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 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 also so that the qori’ must also examine it carefully so that he can avoid the error. 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. 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.

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 amalitah, 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.¹

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.²

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

² 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:

> رَفَعَ الْفَجْرِ الْبَلْدُ (١٥) لِقَمَّةِ الْخَيْرِ الْمَجِيدِ (١٤)

Meaning: “He is the Forgiven, the Most Merciful, who has the 'Throne, the Most High.”

In connection with this verse, there are two *qira'ats* at in pronunciation "al-Majid", first it is read with *rafa’* and second with *nashab*. It is read with *rafa’* by mutafassir 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".

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

> وَامَرَّهَا خَمَّةَ الْحَلْبِ

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

The word *hamala* can be read *rafa’* and *nashab* by divulging it to the word after it. 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:

> إنْ بَنِيِّ الْأَرْدُمَ حَمَالًا الْحَلْبُ .. هَمُ الْوَسْاِشَا فيَ الْرِّضَا وَفِي الْحَضْبُ

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

The interpretation of 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.

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”.

The words of Allah in Surah Ghofir verse 47:

> فَلاَ تَكُونَواْ إِنَّ اللَّهَ فَحَمَّ بَيْنَ الْأَعْمَادِ

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 كَلُّ in *qira’a* can be read with two *qira’ats*, namely *rafa’* and *nashab*. If it is read with *rafa’* then it is said as *khabar* with the sentence كَلُّ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ كَلْ Khabar* and كَلِّ كَلَّ كَلَّ Khabar* here in *ghofir* verse 4: isim as pronounce *as badal* from isim لَّا with the reason of *dhamir mutakallim* can substitute *isim zahir* from *isim لَّا* if it indicates to the full meaning of *syumuliya*. 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:

> وَرَزَعُواْ نَحْوَ الْرَّجُلِينَ وَالْمَلَائِكَةِ آمَنُواْ مَنْ أَنْامَنوْ عَلَىٰ نَحْوَ الْرَّجُلِينَ أَلَّا إِنْ تَعْمَرُ الْأَمْرُ أَلَّا إِنْ تَعْمَرُ الْأَمْرُ—

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 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 *yofol* as pronounce *hamala* is interpreted on the basis of concealment of it because the word *hamala* when it is in the entered the fiqh *mustaqbal* then the fiqh of fi’il thereafter has two meanings, that

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6 As-Saamin al-Halabi, Jilid 6, p. 586.


8 Ibid.


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is: one means (to the time), and the second means (in order). The first meaning is to say: سرت حتى أن (to the time), and the second means كي (in order). The first meaning is to say: I walk until I go into it. Walking and going into happen at the same time. While in the second meaning, the mislsem is said: أن الله حتين بدخلك النام (so Allah will bring you to heaven). Related to the verse mentioned above by Imam Nafi` it is read rafa` that is حتي ِنُفَجْ (before) 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 then the meaning of fi`il indicates madhi and what is before حتين is the reason for what is afterward, for example in our words: حتين دخليها, this means حتين (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.

2.2 The Relationship of I`rob With Waqf Science (Stop) and Ibitida` (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 ibitida` (to reconcile) with something which is considered good to begin. I`rob is one of several tools that make the media explain and explain. Hence the relationship with the knowledge of waqf and ibitida`s intimate relationship cannot be separated. Grammar experts have given a significant contribution in talking about waqf and ibitida` or sometimes referred to as al-qot`u wa al-i`tin`a. 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 ibitida`. It is a noble chapter of the Quranic chapters because it can provide an impact on the beauty of presentation and clarity of meaning. 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.

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

The Words of Allah Surah al-Ma`adah ayat 45:

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).

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."

In the verse, the word of the pen is read with nashab then the perfect waqf is in the sentence then the the hujj is also read with rafa` and after it and for which the waqf afterwards is in the phrase An السَّمَاعُ بالسَّمَاعِ.

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

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."

In connection with this verse, Nuhas does not allow waqf over the words بِيِبِيْمَانُ because the sentence is ibitida` (something permissible). Then when waqf in the sentence بِيِبِيْمَانُ then the sentence is naqis (less perfect). This is because it does not bring a mubtada khobar. If anyone says: Make للذين أومنوا to occupy the place of nashab as an aitof to something which is hidden in orozonahe he i.e dhamir. Some say that it is wrong because it does not make the transition meaning to the meaning. 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.

