

## The Relationship of I`rob with Shari`ah Sciences and Arabic Language Sciences

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**Abstract:** I`rob has a sufficiently significant effect when it is linked to the purpose, that is, to achieve to a beauty of *balaghah*. The relationship from the side of *balaghah* at the *nas* level includes one of the strong relationships. Not only that, even the relationship is also related to the understanding of *dilalah nas* and the pronunciation of the sound of the letter by letter or word when the words are spoken through expressions. I`rob has various aims, most notably apparent is that it gives *mutakallim* (speakers) the freedom to act and organize changes in the sentence construction building, and determines the disclosure of the goals and desires that precede it to the speaker. I`rob moves the deepest large power capabilities in Arabic and close to the nature of *lisaniyah arabaiyah* (Arabic pronunciation orally). I`rob is a media thinking, straight way that must be followed to the Alquran and the Prophet's Sunnah, understand the meanings of Alquran's *qira`at* and it also connects to the ability to explain *i`jaz* of Alquran and it helps to be able to absorb and feel a *tazau al-adabi* (instinct literature) for the Arabic-language texts, both poetry and prose.

**Keywords:** Al Qur-an; I`rob; shari`ah science; Arabic; hadith

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### I. INTRODUCTION

I`rob has a very close relationship with some of the sciences, among the relationships is to describe the laws which are associated with *furu`iyah of amaliyah*, and the laws related to the *aqidah*, such as the Shari`ah sciences, that is *tafsir*, *hadith* and *fikih*. This is because *i`rob* is the most basic element in understanding the laws. Part of the relationship is to send it to the attainment of the reading of Al-Quran, observing the legal provisions of *waqf*, *ibtida`* in the verses based on what is wanted. The meaning of I`rob here has a sufficiently significant effect when it is linked to the purpose, that is, to achieve to a beauty of *balaghah*. The relationship from the side of *balaghah* at the *nas* level includes one of the strong relationships. Not only that, even the relationship is also related to the understanding of *dilalah nas* and the pronunciation of the sound of the letter by letter or word when the words are spoken through expressions. In this case the role of I`rob is in the position as a pioneer in this field.

### II. THE RELATIONSHIP OF I`ROB

#### 2.1 The Relationship of I`rob with Tafsir and Qiraat of Quran

The relationship of *i`rob* with the science of *tafsir* and *qiroat* is very closely, because through *i`rob*, a *mufassir* will be able to explain the meaning of a verse. Imam az-Zarkasyi in his book "al-Burhan" by quoting ibn Abbas's words in which he mentions the division of interpretation into four parts and made *i`rob* as the basis for one of the four parts: First, what the Arabs know in his words. Second, something that is difficult to know by someone because of their ignorance. Third, what the *ulemas* know specifically. And fourth, something unknown to anyone except God.<sup>1</sup>

What the Arabs know becomes the reference to their tongues and that is the condition of the language and *i`rob*. Anyway, *i`rob* whatever it is have differences in it for a *mufassir* that a *qori`* must learn it in order to attain to the knowledge of law and also so that the *qori`* is avoided from mistakes. If there is no possible difference in terms of the meanings, a *qori`* must also examine it carefully so that he can avoid the error.<sup>2</sup>

Thus there is no alternative for *mufassir* and also for those who are pursuing their *qira`ah*, they must really have the skill in the field of knowledge so that he is able to explain the meaning of each *qira`at* and one verse that is interpreted. Actually the importance of *i`rob* maximally in many ways direct the *qira`ats* and explain its meanings. The books about *qira`at especially* the books whose contents concentrate on the

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<sup>1</sup> Az-Zarkasyi, al-Burhan fi Ulum al-Quran, Juz 2, al-Maktabah al-Misriyah, Beirut, p. 164.

<sup>2</sup> Ibid.,

grammatical aspects of the meaning of *qira'ats* based on the differences of *harkat* related to *i'rob*. Here are some of the following examples of Qur'anic verses that need to be observed in terms of the *qira'at*:

The words of Allah SWT in Surah al-Buruj verse 14 – 15:

وَهُوَ الْعَفُورُ الْوَدُودُ (14) ذُو الْعَرْشِ الْمَجِيدُ (15)

Meaning: "He is the Forgiver, the Most Merciful, who has the Throne, the Most High."

In connection with this verse, there are two *qira'ats* in pronunciation "al-Majid", first it is read with *rafa`* and second with *nashab`*. It is read with *rafa`* by *mufasssir* because it makes him as *na'at* or the nature of Allah, or as another *khobar* in the *rafa`s* state. Then it is read with *jar* because it is as *na'at* for pronunciation "arsy".<sup>3</sup>

The words of Allah SWT surah al-Masad verse 4:

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

Meaning: "And (so did) his wife, the firewood bearer."

The word *حَمَّالَةَ* can be read *rafa`* and *nashab`* by divulging it to the word after it<sup>4</sup>. Then *Iyadh* to read it is with *nashab`* with *tanwin*. The interpretation with *qira'at rafa`* is that Allah informs Abi Lahab's wife of the nature of it that is the fuel carrier. This explains essentially that he brings a bunch of firewood, and the thorns he threw on the prophetic road. His pardoning is that he walks with reproach and says *fitnah* among the masses. The meaning of this *majazi* is reinforced by a *syar`* which says:

إِن بَنَى الْأُرْدَمَ حَمَالُوا الْحَطَبِ .. هُمُ الْوَشَاةُ فِي الرِّضَا وَفِي الْغَضَبِ

Meaning: "Indeed, the sons of Urdum are firewood bearers; they are pedestrians on the streets in a happy and angry manner."

The interpretation of *حَمَّالَةَ* the verse with the pronunciation of *qira'at rafa`* without *tanwin*, that the woman (the wife of Abu Lahab) is completely reproached by her nature in which her character is quite famous. This is not to inform about the nature of it but the thing that is mentioned is to reproach and to read it. In this regard imam of al-Qurtubi said she (Abu Lahab's wife) seemed to be so well known that the nature was raised to condemn, condemn and condemn, not specializing.<sup>5</sup>

Then *qira'at* with *nashab`* reading with *tanwin* as it becomes a matter with the purpose of *istiqbal*. The implication of the reading makes his interpretation to be: "he will carry a bunch of firewood on the Day of Judgment in essence".<sup>6</sup>

The words of Allah in Surah Ghofir verse 47:

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدَّ حَكَمَ بَيْنَ الْعِبَادِ

Meaning: "Those who are arrogant say: "We are all in the Fire, for Allah hath decreed the decree between His servants"

In relation to the verse then, the word *كُل* in *qira'a* can be read with two *qira'ats*, namely *rafa`* and *nashab`*.<sup>7</sup> If it is read with *rafa`* then it is said as *khobar* with the sentence *كُل* فيها as the number of *khobriyah* for *إِن*<sup>8</sup> and *كُل* here is in *dhafa* by *taqdir* *كلنا*. Then if it is imposed on *nashab`* on the basis of *كُل* as *taukid* (reinforcement) to *isim* *إِن* or as *badal* from *isim* *إِن* with the reason of *dhamir mutakallim* can substitute *isim zahir* from *isim* *إِن* if it indicates to the full meaning of *syumuliyah*.<sup>9</sup> In general, it points out that in the reading *qira'at rafa`* it is clearer and stronger as *badal* on the rading of *qira'at nashab`* because *qira'at rafa`* shows an absolute assertion and the reading of *qira'at nashab`* shows on *mutakallimin* (speakers).

