

# THE CONCEPT AND ROLE OF I`RAB IN THE QUR`AN FROM THE PERSPECTIVE OF IMAM AL-SUYUTHI IN THE BOOK AL -ITQAN FI `ULUMIL QUR`AN

**Rusna Fida, Wildan Setiawan**

Ma`had Aly Walindo Pekalongan

[rusnafida02@gmail.com](mailto:rusnafida02@gmail.com), [wildanalmubarok09@gmail.com](mailto:wildanalmubarok09@gmail.com)

## ABSTRAK

This study examines the concept and role of i`rab in the Qur'an according to the perspective of Imam Al-Suyuthi in his book Al-Itqan fi Ulumil Qur'an. The problem formulation includes the definition of i`rab as a sign of precise meaning and its 12 methodological principles to avoid misinterpretation, while the research questions highlight the grammatical implications for understanding verses. A descriptive-analytical qualitative method was applied through a literature study of the primary text of Al-Itqan and secondary texts such as Mughni al-Labib by Ibn Hisham, with normative analysis based on mutawatir qira`at and examples of verses in Surah An-Nas verses 2-3 and others. The main findings reveal i`rab as an essential nahwu analysis that distinguishes legal meanings through the influence of amil with criticism of the speculative i`rab of earlier scholars, thereby strengthening the accuracy of interpretation based on fashih rules and Uthmani rasm. This study aims to examine the concept and role of i`rab in the Qur'an according to Imam Al-Suyuthi's perspective and analyze its implications for the accuracy of verse interpretation.

**Keywords:** *i`rab, Al-Suyuthi, Al-Itqan, Nahwu, grammatical interpretation.*

---

## PENDAHULUAN

The Qur'an was revealed in classical Arabic, so that i`rab analysis became the normative standard as implied in the Qur'an, Surah An-Nisa', verse 82, which commands deep understanding in order to find contradictions. Differences in i`rab in certain phrases, such as in Surah Al-Baqarah verse 185 according to Tafsir Al-Bahr Al-Muhith, show that Islamic law is flexible in specific circumstances. An interdisciplinary approach involving linguistics, tafsir, and fiqh is necessary for accuracy. This study enriches the linguistic tafsir treasury by showing how changes in i`rab determine laws, providing new insights for students and practitioners of Islamic law. The qualitative method based on primary and secondary sources ensures in-depth analysis. It is relevant to the theme of Al-Suyuthi, because the book Al-Itqan emphasizes the rules of nahwu for precise i`rab. Based on this background, this study aims to examine and describe the concept of i`rab in the Qur'an according to the perspective of Jalaluddin Al-Suyuthi as outlined in his monumental work, Al-Itqan fi `Ulum al-Qur'an. This study also aims to analyze the role of i`rab as a grammatical device in determining the precision of meaning, legal implications, and the accuracy of interpreting Quranic verses. In addition, this study identifies twelve

methodological principles of i`rab formulated by Al-Suyuthi and their relevance in maintaining the accuracy and authenticity of interpretations based on the rules of nahwu and qira'at mutawa.<sup>1</sup>

## METODE

The descriptive analytical method was used through the collection of data from classical texts such as the translation of the book *Al-Itqan*, quotations from Ibn Hisham in his book *Mughni Labib*, *Az-Zarkasyi* in his book *Al-Burhan*, and Imam Sibawaih in his book *Al-Kitab*, to identify 12 principles of i`rab Al-Qur'an according to Al-Suyuthi. The analysis focuses on changes in the final harakat of words due to amil and their interpretive implications, as well as criticism of errors in the i`rab of scholars. This normative approach prioritizes mutawatir qira'at, fashih rules, and Uthmani rasm, while avoiding speculative i`rab on mutasyabihat such as muqatha'ah letters.

The analytical steps in this study were carried out in stages. First, the researcher identifies and inventories the concept of i`rab in the Qur'an based on the primary source, namely the book *Al-Itqan fi Ulum Al-Qur'an* by Jalaluddin Al-Suyuthi. At this stage, the focus is directed at formulating the definition of i`rab and the twelve methodological principles put forward by Imam Al-Suyuthi. Second, the researcher conducted a comparative study of classical secondary sources, such as the book *Mughni Al-Labib* by Imam Ibn Hisham Al-Anshari, the book *Al-Burhan fi Ulumil Qur'an* by Imam Badruddin Az-Zarkasyi, and *Al-Kitab* by Imam Sibawaih, in order to strengthen the analysis of nahwu rules and validate the arguments. Third, a grammatical analysis was conducted on examples of Qur'anic verses relevant to changes in the final harakat of words due to the influence of amil.

