



Utilization of Dilalah Lafzhiyah's Notion Inside the Hanafiyyah Perspective in the Domain of Family Law

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Abstract

This study explores the utilization of the notion of *dilalah lafzhiyah* according to Hanafiyyah's perspective in the domain of family law. *Lafadz* in Hanafiyyah is categorized into four divisions: *ibarah nash*, *isyarah nash*, *dilalah nash*, and *iqtidha' nash*. The issue of the formula in this text pertains to the implementation of the *dilalah lafzhiyyah* according to the Hanafiyyah perspective within the domain of family law. This writing employs the process of library research, which involves researching, exploring, and examining library items that are relevant to the subject of the writing. The conclusion in this writing is in the field of marriage, Q.S. An-Nisa verse 3, which means, "If you fear not to be fair in the case of the orphan, then marry the woman you like as many as two, three, or four." According to the interpretation of *ibarah nash* or the original intent, Q.S. An-Nisa verse 3 allows for the marriage of up to four men, provided that certain conditions are met fairly. According to verse 233 of Q.S. Al-Baqarah, the father has the responsibility to provide the necessary sustenance and clothing for his wife. According to the interpretation known as *ibarah lafazh*, verse 233 of Q.S. Al-Baqarah states that it is the responsibility of the father (husband) to provide a suitable livelihood and clothing for his wife or widow during the *'iddah* period. In the context of inheritance, verse 11 of Q.S. An-Nisa' states that when heirs have children, each parent is entitled to one-sixth of the inheritance. If he does not have any children and his parents are his only heirs, then his mother is entitled to one-third of his estate. According to *dilalah*, *ghairu lafzhiyyah* refers to the act of implying or alluding to something in order to create a legal principle against what is not explicitly mentioned. If a law is expressed in explicit language, its implications are understood, even if they are not explicitly stated. The knowledge of the term is derived from the *lafazh*.

Keywords: *Dilalah Lafzhiyah*, Hanafiyyah, Family Law

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Introduction

An Islamic legal expert becomes a must for him to know the process of excavation of the law from the *nash*. The science of *ushul fiqh* establishes the methodology in the process of obtaining the law from the *nash*. The method of taking the law from *nash* has two kinds of approaches used, namely the meaning approach and the *lafal* approach. The meaning approach is the drawing of conclusions not directly to the *nash*, such as the use of *qiyas*, *istihsan*, *maslahat*. At the same time, the *lafal nash* approach requires a number of supportive factors that are highly needed, mastery of the meaning of *lafal* or knowing *dalalah* that uses an approach taken from the context of the sentence, Understanding the boundaries that limit *ibarah nash*.

It is important to note that all *mujtahid* has a foundation in the *lafal*, but they differ in their interpretation of the *nash*, which influences their approach to *ijtihad* on the *lafal*. The sharia does not determine the significance of a question in a person's life unless it is connected to the *lafal*, which is at least related to the metaphorical meaning and essence of that *lafal*, even if it is distant from the literal meaning.¹ In doing the law and the efforts of the *mujtahid* to understand *nash*, not only watch what is written in the form of *lafal nash* and the ordering of the sentences but also watch the implicit like the signs contained behind *lafal nash* and so with the *dalalah*. The appointment of the *dalalah*, the *lafal*, and the *nash* appears to be a difference between the teachers of the philosophy.² Understanding *dalalah*, *lafal*, and *nash* is a very important thing when doing the *istinbath* of the law because without understanding *dalalah*, *lafal*, and *nash*, no one will ever reach the true meaning.³

There are two verses of the divide of the Falsehood that are reviewed from the way in which it is used to know the guidance of the Falsehood against the law as the understanding of the speaker by *Ushul Fiqh* expert. The first version is the Hanafiyah version, and the second is the *mutakallimin* or *jumbur ulama* version. Hanafiyah is divided into four: '*ibarah*, *sigarah*, *dilalah* and *iqthidha*'. *Al-nash* while the *mutakallimin* scholars divide into two: *manthbuq* and *majbhum*.⁴ Hanafiyah divides *dilalah* into two categories: the *lafazh* and the *ghairu lafazh*.⁵ Therefore, this article will discuss the concept of *lafzhiyyah* in the Hanafiyah view as well as the application in the *lafzhiyyah* of family law.