Furthermore, the word of Allah in Surah al-Baqoroh verse 214:

وَرَزَّلْنَا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Meaning: ..... and shaken (with various trials) so the Messenger and those who believe with him say: "When does the help of Allah come?" Lo! Verily the help of Allah is near.

What is to be observed in this verse from the side of *i'rob* is the expression on pronunciation *حتى يقول* in *I'rob* this expression can be read with two readings, namely *rafa`* and *nashab`*. Based on a collection of all the sciences of *nahu* said that *fi'il* *يقول* as pronounce *حتى* is interpreted on the basis of concealment of *أَنْ* because the word *حتى* when it is in the entered the *fiqh mustaqbal* then the *fiqh* of *fi'il* thereafter has two meanings, that

<sup>3</sup> As-Saamin al-Halabi, ad-Durr al-Mashun fi Ulum al-Kitab al-Maknuun, Tahqiqi Muhammad Abu al-Fadl Ibrahim, Jilid 2, al-Makbah al-Misriyah, p. 504.

<sup>4</sup> Ibnu `Asim read it with *rafa`*, al-Baqun read it with *nashab`*. Lihat Nasr ibnu Ali in his book: "al-Muwadhdhoh fi Wujuh al-Qiroo'at wa `Ilaliha, juz 3, tahqiq Umar al-Kabisi, Nasyr al-Jama`ah al-Khoiriyah li Tahfidh al-Quran al-Karim, 1994, p. 1404-1410.

<sup>5</sup> Al-Qurtubi, al-Jami` li Ahkam al-Quran, jilid 20. p. 240.

<sup>6</sup> As-Samin al-Halabi, jilid 6, p. 586.

<sup>7</sup> Asy-Syaukani, Fath al-Qodir al-Jami` baina Fannai ar-Riwayat wa ad-Dirayat min `Ilm at-Tafsir, Jilid 4, Dar al-Fikr 1993, p. 705-706.

<sup>8</sup> Ibid.

<sup>9</sup> Zamkhasyari, al-Kasysuaf `an Haqiqi at-Tanzil wa `uyun al-Aqowil, jilid 4, Dar an-Nafais, Riyadh, 1997, p. 175.

is: one means إلى أن (to the time), and the second means كي (in order). The first meaning is to say: سرت حتى this means سرت إلى أن ادخلها (I walk until I go into it). Walking and going into happen at the same time. While in the second meaning, the mislem is said: اطع الله حتى يدخلك الجنة means كي يدخلك الجنة (so Allah will bring you to heaven). Related to the verse mentioned above by Imam Nafi` it is read *rafa`* that is حتى يقول and its meaning: They are shaken so that the Messenger has said. The reason is that if the *fi`il mustaqbal* to be *rafa`* after حتى then the meaning of *fi`il* indicates *madhi* and what is before حتى as the reason for what is afterward, for example in our words: سرنا حتى ندخلها, this means حتى دخلناها (until we enter it). Walking here is the reason to enter. Likewise the verse indicates that the shock is the reason for the Prophet's words.<sup>10</sup>

## 2.2 The Relationship of I`rob With Waqf Science (Stop) and Ibtida` (start)

Among one of the causes of clarity and *ifshoh* (fluency) is to describe the letters in detail and *waqf* on what has been considered perfect to stop, and *ibtida`* (to reconcile) with something which is considered good to begin.<sup>11</sup> I`rob is one of several tools that make the media explain and explain. Hence the relationship with the knowledge of *waqf* and *ibtida`*'s intimate relationship cannot be separated. Grammar experts have given a significant contribution in talking about *waqf* and *ibtida`* or sometimes referred to as *al-qot`u wa al-i`tinaf*. I`rob is the most prominent tool of grammar to enter this science because i`rob one of its goals is to help to understand the relationship between *mufradat* and also help to recognize *waqf* and *ibtida`*. It is a noble chapter of the Quranic chapters because it can provide an impact on the beauty of presentation and clarity of meaning.<sup>12</sup> The *waqf* laws and the knowledge of the perfection of *waqf*, something that is considered good and bad for *waqf* in many respects depends on the laws of i`rob.<sup>13</sup>

For more details here are some examples of the effects that arise i`rob on *waqf* and *ibtida`*.

The Words of Allah Surah al-Maedah ayat 45:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا

Meaning: "And we have set against them in it (The Torah) that soul (rewarded) with soul, eyes with eyes, nose with nose, ears with ears, teeth with teeth, and wounds (pun)."

In the verse, the word of العين is read with *nashab* then the perfect *waqf* is in the sentence والجروح قصاص Then the العين is also read with *rafa`* and after it and for which the *waqf* afterwards is in the phrase النفس بالنفس.<sup>14</sup>

In the words of Allah Surah al-Baqaroh verse 102:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

Meaning: "And they follow what the devils read in the days of Solomon's reign (and they said that he was a wizard), but Solomon did not disbelieve, only the devils were the disbelievers. They teach magic."

Nuhas says: Imam Nafi` said that the phrase كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ becomes *ibtida`*, and if you define it as *khobar* or in the *nashab* over it then it cannot be *waqf* or place on the *nashab* then it cannot be *waqf* on the word كَفَرُوا Meanwhile in the sentence يُعَلِّمُونَ النَّاسَ السِّحْرَ is a sufficient *waqf* when ما becomes *nafiyah* (deny), and if it is placed in *nashab* then it cannot be *waqf* on the word kata السِّحْرُ because it becomes *athof* on it.<sup>15</sup>

The word of Allah SWT in Surah ath-Thur verse 21:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

Meaning: "And those who believe, and whose offspring follow them in faith, we connect their offspring with them"

In connection with this verse, Nuhas does not allow *waqf* over the words بِإِيمَانٍ because the sentence الَّذِينَ آمَنُوا is *ibtida`* (something permissible). Then when *waqf* in the sentence وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ then the sentence is *naqis* (less perfect). This is because it does not bring a *mubtada khobar*. If anyone says: Make الَّذِينَ to occupy the place of *nashab* as an *athof* to something which is hidden in زوجناهم ie *dhamir* هم. Some say that it is wrong because it does not make the transition meaning to the meaning <sup>16</sup>ألحقتهم ذريتهم بآيمانهم.

From this perspective it is clear that the influence of i`rob in the restriction of *waqf* has an interest in explaining the meaning clearly.

<sup>10</sup> Ali ibn al-Husein al-Baquli, Jami` al-`Ulum an-Nahwi, Kasyf al-Musykilat wa Idhoh al-Mu`dhilat fi `Irob al-Quran wa `ilal al-Qiro`aat, Juz 1, Dar `Amar, Amman, 1992, p. 276-277.