## HASIL DAN PEMBAHASAN

The study of i`rab in the Qur'an is a grammatical analysis that examines changes in the endings of words (harakat) due to the influence of `amil, which affects the precise meaning of verses. This knowledge is essential in interpretation because the Qur'an is written in classical Arabic, where variations in i`rab can result in differences in legal or semantic understanding. Abu Ubaid narrated in his book *Fadha'il* from Umar bin Khattab that he said, "Learn dialects, the sciences of faraidh, and sunnahs, just as you learn the Qur'an." He narrated from Yahya bin Atiq that he said, "I said to Hasan, 'O Abu Sa'id, there is a man who is learning Arabic in order to speak correctly and improve his reading'. Then Hasan said, 'O my brother's son, that is good, so learn it, because sometimes a person reads a verse and understands its meaning, so he becomes misguided because of it'.<sup>2</sup>

This chapter discusses the definition of i`rab as knowledge of the meaning of words in the Qur'an, not merely grammar, because recitation without i`rab is not valid according to Islamic law. As-Suyuthi refers to the separate opinions of scholars of kalam regarding the i`rab of the Qur'an for details. He also criticizes incorrect

---

<sup>1</sup> Ilhamuddin Nasution, "Analisis I`rab dalam QS al-Baqarah Ayat 185 dan Implikasinya terhadap Ketentuan Rukhsah bagi Musafir (Perspektif Tafsir al-Bahr al-Muhith)," Skripsi S1, Program Studi Ilmu Al-Qur'an dan Tafsir, Fakultas Ushuluddin, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2025,

<sup>2</sup> Terjemah kitab *Al-Itqan* jiid 2 hal.11

i`rab in certain verses, such as Zamakhsyari in QS. An-Nas.<sup>3</sup> It is obligatory for those who study the Book of Allah and seek to uncover its secrets to look at the words, forms, and their positions in the sentence, such as their position as mubtada`, khabar, fa`il, and maf`ul or at the beginning of a conversation or its answer, and so on<sup>4</sup>

The effect of the amil is on the end of the word, so that it changes to marfu`, mansub, majrur, or majzun according to what the amil does. Said Sheikh Mustafa al-Ghalayini. In terms of i`rab, there are four parts: rafa', nashab, jar, and jazm. Rafa', nashab, and jar are specific to isim kalimah and cannot be used in isim sentences with i`rab jazm. Conversely, rafa', nashab, and jazm are specific to fi'il sentences and cannot be used in fi'il i`rab khofad or jazm. Reading the Qur'an without using the rules of nahwu will result in confusion in the intended meaning. People who do not have the ability in the science of nahwu will have difficulty reading and understanding the Qur'an. Therefore, understanding the Qur'an from the perspective of nahwu is very important.<sup>5</sup>

Among the benefits of this chapter is understanding the meaning of the Qur'an, because i`rab distinguishes meanings and explains the intentions of the scholars of kalam. Abu Ubaid narrated in his book Fadha`il from Umar bin Khathab that he said, "Study dialects, the sciences of inheritance, and the Sunnah, just as you study the Qur'an." It is obligatory upon those who study the Book of Allah and strive to uncover its secrets to look at the words, forms, and their positions in the sentence, such as their position as mubtada', khabar, fa`il, and maf`ul, or whether they are at the beginning of a conversation or its answer, and so on.<sup>6</sup>

Imam Suyuthi requires exegetes to examine words, forms (wazan), and their position in sentences, namely: mubtada` (initial rafa`), khabar (explanatory rafa`), fa`il (perpetrator rafa`), maf`ul (nachab object), or as an introduction to a conversation or answer.<sup>7</sup>

He (the person who studies the Book of Allah) must pay attention to several things, namely:

- ❖ First, his most important obligation is to understand the meaning of the verse he is about to interpret when the word stands alone or is in a sentence before he begins to interpret it, because that is a branch of the meaning itself. Therefore, it is not permissible to analyze the opening verses of the surah if we say that they are among the ambiguous verses.<sup>8</sup> Ibn Hisyam Al-Ansari states in his book Mughni al-Labib `an Kutub al-A`arib, he says: "The first duty of the interpreter is to understand the meaning of what he is interpreting, whether it is a single word or a compound phrase. "The first thing that must be done by the interpreter is to understand what he wants to interpret, whether what he wants to interpret is a single word or a phrase".<sup>9</sup>

