

# The Arabic's Significant Role in the Understanding of Islamic Law

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**Abstract.** This study intends to examine the role of Arabic in comprehending Islamic law. This research was conducted to provide an overview of Arabic for observers of Islamic law, focusing on the elements of *nahwu*, *shorof*, *balaghah*, and *mantiq*. This is because the Quran and Hadith, the primary sources of Islamic law, are written in Arabic. This research was a literature study using the descriptive analysis method to examine the importance of mastering Arabic in the study of Islamic law. Sources of research data were obtained from various references that include books, journals, and other references related to the research theme. The result showed that Arabic is essential for comprehending the Al-Quran and Hadith as the primary sources of Islamic law. The Arabic language used by the Qur'an was much higher than the Arabic language that developed in the community. In Arab society during the Jahiliyah era, the Arabic language had reached its *qimmah* (glory) and was mature in terms of its grammar, vocabularies, *uslub* (language style), and *balaghah*. Al-Qur'an and hadith cannot be separated from Arabic, hence the accuracy with which both are read and comprehended will determine whether or not Islamic law is established.

**Keywords:** Arabic, Al-Qur'an, Islamic Law, Spirit of Islam

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## INTRODUCTION

The development of the Arabic language in the archipelago was greatly influenced by the development of Islamic teachings (Albantani & Madkur, 2019; Tohe, 2018). The spreaders of Islam are active Arabic speakers, especially from the Arabian Peninsula (Ismail & Uyuni, 2019). The beginning of the arrival of the propagator of Islamic teachings was to trade as well as preach. Over time, many Indonesians embraced Islam, so that more and more people learned Arabic. Not a few kings/sultans in the archipelago married their daughters to *ulama* or *habib* (Taubah, 2022) so that the position of Islam was getting stronger.

Allah made Arabic special and could be a unifier of Muslims in the world. The Qur'an as a guide for Muslims was revealed by Allah in Arabic (Aflisia, 2016; Lian, 2020). Arabic has many roles, ranging from the language of religion, the language of communication, the language of civilization to the language of science. Understanding Arabic supports the implementation of many Islamic studies and scientific developments in the archipelago, especially Malay (Pane, 2018; Satrio, 2018). Arabic plays a big role for Islamic students in Islamic boarding schools, madrasah, schools, and universities (Rozi et al., 2020). By understanding Arabic, the process of exploring Islamic teachings can be done better because the main sources of teaching are Arabic, namely the Qur'an and Sunnah.

Muslim scholars made a major contribution to the rapid growth of Islam in the archipelago. Thanks to this scholar many Arabic books were translated into Malay. The mixing of Arab Malay scientific traditions gave birth to the Malay Arabic script, namely Malay writing using Arabic script. The writing is known as Arabic Pegon in Java and Malay, it is usually called Jawi writing (Abdullah et al., 2020; Harun, Abd Aziz, Abd Rahim, Shuhairimi, & Ahmad, 2018; Satrio, 2018). Islamic studies are growing rapidly in Indonesia. There are many Islamic religious colleges and public universities that study Islam. This development is not comparable to the mastery of Arabic language students and students, even English is more widely understood than Arabic. Even though Islamic studies themselves require a good understanding at least of the basic terms in Arabic related to Islamic studies. Moreover, knowledge of Arabic is very important at this time where the integration process of general science and religious knowledge is being promoted massively in Islamic universities (Kusuma, 2016).

This article aims to examine the role of Arabic in comprehending Islamic jurisprudence. To attain this objective, an overview of Islamic law, sharia, *fiqh*, and the Arabic language will be provided. Arabic is crucial to comprehending the initial sources of Islamic law, the Qur'an and hadith because both texts were originally composed in Arabic. Between the structures and components that exist in the Qur'an and hadith, there are interrelationships such that a full knowledge of the Arabic language is required to comprehend both. A thorough mastery of the Arabic language will aid Islamic law scholars in correctly interpreting Islamic law for the benefit of Muslim society

## **RESEARCH METHOD**

This research is a literature study using qualitative research design and descriptive analysis methods (Yin, 2009). Data and research results on the urgency of mastering Arabic in the study of Islamic law are described in this article. Arabic is the language chosen by Allah the Almighty to send down the Qur'an to the Prophet Muhammad peace be upon him as a guide for human life. Arabic has many features so that this language is very appropriate to use in supporting the progress of human civilization. This study uses a social approach to determine the importance of Arabic in strengthening the study of Islamic law. The scope of discussion in this study includes the relationship between Arabic and the Qur'an, the position of Arabic in the study of Islamic law, and the urgency of understanding Arabic in exploring Islamic law.