<sup>11</sup> An-Nuhas, al-Qot`u wa al-i`tinaf, jilid 1, Dar `Alam al-Kutub, ar-Riyadh, p. 2.

<sup>12</sup> Ar-Ra`idh. Zohirot al-`I`rob fi al-`Arabiyah, p. 308.

<sup>13</sup> Ibid., 309.

<sup>14</sup> An-Nuhas, p. 71-72.

<sup>15</sup> Ibid, p. 71-72.

<sup>16</sup> An-Nuhas, jilid 2, p. 689.

### 2.3 The Relationship of I`rob with the Prophet's Hadith

The Prophet's Hadith is the most eloquent or most glorious sentence or Arabic language after Alqur'an; it has the privilege of material wealth and the breadth of the pronunciation of treasures and words. Hence it has a big impact in enriching the language structures and language styles presented.<sup>17</sup> And in the case of course it does not speak about the question of humidity with the hadith or about its influence on the language and the grammatical studies. This is because the question has been widely discussed in the books and the related talks which is the focus of the discussion here is how to explain the relation of i`rob with the hadith from the side of the sentence which gives a clear explanation. To find out that, the following are some examples of hadiths that are related to i`rob, the following are:

1. The words of the Messenger of Allah:

إنما يرحم الله من عباده الرحماء

Meaning: "Truly God loves the loving ones of his slaves"

Al-Akbariy narrates that this hadith from Bukhariy Muslim regarding the death of Ibrahim, the Prophet's son. Related to the word الرجاء by Akbariy allows it with *rafa`* and *nashab*. If it is *nashab* because it is based on what is in the word إنما with the meaning of كافة and الرجاء *maf'ul bih* for *fi'il* يرحم. Meanwhile *rafa`* by making ما as *maushul* so that the word ارحم becomes *khobar* إن this means that the phrase of hadith is like this: إن الذي يرحمه الله من (Surely the one whom Allah loves from His servants is the people who give love say).<sup>18</sup>

2. The Prophet's words:

إن الله عز وجل زادكم صلاة ، فصلواها فيما بين صلاة العشاء إلى صلاة الصبح ، الوتر الوتر

(Surely Allah adds prayers to you, then pray with the prayer during the time of prayer to the prayer of subuh, odd)

Al-Akbariy says: about the word الوتر the i`rob has two first ways, it can be *nashab* with *taqdir* عليكم الوتر then it can be repeated to strengthen. It is allowed as well the *taqdir*, أعني الوتر or زادكم الوتر. Second it may *rafa`* with *taqdir*, هي الوتر and it is repeated only as to strengthen or *taukid*.<sup>19</sup> Thus it is understood that the relationship between the words of the prophet in his hadith for the interpretation of the meaning is so clear and understandable.

### 2.4 The Relationship of I`rob with Understanding of Fiqh

The relation of i`rob with fiqh partially is part of the relation in general between fiqh and grammar. It is a fact that *nahwu lahiriyyah* has been mixed in with the Islamic sciences since the fiqh of the self-eruptive mistake so that i`rob has a significant influence on the Islamic sciences, especially *fiqh* and *ushul fiqh*.<sup>20</sup>

Most of *nahu* experts have determined that they have engineered the *fiqh* experts in which they place the science of grammar as a base similar to the *ushul fiqh*, they speak of *ijtihad* as *fuqoha`* speak about it. They have their own patterns in reconstructing the rules based on *sima`i*, *qiyas* dan *ijma`* as *fuqoha`* reconstruct the invasion of the laws they produce on the basis of *sima`i*, *qiyas* dan *ijma`* and it is a real and obvious impact of the effects of the religion sciences in the linguistic sciences.<sup>21</sup> Many found the *fuqoha`* to conceive the laws of *Shari`ah* by applying the will of *dilalah* I`rob and their legal change may occur due to the change of the I`rob line. The reason they think is that they are looking at most of the *fiqh ushul* chapters and their problems are built on the basis of I`rob science.<sup>22</sup> The pillar which becomes the foundation in inviting the laws is Alqur'an and the Sunnah of the Prophet. The *fuqoha`* understood a lot from the laws of those issues with the will of I`rob.

### 2.5 The Relationship of I`rob with Balaghah

The most prominent basic principle in the Qur'an is the arrangement of the Alqur'an itself. The arrangement in the Alqur'an stands in the direction that leads to the grammatical meaning of grammatical meaning, and the origin of the path towards it is i`rob. That is exactly what judges the arrangement and the survival of its sentence structure and it's just a lie. *Balaghah* books cannot be separated from talking about the goodness of the nature of explanation and change. Some skilled people in the field understand the book by linking it with *balaghah*, as al-'Alawi says in his book ath-Thiroz: "Surely this book is nothing deeper than the

<sup>17</sup>Hamadiy, muhammad Dhowi, al-Hadis an-Nabawi asy-Syarif wa Atsaruhu fi ad-Dirosah al-Lughawiyah wa an-Nahwiyah, 1982, p. 7.

<sup>18</sup>Al-Akbariy, I`rob al-Hadis an-Nabawiy, 1409H, Dar al-Fikr al-Mu`asir, Beirut, p. 62-63.

<sup>19</sup>Ibid, p.175.

<sup>20</sup>Sa'id Jasim az-Zabidiy, al-Qiyas fi an-Nahw al-Arabiyy Nasy`atuhu wa Tathowwuruhi, 1997, Dar asy-Syuruq, Amman, p.11.

<sup>21</sup>Sa'id al-Afghani, fi Ushul an-Nahw, 1951, Dimasyq, p.83.

<sup>22</sup>Ibnu Ya`isy, Syarh al-Mufasssol, Jilid 1, p. 8.

one who has the pressure in the knowledge of the *balaghah*.<sup>23</sup> Ibn Ya`isy in this field speaks to say that the science of i`rob is a ladder set up towards the science of the people, which examines the essence of the Qur'an in giving birth to its perfect beauty by making it an icon in the wake of its hidden pearls.<sup>24</sup>

Indeed, the development of *i`jaz* studies in the Qur'an has a significant influence in the growth of scholars and its development with all its branches. For i`rob itself it has a brightening face in connecting to i`jaz which leads to the development. The people talked about the problems that connected between me and the wolf. At least there are some examples of the relationship between i`rob and the following:

a. The denial of denial and denial of the general, for example in the words of Abu Najm al-Ajali who said:

قد أصبحت أم الخيار تدعى علي ذنباً كله لم أصنع

(Ummu Khiyar has already stated sinful on all the deeds that I did not do.)

