AN INTRODUCTORY STUDY ON DALALAH IN ISLAMIC EPISTEMOLOGICAL LAW

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ABSTRACT

Usul Fiqh is a branch of science that until now the benchmark in the process istinbath Islamic law. If traced its history, we all know that the birth, growth and development of Usul Fiqh legal problems began when Muslims dynamics continue to evolve with the times. Hence, the necessary process of Ijtihad, to give a definite legal status of the legal problems at the time of the Prophet Muhammad was not found practical, and yet thrive in this modern era. The practice of marriage through a video conference, euthanasia, in vitro fertilization, cloning humans, a few of the many problems facing people today, which requires rule of law so that the Muslim community is maintained their religiousity from the things forbidden by Allah May He be elevated. Of the many objects in the study of Usul Fiqh, Studies on dalalah an interesting study once seized the attention of students of Islamic law. Dalalah are actually a lot more load semiotic language debate in the Qur'an and hadith and technical rules, it has strict rules and procedural processes in the context of Islamic law istinbath process. In fact, differences of opinion among Islamic scholars pretty much due to the differences in the language of semiotics in understanding the Qur'an and Hadith. On the basis of these considerations and perspectives, the authors assess the discourse surrounding derivatives dalalah and technical rules becomes very important to know though in its concise approach.

Keywords : Dalalah, Ushul Fiqh, Semiotic, Ijtihad

Introduction

The Holy and Glorious Al-Qur'an is the eternal miracle which has been always reinforced by the advancement of knowledge. It was sent down by Allah Almighty to Prophet Muhammad Peace be upon him to remove humans from the dark atmosphere towards the light, and guide them to the straight path.

The entire verse of the Qur'an and its meaning in terms lafadz is qoth'iyul wurud, meaning all lafadz and meaning of the Qur'an comes from Allah May He be elevated without doubt its authenticity. Thus all lafadz and
meaning of the Qur'an is mutawatir. In terms of legal dalalah, some qot’iyul dalalah and others shanniy al-dalalah.¹

In law extracting process through the Quran, one of the most important things to know is about dalalah lafadz of the Al-Qur'an. Dalalah lafadz’s meaning is sometimes based on the sound (lafziyah, mantuq, explicit meaning) words spoken, either expressly or contains other possible meanings, with or without taqdir. And sometimes based on the understanding or qhoiru lafziyah (knowingly, implicit meaning), either jurisdiction in accordance with the laws lafziyah / mantuq or contradictory. Discussion of texts dalalah Koran is very important to understand the true intent and purpose of the texts.²

Scholars divide the two parts dalalah, that of Dalalah lafziah and ghoiru lafziyah. Dalalah lafziyah is that a proposition is lafadz by birth. Dalalah ghoiru lafziyah the proposition is not through lafadz by birth. Ushuliyyin circles of Hanafiyah’s followers named dalalah ghoiru lafziyah as "dalalah sukut" or collectively, the "bayan al-dhorurah".³

Dalalah lafaziyah within the meaning of the verses of the Qur’an is divided into four parts. That of dalalah al-ibarah, dalalah al-isyarah, dalalah an-nash and dalalah al-iqtidho. The discussion paper seeks to uncover some of the things pertaining to dalalah al-’isyarah, both of understanding, various examples of texts that show up dalalah al-’ isyarah and others.

Discussion

A. Dalalah al-Nash

1. Understanding Dalalah al-Nash

Dalalah etymologically derived from the word dalla-yadullu-dallan-dalalan-dalalatan meaning: showing, guiding. This is also the same as the meaning set forth by Mahmud Yunus in Arabic language dictionary. The general meaning of dalalah is "to understand something for something". The first word something called madlul (designated and said something both called propositions (the clue))⁴. Example in the phrase "smoke indicates fire", an indication of the presence of fire smoke. Dalil represents smoke and fire is madlul.

While the words Nash of the texts is Isim Mashdar Nassa-yanussu word meaning, manifest, leaning, enforce, investigate. If it is said nashhu min al-kalam words have meaning is clear without the need for further interpretations. While the texts of al-kitab means writing a text book.\(^5\)

In terms dalalah's texts is according to some scholars point out lafadz of law was said to him (mantuq bihi) for settling legal or understood from him (maskut anhu) because of the meaning that can be seen by anyone who knows the language contained in mantuq bihi, without requiring in-depth research and a genuine ijtihad.\(^6\)

