

THE IMPLEMENTATION MUSNAD ILAIHI IN COMMUNICATION AND ITS IMPACT IN THE INTERPRETATION OF THE QUR'AN

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Abstract

This article aims to extrapolate the effect of using musnad ilaihi in establishing effective communication from the perspective of ma'ni science and the impact of musnad Ilahi in the interpretation of Qur'anic verses. This study used a qualitative approach as it aimed to narrate and analyze the effect of musnad ilaihi in Qur'anic and Hariam communication and its contribution to the interpretation of Qur'anic verses. The results of this study indicate that musnad ilaihi as part of the study of Qur'anic balaghah has a contribution in interpreting the verses of the Qur'an as in the use of QS.Al Insyirah verses 5-6 which explain the use of musnad ilaihi to explain if both arem nakirah, then the meaning of the second ism nakirah is different from the meaning of the first ism nakirah

Keywords: *the implementation of using musnad ilaihi, communication, interpretation of the Qur'an*

Abstrak

Artikel ini bertujuan untuk mengeksplorasi pengaruh penggunaan musnad ilaihi dalam membentuk komunikasi yang efektif dari perspektif ilmu ma'ni dan dampak musnad Ilahi dalam penafsiran ayat al Qur'an. Studi ini menggunakan pendekatan kualitatif karena penelitian ini ditujukan untuk menarasikan dan menganalisis pengaruh musnad ilaihi dalam komunikasi al Qur'an dan hariam dan kontribusinya dalam penafsiran ayat al Qur'an. Hasil penelitian ini menunjukkan bahwa musnad Ilahi sebagai bagian dari kajian balaghah al Qur'an mempunyai kontribusi dalam memaknai ayat al Qur'am seperti dalam penggunaan QS.Al Insyirah ayat 5-6 yang menjelaskan tentang menakirahkan musnad ilaihi untuk menjelaskan Jika keduanya *ism nakirah*, maka pengertian *ism nakirah* kedua berbeda dengan pengertian *ism nakirah* pertama.

Kata kunci: implementasi penggunaan musnad ilaihi, Komunikasi, penfsiran al Qur'an

INTRODUCTION

Without the basic knowledge of *balāḡah*, especially about *musnad ilaihi*, it is impossible to find and understand

the meaning and content of the Quranic(An, 2024). Therefore, mastering Arabic language and *balaghah* (ma'ni qur'an *musnad ilaihi* study) is one of the requirements that must be possessed by

a *mufassir*. With the science of *balaghah* can know and explore the height and beauty of the language of the Qur'an and can communicate well.

Balaghah science is one of the most important sciences in the field of interpretation of the Qur'an. *Balaghah* science contains a set of rules which are used to explore the meaning of the Qur'an by analyzing between the rules and the text. The study of *balaghah* (especially *musnad ilaihi*) is something unique and interesting to study, because the use of 'Google Translate' in Arabic translation, *balaghah* and interpretation of the Qur'an is useless and even a source of problems because the results of the translation are not in accordance with Arabic grammar, *balaghah* and interpretation such as writing, letters, and grammar.

Balaghah is a linguistic science that is very important if one wants to explore the Qur'an. This can be proven by the difficulty of understanding the meaning and significance of the verses of the Qur'an. The position of the science of *Balaghah* in the order of the group of Arabic sciences is exactly like the position of the spirit in the body. The existence of the science of *Balaghah* and the rules contained therein is very

important. The urgency is caused by several things, including; first, the science of *Balaghah* is a media tool that can lead a person to the knowledge of the *I'jaz-an* of the Qur'an (Amam, 2023).

Secondly, the science of *balaghah* (*ma'ni Qur'an* especially *musnad ilaihi*) is one of the instruments that can help a person who is struggling with Qur'anic rhetoric, especially *mufassir* in understanding the content of the Qur'an and the messages contained therein (Amam, 2023).

Most of the verses of the Qur'an are verses that can be captured by interpretation. Meanwhile, interpretation is strongly influenced by the development of the progress of civilization along with the development of human thought. As time progresses, more and more problems must be answered by the Qur'an, as the demands of the holy book are (in accordance with the demands of space and time). That is why the interpretation of this holy book is always urgent and necessary. And part of the requirements in interpreting the Qur'an is to be able to understand linguistics so as not to make mistakes in interpreting the Qur'an.