Sources of research data were obtained from various references including books, journals, and other references related to the research theme. The research was conducted by analyzing the texts collected by the researcher. Researchers collected data offline by looking for book references in the library and online by accessing the Google Scholar site to search for journal articles. The collected data is then selected as needed. With the data, researchers can analyze how the answers to research questions. The results of the research are presented in the form of scientific articles so that they can be written that are worth reading.

## **RESULT AND DISCUSSION**

### **Islamic Law, Sharia, and Fiqh**

There have been several studies on Arabic and Islamic law that have been written up as books, essays, or theses. Given that the Qur'an and hadith are the sources of Islamic law, Akhiril Pane's examination of the urgency of Arabic as a medium for the communication of Islam leads to the conclusion that Arabic and Islam are inseparable (Pane, 2018). Similar to Akhiril Pane, Cahya Edi Setiawan discovered that Arabic plays a significant part in Islamic education and that it is imperative to do so in order to prepare for the Fourth Industrial Revolution and the advancement of technology (Setyawan & Anwar, 2020). Mukhlis Lubis did a study in 2019 that examined Arabic mistakes made when learning Islamic law. According to his research, students who were actively involved in the process of identifying and fixing grammatical errors developed a greater understanding of and enthusiasm for learning Islamic law (Lubis, 2019). For a *da'i* to study Islamic doctrines straight from the source, basic Arabic language proficiency is necessary. This is stated in an essay by Hilda Marni Intan, who discovered that knowing Arabic is one of a *dai's* fundamental skills (Intan, 2018). Hendra Gunawan discovered that the Indonesian government has accommodated Islamic law through the passage of Qanun Nanggrou Aceh Darussalam Number 11 of 2002 and other Islamic laws that have been incorporated into substantive law (Gunawan, 2018). According to Sopyan Mei Utama's research, although the formalization of Islamic law in Indonesia needs to be adjusted to the current situation and circumstances, it is an integral aspect of the country's existing laws and regulations (Utama, 2018). In addition, Zaka Firma added that Indonesia upholds the civil law, customary law, and Islamic legal systems

simultaneously. To keep society in order, the values in Islamic law and customary law must be flexible (Aditya, 2019).

The researcher searched through various published studies but was unable to locate any that examined Arabic's importance in comprehending Islamic law. Because Arabic is the original language of both the Qur'an and the hadith, scholars have observed a tight tie between the two that cannot be separated. The interpretation of Islamic law that is more advantageous for individuals is also influenced by the history of the development of the Arabic language. Learning Arabic is the first step to understanding and using the best parts of Islamic law, so this study is very important.

The term *Hukum Islam* comes from the term *Islamic Law* which is commonly used by orientalis in interpreting the word *sharia* against legal terms in Islamic teachings (Hakim, 2010). *Islam* does not refer to a rule as a legal term or other meaningful words, but rather as a *Shari'a* which means a path to a water source. Islamic law is a source of guidance for human life, not limited to laws that must be obeyed with sanctions if violated (Hafizd, 2021). The term *Islamic law* is only popularly used as an official term in Indonesia. In Arabic literature, including in the Qur'an and Sunnah, there is no term *Islamic law* in one word. These two words can only be found separately in the Qur'an and Sunnah called *al-shari'ah al-Islamiyah* (*Islamic law*) and *al-fiqh al-Islami* (*Islamic fiqh*). Scholars differ on the definition of *Islamic law*, some refer to it as *shari'ah* and some identify it with *fiqh* (Gunawan, 2018).

The Qur'an is the book of Allah SWT which was revealed to the Prophet Muhammad through the intermediary of the angel Gabriel. The Qur'an is written in manuscripts and narrated *mutawatir* (Fahri, 2020). The Qur'an is a book of revelation that contains eternal and universal guidance for mankind. The content of the Qur'an contains all aspects of human life including complete problems, commands and prohibitions, rights, and obligations, crimes, and punishments, to guidelines on personal and social affairs. The Qur'an explains its contents in very varied ways such as through innuendo, warnings, direct and firm reprimands, and through stories of past people to serve as lessons for future people (Aprizal, 2021).