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2.3 The Relationship of Ḣibb 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 treaties and words. Hence it has a big impact in enriching the language structures and language styles presented. 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 Ḣibb 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 Ḣibb, the following are:

1. The words of the Messenger of Allah:

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 Ḣibb by Akbariy allows it with rafa’ and nashab. If it is nashab because it is based on what is in the word Ḣibb with the meaning of the Ḣibb and rafa’ by making maushul so that the word ata Ḣibb becomes khobar. If the phrase of hadith is like this: (Surely the one whom Allah loves from His servants is the people who give love say).

2. The Prophet’s words:

(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 Ḣibb the Ḣibb has two first ways, it can be nashab with taqdir then it can be repeated to strengthen. It is allowed as well the taqdir. Second it may rafa’ with taqdir. 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 Ḣibb with Understanding of Fiqh

The relation of Ḣibb with fiqh partially is part of the relation in general between fiqh and grammar. It is a fact that nahwu lahiriyah has been mixed in with the Islamic sciences since the fiqh of the self-eruptive mistake so that Ḣibb has a significant influence on the Islamic sciences, especially fiqh and ushul fiqh. 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 ijthad 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. Many found the fuqoha’ to conceive the laws of Shari`ah by applying the will of dilalah Ḣibb and their legal change may occur due to the change of the Ḣibb 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 Ḣibb science. The pillar which 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 Ḣibb.

2.5 The Relationship of Ḣibb 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 Ḣibb. 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
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one who has the pressure in the knowledge of the balagah. 23 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. 24 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:

(عندما تقول: أني لم أكره أمة. هكذا يقابل ذلك في الإعراب.

(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. 25 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 isytighol with the fiqh of the taqdis 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 muqaddam so that he gives meaning to imposition. 26 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 magsur ‘alaah from fa’il and maf’ul, for example in the expression, "ما ضرب زيد إلا عمر " (does not beat Zaid except Umar). Then ما ضرب عمر 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 jashoohahan. This is evidenced by the interpretation of fi’il mudhori' without any precedent, as in the following two lines:

26. The Relationship of i’rob With Abolished Knowledge (Semantic).

While knowledge is the science that deals with meaning. 27 or knowledge of the meaning of words and forms of grammar. 28 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. 29

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. 30 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 شكراً أبيه and the sentence 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. 31 Furthermore ibn Jinni said: 'Do you not see continuously

24 ibn Ya’isy (syarh al-Mufassol, jilid 1, p. 16).
26 Ibid., p. 71.
29 Ibid,
30 Abdul Latif dan Muhammad Hamasah, an-Nahw wa ad-Dilalah, Dar asy-Syuruq, Kairo, 2000M, p. 40.
32 ibn Jinni, Abul Fath Utsman, al-Khosois, Jilid 1, Dar al-Kutub, Kairo, p. 34.

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the rafa’ fa’il and the mafabul's mafab is only to distinguish fa’il and mafab and this distinction is a matter of the meaning of which the terms are adjusted and the exact conditions for him. 33

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. 34

The balaghah scholars divide markaziya 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. 35 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 مات فانفني إلى جنب كرمة تروي عروقي بعد موتي عروقي

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

The expression 'i`rob' 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. 36

- The expressions in the sentences like:

ما أحسن زيد
ما أحسن زيد
ما أحسن زيد

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’jjib. 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 الناس أحمد.
أكرم الناس أحمد.
أكرم الناس أحمد.

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 glorifiedone 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. 37

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:

يا أليها الذين آمنوا إذا فاتكم إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق وامستوا برودسكم وارجلكم إلى الكفين

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 38 and the second group says it is

33 Ibid., p. 35.
37 Ali, Muhammad Muhammad Yunus (Wasf al-Lughah al-Arabiyah Dalaliyan, p. 291.).

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This difference of opinion is awakened on the basis of the state of ‘Irob which appears in two qira’at reading the sentence 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.