The word *كله* if it is *rafa`* then in its meaning it shows on the denial of denial or piracy. With the demands of the denial of the denial, then it is absolutely clear of all sins. Then if the word is interpreted, then it gives the meaning of general denial, and its meaning is that it makes some of its sin.<sup>25</sup> And the separation and distinction between these two meanings is the consequence of the different (row) i`rob.

b. *Ta`kid* and *Takhsis* (reinforcement and specialization), for example in the sentence example: “زيداً عرفته” (Zaid I know him). Related to the word *زيد* if he is interpreted on the *isytiqol* with the *fiqh* of the *taqdir* then the *fi`il* which mentioned afterwards is to strengthen. But if it is not known to him, then he (Zaid) becomes a *maf`ul muqoddam* so that he gives meaning to imposition.<sup>26</sup> And if it is justified and you say *زيد* then there is no reinforcement on it and no specialization is just a press (informative).

c. The restriction of *maqsur`alaih* from *fa`il* and *maf`ul*, for example in the expression, “ماضرب زيد إلا عمر” (does not beat Zaid except to Umar). Then *ماضرب عمرأ إلا زيد* (no one beat Umar except Zaid). In the first sentence, the actions of the perpetrators are limited to *maf`ul* only, meaning Zaid's punch is limited to Umar instead of others. In the second sentence, the falling stroke of *maf`ul* is limited by *fa`il*, meaning it does not drop a blow on Umar except Zaid.

d. From what we have mentioned above, i`rob also entered into interfering with the *fashohahan kalam* and its *fashohahan*. This is evidenced by the interpretation of *fi`il mudhori`* without any precedent, as in the following two lines:

الأياها الزاجري أحضرَ الوغى وأن أشهدَ اللذات هل أنت مخلدي  
انظرا قبل تلوماني إلى طلل بين النقا والمنحني

If we see these two temples of the *syi`ir* where the two words, i.e. *احضر* and *تلوماني* are interpreted without any alphabets that precede the two are apparent. By some witch experts it seems this kind of thing is a defect in the meaning of the sentence.<sup>27</sup>

## 2.6 The Relationship of I`rob With Abolished Knowledge (Semantic).

While knowledge is the science that deals with meaning.<sup>28</sup> or knowledge of the meaning of words and forms of grammar.<sup>29</sup> So the meanings of these words and their grammatical forms are only born of some of the elements in the forefront of which are the elements of i`rob. Because i`rob it explains for relationships that bind to parts of the sentence, partly with the other part.<sup>30</sup>

I`rob has a semantic task of explaining the meaning. Because i`rob is an outward pronunciation that is related to the internal meaning of the relationship that lies in the structure of the grammatical arrangement.<sup>31</sup> Ibn Jinni explained this when he said about i`rob. According to him, i`rob is to explain the meanings with pronunciations, do not you know when you hear the expression *أكرم سعيد أباه* and the sentence *شكر سعيداً أبوه* where by these two sentences you know by giving *rafa`* one of both and reckon it which is the case and the *maf`ul*, and if the sentence is a model and similar, one of the two will disguise the one who speaks the phrase. It is difficult to understand which subject and object.<sup>32</sup> Furthermore ibn Jinni said: "Do you not see continuously

<sup>23</sup> Yahya ibn Hamzah al-`Alawi, *ath-Thiroz al-Mutadhommin li Asror al-Balghoh wa `Ulum Haqiq al-I`jaz*, Vol 2, Dar al-Kutub al-`Ilmiyah, Beirut, pp 168-169.

<sup>24</sup> Ibnu Ya`isy (syarh al-Mufasssol, jilid 1, p. 16).

<sup>25</sup> Jalaluddin Muhammad bin `Abdurrahim al-Qozuwaini, *Syarh at-Talkhis fi `Ulum al-Balghoh*, Dar al-Jail, Beirut, p. 44-45.

<sup>26</sup> *Ibid*, p. 71.

<sup>27</sup> Sayyid Ja`far al-Husaini, *Asalib al-Bayan fi al-Quran*, Muassah at-Tiba`ah wa an-Nasyr, Tehran, p. 99.

<sup>28</sup> Ahmad Mukhtar, *`Ilm ad-Dilalah*, `Alim al-Kutub, Kairo, 1998M, p. 11.

<sup>29</sup> *Ibid*.,

<sup>30</sup> Abdul Latif dan Muhammad Hamasah, *an-Nahw wa ad-Dilalah*, Dar asy-Syuruq, Kairo, 2000M, p. 40.

<sup>31</sup> Abdul Karim Mujahid, *Ad-Dilalah al-Lughowiyah`ind al-Arab*, Dar adh-Dhiya`, Amman, p. 194.

<sup>32</sup> Ibnu Jinni, *Abul Fath Utsman*, al-Khosois, Jilid 1, Dar al-Kutub, Kairo, p. 34.

the *rafa' fa`il* and the *mafabul's mafab* is only to distinguish *fa`il* and *maf`ul* and this distinction is a matter of the meaning of which the terms are adjusted and the exact conditions for him,<sup>33</sup>

What Ibn Jinni said was that he was setting up the word that it was lafziyah limiting the meaning of every word in a building of grammatical structure. Beside that i`rob also explains the relationship of each word with what was before and after in terms of execution of meaning. This means that every time i`rob has its effect on denial of meaning and explains the side of the relationship between the words. In line with that, Chomsky determined that the amount can be understood through the relationships in that sentence, because he thinks the relationship to the level of deep structure building structure is very urgent to interpret the sentence with an interpretation of the correct and correct meaning.<sup>34</sup>

The *balaghah* scholars divide *markaziyah* into linguistic expressions to several levels, among which the level of structure of the sentence arrangement is where at this levels they are discussing their *tarkibiyah* and grammatical *qorinah*. Then they also divide *qorinah* to *qorinah maknawiyah* and *qorinah lafziyah* and in the foreground the *qorinah lafziyah* they make *qorinah i`rob* as the main.<sup>35</sup> Because *qorinah i`rob* is the most powerful in the change is for the meaning of the number. For more details here are some examples of sentences, namely:

- The words of a poet:

إذا مت فادفني إلى جنب كريمة تروى عروقي بعد موتي عروقيها

Meaning: "When I die then plant me beside the glorious person. The sweat absorbs my sweat after my death"

The expression *عروقيها* if it is *rafa'* then it shows to that the sweat of the noble person absorbs the sweat of the speaker, and when it is interpreted then it denotes the opposite of the meaning. Because what is meant is the steam sweat absorbs the sweat of noble and generous people.<sup>36</sup>

- The expressions in the sentences like:

ما أحسن زيدًا -  
 ما أحسن زيدٌ -  
 ما أحسن زيدٍ -

The distinctive i`rob sign in the end of the word *زيد* makes it different from one structure to another arrangement structure. In the first structure the *dilalah* performed the sentence of *ta'jjub*. In the second it shows the sentence is a negative sentence, meaning to negate the goodness of Zaid, and the third indicates that the sentence is a sentence asking, what is the goodness of what is in Zaid?

- The expressions in the sentences like:

أكرم الناسُ أحمدَ . -  
 أكرم الناسُ أحمدُ . -  
 أكرم الناسُ أحمدٍ . -

If the three sentences are observed, the structure of the three sentences is different. The first structure shows that glorify the actors here are human (الناس), and the glorified one is Ahmad (أحمد). In the second structure is the opposite of the above and on the third structure shows to inform that Ahmad is only the noblest among men.