Hadith is the second source of Islamic teachings after the Qur'an. The term *hadith* refers to all things that are based on the Prophet Muhammad in the form of words, deeds, approvals, and characteristics (physical or psychological), both before and after his prophet hood (Anwar, 2020; Zakiyah, Saputra, & Alhafiza, 2020). The term *hadith* is often replaced by the term *sunnah*. Some *hadith* scholars argue that the two terms are synonymous (*mutaradif*), while others distinguish between the two. In addition to the terms *hadith* and *sunnah*, there are several other known terms such as *khobar* (news) and *atsar* (relics). However, these two terms are not very developed among the Muslim community (Andariati, 2020).

The word *sharia* comes from the Arabic word *syara'a*, *yasyra'u*, *syar'an* *wasyari'atan* which means a road to a water source or a path that must be followed (N. Nurhayati, 2018; Usman, Aswar, & Irawan, 2020). This path is a provision of Allah SWT about which is good and must be passed by humans. The obligation to carry out the *Sharia* is for all human beings. Those who acknowledge the teachings of

Allah SWT are Muslims or survivors. Whoever follows the Sharia will have a clean soul. Meanwhile, according to the term, sharia means the law determined by Allah SWT which was spread by the prophet Muhammad SAW related to the affairs of human creed and practice.

Verse 18 in Surah Al-Jasiah shows that Sharia is a regulation established by Allah SWT for mankind that regulates all aspects of life. Sharia regulates human relations with Allah SWT, humans with humans, humans with nature, and becomes a guideline for solving all problems of human life both in this world and in the hereafter ([Maldonado-Torres, 2021](#)). The word Sharia is often combined with the word Allah SWT so that it becomes *shari'atullah* (Sharia Allah SWT). The Sharia of Allah SWT is the path of truth that is full of good values for the benefit of humans to avoid evil or the invitation of lust ([Bashori, 2020](#)).

It can be understood that sharia is the basics of Islamic law as a guide for human beings in every aspect of life including monotheism (theology), ethics, *halal*, *haram*, *makruh*, *sunnah*, and permissible. However, in the second century Hijriah or the ninth century AD, Muslim theologians began to formulate Islamic theology so that theology was excluded from the scope of sharia which then the word sharia was limited to mentioning legal regulations.

The word *fiqh* comes from the Arabic word *faqih*-*yafqahu*-*faqihan* which means to understand or understand ([M. A. Nurhayati & Sinaga, 2018](#)). In terms of *fiqh*, it means a deep understanding of Islamic teachings that are sourced from the Qur'an and Sunnah. Based on the letter At-Taubah verse 122, *fiqh* means knowing, understanding, and exploring the teachings of Islam as a whole. The definition of *fiqh* in a very broad sense is the same as the understanding of sharia in a very broad sense.

Meanwhile, in terms of *fiqh*, it is the result of a practical description of Islamic law sought by mujtahid scholars from various sources of Islamic law such as the Qur'an and Sunnah ([Coulson, 2017](#)). *Fiqh* is a product of the reasoning of the scholars on various matters, including those that are not clearly explained in the Qur'an and Sunnah. Jurisprudence differs from sharia, both in terms of etymology and terminology, where sharia is a set of rules sourced from Allah SWT and the Prophet Muhammad, while *fiqh* is a more detailed understanding and explanation of what has been stipulated by sharia. Jurisprudence is made on the understanding of the mujtahid scholars of sharia. Considering that *fiqh* is the result of human understanding, right and wrong are relative and can be debated, giving rise to various schools of thought. Although the views on the *fiqh* of each *ulama* can be different, this does not eliminate the content of the basic principles of Islamic law itself ([Gunawan, 2018](#)). In addition to the Qur'an and Sunnah, sources of Islamic law can be extracted from the words of the companions of the Prophet Muhammad, the deeds of the people of Medina, the *ijtihad* of scholars, and *'urf* which do not conflict with Islamic teachings.

Islamic law can be found in much Indonesian legal literature ([Utama, 2018](#)). In general, Islamic law includes sharia and *fiqh*, but it should be understood that Islamic law is still not the same as Sharia and *fiqh*. Islamic law itself can be sharia or *fiqh*. Although there are differences, sharia and *fiqh* have a very close and



inseparable relations. Sharia is the source of *fiqh* and *fiqh* is the understanding of sharia. Sharia is Islamic law that is sourced from the Qur'an and Sunnah without the intervention of human thought, while *fiqh* is Islamic law that originates from the understanding of mujtahid scholars on sharia.