---

<sup>3</sup> Terjemah *Al-Itqan fi Ulum Al-Quran*, Alkhoiroto.org,

<sup>4</sup> Terjemah kitab *Al-Itqon* jilid 2 hal. 12

<sup>5</sup> *Peran dan Kontribusi Nahwu dalam Penafsiran Al-Qur'an*, Jogoroto,

<sup>6</sup> Terjemah kitab *Al-Itqon* juz 2 hal. 11

<sup>7</sup> *Tunjukkan kedudukan mubtada, khabar, fi'l, fa'il, atau maf'ul bih pada kalimat-kalimat di atas*, Brainly.co.id,

<sup>8</sup> Terjemah kitab *Al-Itqon* juz 2 hal. 12

<sup>9</sup> *Faham, kemudian baru I'rab, Aljabiz Training & Event* (Aljahiz.my)

The muqatha`ah letters are considered mutasyabihat (ambiguous) by scholars such as Imam Az-Zarkasyi and Imam Ibn Abbas, so speculative i`rab is prohibited because of divine secrets, similar to oaths or the names of Allah's attributes. Imam As-Suyuthi also agrees, advising to avoid changing the hidden meaning into the apparent without evidence.<sup>10</sup>

- ❖ Second, one must pay attention to the meaning of a word's wording. Sometimes an i`rab expert only pays attention to one correct use of a word, but he does not see the correctness of its wording, thus making it incorrect. An example of this is what some of them say about the firmn of Allah SWT. In Surah An-Najm verse 51, which reads: ﴿ وَتَمُودًا فَمَا أَبْقَى ﴾ which means “indeed, the word **تمودا** is maf'ul bih that is put first.” This is incorrect because **ما**, which functions to negate, is located at the beginning of the sentence so that it does not affect the previous word. However, the correct interpretation is that the word is ma`thuf to the word **عادا** or there is a missing verb that is roughly.<sup>11</sup>
- ❖ Third, one must have a thorough command of Arabic so that one does not stray from the correct rules. As Abu Ubaidah said regarding Allah's words in Surah Al-Anfal verse 5, in the phrase **كَمَا أَخْرَجَكَ رَبُّكَ** (as your Lord brought you out). He said, “Indeed, the kaf in that verse is for an oath.” This was narrated by Makki, and he did not comment on it. Ibn Shajari criticized Makki for not providing a comment. This is incorrect because the letter kaf never means an oath. The pronunciation of **ما**, which functions as a pronoun referring to Allah and connects the pronoun to the apparent noun which is the fa`il of **أَخْرَجَكَ**, is only found in poetry. The opinion that is closest to the truth regarding this verse is that the letter kaf and the letter that is jar-kan are omitted news, so that the meaning is “the situation of giving spoils of war that you did to the fighters, as you know their hatred for it is like your command to them to wage war that they hate.”<sup>12</sup>

Imam As-Suyuthi secara eksplisit menyebut kesalahan Abu Ubaidah (w.209 H) pada QS. Al-Anfal ayat 5, dimana Abu Ubaidah menganggap kaf sebagai huruf qasam (sumpah), diriwayatkan oleh al-Makki bin Abi Thaliq, sehingga Ibnu Syajari mencela al-Makki karena diam terhadap pendapat syadz tersebut. As-Suyuthi bentah karena kaf qasam bertentangan kaidah luhgoh Arab mutlaq.<sup>13</sup>

- ❖ Fourth, he should avoid remote possibilities, weak usages, and unusual dialects. He must base his i`rab on things that are commonly used, strong, and eloquent. If he finds no i`rab except one that is remote, he can be forgiven. If he mentions all of them with the intention of writing down strange things and thickening his book, then that is very difficult. Or if his intention is to explain the existence of such possibilities or to train students, then that is fine for words other than those of the Qur'an.