Yassirly Amrona Rosyada previously analyzed the discourse on *dilalah lafazhiyyah*.⁶ However, the book's ultimate assertion is that a thorough comprehension of the *nash* (Islamic legal texts), as well as the Quran and Sunnah within the societal context, is necessary to attain a comprehensive grasp of Islam. One approach to this is to comprehend the significance underlying the linguistic expression of the Qur'an. The influence of malevolence spans various aspects, ranging from the lucidity and vagueness of the Quran and Sunnah to the interpretation of the *lafazh* in order to derive significance. Kasja Eki Waluyo previously analyzed the discourse on *dilalah lafazhiyyah*, too.⁷ The writing concludes that the designation of *lafazh*, according to the Hanafiyah scholar, is divided into four kinds, '*ibarah nash*, *isyarah*

¹ Kartini Kartini, "Penerapan Lafazh Ditinjau Dari Segi Dalalahnya," *Al-'Adl* 10, No. 2 (2017): 17–32.

² M. Ulil Abshor, "Metode Istinbath Hukum Dalam Pandangan Ulama Hanafiah," *Contemplate: Jurnal Ilmiah Studi Keislaman* 3, No. 02 (2022): 16–31.

³ Kartini, "Penerapan Lafazh Ditinjau Dari Segi Dalalahnya."

⁴ Evra Wilya, "Mafhum Muwafaqah Dan Implikasinya Dalam Istinbath Hukum," *Jurnal Ilmiah Al-Syir'ah* 8, No. 2 (22 Juni 2016), <https://doi.org/10.30984/As.V8i2.5>.

⁵ Desi Asmaret, "Penunjukan Lafazh Terhadap Hukum (Dilalah) Berbentuk Ibarah Al-Nash," *Jurnal Al-Himayah* 5, No. 1 (1 Maret 2021): 84–101.

⁶ Yassirly Amrona Rosyada, "Dalalah Lafdzi (Upaya Menemukan Hukum)," *Al-Abkam Jurnal Ilmu Syari'ah Dan Hukum* 2, No. 2 (2017): 123–36, <https://doi.org/10.22515/Alahkam.V2i2.1066>.

⁷ Kasja Eki Waluyo, "Kajian Dalalah Dalam Ushul Fiqh," *Jurnal Pendidikan Islam Rabbani* 2, No. 1 (20 April 2018), <https://journal.unsika.ac.id/index.php/Rabbani/Article/View/1747>.

nash, *dilalah nash*, and *iqtidha nash*. When the first two attempt to find the speaker's meanings, both expressed as "*ibarah*" and implicit as "*isyarah*" of direct meaning, then the latter two attempts to find a *yyar'i* purpose that is not written in the text either through the expansion of the meaning "*dilalah nash*" or "*iqtidha*."

H.M. Mawardi Djalaluddin previously analyzed the discourse on *dilalah lafzhiyyah*, too⁸. However, the conclusion of the scriptures is *dilalah*. *Ibarah nash* is a guide of a form of meaning that can be quickly understood by him and meant by the ordering of the *lafazh*, whether the order of *lafazh* is meant for the original meaning or because the meaning that follows him, in this case, is not original meaning.

Kartini previously analyzed the discourse on *dilalah lafzhiyyah* too⁹, *dilalah mafhum* divided into two parts, *mafhum muwafaqah*, and *mafhum mukhlafah*. As for the scripture, which also speaks of *dilalah*, that is the application of the concept of *dilalah lafzhiyyah* according to Hanafiyyah in the field of family law. So, the writing is different from the writing before. Written to analyze the application of the concept of *dilalah lafzhiyyah* according to the hanafiyyah scholars in the field of marriage, such as marriages, livelihoods, and inheritance.

This research methodology is evaluated through the utilization of literary research, namely library research. The literature examined encompasses not just books but also documentary materials, magazines, and journals pertaining to the topic of debate.¹⁰ Library research is named as such because it involves gathering the required data or resources from the library, including books, encyclopedias, journals, documents, magazines, and other sources.¹¹ This paper employs a qualitative technique, focusing on the investigation of the comparative conclusion process and the dynamics of the relationship between the observed phenomena utilizing scientific reasoning.¹²

Library research uses primary and secondary sources of data. The primary source of data in this writing is the book "*Ushul fikih Jilid II*" written by Amir Syarifuddin.¹³ While the secondary source in this article is books and journals related to the discussion of the concept of *dilalah lafzhiyyah* Hanafiyyah's view in the field of family law.

Result and Discussion

***Dilalah Lafzhiyyah* Concept According Hanafiyyah Ulama**

The word *dilalah* is derived from the Arabic "*daala-ad-dalah*," which means guidance or guidance. *Dilalah* is a process of understanding something from something else; something mentioned first is called *madlul* (which is indicated), while the second is called a *dalil* (a guide).¹⁴ *Dilalah* means something that can be guidance or an explanation. *Dilalah* is a way of showing the meaning of the word. Both of the above definitions of *dilalah* can be understood as a clue to the intended understanding of something over something, the word of something mentioned, or the understanding of anything over something.¹⁵ *Dilalah* can be understood as

⁸ Mawardi Djalaluddin, "Metode Dilalah Al-Alfadz Dalam Hukum Islam," *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan* 5, No. 2 (14 Desember 2016): 291–300, <https://doi.org/10.24252/Ad.V5i2.4848>.