### Arabic and Its Specialties

The popularity of Arabic is reflected in its noble literary culture and is one of the major languages in the world. In the Middle Ages, Arabic was one of the international languages, after Greek, Latin, English, French, Spanish and Russian (Tohe, 2018). This is not only seen from the population size but also from a broad geographical perspective, its role is no less important, namely, developing Arab and Islamic societies both in terms of human resources (human resources) and natural resources (natural resources). Arabic has a special role among foreign languages that are developing at this time, as is the dynamic nature of the language itself with the passage of time and the demands of the times, Arabic is no exception (Saiegh-Haddad, Shahbari-Kassem, & Schiff, 2020). Judging from the population, the Arab community is very large. They live on three continents, namely: the continent of Asia, the continent of Europe, and the continent of Africa. In terms of culture, the Arab world has an important role in uniting nations, including western nations.

People with western nationalities also developed and were easily found on the continents of Asia and Africa by sharing their purpose in coming. From a historical perspective, countries in the Middle East have a strategic role in the source of the three divine religions (Judaism, Christianity, and Islam) as well as the basis for classical cultural centers (Reeves & Reed, 2018). From an economic point of view, Arab countries are rich in oil and energy compared to Western countries. People with western nationalities also developed and were easily found on the continents of Asia and Africa by sharing their purpose in coming (Abdurrahman, 2016).

Arabic is a wonderful language. Arabic has the most attributes in the world. Apart from being the language of the holy book al-Qur'an, Arabic is also the language of Islam. Arabic is officially recognized by the United Nations (UN), besides that Arabic is used by more than 25 countries in the Middle East region (Makarem, Tavitian-Elmadjian, Brome, Hamadeh, & Einarsen, 2018). Arabic as a place of expression of the Qur'an (*wi'â'al-Qur'ân*) has the privilege of divine guarantee and protection (*al-himâyah-al-Ilâhiyyah*). Arabic is also considered a very original language because it does not have the level of childhood and old age (*lughah ashîlah, laisa lahâ thufûlah walaisa lahâ syaikhûkhah*) (Mukram, 1995; M. A. Wahab, 2014). The guarantee is in the form of the existence and preservation of the Arabic language through the Qur'an whose originality is guaranteed by Allah as explained in the Qur'an Surah Al-Hijr verse 9.

According to Yusuf Qardhawi, although Arabic (the language of the Qur'an) as the word of God was revealed to the Prophet Muhammad, Arabic is still a human language influenced by Arab culture (Ihsan, 2018). Arabic is not the language of God or angels. As part of the product and cultural subsystem, Arabic has linguistic, humanistic, sociocultural, and pragmatic dimensions. Arabic follows a linguistic system that has become an agreement between its speakers (*nâthiq bi al-*

'Arabiyyah'), both phonological, lexicological, morphological, syntactic, and semantic systems. Even though it is the language of the Qur'an, Arabic does not have to be considered a sacred language (*lughah muqaddasah*), but rather is placed as an honorable language with high appreciation (*lughah mu'azhzhamah*). Arabic is socio-culturally very open to studying, criticism (M. A. Wahab, 2014). However, Ibn Faris argues differently that Arabic is a divine and human language at the same time because this language is used by Allah as the language of His holy book to convey His teachings to mankind (Fâris, 1963; M. A. Wahab, 2014).

As a cultural subsystem, Arabic is one of the Semitic languages (*usrah al-Lughât al-Sâmiyyah*) which is considered the oldest and still exists today. The ability to speak Arabic still exists today, among other things, due to its position as God's chosen language for His holy book (al-Qur'an). Although its function is more as a medium of expression for us to be holy for the Arab community (the place/location of the Prophet Muhammad preaching the teachings of Islam), Arabic—in this case, the language of the Quraysh Arabs as the standard language and the lingua franca (*lughah musytarakah*) at that time—was a language that had reached a peak of "maturity and maturity". This, among other things, is evident from the use of Arabic as a literary and unifying language during the *Jahiliyah* era (Smart, 2013). During the *Jahiliyah* era, it was known that there was a "Poetry Competition and Market" at the *Ukâzh* (*Suq Ukâzh*) market, around Mecca. Among the literary works that were judged the best were then "hanged and exhibited" on the walls of the Kaaba. Because of this, the best works were then compiled in an anthology of poetry called –and is still found today – *al-Mu'allaqât al-Sab'* or *al-Mu'allaqât al-Asyr* (Al-Zayyat, 2001; Iskandari & 'anani, 1916; M. A. Wahab, 2014). Arabic has elastic characteristics (*murûnah*), adheres to a comprehensive system of derivation and analogy (*isytiqâq wa qiyâs*), and has a rich vocabulary (*tsarawâtlughawiyyah wa mufradât*) (Qaddur, 1999). Even the market for buying and selling during the *Jahiliyah* era of the Arabs became a source of development of Arabic language material (*mutun al-Lughahal-'Arabiyyah*) which later developed into various disciplines such as *nahwu*, *sharaf*, *balaghah*, and *shina'atal-mu'jam*.