Shaikh Khalid Abdur Rahman in his book Usul at-Tafsir wa qawaiduhu provide definitions that dalalah an-nash is dalalah lafadz that shows the determination of the law through the spoken law of silenced lafadz because the conclusions that can be drawn from the meaning lafadz expressed, the language which can be easily understood by anyone without extensive research. Both are the same, whether it's the law that silenced or equal to the primary law of the lafadz say it.\(^7\)

Muhammad Abu Zahrah in his book Usul fiqh, explaining that dalalah al-nash also called Mafhum al-muwafaqah knowingly or dalalah al-aula.\(^8\) Understand is what is shown by lafadz not based on the sound of words, and the Mafhum muwafaqah understand the meaning of the law in accordance with mantuq.\(^9\)

There are two kinds of Mafhum Muwafaqah, namely: First, Fahwal Khitab, i.e. when the meaning is understood that more than mantuq law should be taken, such as prohibition berate and beat the parents who conceived of the verses of the Qur'an Sura al-Isra verse 23. Second, Lahnul Khitab, i.e. when the law knowingly equal in value to such an understanding of the law mantuq Qur'an surah an-Nisa ‘verse 10 concerning prohibition burning orphan's property or waste it, because it is similar in value to those consuming the orphan's property until the end. These examples will be explained further in the discussion of the examples dalalah al-nash.

Both mafhum is called Mafhum Muwafaqah because the meaning is not mentioned is legal according to the laws of the spoken, although the law has added value on the first one and the same in the second. Dalalah in Mafhum Muwafaqah is included in the category reminiscent higher with a

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\(^5\) Munawwir, Kamus al-Munawwir, p. 1425.
\(^7\) Syeikh Khalid Abdur Rahman, Ushul Tafsir wa Qawaiduhu (Beirut : Dar an-Nafais, 1994), p.368.
\(^8\) Muhammad Abu Zahrah, Ushul Fiqh, (Kairo, Dar al-Fikr al-A’rabi, 1958), p. 141.
lower or a lower to a higher level.\(^{10}\) Both kinds of information are written in the holy word of Allah in Surah al-iImran verse 75 as follow:

\[
وَمِنْ أَهۡلِ ٱلۡكِتََٰبِ مَنۡ إِن تَأۡمَنۡهُ بِقِنطَارٖ يُؤَدِّهِۦٓ إِلَىۡكَ وَمِنۡهُم مَّنۡ إِن تَأۡمَنۡهُ بِدِينَارٖ يُؤَدِّهِۦٓ إِلََّّ مَا دُمَتْ عَلَيۡهِ قَآئِمٗاۗ ذََٰلِكَ بِأَنَّهُمۡ قَالُواْ لَيۡسَ عَلَيۡنَا فِي ٱلُۡۡمِي ِۧۡنَ سَبِيلٞ وَيَقُولُونَ عَلَى ٱللََِّّ ٱلۡكَذِبَ وَهُمۡ يَعۡلَمُونَ
\]

Translation:

"Among the people of the Book there if you entrust to her great fortune, return to thee, and between them there are people who if you entrust him one dinar, do not return to you unless you always collect. that is because they say: "there is no sin for we the people are concerned. they say Lies to God, And they know."

The first sentence of this paragraph, "and among the scribes there are people who if you entrust him treasure, return to you", including the warning that he would bring back the message to you even just a penny or less. Being the second sentence, "and among them there are people who if you entrust him one dinar, do not return to you", including a warning that you can not trust him that much wealth.

2. Examples Dalalah al-Nash

Allah May He be Elevated says in the Qur'an Sura al-Isra' verse 23 on prohibition deriding both parents:

\[
وَقَضَىَٰ رَبُّكَ أَلََّّ تَعۡبُدُوٓاْ إِلََّٓ إِيَّاهُ وَبِٱلۡوََٰلِدَيۡنِ إِحۡسََٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَا أَوۡ كِلََهُمَا فَلََ تَقُل لَّهُمَآ أُف ٖ وَلََّ تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلَّٗ كَرِيمٗا
\]

Translation:

"And your Lord has decreed that you not worship except Him, and let the mother do good to your father as well as possible. if any one of them or two of them to mature further in your preservation, so occasionally they do not say the word "ah" and do not be shouting at them and say to them a noble word."

*Mantuq* verse is forbidden to say "ah" to parents, because it was taken from him by the prohibition law berate and beat the elderly because such actions are far more harm compare to saying "ah". And understanding of the mockery and beating both parents is called an *dalalah al-nash* drawn from the understanding that understand (understood) from the *mantuq* (say / *dalalah al-ibarah*).