⁹ Kartini, "Penerapan Lafazh Ditinjau Dari Segi Dalalahnya."

¹⁰ Sarjono. Dd. *Panduan Penulisan Skripsi*. (Yogyakarta: Jurusan Pendidikan Agama Islam, 2008)

¹¹ Nursapia Nursapia, "Penelitian Kepustakaan," *Iqra' : Jurnal Perpustakaan Dan Informasi* 8, No. 1 (4 Mei 2014): 68–73, <https://doi.org/10.30829/Iqra.V8i1.65>.

¹² Saifuddin Azmar. *Metode Penelitian*. (Yogyakarta: Pustaka Pelajar, 2001).

¹³ Amir Syarifuddin. "Ushul Fikih Jilid 2"

¹⁴ Faris Ristam, "Dilalah Dalam Mantiq," 1 Januari 2018, https://www.academia.edu/40644211/Dilalah_Dalam_Mantiq.

¹⁵ Alex Kusmardani, Mohamad Athoilah, Dan Mohamad Sar'an, "Tafsir Ayat Ahkam Dalam Perspektif Dilalah Manthuq Dan Mafhum," *Jurnal Syntax Transformation* 3, No. 02 (23 Februari 2022): 169–89, <https://doi.org/10.46799/Jst.V3i2.509>.

the meaning of a *lafaz* or a reference to a specific meaning.¹⁶ *Dilalah* is a term given by the *lafaz*.¹⁷

Some Arab linguists refer to *Dilalah* as science, some as a science of meaning, and others to semantics derived from English or French vocabulary.¹⁸ According to Abdul Wahhab Khallaf in the book of his *ushul*, *Dilalah* is a way of indicating the meaning of something or the indication of the meaning of what is meant by *mutakallimin*.¹⁹ According to Abdul Wahhab Khallaf, *dalil* is everything that can be guided by using the right mind to establish the *shara'* practical law, both *qath'i*, and *zhanni*. Basically understood by the so-called law is everything that can be used as an excuse or a policy in an attempt to find and establish the law of *shara'* on the basis of the proper consideration.²⁰ Speaking of *dilalah* in the science of logic and *ushul fiqh* is so important because it includes a system of thinking. Physical presence or direct observation is not required; knowledge can be obtained through available instructions. Engaging in cognitive processes based on misleading hints and indications is referred to as mistaken thinking.²¹ In terms of the form of the sign used in knowing *dilalah*, there are two kinds of *dilalah lafazhiyah* and *dilalah ghairuh lafazhiyah*:

Dilalah lafazhiyah is *dilalah* with *dalil*, who gives guidance to something in the form of *lafaz*, voice, and word. Thus, *lafaz* and words indicate a certain meaning. The indication of a certain purpose can be known through three things:

Firstly, there are inherent phenomena that serve as clear indications of a specific intention, which every individual across the entirety of this cosmos can comprehend. For instance, the emission of a whistle from an individual's oral cavity signifies that the individual producing the whistling sound is experiencing distress. A telltale sign of illness is the manifestation of discomfort through verbal cues without explicitly expressing the experience of pain. Such a designation is called *thabi'iyah*, which is completely commonly called *dilalah lafazhiyah thabi'iyah*.

The second method is through rationality, whereby one can discern that the voice or word one hears serves a specific intention by use of the faculty of the mind. For instance, the auditory perception of a vehicle emanating from the rear of the home signifies the presence of a specific type of vehicle traversing the area. There is an auditory stimulus that can be mentally processed, which resembles the sound produced by a specific type of vehicle, even though the actual vehicle has not been observed. The vocal descriptor is generally referred to as *aqliyah* and also known as *dilalah lafazhiyah 'aqliyah*.

Thirdly, by use of terminology that is mutually comprehended and employed for a certain objective. For example, if we encounter an animal that can communicate through speech, we will be able to understand its message, such as a cat. It is feasible because humans have already comprehended and employed an animal idiom that communicates with felines. The term used to refer to this type is *wadhi'iyah*, which is usually referred to as *dilalah lafazhiyah wadhi'iyah*. Among the three varieties mentioned, the most prevalent one is the *lafazhiyah wadhi'iyah*, spoken in the field of *ushul fikih*. They categorize it into three forms, specifically: First of all, when the term is used as *dilalah*, it is a complete whole and includes the elements that must be in the term. For instance, an animal that eats for a cat is a complete term and qualifies the *jami'-mani'* in a term. Two *tadhamuniyah*, that is, when the term used as *dilalah* is

¹⁶ Asmaret, "Penunjukan Lafazh Terhadap Hukum (Dilalah) Berbentuk Ibarah Al-Nash."