Arabic has many advantages. Some of these advantages include having a very large vocabulary and vocabulary. Even according to linguists, Arabic has the most amazing synonyms (Syubar, 2000). For example, the word camel in Indonesian has 800 equivalents in Arabic, all of which refer to one camel animal. Then the word 'dog' has more than 100 equivalent words. Many equivalents like this are not owned by other languages. The richness of the Arabic language is due to the very old age of the language. Another feature, Arabic is the language of the people of heaven, as explained by the texts (Hasan 2009). Arabic can meet the needs of its users and absorb various scientific and technological developments in various fields.

Arabic has reached its *qimmah* (glory) and is mature in terms of its grammar, *mufrodad*, *uslub* (language style), and its *balagho*. However, the Arabic language used by the Qur'an is much higher than the Arabic language that developed in Arab society. The Arab *syi'ir* experts were astonished and amazed by the language used by the Qur'an. They cannot match its beauty. This is one of the *i'jaz* (miracle) of the Qur'an in terms of language. The greatest miracle received by

Arabs is literature, while for non-Arabs is its *ma'ani* (guidance) in the Qur'an. We often hear people convert to Islam because they hear the recitation of the Qur'an. Even though he did not understand and did not understand Arabic. This means, even if some do not understand the beauty of the grammar ([Retnawati, Rahmatullah, Djidu, & Apino, 2020](#)).

Arabic is the language used in the Qur'an. The language that accompanies the religion of Islam in its development. The language is used as a reference for Muslims to study Islamic religious scholarship. Even in some worship is also required to use Arabic, such as reading *fatihah* in prayer. But that's not the only thing that makes Arabic special compared to other languages. Because some elements of Arabic are not owned by other languages. The elements of the Arabic language include fluency in how to pronounce *hija'iyah* letters, *mufrodat* that are rich in meaning, the distribution of unique word forms, perfect sentence structure rules, and details of implied meaning ([Asy'ari, 2016](#)).

### **The Relationship of Arabic with the Qur'an**

In the Qur'an there is not a single verse that confirms that Arabic is the language of God or angels, but it is stated verbally 'Arab or Qur'ân 'Arab. Of the 13 verses of the Qur'an which explicitly mention expressions that indicate Arabic, it can be emphasized that Allah SWT. Only revealed revelation to His Messenger in the language of his people. The thirteen verses in question are QS. Yusuf (12):2; Thaha (20): 113; al-Nahl (16): 103; Fushshilat(41): 3; al-Shurâ (42): 7; al-Syu'arâ' (26): 195; al-Ra'd (13): 37; al-Zumar (39): 28, al-Ahqâf (46): 12 and al-Zukhruf (43): 3 ([A. Wahab, 2002](#)).

The Arabic language and the Qur'an have an inseparable relationship because the Qur'an which is the guide and guidance of human life has been revealed by Allah in Arabic. The Qur'an is a factor that underlies the development of Arabic grammatical sciences such as *sharaf*, *Nahwu*, and *Balaghah* ([Sa'dudin & Safitri, 2019](#)). This is because the Qur'an cannot be understood except in Arabic. So when Islam developed and was embraced by nations other than Arabs, then Arabic was studied by these nations. It is not surprising that many Arab linguists have emerged who are not Arabs. This shows how the Arabic language has virtue. As the language of the holy book of Muslims, and also a language that is not only for the Arabs. But for all Muslims who want to learn the Koran. It is not wrong if Sheikhul Islam Ibn Taimiyah said that the law of learning Arabic is obligatory. Because the main source of Islamic law was revealed in Arabic and cannot be understood except in that language. Until now, the Qur'an is the standard reference for the official Arabic language around the world ([Aflisia, 2016](#)).