---

<sup>10</sup> Tatik Maisaroh, *Penafsiran al-Ahruf al-Muqattiba`ah (Studi Komparatif Tafsir Gharib al-Qur'an wa Raghaib al-Furqan karya An-Naisaburi dengan Tafsir Ruh al-Ma'ani karya Al-Alusi)* (tesis, Program Pascasarjana Ilmu Al-Qur'an dan Tafsir, Universitas Islam Negeri Raden Intan Lampung, 1445 H/2023 M)

<sup>11</sup> Terjemah al-Itqon juz hal.13

<sup>12</sup> Terjemah kitab al-Itqon juz 2 hal.14

<sup>13</sup> *Surat Al-Anfal Ayat 5: Arab, Latin, Terjemah, dan Tafsir*, TafsirWeb.com

However, in the Qur'an, it is not permissible to use i'rab, except if there is a strong suspicion that this is what the Qur'an intended. If this is not the case, then various possibilities of i'rab should be mentioned without fabricating them.<sup>14</sup>

Badrudin Az-Zarkasyi in his book *Al-Burhan fi ulum al-Qur'an* in the chapter on linguistic sciences. It is stated that "the i'rab of the Qur'an is obligatory based on mutawatir qir'aat and fashih rules, not weak opinions even if they are grammatically correct," in accordance with as-Suyuthi's prohibition of i'rab dzan in the Qur'an except when certain of the divine intention.<sup>15</sup> The father of nahwu, Imam Sibawaih, in his book *al-Kitab*, the foundation of nahwu science, explains that changes in i'rab are evidence of the beauty and completeness of the Arabic language. He said: **إنما الإعراب علامة المعاني في الكلام العربي** "Indeed, i'rab is a sign of meaning in Arabic speech." This means that with i'rab, we can understand the function of words and the meaning contained in a sentence.<sup>16</sup>

- ❖ Fifth, mention all possible i'rab from the clear uses of sentences. Then you read in the words of Allah SWT in Surah al-A'la verse 1 which reads: **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى** the word **الأعلى** can be an attribute of the word **رب** or an attribute of the word **اسم**. Similarly, in the words of Allah in Surah al-Baqarah verse 2-3, which reads: **الَّذِينَ هُدَى اللَّهُ لِلْمُتَّقِينَ** The word **الذين** can be tabi' (following the i'rab of the previous word) or as a word read nashab because there is the word **اعني** (which I mean) or the word **امدح** (I praise) which is omitted, or as a word read in the nominative case because of the omitted word **هم**.<sup>17</sup>

Ibn Hisyam emphasized that "in clear speech, mention all valid i'rab forms, not weak ones." Imam Abu Hayyan al-Andalusi, in his book *Tafsir al-Bahr al-Muhit*, analyzes the i'rab of the first verse of Surah Al-A'la with two valid possibilities: al-A'la as an attribute of your Lord that is prioritized because the context of worship focuses on the attributes of Allah, or as an attribute of the name. Both are correct in terms of nahwu, although the first is more appropriate in meaning.<sup>18</sup>

- ❖ Sixth, he must pay attention to the disputed conditions based on their respective chapters. If he does not pay attention to them, then the conditions and chapters will become mixed up for him. That is why Imam Az-Zamakhsyari was criticized for his i'rab in the words of Allah SWT in Surah an-Nas verses 2-3, which read **مَلِكِ النَّاسِ إِلَهِ النَّاسِ**. He said, "The two words are athaf bayan (badal)." The correct interpretation is that the two words are na'at (attributes), because the requirement for na'at is isim musytaq and the requirement for athaf bayan is isim jamid.<sup>19</sup>

<sup>14</sup> Terjemah kitab Al-Itqon juz 2 hal.15

<sup>15</sup> M. Karman, *Ulūm al-Qur'ān: dari Pandangan Sarjana Al-Qur'an Klasik hingga Kontemporer* (Bandung: Surya, 2023)

<sup>16</sup> Ustadz Fairuuz Faatin, *I'rab dan Bina', Pesantren MAQI* (PesantrenMAQI.net)

<sup>17</sup> Terjemah kitab al-Itqon jilid 2 hal.17

<sup>18</sup> Rudi Ahmad Suryadi, *Ilmu Gramatika Alquran: Definisi dan Perkembangannya, Tafsir AlQuran.id* (06 November 2022)

<sup>19</sup> Terjemah kitab al-itqon jilid 2 hal.17

Ibn Hisham in his book Mughni al-Labib states that “na` t wajib musytaq, `ath byan jamid”, Az-Zarkasyi in his book Al-Burhan also mentions Zamakhsyari's mistake due to ikhtilat al abwab (mixing of nahwu chapters), and Fakhrudin ar -Razi in his book Mafatih al-Ghaib rejects the Mu`tazilah's opinion in favor of mutawatir recitation and the principle of fashih, emphasizing the memorization of grammatical rules as the gateway to the safety of Quranic i`rab so that the divine meaning remains intact.<sup>20</sup>