From the diversity of different sentence structure between these examples explain that the most important of *qorinahs* which show on the varied meanings of the places described it. The guidance that leads there is because of the change in *harakah* that results in a change of meaning.<sup>37</sup>

### III. UNDERSTANDING ISLAMIC LAW

There are a number of *fiqh* laws built by the *Fuqoha`* on the basis of the diversity of i`rob's dignity as follows:

#### 3.1 The Word of Allah SWT, al-Maedah Verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Meaning: "O you who believe, when you are praying, then wash your face and your hands up to the elbows, and rub your head and wash your feet with both eyes"

What needs to be observed in this verse is the law of washing both feet in the ablution. The *Fuqoha`* in this case is grouped into two groups: The first group argues it is obligatory to swallow it<sup>38</sup> and the second group says it is

<sup>33</sup> Ibid., p. 35.

<sup>34</sup> Abdah ar-Rojih, an-Nahw al-Arabi wa ad-Dars al-Hadis, Matba`ah Dar Nasyr ats-Tsaqofah, Mesis , Iskandariya, 1977M, p. 142.

<sup>35</sup> Ali, Muhammad Muhammad Yunus, Wasfal-Lughah al-Arabiyyah Dalaliyan, Mansyurot Jami`ah al-Fatih, Jibya, 1993M, p. 285-289.

<sup>36</sup> Ibid, p. 290.

<sup>37</sup> Ali, Muhammad Muhammad Yunu (Wasf al-Lughah al-Arabiyyah Dalaliyan, p. 291.).

obligatory to wash it.<sup>39</sup> This difference of opinion is awakened on the basis of the state of i`rob which appears in two *qira`at* reading the sentence وأرجلكم and of the verse because of the existence of *qira`at* by applying the letter *lam*, and one other *qira`at* with the reading of *lam* in *nashab*.<sup>40</sup>

The argument of the first group who argues that the sentence أرجلكم by applying the letter *lam* is because it is under the *athof* in the sentence رؤوسكم which is in *jar* by the letter of *ba* so that with this it is obligatory to abstain above both feet as it swept over the head. While the second group thinks the phrase أرجلكم by *nashab* the letter *lam* on it, it is *athof* to the sentence وجوهكم which is in *nashab* by the sentence أغسلوا as *maful bih* so with this, it is obligatory to wash on both feet as it is obligatory to wash the face.<sup>41</sup>

From the emergence of two opinions with the reasons mentioned above, then the debate that took place between the two groups maintained their argument. The first group said that *qira`at* with *jarr* wanted the claim of *athof* to the sentence رؤوسكم so that it has an impact on the law of sweeping over two feet into obligatory. While the second group says that the *qira`at* of *nashab ksubutan* is stronger, that is, he wants the claim of *athof* on the sentence وجوهكم so by giving effect to the law of washing on two feet becomes obligatory. *Qira`at* with *jarr* on *lam* can be the virtue as *ma`thuf* over nearby so he is hated because of its proximity to the pronouncement with the word الرؤوس<sup>42</sup> For ordinary person who gives something to the law of something while it is nearby, as the word of Allah Surah al-Waqi`ah ayat 18-22 which reads:

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ (18) لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنَزَّفُونَ (19) وَفَأَكْبَهَتْ مِمَّا يَتَخَيَّرُونَ (20) وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ (21) وَحُورٍ عِينٍ (22)

Meaning: "By bringing glasses, kettles and sloks (cup) containing drinks drawn from running water, they are not dizzy and not drunk, and the fruits of what they choose, and the flesh of birds of what they desire. And (in that paradise) there are angels of jelly"

In *lafzi*, the word حور is accompanied by the *jar* because of its proximity to the word كأس along with it is echoed on the meaning of the word ولدان because its meaning is: "The angels are surrounded by the specialists of heaven who are special with them. Not that it means "young people surround them."<sup>43</sup> The first group says that the *jar* because of its proximity is to keep it safe from disguise, and that disguise is not safe here because it is possible that it can be *athof* to the word الرؤوس<sup>44</sup>. Meanwhile the second group says: There is nothing in the verse that encourages the disgust, because there is a letter إلى which indicates the end of the boundary of the sentence إلى الكعبين. Because the meaning of sweeping does not set the deadline for him in the *Shari'a*.<sup>45</sup> The first group says that the existence of the letters الواو in *qiraat* of *jar* means مع (together), and it reinforces the existence of the word الأرجل swept because the meaning of the sentence

وامسحوا برؤوسكم مع أرجلكم (and swipe your head together with your feet).<sup>46</sup> The second group says that the letters الواو does not mean مع because it is when it shows togetherness, and when الواو is for togetherness then in fact what is after it becomes *maful ma`ah* while *maful ma`ah* is something done deed with it and the word الأرجل there is no deed to be done with it but actually the act fell upon it.<sup>47</sup> The first group says that if *qira`at* recovered with the reading of *nashab*, but it could be on the base of *athof* because the place of *nashab* on the basis that *jar majrurr* can be *maful bih* then when the word الأرجل is interpreted by swept not washed.

The second group said that in *athof* the place would have been possible but to underlie the pronouncement more powerful than to *athof* the place, wherever it may have been to *athof* to the utterance of notifying the place. If the *qira`at nashab* is received, indeed it is clear that the الأرجل on الوجوه is stronger than to pronounce it on the place of الرؤوس then الأرجل swipe like الوجوه not rubbed. Al-'Akbari said the first is to *athof* the الوجوه is stronger because the to *athof* words of Alqur'an is stronger than the word of *athof*.<sup>48</sup> The second group argues that if the *athof* is accepted الأرجل on الرؤوس undoubtedly the meaning of to swipe is to wash, because in the language it is said مسحت يدي بالماء إذا غسلتها (I wash my hands with water when I wash

<sup>38</sup> Al-Qurtubi, Muhammad Ahmad bin Rusyd, Bidayat al-Mujtahid, Juz 1, Marba`ah al-Istiqomah, Kairo, 1371H, p.14.

<sup>39</sup> Ibid.

<sup>40</sup> Al-Akbariy, at-Tibyan fi I`rob al-Quran, Jilid 1, p. 422.

<sup>41</sup> Al-Jassos, Ahmad `Ali, Ahkam al-Quran, Jilid 2, Matba`ah al-Auqof al-Islamiyah, 1335H, p.346.

<sup>42</sup> Abu Ja`far Ahmad Muhammad Ismail, I`rob al-Quran, Matba`ah al-Maniy, Baghdad, p. 485.

<sup>43</sup> Ibnu Hisyam al-Ansori, Makna al-Labib `an Kutub al-A`arib, Jilid 2, Matba`ah Isa al-Halabi, 192.

<sup>44</sup> Al-Alusi, Ruh al-Ma`aani fi Tafsir al-Quran al-Karim wa as-sab`u al-Matsani, Jilid 2, Matba`ah al-Kubro al-Amiriyah, Mesir, 1301H, p. 260.

<sup>45</sup> Zamkhasyari, al-Kasysyaf, Jilid 1, al-Matba`ah al-Kubro al-Amiriyah, Mesir, p. 406.

<sup>46</sup> Al-Alusi, hlm. 361.