Khalid Abd Rahman in his book *Ushul Tafsir and Qawaiduhu* shed light on this verse that prohibition consisting not just limited to say "ah" in

\(^{10}\) *Ibid*, p. 362.
both parents. Because obviously the knowledge of the Arabic language, rules and structure, one can easily capture a broader understanding of the dalalal mantuq (dalalah al-'ibarah) of this paragraph while listening. That prohibition in berate, humiliate and beat the parents. Since the acts are more painful than just say "ah". Dalalah is called the "ad-dalalah dalalah" or dalalah an-nash.

3. Status of Dalalah al-Nash

Status of dalalah an-Nash is qoth'i. Even allowed to Constitute laws ( in al-hudud case) and by using Dalalah al-nash without using Qiyas. Such determination "cut the hand" of Part of involvement in crime "Qath'u Thariq" (terrorism). By using Dalalah al-Nash Allah says in the Qur'an: ويسعون في الأرض فسادا means: "and they strive to make mischief on the earth ...".

Similar to an expiation for someone who broke his/her fasting during the month of Ramadan even without conjugal intercourse, with dalalah of the word of Allah (إلى الليل) , then whoever break his fast during the month of Ramadan by consuming food before iftar time come up is similar to someone who cancel by having jima (Sexual Intercourse) between husband and wife.

B. DALALAH AL-'IBARAH

1. Understanding dalalah al-'Ibarah

Dalalah etymologically derived from the word "dalla-yadullu-dallan-dalalan-dalalatan meaning: shows, guided.11 The General meaning of Dalalah is' to understand something for something ". The first word something called madlul (designated and said something both called propositions (the clue). Example in the phrase "smoke indicates fire", an indication of the presence of fire smoke. Dalil is smoke and fire is madlul.12

While al-'ibarah by origin was an Ism abbara means like, speech, style of say (language), an explanation13 and description 'ibarah in the Qur'an means lafadz, words, texts or sentences contained therein.

Dalalah al-'ibarah or sometimes well known as Ibarah al-Nash means dalalah lafadz meaningful texts whose meaning can be understood from the context directly or lafaz derived form itself, both the intended meaning of the original shape and desired lafadz. The purpose of the original

is the true meaning of the saying lafadz, while opt-interpreted as meaning both of the goals expressed a lafadz.\textsuperscript{14}

Meanwhile, according to Abdul Karim Zaidan, dalalah al-'ibarah shows lafadz the immediate meaning can be understood from the shape lafadz itself, both intended meaning of the original shape or desired lafadz be opt-in. Clearly is an understanding of the meaning lafadz harfiyah understood from the units.

Ushul Fiqh Scholars do not distinguish between the intent of the original meaning and significance that follow. They explained that if there is a nash and its lafaz shows a law, then the meaning of the first of these texts is the original meaning (origin) of these texts. If lafadz nash gives a second interpretation of the law is called the meaning of opt-in. Both are dalalah al-'ibarah or dalalah al-nash.\textsuperscript{15}

\textbf{2. Examples of Dalalah al-'Ibarah}

Examples of texts containing dalalah al-'ibarah are spread out in the Qur'an and the Sunnah of the Prophet Muhammad. Here is an example of Dalalah al-'Ibarah written in the Qur'an as mentioned at Sura al-Isra 'verse 33:

\begin{quote}
\begin{center}
ولات قتلو النفس التى حرم الله إلا بالحق
\end{center}
\end{quote}

\begin{quote}
Translation:  
"And do not kill the soul which Allah has forbidden (to kill), but with a (reason) is true".
\end{quote}

This verse expression and its 'Ibarah concentric to one law, the law of unlawful killing others for no good reason. It can clearly we understand the meaning of the verse arrangement that forbid murder without reason that can be justified by the shari'ah.

The second example of Dalalah al-'Ibarah is also written at Sura al-Baqarah verse 275 as follow:

\begin{quote}
\begin{center}
واحل الله البيع وحرم الربا
\end{center}
\end{quote}

\begin{quote}
Translation: "God justifies selling and forbidden usury".
\end{quote}

This verse in terms of dalalah al-'ibarahnya can be understood in two senses that any of the meaning of these texts taken from the text above.

a. First, it explains that the sale is lawful while usury is forbidden. This is the origin or original meaning of the paragraph above

b. Second, denying the similarities between trading and usury. In another meaning that the sale is not as usury. Buying and selling is permitted while usury is forbidden. Due to reject this verse saying the idolaters who say that trading is just like usury. As in the word of Allah swt. in the Qur'an Sura al-Baqarah verse 275:

\begin{flushright}
\textsuperscript{15} Ibid., p. 362.
\end{flushright}
إنما البيع مثل الربا

Translation: "Verily, selling it like usury".