The science of *Balaghah* according to language means that a person reaches the goal he wants to achieve. There are two kinds of *Balaghah*, namely *Balaghah kalam* and *Balaghah mutakallim* (Saifahuddin, Arnita, Ashabul Lahfi, Bunga Rosi, 2023). The study of *balaghah* is three; *ma'ni*, *bayan* and *badi'*. Al-ma'any science is a basic rule that explains the pattern of sentences in Arabic which will be adjusted to the conditions and objectives of the *mutakallim*. The purpose of this science is so that mistakes in interpreting a sentence can be avoided.

Sentence in Arabic of two element. The two element in this study are *musnad* and *musnad ilaihi*. The correlation between *musnad* dan *musnad ilaihi* is called *isnad* (Al Hasyimy, 1999). *Isnad* is the attribution of a word to another so that it gives rise to a *qawaid* on the other which negative or positive, example **الله واحد لا شك له**. there are two element the word “ *Allah* and *waahidun*. The meaning of sentence is that the attribute one is assigned to Allah. The word *Allah* as *musnad ilaihi* and *waahidun* as *musnad*. the correlation of the attribute of to Allah is called *isnad*. (Al Hasyimy, 1999). In the

science of rhetoric the cases related to all *musnad ilaihi* and *musnad* which are the basic elements of the sentence are examined in the *maa'ni* section. Rhetoricians deal a significant part of the *isnad* with its different rhetorical aspects with issues such as the *musnad ilaihi* (Hacibekiroğlu, n.d.).

Sentences are divided into two parts noun and verb sentences. The dominant elements in the sentences are called *musnad* and *musnad ilaihi* each element has a position in the sentence. Without these elements, formation of the sentence would be impossible and at the same time the existence of the one necessitates the existence of the other (Bilgileri, 2022). So, *musnad ilaihi* are words that are attributed to a particular work or condition (Haniah, 2013).

This research also discusses the *mawadi' of the musnad ilaihi* element in the sentence such as *fai'l*, *naib fa'il*, *mubtada'* and other (Saifahuddin, Arnita, Ashabul Lahfi, Bunga Rosi, 2023).

LITERATURE REVIEW

The author can describe previous studies as follows : First, Villano research entitled “*Musnad, Musnad 'ilayhi* and Commentaries on the *Kitāb* of

Sībawayhi: Transmission and Development of Grammatical Knowledge between 2nd/8th and 5th/11th Centuries” Roma Tre University & University of Bolognayang in 2020, The results of her research show that the tremms *musnad* and *musnad ilaihi* have evolved in meaning. There is scientific debate regarding their interpretation in Arabic grammar, sibawaihi’s commentators significantly influenced the development of the Arabic language, This research uses indicators collected of books, articles, and other manuscripts(Villano, n.d.).

Second, Abdullah hacibekloglu research entitled “*Semantic Interpretations Expressed by Musnad Ilayh with Tawābī*” Elements -In the Context of Abū Ya’qūb al-Sakkākī’s *Miftāḥ al-‘ulūm*” Universal Journal of Theology, Department of Arabic Language and Eloquence, Ankara/Turkey in 2022. The results of her reserch show that the emphasizes the role of *tawabi*’element in syntax, the semantic interpretation of *musnad ilaihi* is determined contextually, al- sakkaki’s work provides insight into rhetorical structure and the relationship between *musnad* and *musnad ilaihi* is very important(Hacibekiroğlu, n.d.).

Third, Mehmed gurbuz and Abdullah Demirci research entitled“ The Introduction of the *Musnad Ilayhi* to the Indicative Verb in Terms of Rhetoric” *Universitas Kırklareli, Fakultas Teologi, Departemen Bahasa Arab dan Retorika* Kırklareli/Turki in 2022. The results of her research that the discusses of rule *musnad ilaihi*, at analyses the implication of takdim in rhetorical contexts and this research importance of grammatical structure in rhetoric (Bilgileri, 2022).

The difference between the research discussed by the author and previous research is the focus on the *ma’na musnad ilaihi* in *ma’ni* science communication and its impact on interpretation. Meanwhile, previous research emphasized the important of grammatical in Arabic rhetoric in the element *tawabi*’ in sakkaki’s *miftahul ‘ulum* and study of *mubtada* one of element of *musnad* in Arabic sentences. What they have in common is that all three highlight the impotence of *musnad* and *musnad ilaihi* in the grammatical rhetoric of *ma’ani* science.