<sup>47</sup> Abdul Qadir Abdurrahman as-Sa`diy, Atsar ad-Dilalah an-Nahwiyah wa al-Lughowiyah fi Istibat al-Ahkam min Ayat al-Quran at-Tasyri`iyah, Dar `Ammar, Amman, 2000M, p.161.

<sup>48</sup> Al-'Akbari, at-Tibyan fi I`rob al-Quran, Vol 1, p. 422.

them), *وتمسحُتُ بالماءِ إذا اغتسلتُ* (I wash with water when I bathe).<sup>49</sup> Al-Fayumi quotes from ibn Qutaibah who says that the Messenger of Allah took ablution with a quarter of the water pan and the messenger swept both his hands and his feet with water and he took a shower.<sup>50</sup>

It is most likely to be assembled between the *qira'at*, the *jarr* and the *nashab* with the prophetic work where the prophet washed his legs when he saw it, and he swept both when caught with his footsteps or socks that he used at the beginning of the righteous' are among the original arabic people whom they really understand the ways of the *'athof* in Arabic.<sup>51</sup>

Word of Allah swt Surat al-Baqoroh ayat 280:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Meaning: "And if (the debtor is) in difficulty, then give it respite until he is ventured. And giving up (some or all of the debt) is better for you, if you know"

This verse shows the demands of granting a time at another time to the debtor by covering his debt if he is in trouble until he is able to repay his debt. It is argued that there is a difference in opinion in understanding what is meant by the debtor. A group of *jama'ah* argues that what is meant by the person in debt to the verse is the person who owes usury to debt. In the sense that the term *'fuqoha`* is argued, the person in debt to that verse is the person who owes it to debt in general. This difference of opinion stems from the two reading *qira'at* in Allah's sayings *وَإِنْ كَانَ ذُو عُسْرَةٍ*. Both opinions propose their arguments in support of what they think. The reason for this is that the verse comes by giving the *nashab* *ذُو* where *qira'at nashab* is found in the Ubay bin Ka'ab<sup>52</sup> mushaf. So *كَانَ* becomes *fi'il naqis* and *isim* is the birthplace of which returns to the one who repents from the acquisition of usury which indicates that the return of it is verse 279, i.e.: *وَإِنْ تَبْتَدُوا فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ* (and if you repent (from the taking of usury), then divide you are your treasure tree). This means that if he, the person over whom the person's debt is in trouble, then give him respite until he is alone.<sup>53</sup>

### 3.2 Understanding Law in Prophet's Sunnah

#### a. Hadith from Jabir ra

عن جابر رضى الله عنه أن النبي صلى الله عليه وسلم قال : ذكاة الجنين ذكاة أمه<sup>54</sup>

Meaning: "From the jabir ra, that the prophet has said: The fetus is the mother's slaughterer"

About the second pronunciation of *الذكاة* the *qira'at* can be *rafa`* and *nashab*. From *rafa`* history, *Fuqoha`* understand that his mother's slaughter is sufficient for the abortion of her fetus that comes out of her stomach so no longer begins to slaughter her fetus. This is what constitutes the opinion of the jurists of *fiqh*. Since the second pronunciation is spelled out, it becomes a *khobar* from the first. In connection with this at-Tibbiy says that the origin of the sentence is *ذكاة الأم بمنزلة ذكاة الجنين في الحل* (Nursing of the mother occupies his fetus's knee in terms of the *halal*). This means that with the slaughter of the mother of the fetus in her stomach is sufficient not to be slaughtered again the fetus that came out of his mother's stomach, this is the same as the Arabic saying: "My peace is your peace, my body is your war, my blood is your blood and my destruction is your destruction."<sup>55</sup> The reason that *'fuqoha`s* is enough for a mother to the fetus is that the fetus in his mother's stomach was slaughtered as part of the member's part in relation to his mother. Then each member of several members who were present at his mother were *halal* by slaughtering her mother, including a fetus who was a member of her.

Abu Hanifah, Zufar and Hasan bin Zayyad argue that the dead fetus is not lawful unless he comes out of his mother's stomach and slaughtered like his mother's slaughter. The reason they are in this case is the abusive meaning of the word *ذكاة*. because with the meaning of the word the word shows the meaning, that is a fetus slaughtering like a mother slaughter. It means that the fetus has to be slaughtered just like its mother slaughter is not enough just by slaughtering its mother alone. In that sentence there is a *jar* which is thrown away and *isim* after it is caused by the dumped *jar*. The *nashab* word *ذكاة* is also *taqdir* with other assumptions, that the fetus was slaughtered as one slaughter like his mother's sacrifice. In this phrase the *masdar* and its disposition.<sup>56</sup>

<sup>49</sup> See Ibnu Manzur in his book "Lisan al-Arab", on the material of " مسح ", Dar Sodir, Bairut, 1992M.

<sup>50</sup> Ahmad Muhammad Ali al-Fayumi, al-Misbah al-Munir fi Gharib asy-Syarh al-Kabir li ar-Rafi'i, sede the word material مسح, Dar al-Ma'arif, Mesir.

<sup>51</sup> Abdul Qadir Abdurrahman as-Sa'diy, p. 168.

<sup>52</sup> Al-Qurtubi, al-Jami` li Ahkam al-Quran, Jilid 3, p. 373

<sup>53</sup> Abu Hayyan, al-Bahr al-Muhit, Vol 3, maktabah wa Mathobi` an-Nasr al-Haditsah, Riyadh, p. 340.

<sup>54</sup> Sunan Abi Daud, Jilid 1, Dar al-Fikr, Beirut, 1412H, p. 657.

<sup>55</sup> Al-Qoriy al-Mala Ali, Mirqot al-Mafatih Syarh Misykat al-Masobih, Jilid 6, Dar al-Fikr, Beirut, 1994M, p. 691.

<sup>56</sup> وقد ر النص ب تقدير آخر وهو: يذكي تذكية مثل ذكاة أمه فحذف المصدر وصفته. Ibid, hlm. 691-692.

From the above description it is clear that the first directive for the *nashab* is more important, because in the Arabic language the dumping of it is there, and that the aftermath of it is more than removing the *masdar* and its nature, as the poet's expression:

تمرون الديار ولم تعوجوا كلامكم علي حرام<sup>57</sup>

Meaning: "You pass through the villages and you do not turn your words are haram on me"

The people who have this second opinion give the reason for what they think that the fetus is originally alone and free in his or her life with reason to testify with the fetus separately from his mother. Thus it is obligatory to release it by means of slaughtering it so that its flesh and its flesh become *halal*. As for slaughtering his mother alone was not enough to remove the fetus's blood. This means that the mother's abortion from the fetus in her stomach does not allow the fetus to be eaten.<sup>58</sup>

#### b. Hadith Narrated from Abu Hurairah

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال : لا يبولن أحدكم في الماء الدائم ثم يغتسل<sup>59</sup>

Meaning: "From Abu Hurairah ra. From the prophet, the Prophet said: "Let not one of you urinate in a calm water then take a shower"