This is the meaning of follow-up, the point is that the form of the sentence is not to explain it but the original meaning lafadz As with opt-in, arguing that nash was possible (only) to deny the equation without explaining selling halal and haraam riba. So when he mentioned this meaning, suggesting that it is an opt-in meaning of the verse form that point to provide an understanding of the original meaning of the verse.

This text provides an understanding of the difference between the selling deli and usury and nullifying the equation both in accordance with the disclosure of the idolaters as in the paragraph above. And this meaning is the meaning of the verse follow.

3. Word of God Almighty. in the Koran Sura al-Nisa, verse 3:

وَإِنۡ خِفۡتُمۡ أَلََّّ تُقۡسِطُواْ فِي ٱلۡيَتََٰمَىَٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنَِسَآءِ مَثۡنَىَٰ وَثُلََٰثَ وَرُبََٰعَ

Translation: 
"And if you fear you will not be able to apply justice to the (rights) of the women were orphaned (if you marry), then marry women (else) do you prefer: two, three or four. then if you fear you will not be able to do justice, then (marry) only one .."

In fact this verse texts / text giving to some legal appointment include:
1. Permissibility of marriage.
2. Permissibility of marrying more than one woman (polygamy) to amount to four.
3. The obligation to have only one wife if the husband feared not do justice when performing polygamy.

The third meaning of the law is demonstrated directly and clearly by the Qur'an texts with a clear shape. But the third meaning of the verse interpreted law is not entirely its original text. Permissibility of polygamy with a wife of more than one but not limited to any amount and suffice to four wives only if one can not justly fear was the original intent of the verse.

While the third is the legal meaning of marriage is the meaning permissibility follow from both the previous interpretation. This can be understood from Asban al-Nuzul narrated by Tabari from as-Sa'di that the Prophet SAW said: "they are loud in the affairs of orphans but not hard in the affairs of women, they married several wives justly however not among them."

3. Law dalalah Al-'ibarah

Law dalalah al-'ibarah is qoth'i, the clear understanding and means that can be taken / understood through words or texts are composed. Dalalah al-'ibarah shall be carried out without a doubt and indecision in it.
Understanding by using dalalah al-‘ibarah is weaker when compared to dalalah an-Nash and stronger than dalalah al-Isyarah. If dalalah al-‘ibarah against dalalah isyarah the main priority is dalalah al-‘ibarah.

Dalalah nash is the strongest, so it is possible if there is some law in the interpretation of Qur’anic texts lafadz the contrary, it is the preferred use is legal understanding dalalah al-nash.

C. DALALAT AL-IQTIDHA.

1. Understanding Dalalat al-Iqtidha

Dalalat by means language instructions. While it is known scholars of usul al-fiqh, dalalat is "Understanding something shown by words or speech". Dalalat is something that is desired by the word when it is spoken implicitly.

Dalalat according to Imam al-Ghazali in his book Mustashfa, namely: meaning other than that indicated by the word (lafadz), nor exposed greeting (mantuqan), but the intended meaning is the meaning that comes from what is desired by those words. Meaning it must (as a requirement) because it is not possible without a word meaning a person can be considered correct. Meaning it has to be there because it's pointless being spoken in terms that hindered Personality 'no legal meaning). Core meaning there should be reasonable because without meaning it can not take it logically.

Abd al-Wahhab Al-Khallaf in his book the science of usul al-fiqh explained that dalalat iqtidha namely: "Dalalat al-iqtidha the meaning, the words were not solid, except those mentioned, said that the text does not exist, but the validity and robustness of the new meanings arise if the meaning of the word is defined, as well as in terms of truth and harmony with the emerging reality if the meaning of the word set ".

According to Ali Hasballah in the book of Usul al-Tasri ‘al-Islami al-dalalat give iqtidha definition as follows: "Dalalat al-iqtidha described the meaning of words from the text something that is not mentioned, the validity of the words that can only be known if the meaning is established, or the meaning of it is not solid without ensuring provision of meaning".

Another notion about dalalah al-iqtidha described by Muhammad Abu al-Yusr ‘Abidin in his book Muhadarat fi Usul al-Fiqh al-Islami, as quoted by the shaykh Abdurrahman. He argues that al-iqtidha dalalat that define words that are not referred to in the text so that it is as if a new word that is defined by the texts. That is, making something that is not mentioned seemed as if it were mentioned, specified function to make it (the text) correctly.