RESEARCH METHODS

The type of research in this research is library research. This study is a

qualitative research with the aim of analyzing the forms of *musnad ilaihi* and its contribution to the interpretation of Qur'anic verses. The form of this research is a narrative study. The reason for using narrative study in this research is because aims to narrate the forms of *musnad ilaihi* In the study of *ma'na* verse of the Qur'an in communication and its impact in the interpretation of the Qur'an.

Primary data sources are source of data obtained direct from subject research, such as the al Qur'an, *balaghah* book, *ma'ni* book. The secondary data are collected by collecting texts relative of to the discussion sourced from books, scientific articles and *balaghah* books that contained the discussion. The collected data were then analyzed using qualitative data analysis. Miles and Huberman (Suryani, 2019) technique through three stages data reduction, data display, and conclusion drawing or verifying. The data reduction process is carried out by simplifying and grouping the data obtained from the reading results and discarding unnecessary data. Then the data is presented in the form of narrative text systematically for easy understanding. Then conclusion drawing

and verification are carried out to find the meaning of the data desired.

RESULTS AND DISCUSSION

Musnad Ilaihi as One of the Determinat of Meaning and Implementation of Using Musnad Ilaihi in Communication

Lexcically *musnad ilaihi* means what is attributed to it. While terminologically *musnad Ilahi* is *mubtada* and *khavar*, *fa'il*, *naib fail* some isim of '*amil nawasikh*' (Al Hasyimy, 1999). Musnad ilaihi exically, means 'the one to which it is attributed', while terminologically it is the *fa'il*, the one to which it is attributed. to it', while terminologically it is *the fa'il*, *naibul fa'il*, *mubtada*, *isim kaana*, *isim inna*, *maf'ul awwal* of *zanna* and its siblings. in other words, musnad ilaih are words that are attributed to a job or condition (Haniah, 2013).

Mawadhi' musnad Ilahi that is *fa'il* example ختم الله على قلوبهم, *naib al fa'il* example كتب عليكم الصيام, *mubtada* example الله نور السماوات , *isim kana* example وكان الله , *isim inna* example إن عليما حكيم

المنافقين لكاذبون, *maf'ul awwal zanna*

example ظن الأستاذ محمدا عائبا, the

second *maf'ul* of 'أرى' example رأيت أن

الطلاب مجتهدين دراساتهم (Al Hasyimy, 1999)

Condition *musnad ilaihi* in the sentence:

mentioning and disposing *musnad ilaihi* (Subakir & Ayat, 2018).

a. Mention musnad ilaihi

According to basic law, *musnad ilaih* must be mentioned, because it is the most important element in every sentence. To show caution, because if discarded will cause misunderstanding. Weak listener understanding. Lengthening the words, because they expect earnest attention from the listener. Prophet Moses' answer to Allah's question in His words

وَمَا تِلْكَ بِيَمِينِكَ يُمُوسَىٰ قَالَ هِيَ عَصَايَ أَتَوَكَّظُ
عَلَيْهَا وَأَهْشُ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ
أُخْرَىٰ

It should be enough to answer::
„*ashaaya*: my stick.

And Stabilizing the soul of the listener.
As Allah says in Qur'an surah al Baqarah
verse 5

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

In the above verse, there is an *ism isyârah* (ulâika) which is repeated, which should not be the second *ism isyârah* need not be mentioned again.

Feels good to say it, gets a blessing, *ta'zhîm*, feeling longing, *ihânât* (insulting), testimony to the listener

b. Disposing Musnad ilaihi

Basically, the omission of *musnad ilaih* is contrary to the basic law with the basic law, but it may occur as long as there is a cause. The omission of the *musnad ilaih* in this case, some which appears when it is i “rab, such as the phrase: **جئت أهلا وسهلا** from the word

أهلا ونزلت مكانا سهلا

and there are those that become apparent after exploring their meaning and relationship with others. This second type is what is the main discussion in *balâghah* as well as a discussion in the disposal of *musnad ilaih*

Some of the reasons for dumping are: It is known to the listener, as Allah says: ad Dzariyyat(51): 29

فَأَقْبَلَتِ أُمْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ
وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"

The word ana: "I am" in the above verse is not mentioned, because it is already known to the listener.