¹⁷ Rosyada, "Dalalah Lafdzi (Upaya Menemukan Hukum)."

¹⁸ Balkis Aminallah Nurul Mivtakh, "Sejarah Perkembangan Ilmu Dalalah Dan Para Tokoh-Tokohnya," *Tatsqifiy: Jurnal Pendidikan Bahasa Arab* 1, No. 2 (2020): 87–99.

¹⁹ Waluyo, "Kajian Dalalah Dalam Ushul Fiqh."

²⁰ Waluyo.

²¹ Amir Syarifuddin. "Ushul Fikih Jilid 2"

one of the parts contained in the entirety of the term. Though using only one of the elements, it is already able to indicate what it is meant to be. Examples of a word that only forms a focal element in the term, but everyone can already know what it means to be a cat. Third is *iltiḥamiyyah*, which is when *dalalah* is not the true meaning of the term but is a certain property commonly applicable. Through such common references, people will know what they mean. For example, an expression of an integer number for a number four. An integer is not the real meaning of the number 4 because the number 4 is actually 2+2 or 6-2 or something else. The use of the whole number expression for the number 4 is not actually wrong because it is one of the properties that applies to the number 4, but it is not the real meaning.

dilalah ghairu lafẓhiyyah is a *dalil* that is used not in the form of voices, not *lafaz*, and not in word form. This means that silence or silence can lead to something. For example, a person's face has a certain meaning, and silence of something can be known through the following things: Initially, by use of phenomena that are inherent and may be comprehended universally and universally. For instance, a pallid complexion on an individual's countenance suggests their involvement in the matter. Anything can be understood or recognized without resorting to improvisation. When an individual experiences dread, their complexion tends to turn pale. The discharge spontaneously emerged due to panic. These appointments are referred to as *thabi'iyah*.

The second method is through rationality, whereby one can discern the underlying meaning behind the absence of speech or verbal expression. The presence of smoke in a thing signifies the existence of fire within it. Despite the absence of audible cues or thunder, one can infer its presence through cognition, as rational judgment dictates that where there is smoke, there must be fire. The term used to refer to this kind is known as *aqliyyah*.

Thirdly, it cultivates the practice of utilizing an object or action as a symbol or indication for a specific intention. For instance, the use of the letter H before a Muslim's name signifies that the individual has completed the Hajj pilgrimage. This is a widely recognized practice where individuals who have completed the Hajj pilgrimage traditionally prefix the letter H to their name. It is widely known that he has completed the Hajj pilgrimage. The utilization of symbols, whether in the form of letters or other graphical representations, is extensively employed in several aspects of daily existence. One of the interpretations is related to linguistic preservation. By employing symbols in the form of letters or signs, several meanings conveyed in communication can be condensed. These include the traffic signs located in the military neighborhoods and the traffic sirens. These appointments are referred to as *wadh'iyah*.

Dilalah lafẓhiyyah and *ghairu lafẓhiyyah*, being discussed in logic science, are also taught in the science of *ushul fikih*. However, there are differences between them in the use of their methods. The word *Dilalah lafẓhiyyah* is widely used because it contains a direct and clear meaning about the law. *Dilalah ghairu lafẓhiyyah* is also used in its indication of the law but invites many opinions among scholars of the *ushul fiqh*.

Hanafiyyah divides *dilalah* into two categories: *dilalah lafẓhiyyah* and *dilalah ghairu lafẓhiyyah*. The first thing to do in this sense is to become a sign is to be a sign not through the *lafazh* according to its birth. *Dilalah Ghairu Lafẓhiyyah* becomes a sign not through *Lafazh* according to his birth. *Dilalah lafẓhiyyah* among Hanafiyyah is called *dilalah sukut* or also called the *bayan al-dharurah*. *Dilalah lafẓhiyyah* is divided into four different kinds of levels of power, that is,²²: First, *dilalah 'ibarah* called *ibarah nash*. *Ushul fikih*, an expert, defines *ibarah nash* in various ways. However, some of the definitions put forward by scholars are basically *ibarah nash*, which is

²² Amir Syarifuddin. "Ushul Fikih Jilid 2"

an attempt to understand the meaning of *lafazh*.²³ *Ibarah* means *lafazh*, which can also be understood by interpretation or vision. In comparison, *nash* means *lafazh nash* (Al-Qur'an and Sunnah), which indicates the clear meaning of the law. *Ibarah nash* linguistically is *lafazh*, whether in the form of *zhabir*, *nash*, *mufasar*, and *muhkam*, or the meaning of the law is directly indicated by the *lafazh* itself.²⁴