Likewise, in the words of Allah in Surah Yasin verse 66, which reads: **وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ** and also in Surah Thaha verse 21, which reads **قَالَ خذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ** he said, “Indeed, the word read as nashab in both verses is dharaf (indicating place and time).” This is incorrect, because the condition for dharaf is that it must be an isim mubham (a word whose reference is not yet clear). The correct interpretation is that this word is read as nashab because there is a jar letter that is omitted for ease of reading, which in both verses is the letter **إلى**.<sup>21</sup>

- ❖ Seventh, he must pay attention to the structure of sentences that correspond to it in other places. Sometimes a word is structured in a certain way, and in other places there is a corresponding structure that differs in i`rab from what he said. Because of this, Az-Zamakhsyari was found guilty when he stated in the words of Allah SWT. in Surah al-An`am verse 95, which reads: **وَمُخْرِجِ الْمَيِّتِ مِنَ الْحَيِّ** that this sentence is attached to: **فَالِقِ الْوَعْدِ وَالنَّوَىٰ** because according to him, attaching one noun to another is more appropriate. However, there is another verse from Allah SWT, namely Surah ar-Rum verse 19, which reads: **يُخْرِجِ الْحَيِّ مِنَ الْمَيِّتِ وَيُخْرِجِ الْمَيِّتِ مِنَ الْحَيِّ** . The fi`il in both verses indicates that the i`rab is different from the i`rab stated by Az-Zamakhsyari.<sup>22</sup>
- ❖ Eighth, he must pay attention to the writing of the mushaf. That is why it is considered wrong for those who say that the phrase **سلسبيلًا** is a question meaning “ask for the way that will lead there.” Because if that were the meaning, then surely the writing would not be connected like that. Similarly, those who say that the phrase **أَيُّهُمْ أَشَدَّ** in Maryam verse 69, “indeed the phrase **هم أشد** is muftada`and khabar and the word **أي** is not idhofahkan.” This is wrong, because the writing of the word **أيهم** is connected. Also, those who say in Surah al-Muthaffifin verse 3, which reads: **وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ** . “Indeed, the pronoun **هم** in this verse is a rafa` pronoun whose position is as a taukid (emphatic) of the pronoun wau in the phrase **كالوا** .” This is incorrect, because the writing of wawu in both fi`il is not with an alif after it. The correct position is as maf`ul.<sup>23</sup>

This principle is reinforced by Ibn Hisham in his book Mughni al-Labib, which considers that connected words such as the phrase **ملك الله** must be idhafah, while tanwain without connection such as **ضربهم** must be maf`ul nashab, Az -Zarkasyi, in his book al-Burhan in the chapter on rasm, explicitly requires the Uthmani spelling as

<sup>20</sup> Surat An-Nas Ayat 2: Arab, Latin, Terjemah, dan Tafsir, TafsirWeb.com

<sup>21</sup> Terjemah kitab al-itqon juz 2 hal.18

<sup>22</sup> Terjemah kitab al-itqon juz 2 hal18

<sup>23</sup> Terjemah kitab al-Itqon juz 2 hal.21

a fixed rule, for example, the phrase **أَيُّهُمْ** in Surah Maryam verse 69 is written as a connected word “ayyuhum” as a mudhaf, not as separate words “ayy + hum”.<sup>24</sup>

- ❖ Ninth, he must pay attention to words that are similar to each other. That is why it is wrong to say in verse 12 of Surah al-Kahfi: **ثُمَّ بَعَثْنَاهُمْ لِنَعْتَمَ أَيُّ** **الْحَزْبَيْنِ أَحْصَى لِمَا لَبِئْتُوا أَمَدَهُ** that the word **أَحْصَى** is a comparative word and the noun that follows it is read with nashab as tamyiz. This is incorrect, because the word **أَمَد** (time) cannot be counted, but is counted. Meanwhile, the condition for tamyiz read with nashab after a comparative word must be fa`il in terms of meaning. So, the correct word is fi`il and the word **أَمَدًا** is maf`ul. This is like another verse from Allah SWT, namely Surah al-Jin verse 28, which reads: **وَأَحْصَى كُلَّ شَيْءٍ عَدَدَهُ**.<sup>25</sup>