Testing whether the listener's memory is strong or not, covering the person being the person being talked about, haste and so on

Making *ma'rifat* and *nakirah musnad ilaih*

Making *ma'rifat musnad ilaih*(Subakir & Ayat, 2018): Basically, *musnad ilaih* must be *ma'rifat*, not *nakirah*, because it has the status of *mahkûm 'alaih* (the one who is to be understood). *nakirah*, because it has the status of *mahkûm 'alaih* (the one who is subject to the law) which should be known, so that it can be understood. subjected to the law) which should be

known, so thatso that it becomes a good understanding. Making *ma'rifat musnad ilaih* in this case, among other things can be can be in the form of *ism dlamîr*, *ism 'alam*, *ism maushûl*, adding letter "al", *idlâfah* and some are in the form of *nida*". All of that have different purposes as explained The following explanation (Subakir & Ayat, 2018).

Musnad ilaih* in the form of *ism dlamîr

Madlûl 'alaih (that which is designated or replaced) or The meaning of *dlamîr* is threefold, namely *takallum*, if talking about the speaker's own self (first person); *takhâthub*, if talking about the interlocutor (second person); and *ghaibat*, if talking about other than the speaker (first person). second person); and *ghaibat*, if talking about other than them (third person). Of the three meanings of *dlamîr* which occupy the the highest level of *ma'rifat* (actually *ism dlamîr* is the cause of the highest *ma'rifat*). itself is the cause of the highest *ma'rifat*) is *dlamîr mutakallim*, then *takhâthub* and after that *dlamîr ghâibah*. According to the basic law, *dlamîr mukhâthab indicates mukhâthab musyâhad mu 'ayyan* (the interlocutor that can be covered by the senses and certain), such as words(Subakir & Ayat, 2018)

أنت طالق

Dlamîr mukhâthab in the example above can means *musyâhad mu "ayyan*, because according to the Fiqh rules (so far) that the woman who is being must be in the presence (visible to the senses) of the man making the divorce, the man who pronounces the divorce, and the *dlamîr* is only for the divorcee : specific people (those in front of him only), excluding those outside. Including those outside. But sometimes, *dlamîr mukhâthab* shows: *Ghairu musyâhad, Musyâhad ghairu mu "ayyan*.

Example *Ghairu musyâhad*

لا اله الا أنت

"There is no God but You", and the saying: "أنت بدر You are such as the full moon

Dlamîr mukhâthab in the two examples above shows that the person spoken to cannot be seen, but certain. Because there is a feeling of heart closer, so it is as if it is in his presence in front of him

Example *Musyâhad ghairu mu "ayyan*

وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

Dlamîr mukhâthab in the above verse indicates, that the one spoken to can be seen and does not applies to the *mukhâthab* (Muhammad, peace be upon him) only, but to the public, by taking one person (Muhammad saw) instead of his people. While the answer condition (letter lau) is the word

لَرَأَيْتَ أَمْرًا قَاطِعًا indeed you saw

something terrible. In *dlamîr ghâibah* there must be a marji" (the lafazh *zhâhir* which is replaced by *dlamîr*) that precedes it. In

In this case there are two marji: *Marji" mutaqaddim fi al-haqiqi, Marji" mutaqaddim fi al-taqdîr*. Example *mutaqaddim fi al haqiqi*: Yunus: 109

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخُذَكَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

Usually in the form of isim in the provision of musnad ilaihi. ism *zhâhir* (Allah) which becomes marji" ism *dlamîr ghaibah* (huwa) in the above verse has al ready been mentioned earlier.