Abu Zahrah defined *ibarah nash* as a comprehensible meaning of what is mentioned in *lafazh*, both in the form of *nash* and *zhabir*. Then Amir Badsyah, in the book of Tasyiral Tahrir, defined *ibarah nash* as the designation of *lafazh* in the meaning in the condition according to what was originally meant, although in the normal form or not in the original form. Abu Zahrah and Amir Badsyah's definition of *dilalah ibarah* contains the understanding that the meaning of the *lafazh*, as mentioned earlier, can be understood directly, whether in the form of use according to its origin (*nash*) or not according to the origin (*zhabir*).²⁵

Shaykh al-Khudlary defined *ibarah nash* as a guidance for the meaning of *lafazh*, whether it was the original meaning or not. Then Abdul Wahhab Khallaf defined the word *ibarah nash* as a *sighat* (the form) of the meaning that is immediately understandable from the word and is meant by the editors of the phrase.²⁶ Then Zakiy al-Din Sha'ban defined *ibarah nash* as a *lafazh* clue over the law, which is intended to be original or because of following the original law.²⁷ Then Al-Sarakhsi defined *dilalah ibarah* as a reference to a meaning based on the order of its sentences and the meaning or understanding it can be known without research covering in it *zhabir nash*. The above definition explains that the law concerned can be understood directly from the *lafazh*, as mentioned earlier.²⁸ The wording of the definition *ibarah nash* above, in principle, has the same meaning, although in different terms. For example, in Q.S. An-Nisa verse 3, "If you fear not to be fair in the case of orphans, then marry a woman whom you like as many as two, three, or four."

According to the *ibarah nash* or according to what is written in accordance with the purpose of the verse above, it has the meaning that it is permissible to marry up to four women if it meets the conditions of fairness. The wording in this verse is originally intended to show this. In addition to giving clear and direct instructions, this verse indirectly (not according to the original or in its original meaning) shows that marriage is permissible even though the purpose of this verse is not just for that purpose.

Then, in Q.S. Al-Hajj verse 30, it says: "So stay away from unclean idols and stay away from lying words." Q.S. If Al-Hajj verse 30 is understood in terms of *dilalah ibarah*, it can be understood that telling lies is a sin. The *dilalah 'ibarah* is carried out in levels of strength according to the clarity of the meaning of the *lafazh*. *Ibarah* in the text form is stronger in its designation than *'ibarah* in the *zhabir* form. The reason is because the *lafadz nash* of what is meant is directly and according to its original meaning. Meanwhile, although the designation of the *lafadz zhabir* is clear, it is not direct and does not address the actual meaning of the *lafadz*.²⁹

Second, *Dilalah isyarah* or also called *isyarah nash*. *Isyarah nash* is a meaning that is not immediately understood from its *lafadz* and is not intended through its arrangement. The meaning that can be understood from the *isyarah nash* is the usual meaning for the meaning that can be immediately understood from the *lafadz*. *Isyarah nash* is a *dilalah nash*, the usual

²³ Djalaluddin, "Metode Dilalah Al-Alfadz Dalam Hukum Islam."

²⁴ Asmaret, "Penunjukan Lafazh Terhadap Hukum (Dilalah) Berbentuk Ibarah Al-Nash."

²⁵ Amir Syarifuddin. "Ushul Fikih Jilid 2"

²⁶ Asmaret, "Penunjukan Lafazh Terhadap Hukum (Dilalah) Berbentuk Ibarah Al-Nash."

²⁷ Djalaluddin, "Metode Dilalah Al-Alfadz Dalam Hukum Islam."

²⁸ Kusmardani, Athoilah, Dan Sar'an, "Tafsir Ayat Ahkam Dalam Perspektif Dilalah Manthuq Dan Maflum."

²⁹ Amir Syarifuddin. "Ushul Fikih Jilid 2"

meaning of something that is understood from its meaning. In this case, it does not mean the structure, but understanding it requires contemplation of thought or systematic analysis. Abdul Wahhad Khallaf defines *isyarah nash* as *nash* or common (*nash*) meanings that can be understood from the expression and are not intended by the arrangement of the *lafazh*, and to understand the meaning requires deep thinking or simple thinking according to whether it is clear or not in terms of its provisions. Then Sheikh al-Khudlairy defined *isyarah nash* as *nash* or meanings that are not intended by the *lafazh*. Then Abu Zahra defined *dilalah isyarah* as a meaning indicated by *lafazh*, not in terms of *ibarah*. However, it appears as the *natijat* (conclusion) of this *ibarah*. It can be understood from the structure of the sentence but does not provide benefits from the substance (the essence of the meaning expressed in) the *ibarah*.³⁰

