language. In addition, this study opens a new dimension in balaghah/rhetoric, Malay pragmatics as well as the genre of Malay literature through the exploration and cultivation of implicit prohibition language style in Malay based on implicit prohibition language style in Arabic.

In addition, this study broadens the horizon of linguistic exploration by engaging with contemporary Malay literary and performative texts. Works such as *Pecah* by Khairulnizam Bakeri (2011), *Peluru Akar* by Lokman Hakim (2013) and *Projek Kahwin* by ASWARA Theatre Community exemplify how implicit prohibition is embedded in real-life dialogue, urban social realities and informal youth communication. These texts provide authentic examples that reflect the richness of prohibition discourse in diverse Malay-speaking contexts—from psychological tensions and social critique to everyday interactions. Their inclusion demonstrates that Malay, like Arabic, employs a variety of implicit prohibition language styles across literary, socio-political, and theatrical domains.

Therefore, the contrastive study between Arabic and Malay not only facilitates a deeper appreciation of implicit linguistic forms in classroom contexts but also encourages further interdisciplinary inquiry into how prohibition operates in local literary traditions and modern communicative practices. This underscores the potential of integrating linguistic analysis with literary interpretation to enrich the study of language in both academic and applied settings.

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