Ibn Hisham quotes from ibn Malik that ibn Malik allows reading the word *d* with *jazam*, *nashab* and *rofa`*.<sup>60</sup> The reading of *jazam* because of the *`athof* to the *يبولن* word which is in the place of being denied by the word *لا الناهية*, it is built upon *fatah* because it is connected with the *nun taqid*. From here it is understood that a person is prohibited to urinate in calm water and also a mandatory bath resulting from the *janabah*. Mahmud as-Subki says: What is banned from him is the two of them are urinating and bathing in them.<sup>61</sup> What as-Subki says was strengthened by asy-Syaukani by saying that with the *harakah jazam* does not violate between the hadith and the hadiths which show the illusion of urinating in its calm water alone, and bathing inside it also, because it denounces in parallel these two things are in the ban of both.<sup>62</sup>

Al-Qurtubi rejects the ability of *jazam* by saying: Because if he desires it would have been said "لا يغتسلن" because in fact it was at the time is *`athof* to *fi'il* not *a'thof jumkah* to the *jumlah*, then the origin of the equation of two *fi'ls* in the prohibitions and strengthening the two *fi'ls* with *nun syaddah*, thus the place where it is coming is something that is one, ie water. Then from *ثم لا يغتسل* to *ثم يغتسل* is a clue indicating that it was not raised as *'athof*.<sup>63</sup> As-Subki denies what al-Qurtubi says by saying that it is not necessarily of the forbidden reinforcement that he is not under the obligation of prohibited others because it is possible to strengthen one meaning in one of the two instead of the other.<sup>64</sup>

The prohibited bath in the context of the hadith is a stinking bath because in calm water that does not flow it may have occurred that the water is defiled from the body of the person who is causing the water to calm the calm water, especially if the water is small, or it may result in to the use of the water into the water of *musta'mal* which others after which cannot lift the water from it. As for the prophecy for which the bathing in the hadith is a bath of juncture is the hadith of the prophet who said:

لا يغتسل أحدكم في الماء الدائم وهو جنب.<sup>65</sup>

Meaning: "Do not bathe one of you in calm water in a tight state"

Then *harakat nashab* by giving *nashab* of *lam* on *يغتسل* for the hiding of *أُنْ* which is in *nashab* and the word *ثم* is placed *الواو* in the case of filing *fi'il* with *أُنْ* which is hidden means gathering. The law in this case is that the prohibition is aimed at the gathering of two things, i.e. urinating in calm water, and bathing in it. Imam Nawawi raises this opinion by saying: "Anyone who agrees with *harakat nashab* on *يغتسل* then he should not hence abandon that the forbidden is gathering or joining between the two does not separately separate one of them, and

<sup>57</sup> The origin sentence is *تمرون بالديار*, where the word *الديار* used with *jar*, but it is vanished and beign *nshab*.

<sup>58</sup> Ibid.,

<sup>59</sup> Sunan Abu Daud, Jilid 1. p. 30.

<sup>60</sup> Ibnu Hisyam, Mughni al-Labib, hlm. 161. Lihat juga kitab *`umdat al-Qori Syarh Sahih al-Bukhari*, Vol 3, Dar Ihya` at-Turots al-Arabi, Beirut, hlm. 168, dan al-Kirmani, Syarh al-Bukhori, Vol 2, Dar al-Fikr, p. 92.

<sup>61</sup> Mahmud Muhammad Khitob as-Syaukani, al-Minhal al-`Azab al-Maurud Syarh Sunan al-Imam Abi Daud, Vol 1, Muassasah at-Tarikh al-Arabi, Beirut, p. 244.

<sup>62</sup> Asy-Syaukani, Nail al-Autor Syarh Muntaqo al-Akhbar min Ahadis Said al- Akhbar, Vol 1, Dar al-Khair, 1998M, p. 33.

<sup>63</sup> Abu al-Abbas Ahmad bin Umar Bin Ibrahim al-Ansori, al-Mufham li Syarh Sahih Muslim, Vol 2, Tahqiq Majmu`ah Ulam` al-Azhar, Dar al-Kitab al-Masriy, Kairo, p. 638.

<sup>64</sup> As-Subki, p. 244.

<sup>65</sup> Muslim, Sahih Muslih bi Syarh an-Nawawi, Jilid 2, Dar al-Fikr, Beirut, p. 1995M.

this does not say anything like this, even urinate it is prohibited in it whether it is bathing in it from the water or not, and the All-Knowing Allah.<sup>66</sup>

It seems that Imam Nawawi is very understanding of the *harakat nashab* that Ibn Malik allowed after the word *ثم* where it occupies the place of *الواو* in the sense of *ma`iyah* (togetherness) and *al-jam`u* (gathering) as well. Actually Ibn Malik only wants to give the law *ثم* to *الواو* on *nashab* meaning not in the meaning of *ma`iyah*. Among the things that reinforce what Ibn Malik's opinion is that the *Kufahs*<sup>67</sup> allow the practice of *ثم* in the place of *الواو* in terms of *nashab fi`il mudhori`* after the conditions, as the words of Allah SWT Surah an-Nisa` verse 100 which reads:

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: "Those who emigrate in the way of Allah, they will surely find on this earth a vast migration and abundance of resources. Whoever comes out of his home with the intention of migrating to Allah and His Messenger, then death over him (before reaching the destination), then his reward is always with Allah. And Allah is Oft-Forgiving, Most Merciful"

In that verse the word *يدرك* may be read with *harakat nashab* and this *qira`at* belongs to *qiroat Hasan*.<sup>68</sup> Ibnu Malik does not want to lead the prohibition for gathering or combining between urinating and bathing. Actually Ibnu Malik only wants the *nashab* after the word *ثم*. The prohibition is still led to the two cases in which each of them is different.

On the basis of assumption that what is meant by *nashab* the word *يغتسل* is a ban on gathering between the two (urinate and bath), then the law of the hadith together concludes that it is understandable, and the prohibition against each one of them separately can also be understood from other hadiths.<sup>69</sup> Like the hadith narrated by Jabir from the Prophet, that the Messenger prohibited urinate in calm water (not flowing).<sup>70</sup> In another hadith the Messenger of Allah said: Let none of you take a bath in calm water and he is in a state of *janabah*.<sup>71</sup> From the statements it is clear that the importance of the Qur'an is in interpreting the hadith of the prophet and explaining the *fiqh* law issued from the hadith.

### 3.3 Understanding of Fuqoha on the Laws of Human Expressions

I`rob is one of the most important and prominent supporters of the *fuqoha* 'in terms of deriving their laws and understanding of the laws of the Qur'anic and Sunnah texts. In this case it is necessary to explain how they perceive a law of human speech in accordance with what is desired by i`rob through some of the following examples:

If someone says to someone by saying: "أنه لزيد" in which the letter of *lam* is in *fathah* and the word *زيد* is in *rofa`* or he says: "أنه لزيد" by giving *kasrah lam* and giving *jar Zaid*. In the first expression actually he inform about the name of the person that his name is Zaid, and is not understood by the person who said Zaid is for someone. Meanwhile on in the second expression the person who says admitting that Zaid belongs to him.<sup>72</sup>

If someone swears then he says "والله لا أكل طعام زيد" by giving *nashab* the word *طعام زيد*. or he says "والله لا بكل" by giving *jar* to the word *طعام زيد*. In the first expression h is not considered break his oaths swear unless he eats all the food. While in the second expression he is actually considered to violate his oath by eating a portion of the food.<sup>73</sup>

If a husband tells his wife with the expression: "أنت في موضع كذا طالقًا" with the *nashab* *طالق*, or he tells his wife: "أنت طالق في الدار" by giving *rofa` طالق*, or he tells his servant: "أنت في موضع كذا حرًا" by giving *nashab* *حر*, or he says: "أنت حر في الدار" by giving *rofa` حر*.