The Hanafiyah ulama in *at-Tabrir* defines *dilalah isyarah* as a *lafazh* that is *dilalah* towards something that is not intended for that purpose according to its origin. Al-Sarakhsi from the Hanafiyah interpreted the *isyarah nash* with what was revealed, which was not intended for that purpose. However, from in-depth research, it was found that the meaning of the *lafazh* was nothing more and nothing less. Another definition that is similar to the definition above is that an utterance refers to a meaning that is not directly intended but is the norm for the meaning that the utterance expresses. The essence of *dilalah isyarah* is that the *lafazh* expressed gives meaning to an intention but not according to what is clearly stated in the *lafazh*. The *lafazh* indicates a certain meaning, but that meaning is the original meaning of the *lafazh*. Basically, the *isyarah nash* has the following characteristics:

First, it contains a fixed (legal) meaning, which is not intended either by the original meaning or the *taba'iy* meaning in the *lafazh*. Second, understanding it sometimes requires as deep thought or as simple thinking as possible. Third, the truth and authenticity of the meaning (law) of the *isyarah nash* cannot be known according to the demands of the *syara'*.³¹ Each *lafazh*, according to its *ibarah*, gives guidance to a particular purpose according to what the *lafazh* aims at. Ushul scholars can grasp this form of *lafazh* to give clues (signals) to other intentions. Sometimes, the *lafazh* indicates more than one meaning beyond what is indicated, according to the *ibarah*. For example, in Q.S. Al-Baqarah verse 233, it says: "the father's obligation to provide adequate maintenance and clothing for his wife."

Q.S. Al-Baqarah verse 233 in *ibarah lafazh* shows the obligation of the father (husband) to provide adequate living and clothing for his wife or widow during the *'iddah* period. The expression "*mauluudi labuu*" which means father, as a substitute for the *lafazh al-abu* used by Allah in this verse by some conscientious *mujtahids*, is a point of attention. Even though the two *lafazh* (phrases) have the same meaning, why does Allah use the *lafazh* "*mauluudi labuu*"? Of course, there are secrets here that may not be visible to ordinary people. The word used to mean father in this verse uses a series of two words, namely "*mauluudi labuu*" (born or child) and the word "*labuu*" (for him), while the substitute word "*labuu*" (him) means father. According to *mujtahid's* research, the series of *lafazh* "*mauluudi labuu*" has another meaning, namely that the child belongs to the father, or in legal terms, the child is assigned to the father. This understanding shows that the verse, which, according to its *ibarah*, contains a certain meaning, also implies another meaning, namely, that the child's relationship is with the father, not with the mother.

Then, for example, in Q.S. Al-Baqarah verse 187, it says, "Eat and drink until you clearly distinguish the white thread from the black thread, namely the time of dawn." The verse, according to the *ibarah nash*, contains the meaning of the permissibility of eating and drinking as well as husband and wife relations throughout the night. Apart from that, the meaning of

³⁰ Djalaluddin, "Metode Dilalah Al-Alfadz Dalam Hukum Islam."

³¹ Djalaluddin.

this verse contains several other meanings, namely, firstly, a person who enters dawn in a state of *junub* has had sexual relations with husband and wife but has not bathed, his fast is valid that day because before that verse there is a word of Allah which means that if sexual intercourse is carried out at the end of time. At night, bathing is done after dawn, which means he is in a state of great *junub*. Second, the intention to fast after dawn appears because the *lafazh* "*tsumma*" is for the consequences that will be carried out later. If you are ordered to fast after dawn and do it with intention and restraint, then you can know the validity of your intention after dawn. Third, the pillars of fasting are to refrain from being guided by two desires, namely appetite and lust, because these actions can only be done before dawn. This means that everything mentioned before dawn becomes forbidden, meaning you have to refrain from all that.

Another example is found in Q.S. An-Nisa verse 3, which says: "If you are afraid that you will not be fair, then just marry someone." This verse shows that a man who believes that he will not be able to do justice if he practices polygamy is not *halal* for him. It is implicitly understood that doing justice to one's wife is absolutely obligatory, whereas mistreating one's wife is *haram*.³²

Third, *dilalah al-dilalah* or also called *dilalah nash*. Abu Zahrah defines *dilalah al-dilalah* as *dilalah lafazh*, which is mentioned in legal enactments for those that are not mentioned because there is a relationship that can be understood based on understanding in terms of language. Then, the author of the book *At-Tahrir* defines *dilalah al-dilalah* as *dilalah lafazh* of the law that is discussed for something that is not mentioned because it can be understood that there is a connection based on understanding in terms of language. Then Al-Sarkhisi defined *dilalah al-dilalah* as what is determined with meaning according to the rules of language and not through *istinbath* using the power of reason. *Dilalah nash* is a designation by the explicit *lafazh* of what is implied behind the *lafazh*. The laws contained in a *lafazh* explicitly also apply to what is implied behind the *lafazh* because there is a relationship between the two. To arrive at an implied understanding, it is enough to use linguistic analysis; it does not require *ijtihad* by mobilizing reasoning abilities.³³