Al-Taftazani found dalalah al-iqtidha is shown by lafadz meaning beyond the meaning of the text, truth and validity lafadz syar’i or aqli it is determined by the meaning beyond that. Another opinion about dalalah al-iqtidha that makes something not mentioned as it is called, because that's the only way mentioned that it was true.
It could be concluded that the arguments of al-iqtidha is the process whereby a text reader or interpreter be able to find the true meaning of the sentence (text) after he did some things. First, the interpretation of the text should include a new meaning that no language in the text so that the sentence be perfect meaning and can be interpreted correctly. Second, the meaning of which he entered it should correspond to the reality of the desired composition of sentences (texts or text) that exist in terms of language or logic.

2. Examples Dalalat al-Iqtidha

Word of God Almighty. Surat al-Maida verse 3:

Translation: Forbidden you carrion.

Readers will grasp the meaning of the text that is forbidden is not associated with the material, but due to the act that there is a connection with the material. There is no clarity whether the outlawed see, feel it, throw it away. Because it is necessary to establish the meaning of a text secar not called.

Only in that way so that meaning is clearly understood and robust. So there needs to be a new meaning from the outside is what is forbidden to eat carrion. Eating is referred to the text in the paragraph is clear, but that's what is meant. Because it says the meal was leaning against the text according to the prosecution. As if the word 'reasonable' or eat that fixed meaning in text or without the addition of the word, the meaning of the text is not clear enough. Another example comes from word of God:

Translation: 'Forbidden to you your mother (An-Nisa: 23)

Textually above paragraph has not been clear. Mrs. prohibited in terms of whether it, see it, smell it, live with it or anything. Because it takes the meaning that comes from the outside so that it becomes legal text clearly captured and understood meaning or intention. In this regard, al-iqtidha dilalat is marriage. So it is forbidden to marry the mother.

3. Dalalat al-Iqtidha division

Experts split dilalat al-iqtidha into three kinds, just as written in his book Usul al Hasballah-Tasri 'al-Islami (Hasballah, 1391 H/1971 M: 278). The same division is made sheikh Khalid Abdurrahman.

Must determine the meaning of that sentence was in line with reality.

For example, the words of the apostle: "Verily, Allah lifted from my Ummah mistakes, forgetfulness, and anything that he was forced to do so (HR Ibn Majah and al-Bayhaqi)."
One and forget not possibly removed from the human race, because it’s been going on two properties in humans and has been going on, how lifting. Because it is necessary to determine the meaning of which is not mentioned in the text, use that phrase in tune with reality, not contradictory. meaning that it is a sin to insert one and forget. So who was appointed not one and his forgetfulness, but sin. Likewise, someone who did sin (sin) is done because of forced or coerced. must determine its meaning, so that the sentence is logically true.

As the word of God:

وَسۡلُ الْقَرۡيَةِ أَنْتُمُ فِي هَا وَالۡعِيۡرَ أَنْتُمُ أَقۡبَلۡنَا فِيهَا وَإِنَّا لَصََٰدِقُونَ

Translation: "Ask what country we were in there, and the caravan in which we returned with them, and we are indeed the correct ones. (Q.S Yusuf: 82).

Logically, of course, can not ask the village or group. Both statements can not answer. Because it is necessary beyond the meaning of the population. So the question here is to ask residents or members of the group.

Another example

"Let him call the place ghetto"

A person would not be calling the township, because the village could not answer, the question is disisni villagers. In science balagho this style called Majaz mursal. Must determine the meaning of that sentence was correct syari'.

For example, the word Allah in Surah an-Nisa': 92:

فتحرير رقبة مؤمنة

Translation: ... Let it free a believing slave who ...

The order relates to kifarat for the person who kills a believer accidentally freeing the slave believer. The command should not mentioned meaning in the text, namely those who have servants or people who could let them free. Because if she does not have or do not have the ability servant surely he would not be able to do that.

d. Example Ta’arudh (conflict) is Dalalah al-Iqtidha

Examples ta’arudh between dalalah al-ibarah with dalalah al-iqtidha seen between the word of God in Surah al-Nisa verse 92, which reads:

وَمَا كَانَ لِمُؤۡمِنٍ أَن يَقۡتُلَ مُؤۡمِنًا إِلَّّ خَطَّاۚ وَمَن قَتَلَ مُؤۡمِنًا خَطَّا فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ وَدِيَةٞ مُّسَلَّمَةٌ إِلَىَٰٓ أَهۡلِهِۦٓ إِلََّٓ أَن يَصَّدَّقُواْۚ فَإِن كَانَ مِن قَوۡمٍ عَدُو ٖ لَّكُمۡ وَهُوَ مُؤۡمِنٞ فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ وَإِن كَانَ مِن قَوۡمِِۢ بَيۡنَكُمۡ وَبَيۡنَهُم مِثَّاقٍ فَدِيَةٞ مُّسَلَّمَةٌ إِلَىَٰٓ أَهۡلِهِ وَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ شَهۡرَيۡنِ مُتَتَابِعَيۡنِ تَوۡبَةٗ مِنَ ٱللََّدِينِ ۖ وَكَانَ ٱللََُّۢ عَلِيمًا حَكِيمٗا

Translation: "..... And whoever kills a believer due to miss the mark, let him free a believing slave, and pay the diyat (fines) were handed over to their families (the slain) "

Translation: "..... And whoever kills a believer due to miss the mark, let him free a believing slave, and pay the diyat (fines) were handed over to their families (the slain) "
With the Prophetic traditions, which reads: "Pardoned sin of my people wrong, forget and something they were forced to do it (Narrated by Ibn Majah and al-Bayhaqi).

In the above verse the meaning can be understood through the dalalah al-ibarah is that the murderer of a believer by mistake shall be for him an expiation by means let a faithful servant free.

Being in the hadith above meanings can be understood through dalalah al-iqtidha is that sin because mistakes like killing forgiven. Seems meaning no conflict. So in this case can be understood by dalalah al-ibarah shall take precedence over the understood meaning of dalalah al-iqtidha. The killer with an error that required freeing a believing slave, can not be separated completely from the penalty for his misdeeds.

D. DALALAH ISYARAH
1. Definition

Dalalah etymologically derived from the word "dalla-yadullu-dallan-dalalan-dalalatan" meaning: shows, guided dalalah general meaning is" to understand something for something ". The first word something called madlul (designated and said something both called propositions (the clue). Example in the phrase "smoke indicates fire", an indication of the presence of fire smoke. Dalils smoke and fire is madlul.

While al-Isyarah derived from asyara - yusyiru - isyaratan meaningful signs, clues, cues, signals and indications. Al-isyarah in a meaningful discussion of the meaning of the Qur'an lafadz appointing another meaning can be understood from the meaning lafadz question.

According to al-isyarah dalalah terminology is dalalah lafadz that shows the meaning of which is not immediately understandable, but there is commonly understood meaning of the intended meaning lafadz, either origin or along, or in the prevalence aqliyah and habits, determination or hidden.

Al-Sarkhasy dalalah al-isyarah defines as: "What is revealed is not intended for that, but from a deep concern discovered the meaning of lafadz it, no more and no less".

According to Sa'id Mustafa al-Khin, hint designation lafadz nash is the law that is not in question, but it is the prevalence of the law is not in question, but it is the prevalence of the law relating to the form of kalam understood.

Based on some definitions above it can be concluded that the nature of al-isyarah dalalah is an expressed lafadz give meaning to a purpose, but not according to what is clearly mentioned in the lafadz, because it does not show the meaning of texts is the proverbial lafadz and directly, will but hinted to the meaning according to conventional wisdom.

It should be of concern is that al-isyarah dalalah sometimes hidden meanings, so it needs to research and attention, and we must ensure that
there is an intrinsic prevalence between the meaning intended by a text like the meaning intended by the gesture an-nash. In fact it should not be separated from the prevalence of true prevalence. To understand this, or are related to the problems dalalah al-isyarah it will be presented some examples from the Koran.

2. Examples Paragraph

There are so many examples - examples of verses that can be brought forward to in order to get a clear understanding of dalalah is al-rah, here are some of them:

1. Allah SWT says in Quran surah al-Baqarah verse 187:

أُحِلَّ لَكُمۡ لَيۡلَةَ ٱلصَّيَامِ ٱلرَّفَثُ إِلَىَٰۡ نِسَآئِكُمۡۚ هُنَّ لِبَاسٞ لَّكُمۡ وَأَنتُمۡ لِبَاسٞ لَّهُنَّۗ عَلِمَ ٱللَّهُ أَنَّكُمۡ كُنتُمۡ تَخۡتَانُونَ أَنفُسَكُمۡ فَتَابَ عَلَيۡكُمۡ وَعَفَا عَنكُمۡ فَٱلۡـ َٰنَ بََٰشِرُوهُنَّ وَٱبۡتَغُواْ مَا كَتَبَ ٱللَّهُ لَكُمۡۚ وَكُلُواْ وَٱشۡرَبُواْ حَتَّىَٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلَۡۡبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلَۡۡسۡوَدِ مِنَ ٱلۡفَجۡرِ  ثُمَّ أَتِمُّواْ ٱلصَّٰيَامَ إِلَى ٱلَّيۡلِۚ وَلََّ تُبََٰشِرُوهُنَّ وَأَنتُمۡ عََٰكِفُونَ فِي ٱلۡمَسََٰجِدِۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلََ تَقۡرَبُوهَاۗ كَذََٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايََٰتِهِۦ لِلنَّاسِ لَعَلَّهُمۡ يَتَّقُونَ