There are at least two important factors that encourage the companions of the Prophet to research in Arabic, namely: 1) Religious factors, as an effort so that Muslims can understand the Qur'an, which is the guide of their lives, properly and correctly; 2) The language factor alone, as an effort to anticipate the use of Arabic incorrectly by Arabs themselves, or non-Arab Muslims ([Tricahyo, 2011](#)). Learning Arabic is part of religion, the law of learning is obligatory for Muslims who are able and responsible for the spread of Islam on the surface of this earth because it is



impossible to understand Islam with the right understanding but with Arabic (Rofiq, 2011).

The Qur'an was revealed in Arabic which has the characteristics of a very high-quality language. The Qur'an is intended for all humans, so the language used is of course a language that has many advantages, namely Arabic. The Qur'an is not only addressed to the Arabs but all mankind throughout the ages. However, because of the peculiarity of the Arabic language, Allah SWT is pleased to speak to mankind in that language through the Qur'an Al-Karim. God does not know that humans have thousands of types of languages. But He has determined that there is only one language that He uses to guide all mankind, namely Arabic. Even Allah SWT has determined the way humans communicate with Him through prayers in Arabic. Prayer becomes invalid if it does not use Arabic, although that does not mean that Allah SWT does not understand other than Arabic. But Allah SWT deliberately set this language as the language of prayer to Him (Othman, Osman, & Mohammed, 2021).

### **Position of Arabic in the Study of Islamic Law**

Allah SWT chooses Arabic as the language of His holy book not only because of the community where the Prophet Muhammad assigned as Apostles are people who speak Arabic (*bi lisân qaumihi*) but also because Arabic is seen as capable and worthy to accommodate and express the eternal and universal divine messages. If later Arabic becomes the language of more than 22 countries in the Middle East and parts of the African continent, then becomes the official language as well as the international language used as a working language at the United Nations, the main factor – apart from being maintained together with “divine guarantees and protections” regarding maintenance The Qur'an is the elan vital (fighting spirit, driving force) and religious motivation of Muslims to understand the Divine messages and Traditions (Sunnah) of the Prophet. Muslims find Arabic to be very elegant, flexible, and of high literary value in transmitting various Muslim intellectual works which are still the subject of study and a source of inspiration for Islamic thought. Arabic has a very important and strategic position in the study and development of Islamic sciences, even in the development of Islamic civilization. It is interesting to note that most of the works of non-Arabic Muslim intellectuals (not Arab nationals), such as Sîbawaih (d. 180 H), al-Fârâbî (d. 339 H), Ibn Sînâ (d. 428 H), Ibn Miskawaih (932 H). -1030 AD), al-Ghazâlî (d. 1111 AD), and so on were written in Arabic, because at that time Arabic was the language of science. In other words, Arabic is not merely the language of daily communication between its speakers (M. A. Wahab, 2014).

After Islam spread outside the Arabian Peninsula, Arabic not only became a local language but became an international language along with it. The new territories that were subjugated or liberated by the Islamic powers, although previously had an official language, were finally redefined (using Arabic). One of the factors that cause "symbiosis-mutualism" between Arabic and Islam is because of the position of Arabic as a religious language (*lughah al-dîn*) and a liberating language (*lughah al-fâtih al-jadîd*), which in Ibn Khaldun's expression, the language

of Arabic is considered as "*lughah ahl al-amshâr tâbi'ahli al-dawlah*" (a local language that follows the state language, in this case, Arabic) (Al-Hilwu & Jabir, 2002).

All of that, in turn, triggers and spurs the birth of various disciplines in Islam. The occurrence of various theological debates and differences in schools of jurisprudence at the beginning of the second century Hijri also encouraged many people to study Arabic to understand the sources of Islamic teachings, especially the Qur'an and Sunnah. The mixing and acculturation of culture (*al-mutsâqafah*) between Arabs and non-Arabs who are motivated by a commitment and strong desire to understand Islam also make Arabic a language that is widely studied<sup>13</sup>, so that the urge to "learn" Arabic also emerged, especially after the many cases of *lahn* (Arabic errors) among non-Arabs (M. A. Wahab, 2014).