Marji" mutaqaddim fi al-taqdîr divided into two : Marji" mutaqaddim fi al-ma'na and qarinah. Example marji" mutaqaddim fi al ma'na : al maidah (5):
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يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوْمِينَ لِلّٰهِ شُهَدَاءَ
بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَا
تَعْدِلُوا ءَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللّٰهَ إِنَّ
اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ

The marji" dlamîr in this verse is the fi 'il word *إِعْدِلُوا* and then the mashdar form, *الْعَدْلُ* , is taken as the marji' dlamîr, is taken in its mashdar form, namely *الْعَدْلُ* , as marji" *dlamîr huwa*

Example *Qarinah: surah Shad(38): 32*

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّىٰ
تَوَارَتْ بِالْحِجَابِ

The *dlamîr ghâibât* in lafazh " *تَوَارَتْ* " goes back to *الْجَيَادُ الصَّافِنَات* "fast running horses" (verse 31). That is because there is a congruence (*munasabat*) between lafazh *حُبَّ*

الْجَيَادُ الصَّافِنَات (verse 32) with *الْجَيَادُ* (verse 31)

Marji" Mutaqaddim fi al-hukm, is the reference of dlamîr ghâib to a particular certain lafazh without causes. Instead dlamîr is mentioned first for a specific purpose, such as solidifying the listener's heart the listener to the lafazh after dlamir, example: Ikhlâs:1(Khoudri, n.d.).

قُلْ هُوَ اللّٰهُ أَحَدٌ

Dlamîr ghaib (huwa) is mentioned before the lafazh to which the marji's reference is made (Allâhu Ahad). This is intended to stabilize the listener's heart towards the phrase "Allâhu Ahad"

Conclusion, There are five kinds of *dlamîr ghâibah marji" mutaqaddim fi al-Hukm dlamîr*, namely: *Dlamîr sha'n* and *qashash*, *Dlamîr* which is jar by the letter "rubba", *Dlamîr* which is rafa" by 'ni 'ma and bi 'sa' and rujuon its *tamyîz*, *Dlamîr* "first âmil of tarkîb tanâzu" and *Dlamîr* which acts as the one being interpreted(mufassar), either in the form of *maf "ûl bih (mubdal minh)* in a in the number of fi "liyyat or in the form of mubtada" in the number of ismiyyat, by the mufassir (the one who interprets),

either in the form of a College messon many oral ty Like the words: ضَرَبْتُهُ زَيْدًا : I hit him (zaid)

Musnad Ilaihi in the form of Isim 'Alam

Musnad ilaih in the form of ism "alam is intended for :a) *lhdîâr*, giving the listener an impression of a person who is mentioned by his real name, so that can be distinguished from others, example: Al Baqarah (2): 127

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا

b) *Tabarruk* (getting a blessing), *taladzdudz* (feeling good) saying it). "*inâyah*" (to really pay attention, out of pleasure, fear, warn, consider abominable or need to be censured), *ijlâl* (glorifying), *ihânah* (humiliating) and *kinâyah* (paying attention). to someone's badness or goodness

Musnad ilaih is an ism maushûl

Ism maushûl is an ism that clarifies the meaning (makes ma'rifat) of a sentence. Because with it, the meaning of the sentence becomes clear (ma'rifat). While the purpose of *musnad ilaih* in the form of ism *maushûl* is a) *Tafkhîm*, example: shad: 78

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا
غَشِيَهُمْ

With the words "مَاغَشِيَهُمْ" which means "موج عظيم" waves a great wave shows that the event was so catastrophic that it cannot be determined what form it took. Because with large waves and of course in a lot of water (the ocean), it will quickly drown them, (ocean), it will quickly drown the.

b) *Taqrîr*, example:

وَرُودَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ
الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ
رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

The verse above shows the cleanliness of Yusuf from sin. It is different if it says *ورا ودثه امرأة العزيز* and the woman *al-“azîz* seduced him," without ism *maushûl* as in the verse above which uses ism *maushûl allati*.

c) *Tauhîm*,

d) *Imâ*, example: *al mu'min*(40):60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ

In lafazh “ يَسْتَكْبِرُونَ ” which serves as *shilah ism maushûl* ‘al-*ladzîna*” contained a hint, that khabar inna on ism *maushûl*, namely lafazh “ سَيَدْخُلُونَ ” is part of the type of punishment and humiliation of Allah