The argument of the first group who argues that the sentence أَجْرِ عِلْمَكَ by applying the letter lam is because it is under the ‘athof in the sentence وَرَأَيْتُكَ 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 that the phrase by nashab the letter lam on it, it is a’thof to the sentence أَجْرِ عِلْمَكَ which is in nashab by the sentence as maf’ul bih so with this, it is obligatory to wash on both feet as it is obligatory to wash the face.

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 jar wanted the claim of ‘athof to the sentence وَرَأَيْتُكَ 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 ksbubtan is stronger, that is, he wants the claim of ‘athof on the sentence أَجْرِ عِلْمَكَ so by giving effect to the law of washing on two feet becomes obligatory. Qira’at with jar on lam can be the virtue as ma’thof over nearly so he is hated because of its proximity to the pronouncement with the word a’thof. 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:

(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 كلس and along with it is echoed on the meaning of the word والدان 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. 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 الأروح. Meanwhile the second group says: There is nothing in the verse that encourages the disgust, because there is a letter l to which indicates the end of the boundary of the sentence. Because the meaning of sweeping does not set the deadline for him in the Shari’a. The first group says that the existence of the letters أَجُرَ on qira’at of jar means مع (together), and it reinforces the existence of the word أَجْرِ عِلْمَكَ because it was sweated because the meaning of the sentence

(20) (and wipe your head together with your feet).

The second group says that the letters أَجُرَ does not mean مع because it is when it shows togetherness, and when the أَجُرَ is for togetherness then in fact what is after it becomes maf’ul ma’ah while maf’ul ma’ah is something done deed with it and the word أَجْرِ عِلْمَكَ there is no deed to be done with it but actually the act fell upon it. The first group say 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 majarr can be maf’ul bih then when the word الأروح 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 of nashab is received, indeed it is clear that the word لَوْنَة is stronger than to pronounce it on the place of أَجْرِ عِلْمَكَ then جَرَم أَجْرِ عِلْمَكَ swipe like أَجْرِ عِلْمَكَ not rubbed. Al-Akbari said the first is to a’thof the أَجْرِ عِلْمَكَ is stronger because the to ‘athof words of Al-Qur’an is stronger than the word of ‘athof. The second group argues that if the ‘athof of who accepts أَجْرِ عِلْمَكَ undoubtedly the meaning of to swipe is to wash, because in the language it is said (I wash my hands with water when I wash)

38 Al-Qurtubi, Muhammad Ahmad bin Rusyd, Bidayat al-Mujtahid, Juz 1, Marba’ah al-Istiqomah, Kairo, 1371H, p.14.
39 Ibid.
40 Al-Akbari, at-Tibyan fi l’rob al-Quran, Jilid 1, p. 422.
42 Abu Ja’far Ahmad Muhammad Ismail, l’rob al-Quran, Matba’ah al-Maniy, Baghdad, p., 485.
46 Al-Alusi, hlm. 361.
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them), وتنسجت بالله إلإ اغتسلت. 49 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. 50

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 athoof in Arabic. 51

Word of Allah swt Surat al-Baqoroh ayat 280:

وإِنَّ كَانَ دُوَّارًا فَقْطًا إِلَى مَيْسِرٍ وَأَنْ تَصِلْوَا خِزْرًا لِكُلْ كُفُّانٍ تَعَمَّلُونَ

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” 52

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 وَإِنَّ كَانَ دُوَّارًا فَقْطًا . Both opinions propose their arguments in support of what they think. The reason for this is that the verse comes by giving the nashab نَّوَّرْ مَنْ أُدُنِّ بَشَرَىٰ لِهِمْ . (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. 53

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: تكاة الجنين تكاة أمه 54

Meaning: “From the jabir ra, that the prophet has said: The fetus is the mother's slaughter”

About the second pronunciation of 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. 55 Since the second pronunciation is spelled out, it becomes a khobar from the first. In connection with this at-Tibbiyy says that the origin of the sentence is a khabar of the messenger 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." 56 The reason that fuqoha` 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 نَكَتَة because with the meaning of the word the word shows the meaning, that is a fetus slaughter 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 دِيَر 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. 57