Translation:
"Permitted to you on the night of the fasting mixed with your wives: they are garments for you, and you too are a garment for them. Allah knows that you can not hold your pleasures, so God forgive you and give you forgiveness. So hold intercourse with them and follow what Allah has ordained for you, and Eat drink until the white thread from the black thread of the dawn That, then complete the fast till it (comes) night, (but) you do not interfere with them, are you beri’tikaf in a mosque. That prohibition of God, so approach them not. Thus Allah explains His verses to the people, that they may fear Allah.

This verse shows the validity of fasting for those who are still in the early junub circumstances, for this verse allows mixed up with the dawn so no chance for showers. Accordingly circumstances require or compel us in a state of morning junub. So allow 'mixed up at the last time of the night that there was no longer a chance to shower before dawn, then allow the state also morning junub.

2. Allah SWT says in Quran surah al-Baqarah verse 233:

وَأَلْوَاتُ يُرِضِعُنَّ أَوْلَدَهُنَّ حَٰلَٰلٍ حَوۡلَيۡنِ كَامِلَيۡنِ لِمَنۡ أَرَادَ أَن يُتَّمَّ ٱلرَّضَاعَةَۚ وَعَلَى ٱلۡمَوۡلُودِ لَهُۥ رِزۡقُهُنَّ وَكِسۡوَتُهُنَّ بِٱلۡمَعۡرُوفِۚ لََّ تُكَلَّفُ نَفۡسٌ إِلََّ وُسۡعَهَاۚ لََّ تُضَآرَّ وََٰلِدَةُِۢ بِوَلَدِهَا وَلََّ مَوۡلُودٞ لَّهُۥ بِوَلَدِهِۦۚ وَعَلَى ٱلۡوَارِثِ مِثۡلُ ذََٰلِكَۗ فَإِنۡ أَرَادَا فِصَالًَّ عَن تَرَاضِ مِنۡهُمَا وَتَشَاوُرٌ فَلََ جُنَاحَ عَلَيۡهِمَاۗ وَإِنۡ أَرَدتُّمۡ أَن تَسۡتَرۡضِعُوٓاْ أَوۡلََٰدَكُمۡ فَلََ جُنَاحَ عَلَيۡكُ مَّ什么都 أَتۡرَاضَ مِنۡهُمَا وَتَشَاوُرٌ فَلََ جُنَاحَ عَلَيۡكُمۡ إِذَا سَلَّمۡتُم مَّا عَلَّمْتُم بِٱلۡمَعۡرُوفِۚ وَأَنۡفُقُواْ أَنۡفُقٍ لِلَّهِۚ وَأَعۡلَمُواْ أَنَّ ٱللَّهَ بِمَا تَعۡمَأۡلُونَ بَصِيرٞ

Translation:
"And the command is for the mothers to feed their babies in a full state until the end of the weaning period. And to the child is the support of the mothers and their dressing in the manner of the people. And none of you shall bear any responsibility or negligence on account of the child or the child’s negligence. If you are in disagreement, seek arbitration between you. And if you desire to breastfeed your children, there is no sin. But if you desire to stop nursing your children, you shall bear the sin. And if you desire to stop nursing your children, there is no sin. But if you desire to stop nursing your children, you shall bear the sin. And if you desire to stop nursing your children, there is no sin. But if you desire to stop nursing your children, you shall bear the sin. And if you desire to stop nursing your children, there is no sin. But if you desire to stop nursing your children, you shall bear the sin. And if you desire to stop nursing your children, there is no sin. But if you desire to stop nursing your children, you shall bear the sin.

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Translation:
"Mothers shall suckle their children for two full years, that is for those who want to enhance breastfeeding. and obligations of fathers giving meals and clothing to the mother by doing good. but one is not burdened by ability levels. do not suffer hardship as a mother and a father for his son, and thus obliged warispun. if they want to wean (before two years of age) with both voluntary and deliberation, then there is no sin on them. and if you want your son disusukan by others, then there is no sin on you if you make payments according to the worth. ye fear Allah and know that Allah doth see all that ye do."