Wahbah Az-Zuhaili defines *dilalah nash* as a *lafazh* guide to a legal provision that is mentioned in the *nash* also applies to something which is not mentioned because, between the two things which are mentioned and which are not mentioned, there is an '*illat* law link where it is possible to understand both of them by means of analysis. Language does not require *ijtihad* by mobilizing all reasoning abilities. If there is a case for which the law is unknown, then it is treated the same as a case for which there is a law but which has the same *illat* between the cases.³⁴ *Dilalah nash* occurs when a *nash*, according to its *ibarah*, indicates a law regarding an event. The laws contained in the text can also be found in other incidents because there are legal reasons for those other incidents.³⁵ *Dilalah al-dilalah* or *dilalah al-nash* is divided into two, namely:

First, the laws that will apply to events that are not mentioned in the text are stronger than those that are in the *nash*. *Dilalah al-nash* in this form is called *Mafhum Aulawi* among the scholars who call it *qiyas jaliy*. The scholars gave the example of Q.S. Al-Isra' verse 23, which means: "Never say to either of them the words *ah*." *Ibarah* and *nash* show that it is not permissible to speak harsh words and rebuke parents. The law may not also apply to the act of hitting parents more forcefully because the nature of harm, which is the reason for the

³² Kusmardani, Athoilah, Dan Sar'an, "Tafsir Ayat Ahkam Dalam Perspektif Dilalah Manthuq Dan Mafhum."

³³ Amir Syarifuddin. "Ushul Fikih Jilid 2"

³⁴ Waluyo, "Kajian Dalalah Dalam Ushul Fiqh."

³⁵ Amir Syarifuddin. "Ushul Fikih Jilid 2"

prohibition of harsh words, is stronger in the act of hitting. This reason can be understood solely because it is based on understanding in terms of language without requiring reasoning. Second, the law that applies to events that are not mentioned in the *nash*, the situation is the same as the events in the *nash*. *Dilalah al-nash* in this form is called *majhum musawi*. An example of Allah's word is in Q.S An-Nisa verse 10, which means, "Indeed, those who consume the wealth of orphans unjustly, in fact, they swallow fire in their bellies." *Ibarah nash* of this verse shows that it is not permissible to consume the wealth of orphans inappropriately. This law cannot also apply to the same act as consuming an orphan's property, such as burning it. The reason for the prohibition in this verse is spending the orphan's property, and there is also the act of burning it, which is as strong as the act of eating it inappropriately.

The two forms of *dilalah* above are called *dilalah al-nash* because the intended meaning can be understood from the *nash* mentioned. It is also called *majhum muwafaqah* because of the similarities between unstated laws and the laws mentioned. It is also called *qiyas* because *dilalah* in this form also uses 'illat law, but this 'illat can be understood easily and clearly through *lafaz* and does not require reasoning.

Fourth, *dilalah al-iqtidha'*, also called *iqtidha' al-nash*, is the designation of a *lafazh nash* to a meaning that is not stated. However, the correctness of the *lafazh* can be estimated based on the meaning intended in *syara'*.³⁶ *Dilalah al-iqtidha'*, according to some ushul experts, is a *lafazh* designation of something that is not mentioned, the truth of which depends on what is not said. Then Abu Zahra defined *dilalah al-iqtidha'* as referring *lafazh* to anything that does not have the same meaning without giving rise to it. The author of al-Tahrir defines *dilalah al-iqtidha'* as a word that refers to something that is mentioned, the meaning of which is authentic depending on what is not mentioned.

Wahbah Az-Zuhaili gave the reason why this *dilalah* is called *iqtidha'*, because *iqtidha'* itself contains the meaning (*thalab*) of asking, while what is meant by *lafazh* is asking for the true meaning. Therefore, you have to guess the meaning contained in the *lafazh*. According to Abdul Wahhab Khallab, *iqtidha' nash* is an understanding of the meaning that can only be obtained by guessing.³⁷ From the definitions above, it can be concluded that *iqtidha' al-nash* is that in a statement, there is a meaning that is deliberately not stated because of the assumption that people will easily know it, but from the structure of the statement, something is felt to be missing so that the statement is felt to be incorrect unless it is not stated. An example is in Q.S. Yusuf verse 82, which means, "Ask the village where we are and our caravan meets it."

According to *zhabir*, Q.S. Yusuf verse 82 feels like something is missing because how is it possible to ask a villager who is not a living creature? Therefore, it was felt necessary to come up with a word so that the expression in the verse would become correct. The word that needs to appear is resident before the word village so that it becomes village residents who can be asked questions and give answers. Apart from that, it is also necessary to bring up the word people before the word caravan so that it is the people in the caravan who can provide answers.