The growth of Islamic sciences is still a matter of debate, it can be emphasized that the urge to compile and formulate Arabic language knowledge emerged at the earliest from the "womb" of the Islamic world. If it is true that Aî ibn Abî Thalib (600-661 AD) was the caliph who instructed Ab al-Aswad al-Du'âlî (16-69 H)<sup>14</sup> to compile practical rules regarding the Arabic language, mainly for the sake of reading al- Qur'an for non-Arabs (*'ajam*) to avoid mistakes (*lahn*), then the knowledge of the Arabic language-especially the science of *nahwu* and *sharaf*-which first appeared in the history of science in the Islamic world. This is reinforced by the fact that the author of the first systematic work on *nahwu* and *sharaf* was Sibawaih who died in 180 H. The Islamic sciences at that time had not yet reached their maturity level (Al-Dayah, 1999). The use of Arabic knowledge as a basis and medium for understanding the Qur'an, hadith, *fiqh*, kalam, ushul *fiqh*, history, and so on also strengthens this thesis.

The position of Arabic has become more strategic and has even become the language of education and culture, especially since some Islamic scholars also master Syriac, Greek, Persian, and Indian languages. Mastery of foreign languages, for Arab scholars, is also the entrance to various fields of knowledge that was previously developed by the Greeks, Persians, and Indians. In addition to having an open nature (accepting differences and changes), Arab scholars also tend to show a high competitive spirit (*rûh al-tanâfus*), especially towards nations that have just been liberated (subdued), so that they are interested in studying, studying, and developing sciences that have developed in the area or area they have just mastered. The position of Arabic as an academic language in various educational institutions is also a factor in accelerating the spread of Arabic for many people. Educational and study centers that existed before the Islamic rule conquered them, such as Jundisapur, Alexandria, Antonia, Harran, and so on were widely developed by Syriac scholars, then became centers of study and development of Arabic<sup>16</sup>, especially when the translation movement was carried out foreign works (Greek, Persian, Syriac, and Indian) into Arabic (Arifa, 2021; Berkey, 2014).

Arabic has solid roots and has been known by the Indonesian people since Islam entered the archipelago in the 11th or 12th AD. to understand the Qur'an, Hadith, and other Islamic sciences (Kusuma, 2016). Learning Arabic needs to be encouraged with the enthusiasm to know the contents of the Qur'an and understand the teachings of Islam in general.

### The Urgency of Understanding Arabic in Exploring Islamic Law

Understanding Arabic before understanding the Qur'an is very important. It is an absolute requirement for someone who wants to understand the Qur'an to master the Arabic language first. A *tabi'in* named *Mujahid* once said, "It is not lawful for a person who believes in Allah and the Last Day to speak about something contained in the Qur'an while he does not understand Arabic," (Kaye, 2018). This means the law is haram for someone who does not know Arabic well but dares to have an opinion about something that is in the Qur'an. The components of the Arabic language are numerous and must be mastered well before understanding and interpreting the Qur'an. One of them must master *nahwu-shorof* to know sentence changes. Then the originality of the Arabic language to know the style of language (*balaghah*) so that you can know the *majaz* (untrue meaning) and *isti'aroh* (proverb) sentences.

In addition, you must master the science of *dilalah* or *mahfumu nusus* (special understanding). For example, in the Qur'an, not all of the word commands indicate the word obligatory. Then also have to master the science of *tarakib* (sentence structure) (Arifianto, 2020). According to Ibn Taymiyya Arabic is part of the Islamic religion and the law of learning is obligatory because it is necessary to understand the Qur'an and Sunnah. These two sources of Islamic law cannot be understood except by understanding Arabic. Learning Arabic is obligatory 'ain (individual) and obligatory *kifayah* (collective) (Ekawati, 2019).

The development of Islamic studies requires students as well as educators to be able to master Arabic because the sources of Islamic teachings, namely the Qur'an, hadith, and Islamic sciences are written in Arabic. If you do not master Arabic, it will be difficult to study Islam from its source which comes from Arabic (Dewi, 2016). It must be admitted that the most important function of Arabic is as a means of communication, both between individuals as people of a country and individuals as followers of Islam. When a person has an idea, then he thinks about the idea, and a desire arises to convey the idea and the results of his thoughts to others, then when that condition humans need a communication tool, namely language (Wahyuni, 2017).

Four things make Arabic important to master, namely (1) the sources of Islamic teachings, al-Qur'an and Hadith written in Arabic, (2) books by major scholars that influence the flow of thought of Muslims, especially in the fields of interpretation, hadith, jurisprudence, *aqidah*, *tasawuf* are written in Arabic, (3) the study of Islamic science will be more weighty if you take references from Arabic, (4) many scholars from Islamic religious colleges do not have basic knowledge of Arabic. The same opinion was conveyed by Ubaid Ridho, who stated that it is very important to master the language for every reviewer of Islamic studies (Andriani, 2015). Moreover, the current reality is that Islamic universities have also become the choice for people who want to gain general knowledge as well as religious knowledge (Ridlo, 2015).