According to Imam Az-Zamakhshari in his book *Al-Mufasssal fi An-Nahw*, he explains the rule of af`al mukhalafah, which can be read as isim tafdhil (comparative adjective) and tamyiz nashab (explanation of quantity), but the absolute condition of tamyiz is with fi`il ma`nawi (which can perform calculations).<sup>26</sup>

- ❖ Tenth, so that he does not deviate from the original rule or differ from what is apparent without any necessity to do so. That is why Makki was blamed when he said in the words of Allah SWT in Surah al-Baqarah verse 264, which reads: **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالَّذِينَ وَالَّذِي كَالَّذِي**. In fact, the letter kaf in that verse is an attribute of the omitted mashdar, namely: **إِبْطَالًا كِإِبْطَالِ الَّذِي** (with cancellation like the cancellation of a person)." Whereas the correct position is as a hal (explaining the situation) of the pronoun wawu. Therefore, the meaning is: do not invalidate your charity by imitating someone. Thus, there is no omitted word in this i`rab.<sup>27</sup>

Imam Ibn Hisham al-Ansari, in his book *Mughni al-Labib*, discusses Surah al-Baqarah verse 264 regarding the phrase “kalladzi” kaf hal (indicating condition) from the letter wawu of the phrase “tubtiluu,” which means “do not invalidate your charity like the condition of those who...” does not require mashdar muqaddar (ibtaalan) because it is simpler and in accordance with qarinah siqamiyyah (verse structure).<sup>28</sup>

- ❖ Eleventh, he must seek and distinguish between what is authentic and what is added. As in the words of Allah SWT in Surah al-Baqarah verse 237, which reads: **أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ**. Sometimes it is thought that the wawu in the phrase **يَعْفُونَ** is a plural pronoun, so he finds it difficult to understand the presence of the nun in it. But in fact, this is not the case. The truth is that the wawu is the last letter of the fi`il. So this letter is the original letter and the nun is a plural feminine pronoun. When the verb is included, it becomes mabni and its weight is **يَفْعَلْنَ**. This

<sup>24</sup> Jalaluddin Al-Suyuthi, *Terjemah Al-Itqon fi Ulum Al-Qur'an*, diterjemahkan oleh Muhamad Abid Hadlori, diunggah di **Internet Archive**,

<sup>25</sup> Terjemah kitab al-itqon juz 2 hal.22

<sup>26</sup> *Al-Hal: Anwa'uha wa Ma'aniba fi al-Nazhmi Alfiyah al-Suyutiyy (Dirasah Tabliliyyah Nahwiyyah)*, *Alkhoirof.org* (2022)

<sup>27</sup> Terjemah kitab al-itqon juz 2 hal,21

<sup>28</sup> Khusnul Aini, *Ibnu Hisyam wa Riayah 'an Ma, Min, Madza fi Mughni al-Labib* (skripsi, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2023)

is different from what is found in: **أَنْ تَعْفُوا أَقْرَبُ**. So the waw in this verse is a plural pronoun.<sup>29</sup>

Ibn Aqil, in his book *Syarah Ibn Aqil ala Alfiyyah*, explains Surah al-Baqarah verse 237 regarding the phrase “an ya`fuuna aw ya`fuwa”. The letter “wawu” in the phrase “ya`fuuna” is the original letter from the verb **يَفْعَلُنَ**, the letter nun with the description of a feminine plural pronoun, compared to the phrase “ta`fuwa” where the letter wawu is a masculine plural pronoun.<sup>30</sup>

- ❖ Twelve, one should avoid saying “additional words” in the Book of Allah because such words are sometimes understood as meaningless and the Book of Allah is free from them. For this reason, some scholars do not use this expression. Instead, they use the expressions “taukid” (emphasizer), “shilah” (connector), or ‘muqaham’ (interpolator). Ibnul Khasyab said, "There is disagreement about the permissibility of additional words in the Book of Allah. Most scholars are of the opinion that it is permissible, on the grounds that the Qur'an was revealed in the Arabic language and according to their customs. The addition after the omitted word is for the sake of brevity and ease. This is to emphasize and provide an introduction. Among the scholars, there are those who are reluctant to say this and say that these words, which are understood as additions, are mentioned for specific meanings and benefits that they desire. So it is not appropriate to say that they are additional words."<sup>31</sup>