3. Allah SWT says in Quran surah al-Baqarah verse: 228:

Translation:
"Women who divorced should restraint (waiting) three times quru’. they can not hide what Allah has created in her womb, if they believe in Allah and the Hereafter. and her husbands are entitled to do reconciliation at the waiting period, if they (the husbands) want ishlah. and women have equal rights with obligations under way ma’ruf. however, the husband has a degree of advantage than his wife .. and Allah is Mighty, Wise.

This verse describes time and duration of waiting period. This means that a wife has a waiting period where he was not allowed to marry a length adapted to the causes she separated from her husband. Isyarah lafadz can be understood from these texts that are allowed to marry or married to women who have spent her iddah period in accordance with the instructions Koran, especially Surah al-Baqarah: 236:

Translation:
There is no obligation to pay (dowry) for you, if you divorce your wives before you mix with them and before you determine the dowry. And let you give a mut ‘ah (gift) to them. People who are capable according to his means and the poor according to his means (too), the provision according to which inappropriate. That is a provision for those who do good.

This verse indicates the permissibility to perform Thalaq onto his wife before sexual intercourse, before giving dowry. This law is of the order of words understood in terms of its origin. This verse also implies the validity of the
contract of women without mentioning dowry, because the divorce did not occur until after the contract is valid.

So due to the grace of Allah you apply gentle towards them. Had yet be harder to be rude, they would abstain from all around you. Because of it forgive them and discuss with them in the affair. Then when you've made up my mind, then put they trust in Allah. Truly Allah loves those who sole trust in Him.

Ibarah texts of the above verse is the public affairs demands must be discussed through deliberation. The implied meaning of these texts is a demand creation deliberative body in the community to facilitate the consultation required by paragraph.

3. The Authority of Dalalah al-Isyarah

The authority of dalalah al-isyarah or isyarah an-nash is qoth'I, and shall do good with it. But if it conflicts with ibaratun texts, then the precedence is ibaratun nash, because after ibarah stronger than isyarah. Isyarah an accompanying understanding its ibarah.

Understanding by using dalalah al-'ibarah weaker when compared with the an-Nash dalalah and stronger than dalalah al-Isyarah. If dalalah isyarah dalalah conflict with al-'ibarah the main priority is dalalah al-'ibarah.

Dalalah nash is the strongest, so it is possible if there is some law in the interpretation of Qur'anic texts lafadz the contrary, it is the preferred use is legal understanding dalalah al-nash.

Conclusion

It has been explained that in terms of dalalah lafziyah divided into four parts. Which one of these is the division between dalalah an-nash. Fourth dalalah is not the same position in istinbath process. Hanafiyah considers that the most powerful dalalah dalalah al-'ibarah and the weakest is dalalah al-iqtidha. Sequence according to the Hanafi, dalalah al-'ibarah, dalalah al-isyarah, dalalah an-nash and dalalah al-iqtidha.

Dalalah an-nash is show lafadz the legal establishment is said to him (mantuq bihi) the law ignored or understood from him because the meaning can be understood from mantuq bihi without in-depth study and discussion. Dalalah law is qoth'i and compulsory charity with it.

In understanding the Qur'an Sunnah of the Prophet Muhammad is required to describe and explain, but the sunnah is not enough because it is necessary to understand an instrument such as tafsir and fiqih usul sciences. Because sometimes Sunnah also still need some other instrument in understanding and taking legal istinbath on it.

One of the subjects in the science of tafsir and fiqih is the science of jurisprudence with respect to dalalah lafziyah (appointing a lafadz). Dalalah lafziyah is dalalah with arguments that are used to give instructions to something in the form lafadz, sound or word.
As explained above that dalalah lafziyah divided into four parts, one of which is dalalah al-‘ibarah meaningful understanding of the meaning of lafadz harfiyah understood from the units. Dalalah is one method to extract law of the Koran. Legal meaning of this dalalah weaker than dalalah nash and more powerful than al-isyarah dalalah.

To understand the Quran and al-Hadith need pengatahuan about dalalah al-iqtidha therefore become a necessity both languages, resourceful, and Personality. Judging from his position as the supreme legal basis is dalalah al-‘ibarah, dalalah al-Isyarah, dalalah an-nash and dalalah al-iqtidha.

Thus the discussion of al-iqtidha dalalah that one of the models to understand and explore the law (istinbath) from the Qur’an and hadith. This method is also an indication that the Qur’an and Hadith are two important sources of Islamic law whose meaning needs to be explored and because it is always open to new interpretation asalkann follow the rules are considered healthy.

References


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