Musnad ilaih in the form of ism isyârah

Basically, ism isyârah serves to clarify the state of *musyâr ilaih* (something that is hinted at), whether it is close, medium, far, and can be seen or not; in the hearts of listeners, if the *mutakallim* and *mukhâthab* do not know certain names or other characteristics contained in *musyâr ilaih*. While *musnad ilaih* in the form of *ism isyârah* is intended for:

a. *Ta “dhîm*, which is to exalt the degree of *musyâr ilaih* which should not be seen, with the form of ism isyârah which indicates close understanding, or which should be close and can be seen but uses the form of ism isyarah which

indicates distant understanding, example: al isra’(17):9

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا

b. *Tahqîr*, which is humiliating, among which some use close signs and some use distant signs, example: al ma’un(104):2

فَذَلِكِ الَّذِي يَدْعُ الْيَتِيمَ

c. *Tanbîh*, which is to remind the listener that the *musyâr ilaih* (*musnad ilaih*) is the one who is entitled to receive *musnad*, as well as receiving the previous *musnad*, example: al Baqarah (2):5

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ

The meaning of the above verse is that those who have the qualities of *muttaqîn* are those who get Allah's guidance and rewards in this world and in the hereafter.

d) *Haththun* is condescending, example (Khoudri, n.d.): al ankabut(29):64

وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا هُوَ وَلَعِبٌ وَإِنَّ الدَّارَ
الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

Musnad ilaih in the form of “al ta’rîf”

According to the scholars of *Ma’âni*, the “al ta’rîf” that enters the ism nakirah to become an ism *ma’rifat* is twofold. on ism nakirah to become ism *ma’rifat*, there are two, namely “al ‘ahdiyyâh’ and ‘al jinsiyyah’ (*haqîqah*). Both “al ta’rîf” if entered on musnad ilaih has several purposes, such as:

a. “al ta’rîf ,ahdiyyah”: *Musnad ilaih* in the form of “al ta’rîf ‘ahdiyyah’ aims to signal a unit (*fard*) that is already known, because It has been mentioned in the previous sentence clearly (*sharîh*), so it is called ‘al ta’rîf ‘ahdi *sharîh*’.example: QS. Muzammil(73) : 15-16. And because It has been mentioned *kinayah* (*talwîh*), so it is called “al ta’rif ‘ahdi *kinai*’, example: QS Ali Imran(3): 36, and because It is clearly known in front of the *mukhâthab*, so it is called “al ta’rif ”ahd hudlûr,example: QS. Al Maidah(3): 5

b. “al ta’rif jinsiyyah” (*haqîqah*): *Musnad ilaih* in the form of “al ta’rif jinsiyyah” (*haqîqah*) has several purposes such as: A gesture towards something in general regardless of its *afrrâd*, which in this

case is called “*lam al-jins*”, because the gesture in question is the nature of the type of thing and Implying the essence of something by looking at the state of some unspecified *afrâd*, if there is *qarinah*, which in this case is called “lam al-”*ahd al-dzihn*”, because what is implied is known in the heart, example: yusuf(12):13

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ

The words *يَأْكُلَهُ* , أن , eating it, are a *qarînah* which shows that the wolf (ذئب) is not meant by its essence regardless of its *afrâd*. Because the wolf cannot eat and it is impossible for the act of eating to be done by all of its *afrâd*, but only by some of its *afrâd* (mouth). So what is meant by ذئب above is the mouth of the wolf.

And Signaling the essence of something by looking at all of its *afrrâd*. Al ta’rif is called “*lam istighraq*”, which among its signs is the existence of “*istitsnâ*” (exceptions) and should be replaced by “kullun: all of them, example QS. Al Ashar(103:):1-2, Q.S Azzumar(39):46, QS,Fatir(35): 28

“*lam Ta “rîf Istighraq”* above can be stated, that: *Istighraq* with the *nakirah mufrad* form again nafi, has a wider scope than *istighraq* with the *jama’ nakirah* form again nafi. Because it will hit each *af’râd haqîqah* and *Istighraq* with the *mufrad* form of *ma’rifat* again nafi, does not have a wider scope than the one using the *jamaa’* form which is qualified by “*lam istighraq*”. This is because it will affect each *af’râd haqîqat*, because the meaning of *jama’* has been removed by ‘*lam istighraq*’ (Subakir & Ayat, 2018).