The study of Islamic law continues to grow and develop following legal needs amid social changes in society, such as the inclusion of Islamic marriage law in the legal system in Indonesia. The study of Islamic science is inseparable from the

need for Arabic, both classical and modern scientific works in Arabic, and or even introducing consistent language terms as scientific terms in Islamic studies. In this position, Muslim scholars must maintain scientific terms using Arabic. Therefore, it is necessary to deepen knowledge of Arabic ([Wahyuni, 2017](#)).

Because the sources of Islamic teachings, namely the Qur'an, hadith, and Islamic sciences are written in Arabic, it is very important for Muslims, especially among scientists, to learn and understand and master Arabic. If it is not difficult for us to study Islam from its source which comes from Arabic. Therefore, learning Arabic in Islamic education is very important, because: first, the sources of Islamic teachings, the Qur'an and Hadith, were written in Arabic, second, the books by major scholars that influenced the flow of thought of Muslims, especially in the fields of interpretation, hadith, *fiqh*, *aqidah*, *tasawuf* written in Arabic, third, the study of Islamic science will be more weighty if you take references from Arabic, fourth, current realities among Muslim scholars ([Andriani, 2015](#)).

Among reviewers of Islamic scholarship, at least a mastery of Arabic is needed to continue to develop the treasures of Islamic knowledge. As in history, during the caliphs Harun al-Rashid (786-809 AD) and al-Ma'mun (813-833 AD) were in power, the translation of various sciences into Arabic has contributed greatly to the development of Islamic knowledge. The works of Greek philosophers, Persian and Indian scientists became an important source of translation carried out by the two caliphs. According to Muhib Abdul Wahab, who quoted from Abduh al-Hilwu and Bahzad Jabir, among the Arabic books at that time were al-Tasyrîh (Surgery) by Galenus, al-Handasah (Architecture) by Plato, al-Majesti by Ptolemy, and al-Majesti by Ptolemy. -Sama wa al-Alam by Aristotle ([M. A. Wahab, 2014](#)). The study of Islamic law must continue to be carried out. Humans have a dynamic nature that likes change. This change encourages various human efforts to fulfill their needs and desires in life. So that many aspects of *muamalah* will change to be replaced with new things. Of course, this new thing may never be discussed how the law is.

By studying Arabic, Muslims can understand the teachings of Islam well because the source of their religious teachings is in Arabic, namely the Qur'an and Sunnah. These two sources can only be understood if the examiner's language mastery ability is very good. Moreover, in worship practices, such as prayer and prayer, Arabic becomes an important part. This encourages people's efforts to get to know Arabic better to be able to absorb the meaning of the contents of the prayers that are said, including up to now. Until now, Arabic has always had a place for Islamic studies, both in Islamic boarding schools, madrasas, and Islamic universities. The presence of educational institutions that focus on Islamic studies demands mastery of the language for their students ([Satrio, 2018](#)). A good understanding of Arabic can supports Muslims to read more references to religious knowledge, not only limited to Indonesian texts but also being able to read Arabic texts, both classical books and contemporary books that study Islamic teachings.

## CONCLUSION

The Arabic used in the Qur'an was the language in use at the time the Prophet Muhammad revealed it. In Arab society during the *Jahiliyah* period, Arabic had attained *qimmah* (glory) and had matured in terms of grammar, *mufrodat*, *uslub*

(linguistic style), and *balagah*. When it comes to word origins, Arabic has a distinct advantage. Given that language has changed through time, it is essential to fully comprehend and use the Arabic language used in the Qur'an and hadith, the initial sources of law. Furthermore, it is impossible to separate Arabic from the Qur'an and hadith so that a thorough study of Arabic will lead to an accurate interpretation of Islamic law and be advantageous to the populace. Understanding Arabic's sub-sections, namely *nahwu*, *sorof*, *balagah*, *uslub*, and *mantiq*, are particularly important for comprehending the sources of Islamic law. The shortcoming of this study is that it only examines how Arabic is used globally to comprehend Islamic law. In order to comprehend the origins of Islamic law, more study in the subject of Arabic language microstudies, such as *nahwu*, *sorof*, *balagah*, *mantiq*, and others, is required. Studies conducted from a certain perspective reveal that Arabic plays a bigger part in comprehending Islamic law than using global points of view.

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