Imam Az-Zarkasyi, in his book *Al-Burhan fu ulum al-Qur`an*, discusses the prohibition of additional words (ziyadah) in the Qur'an, stating that the scholars of grammar allow ziyadah as taukid or shilah. but some exegetes, such as Imam Ibn Khasyab, reject this term because the Qur'an is miraculous and contains no superfluous words, and instead use taukid (emphasis), shilah (connection), and muqaham (interjection), which have specific benefits (conciseness, clarity, and openness of meaning).<sup>32</sup>

## KESIMPULAN

This study shows that according to Imam Jalaluddin Al-Suyuthi in *Al-Itqan fi 'Ulum al-Qur'an*, i'rab is not only understood as a technical grammatical aspect in nahwu, but also as an important tool for understanding the meaning of Qur'anic verses accurately. Changes in harakat influenced by amil such as rafa', nashab, jar, and jazm have direct implications for semantic meaning and the establishment of laws in verses. In addition, Al-Suyuthi formulated twelve methodological principles in performing i'rab on verses of the Qur'an. These principles include the obligation to understand the meaning of the verse before performing i'rab, avoiding speculative interpretations of mutasyabihat verses, adhering to the rules of fashih Arabic, paying attention to the Uthmani script, and prioritizing strong i'rab possibilities that are in accordance with mutawatir qira'at. Thus, i'rab serves as an important methodological

<sup>29</sup> Terjemah kitab al-itqon juz 2 hal.22

<sup>30</sup> *Penafsiran Ayat Tentang ...*, YouTube, diunggah oleh *Ustadz Ahmad* pada 12 Maret 2023,

<sup>31</sup> Terjemah kitab al-itqon juz 2 hal.22

<sup>32</sup> M. Karman, *Ulum al-Qur'an: dari Pandangan Sarjana Al-Qur'an Klasik hingga Kontemporer* (Bandung: Surya, 2023),

tool in maintaining the accuracy of Qur'anic interpretation and preventing mufassir from misinterpreting verses.

## DAFTAR PUSTAKA

- Ahmad Fauzi, *Strategi penafsiran Ayat-Ayat Hukum dalam Tafsir Al-Qurtubi* (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2022).
- Al-Hal Anwauha wa Maaniha fi al-Nazhmi Alfiyah Al-Suyuthi: Dirasah Tahliliyah Nahwiyyah, Alkhoirot. Org, 2022.
- Aljahiz Training Event, Faham, kemudian baru i`rab, Aljahiz.my.
- Brainly.co.id, Tunjukkan kedudukan mubtada`, khabar, fi`il, fa`il, atau maf`ul bih pada kalimat-kalimat diatas.
- Jalaluddin Al-Suyuthi, *Terjemah Al-Itqan fi Ulum Al-Qur`an*, diterjemahkan oleh Muhammad Abid Hadlori, diunggah di internet Archive.
- Jogoroto, peran dan kontribusi nahwu dalam penafsiran Al-Qur`an.
- Karman, M., *Ulm Al-Qur`an dari pandangan Sarjana Al-Qur`an Klasik hingga Kontemporer* (Bandung: Surya, 2023).
- Khusnul Aini, Ibnu Hisham wa Riayah An Ma, min, madza fi Mughni al-Labib, skripsi, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2023.
- Muzakki, Najmi, perbedaan i`ran Al-Qur`an dan implikasinya terhadap perubahan makna, skripsi, Universitas Negeri Antasari Banjarmasin, 2025, diakses dari institusional digital Repository UIN Antasari.
- Penafsiran ayat tentang, Youtube, diunggah oleh ustadz Ahmad, 12 Maret 2023.
- Pesantren MAQI, Ustadz Fairus Faatin, i`rab dan bina`.
- Rudi Ahmad Suryadi, 'Ilmu Gramatika Al-Quran: Definisi dan Perkembangannya', TafsirAlQuran.id, 6 November 2022.
- TafsirWeb.com, 'Surat Al-Anfal Ayat 5: Arab, Latin, Terjemah, dan Tafsir'.
- TafsirWeb.com, 'Surat An-Nas Ayat 2: Arab, Latin, Terjemah, dan Tafsir'.
- Terjemah Al-Itqan fi Ulum Al-Quran, Alkhoirot.org.
- Terjemah kitab Al-Itqan, jilid 2, hal. 11, 12, 17; juz 2, hal. 11, 12, 15, 17, 18, 21