***Musnad Ilaih* berupa Idlafah**

Musnad Ilaih which is *mudlaf* to one of the ism *ma’rifat* above aims, among other things, to: *Hashr*, which is limiting the *af’râd musnad ilaih* so that it can be covered as a whole and *Ta’dhîm* or *tahqîr mudlâf* or *mudlâf ilaih* and *Ikhtishâr*, is summarizing. Such as *sya’ir* of Ja’far bin “Ulayyah alharitsi and Creating *majâz* example QS. An Nahl (16): 30

Musnad Ilaih* in the form of *nidâ

Obtained from the major books and only partially mentioned because the *musnad ilaih* is a *nidâ*”, namely: If no specific signs are known to the mukhâthab, *يَا رَجُلُ* : man. Words that are entered by *nidâ*” like that have become *ma’rifat* And Showing the cause (*‘illat*) of the invocation.

Nakirah Musnâd Ilaih:

As is well known, *musnad ilaih* must be an ism *ma’rifat*. But for some reason, such as the *mutakallim* not knowing the forms of *ma’rifat* that should be used, the *musnad ilaih* can be ism *nakirah*. there are other reasons and purposes,: *Taksâr*, which indicates that the *musnad ilaih* cannot be expressed by a number, because of its large number example: QS. Fatir(35): 4.

Ifrâd, Is applying the ruling to an unspecified fard among several fards of ism *nakirah*, according to the form of the word, whether it is one if it is a *mufrad*

ism, two if it is a *tatsniyah* ism, or many if it is *jamâ* example: QS. Yasin (36): 20

Tanwî”, which indicates another meaning that the *musnad ilaih* contains other than what is already known.

Example:

حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى
أَبْصَرِهِمْ غِشَاوَةً وَهُمْ عَذَابٌ عَظِيمٌ

The meaning of “غِشَاوَةً” (blindfold) as already known is “blind (الْعَمَى)”. But it also has other meanings, namely: turning away from the verses of Allah”. That is, not being able to understand the verses of the Qur'an that are heard and cannot from the signs (verses) of Allah's power that they see, both in this world and in themselves

Taqilil, which shows the lack of meaning of *musnad ilaih*, exsample: QS. Ali Imran (3): 28. Ta “dhîm, which is honoring *musnad ilaih*, because it cannot be expressed in the form of ism ma ”rifat: QS (30): 43. *Tahqîr*, *Jahl*, *tajâhul*

(pretense), etc. There is a difference between *ta'dhim* and *taktsîr*, or *tahqîr* and *taqlîl*. differentiated in terms of level and number

Preferring and Preferring *Musnad Ilaih*

Giving precedence to *Musnad Ilaih*,

with porpuse Addition of new meanings with improvements to the pronunciation QS. 75: 22-23(Haniah, 2013)

وَجْوهَ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

In that verse there is a new meaning, namely *takhshîsh* as a result of of putting the jar *majrûr* (إِلَىٰ رَبِّهَا) before the

muta “*allaq minhnya* (نَاطِرَةٌ), accompanied by a correction of the lafazh, namely putting a good arrangement (*tanasuq al-sun*). (*tanasuq al-saj*") at the end of each verse.

And The addition of a new meaning without the improvement of the lafazh. QS. 39: 66, and Preferring and delaying

are the same. Destroying the meaning (*ta'qîd lafdhi*).

Musnad ilaih comes first, not only because it is in accordance with the original ruling, but also for several reasons such as : Delighting and distressing someone spontaneously, It encourages knowing the *musnad*, if the *musnad ilaih* is expressed in a vague sense, such as the *sya'ir* of Abu al-'Ala' al-Ma'ry, *Taladzdudz* (feeling good about saying) and *tasyrif* (glorifying the *musnad ilaih*), *Takhshîsh*, as well as strengthening the law (*taqwiyah al-hukm*), namely specializing the *musnad ilaih* only with the *musnad*, if the *musnad* is a *fi 'il* and the *fâ 'il* is a *dhamîr* that returns to the *musnad ilaih* which is denied (Moh. Zainul Muttaqin, 2022).