50 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.
51 Abdul Qadir Abdurrahman as-Sa’diyy, p. 168.
54 Sunan Abi Daud, Jilid 1, Dar al-Fikr, Beirut, 1412H, p. 657.
56 وقَدَ النِّصْبُ يَتَبَعُ الْخَيْرُ أَوْهُوَ يَنْتَكَيْ تَنْكُهَا مِنْ نَكَتَةٍ تَقْدِرُ النَّفَعُ وَقَدْ وَقَدَ الْخَيْرُ, 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 توجوا كلامكم علي حرام

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.

b. Hadith Narrated from Abu Hurairah

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 لَ اَىْـ ٕـٞـت۱۰۸۶۴۶۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷۶۴۵۷ۥ۱۹۹۵M.

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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. 66

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

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 may be read with harakat nashab and this qira’at belongs to qiroat Hasan. 68 Ibn Malik does not want to lead the prohibition for gathering or combining between urinating and bathing. Actually Ibn Malik only wants the nashab after the word تَمَّ. 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 مَعَسْلُ 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. 69 Like the hadith narrated by Jabir from the Prophet, that the Messenger prohibited urinate in calm water (not flowing). 70 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 jam`u. 71 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: “أَنْهُ زَيْدٌ” in which the letter of lam is in fathah and the word زَيْدٌ is in rof’ or he says: “أَنْهُ لَزَيْدٌ” 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 the second expression the person who says admitting that Zaid belongs to him. 72

If someone swears then he says: “وَالَّذِي لَا كَلَّ” by giving nashab the word طَمَعُ لَمَّا. or he says: “وَالَّذِي لَا كَلَّ طَمَعُ لَمَّا” by giving jar to the word طَمَعُ. 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. 73

If a husband tells his wife with the expression: “أَنتُ فِي مَوْضَعٍ كَذَا طَلَّقُ” or he tells his wife: “أَنتُ فِي مَوْضَعٍ كَذَا طَلَّقُ” by giving rof’ or، or he tells his servant: “أَنتُ فِي مَوْضَعٍ كَذَا طَلَّقُ” “أَنتُ فِي مَوْضَعٍ كَذَا طَلَّقُ” by giving nashab. or he says: “أَنتُ حَرُّ فِي الدَّارِ" by giving rof’. and the slave is not independent, unless both are actually in that place. Because nashab and the slave is not independent, unless both are actually in that place. Because nashab and the slave is not independent, unless both are actually in that place. Because nashab and the slave is not independent, unless both are actually in that place. Because nashab

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 طَلَّقُ and حَرُّ then the impact is the wife is not being given thalq and the slave is not independent, unless both are actually in that place. Because nashab and the slave indicate that they are both a matter of fact and a jar majrāj as khobar so this means: “أَنتُ حَرُّ فِي الدَّارِ” (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 thalq.

66 Ibid, 153.
69 As-Su`bi, Al-Minha al-Mu`zib al-Maurud, Vol 1, p. 244.
70 Muslim, Sahih Muslim bi Syarh an-Nawawi, Vol 2, p. 152.
72 Ibn Ya`isy, Syarh al-Mufassol, Vol 1, p. 12.
73 Ibid.
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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-Zariyati verse 16 and Surah ath-Thur verse 17-18:

| نَّ ٱلْمَتَّىْنِ  فِي ۡجَنَّٰتٖ وَعُيُونٖ أَخْتَنَىْنَآ مَا أَنَا ۡرَبُّ عِیْمُ أَيْمُ كَأَنْمَا قَدْ أَنْفَسْنِ. |

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 in جنات وعيون and the sentence in جنات ونعم both is the position as khobar, meanwhile the word أختنين and أختنين both are the case. 74

b. in the last two expressions terakhi (أنت حر في الدار) and حر في الدار and then the two words are positioned as a khobar of mutabada', 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. 75

1. If someone says to others with his words: “I'rob’ or he says: “له علي مائة درهم غير درهمين” or he says: “غير غير” or he says: “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 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 غير in this second expression is based on isitsina’ (exception), it seems to say ‘له علي مائة درهم إلا درهمين’ (His duty to me one hundred dirhams except two dirhams). 76

2. If the husband tells his wife with غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غير غ
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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