From these various phrases the legal impacts are different because of the different i`robs of the words in question as follows:

a. In the first two expressions, namely by giving *nashab* to the words *طالق* and *حر* then the impact is the wife is not being given *thalaq* and the slave is not independent, unless both are actually in that place. Because *nashab* on *طالق* and *حر* indicate that they are both a matter of fact and a *jar majrur* as *khobar* so this means: "أنت في ذلك المكان حال كونك طالقًا" (You are in that place in the state you are divorced), or (you are in the place is in the place where you are free). If the existence of both is unrealized and uncertain then does not fall *thalaq*

<sup>66</sup> Ibid, 153.

<sup>67</sup> Al-Khudhariy, Hasyiyah al-Khudhariy `ala syarh ibn `Aqil, Vol 2, Dar al-Fikr, Beirut 1995M, p. 179.

<sup>68</sup> Ibnu Hisyam, Mughni al-Labib, p. 161.

<sup>69</sup> As-Subki, Al-Minha.al-Mu`zib al-Maurud, Vol 1, p. 244.

<sup>70</sup> Muslim, Sahih Muslim bi Syarh an-Nawawi, Vol 2, p. 152.

<sup>71</sup> Ibid, p. 154.

<sup>72</sup> Ibnu Ya`isy, Syarh al-Mufasssol, Vol 1, p. 12.

<sup>73</sup> Ibid.,

upon wife and also slave not independent. The problem like this is similar to i`rob in the word of Allah SWT in the Surah az-Zariyat verse 16 and Surah ath-Thur verse 17-18:

وَالْمُنْتَقِينَ فِي جَنَّاتٍ وَعُيُونٍ أَخَذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ

Meaning: “Those who ward off (evil) are in gardens and springs, taking what their Lord has given them. Lo! They used to do good in the world”

*Jar* and *majrur* in the two verses the sentence *في جنات وعيون* and the sentence *في جنات ونعيم* the position is as *khobar*, meanwhile the word *أخذين* and *فاكهيين* both are the case.<sup>74</sup>

b. in the last two expressions *terakhir* ( أنت طالق في الدار and أنت حر في الدار ) by giving *rafa'* طالق and حر then the two words are positioned as a *khobar of muftada'*, and this means to give *isnad* for the *thalaq* and freedom to his wife and servant, and this is an obligation for giving the *thalaq* on wife and freedom on his slave, whether they are both at home or both are not at home.<sup>75</sup>

1. If someone says to others with his words: “ له علي مائة درهم غير درهمين ” by giving *rafa'* غير or he says: “ له علي مائة درهم غير درهمين ” by giving *nashab* غير . With these two expressions the law of both is different. The law on the first phrase shows the mandatory one hundred dirhams of the person being said because غير is the nature of مائة and this as if he wants to admit with one hundred dirhams that are not two dirhams. The law of the second phrase is the recognition of 98 dirhams, because غير in this second expression is based on *istitsna'* (exception), it seems to say له علي مائة درهم إلا درهمين (His duty to me one hundred dirhams except two dirhams).<sup>76</sup>

2. If the husband tells his wife with أنت طالق مريضة by giving *nashab* مريضة , or أنت طالق مريضة with giving *rafa'* for مريضة . The law of these two expressions creates two different laws, the law of the first expression indicates that the wife is not rejected unless she is in pain, and this is because مريضة is based on her as the case. As for the law on the second phrase, then the wife's upper reaches fell directly even though she was not ill. The reason is because of making مريضة as *khobar*.<sup>77</sup> And in dropping the *thalaq* he did not want to confront the fall with the circumstances of time or time. In fact he just wants to give *thalq* on her and tell him that his wife is sick.

3. If a master says in words أي عبيدي ضربك فهو حر (whoever my slave strikes you then he is free), or he says أي عبيدي ضربته فهو حر (whatever my slave you beat him then he is free). The law in this case coincides with the first word, that if all the slaves beat him, they are free, because in ضربك relies on common *dhamir* and the place of return to the word أي and it seems to say أي عبد من عبيدي then the act that appears is common law so that the law covers all free slaves.

As for the law of the second word then if all the slaves were beaten, then one of them is free, because the word d ضربته is based on the special *fa'il* that is *ta khitob*, and this shows the specialization of independent law with one person. And it fell on the first one<sup>78</sup> because he was the first person the person had stuck on it. From the cracks of some of the above mentioned examples it appears that the impact of the influence of action on the law in understanding the laws limited by human expressions.

#### IV. CONCLUSION

In this closing section there are at least some conclusions that can be explained, namely:

- I`rob has various aims, most notably apparent is that it gives *mutakallim* (speakers) the freedom to act and organize changes in the sentence construction building, and determines the disclosure of the goals and desires that precede it to the speaker. I`rob moves the deepest large power capabilities in Arabic and close to the nature of *lisaniyah arabaiyah* (Arabic pronunciation orally). I`rob is a media thinking, straight way that must be followed to the Alquran and the Prophet's Sunnah, understand the meanings of Alquran's qira'at and it also connects to the ability to explain *i`jaz* of Alquran and it helps to be able to absorb and feel a *tazau al-adabi* (instinct literature) for the Arabic-language texts, both poetry and prose.
- I`rob has an important role in creating a fluent Arabic language, and there is a sufficiently effective impact on the task of mutual understanding, its existence as a disclosure of grammatical meanings.
- I`rob belongs to some of the most important media that can bring the birth of a beauty job so that an expression in Arabic becomes beautiful, and leads the Arabic text into beautiful, glamorous and good.
- There is a strong relationship between i`rob with *syariah's* sciences and arabic sciences. I`rob has a relationship with *tafsir, qiroat, hadith, science waqf* and science *ibtida'*. In addition, i`rob also has a

<sup>74</sup> As-Samin al-Halabiy, ad-Durr al-Masun, Vol 6, p. 185-186.

<sup>75</sup> Abul Hasan ibn al-Husein al-Buhkori, Ma`ani al-Adawat wa al-Huruf wa al-l`rob, p. 259-260.

<sup>76</sup> Ibid. p. 335.

<sup>77</sup> Jamaluddin Abdurrahim al-Asnawi, al-Kaukib ad-Durriyu, p. 400.

<sup>78</sup> Ibid.

- relationship with understanding against the laws of jurisprudence taken from the *nas* of Aalquran, sunnah of the prophet and the word of man, also closely related to sciences of *balaghah* and *dilalah* (semantics).
- e. The *harakah* i'rob which is preceded by grammatical *`amil* he has a significant role in explaining the meaning of which he is the main cause in relation to the different sciences.

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