Ending Musnad Ilaih

Bringing the *musnad ilaih* to the end is closely related to precedence. Therefore,

the *musnad ilaih* may be delayed if there is a reason to give it precedence. *musnad ilaih* may be delayed if there are reasons for giving precedence to the *musnad*

The Contribution of *Musnad ilaihi* (ma'ani science) in the Interpretation of the Qur'an

The contribution of *musnad ilaihi* (ma'ani science) in the interpretation of the Qur'an is:

1. on the study of the precedence of *musnad ilaihi*, the contribution is: gives the benefit of increasing the meaning and beautifying the lafaz for example al Qiyamah: 22-23, adds meaning only example az-zumar: 66, making defects and shakiness of meaning, (Hasyimi, 2008).
2. mentions *musnad ilaihi*, his contribution to the interpretation is (*ziyadatut wal lidhah lis saami*) adding stipulations and explanations to the listener example al baqarah:5, (*qilatus siqah bil qarinah lidhu'fiha au dhufi fahmi saami*) shows a lack of trust in the signs due to the listener's lack of comprehension,

(*ar raddu' 'alal mukhathab*) rejecting mukhathab, (ta'ridh bi ghabawatis saami') insinuating the ignorance of the listener.

3. *Ma'rifah musnad ilaihi with isim alam* his contribution to the interpretation is bring meaning to the listener's heart to stand out from the crowd example al Baqarah:127, flattering, reproaching and insulting, wishing for good, asking for blessings and declaring delights.(Hasyimi, 2008)

So the science of *ma'ni* which is a branch of *balaghah* science, especially the discussion of *musnad ilaihi*, contributes to the interpretation of the Qur'anic verses for the *mufasssirs* in interpreting the Qur'an to understand the intended meaning of the Qur'anic verses based on the *musnad ilaihi* method.

The science of *al-balaghah* (*ma'ni* science) can open the veil of meaning of the Qur'anic languages that are quite gentle and amazing to the reader.(Al-Khatib, n.d.) However, this (the meaning of *balaghiyah*) cannot be grasped by everyone except those who understand the rules.

al-Taftazani argues about the superiority of the science of *al-balaghah*. That with the science of *al-balaghah* the miracle of the Qur'an in terms of language can be known, because the language of the Qur'an is Arabic which has the highest degree of *balaghiyah* compared to other Arabic languages. This is understandable considering that the language of the Qur'ān contains subtle meanings and has its own secrets beyond the capacity of human language(Al-Taftazani, n.d.) 'The science of *al-balaghah* is the highest of sciences.(Suryani, 2019)

Ibn 'Asyur believes that the superiority of the Qur'anic language in terms of language and literature was a major factor that led to the birth of the science of *al-balaghah* in contribution intepretasion al Qur'an („Asyur, n.d.) As a result of al-Baqillani's statement in his book, the Arabic linguists have recorded the science of *al-balaghah*. By writing the science of *al-balaghah*, they aimed to show the excellence of the Qur'anic language (*i'jaz al-Qur'an*) in detail and not just globally. They presented perfect rules from various perfect bases in interpreting the Qur'an

The explanation of literature (*al-balaghah*) in the Qur'an in Ibn Ashur's

view has several contributions to the interpretation of the Qur'an, among others :

1. The dialectic of the Qur'ānic language is reflected in its style (*uslub*). The language style displayed in the Qur'ānic language is different from the language style of ordinary Arabic expression. This difference has become a distinctive feature of the Qur'ānic language.
2. Ilmu al-balaghah (science of meaning) is the science that explains the adjustment of the sentence between the expression used and the situation and place of the audience that is the object of the expression
3. According to Ibn 'Asyur, the language of the Qur'an is Arabic which has a high literary degree (*balaghiyyah*) compared to ordinary Arabic. Because the language of the Qur'an contains a soft meaning that has its own secret beyond the limits of human language capacity
4. The purpose of compiling the science of literature ('ilmu al-balaghah) was an attempt by scholars to explain the magic of the Qur'an never goes out of style, example al Baqarah:7

CONCLUSIONS

The implementation of the use of *musnad ilaihi* in verses of the Qur'an is clearly visible in several verses, by understanding the method of *musnad ilaihi* can help *mufassir* in determining the meaning of words and sentences in the Qur'an. Understanding the methods of *ma'ni* al Quran science, especially *musnad ilaihi* as a branch of *balaghah* science, is mandatory for *mufassir*. In addition, *musnad ilaihi* is also used in daily communication so that the style of language created is beautiful and has high characteristics or *uslub*. *musnad ilaihi* as one of the methods in interpreting the Qur'an is able to create multiple meanings that show the beauty of the language, in terms of meaning and in terms of *lafaz*.

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