Hanafiyyah scholars also explain about *dilalah ghairu lafzhiyyah*. This *dilalah* is also commonly called *dilalah sukut* or *bayan al-dharurah*. According to Hanafi scholars, there are 4 types of *dilalah ghairu lafzhiyyah*:

First, the crime of mentioning something to determine the law against what is not mentioned. If a *lafazh* is stated explicitly in wording, then behind what is written, there can be other laws known even though it is not expressly stated in that wording. This prevalence can be known from the *lafazh* expressions. For example, in Q.S. An-Nisa's verse 11, which means "for two

³⁶ Waluyo, "Kajian Dalalah Dalam Ushul Fiqh."

³⁷ Waluyo.

people, the mother and father each get one-sixth if the heir leaves behind children. If he leaves no children and the one who inherits it is his father's mother, then there is a third for the mother."

Second, *Dilalah* (designation) is the state of silence of a person whose function is to explain. A person is given the task of explaining something, but in certain circumstances, he remains silent in providing instructions for something. Likewise, someone is given the task of prohibiting an action, but one day, he witnesses the prohibited action being carried out by someone, but he remains silent. His silence gives clues to a law. In this case, it is permission to carry out the act. If the action is prohibited, of course, he will not remain silent when he sees the action because he is tasked with providing explanations or prohibiting wrong actions. His silence permits him to act.

Third, consider someone's silence as speaking to avoid fraud. Another definition states that *bayan al-dharurah* is considered to reject fraud. The difference between this third form and the second form is that in the second form, the silence is enough to be used as a clue to understand something. However, in the third form, silence does not mean anything, but speech is still needed. Even though, in this case, it is only silence, silence can already be considered speaking. For example, a guardian (a person who protects a minor) remains silent when the person under his guardianship carries out actions related to his property, such as buying and selling. The actions of people under their guardianship are only valid if they are clearly permitted by their guardian, not just silent. However, because the sale and purchase have already taken place and if the guardian does not get approval, of course, the action is not considered valid and will harm the other party. In order to avoid harm to other parties, even though the guardian is silent, he can speak (permit).

Fourth is *dilalah sukut* (silent designation), which expresses *ma'dud* (something that is said) but is usually discarded to avoid the length of the utterance when it is mentioned. For example, in 1945, Indonesian, if pronounced with perfect letters or pronunciation, should sound "one thousand nine hundred and forty-five." Nevertheless, rarely do people say it perfectly. Most people say "nineteen four five," even though everyone already knows what it means.

Utilization of Dilalah Lafzhiyyah's Hanafiyyah Perspective in the Domain of Family Law

The role of family law in Islam is significant. Sharia regards family law as its fundamental component. It pertains to the belief held by Muslims that family law serves as a means to deepen their engagement with Islam.³⁸ Actually, the purpose is not to instruct Muslims on how to observe it sequentially but rather to emphasize that Islamic family law is comprehensive. This implies that it offers ways to address the various issues that arise within a family.³⁹ The field of family law has made a significant contribution to the development of the legal system. This is due to the progressive and synchronized development of family law with the evolution of human society. Humans, both as individuals and members of society, regularly undergo cultural shifts and engage in everyday customs.⁴⁰

The focus of this article is to discuss the application of the Hanafiyyah view of *dilalah lafzhiyyah* in family law. For example, in the field of marriage, marriage in Arabic is called *al-*

³⁸ Eko Setiawan, "Dinamika Pembaharuan Hukum Keluarga Islam Di Indonesia," *De Jure: Jurnal Hukum Dan Syar'iah* 6, No. 2 (30 Desember 2014), <https://doi.org/10.18860/J-Fsh.V6i2.3207>.

³⁹ Holan Riadi, "Pembaharuan Hukum Keluarga Islam Di Indonesia (Ditinjau Dalam Undang-Undang No.1 Tahun 1974)," *Scholastica: Jurnal Pendidikan Dan Kebudayaan* 3, No. 1 (15 September 2021): 24–35.

⁴⁰ Muhammad Nur Hasan Latief, "Pembaharuan Hukum Keluarga Serta Dampaknya Terhadap Pembatasan Usia Minimal Kawin Dan Peningkatan Status Wanita," *Jurnal Hukum Novelty* 7, No. 2 (1 Agustus 2016): 196–208, <https://doi.org/10.26555/Novelty.V7i2.A5467>.

nikah, which means *al-dammu al-wathi* and *al-dammu wa al-tadakhul*. Sometimes, it is also called *al-dammu wa al-jamm'u* or *ibarat 'an al-wath' wa al-'aqd*, which means to meet, gather and make a vow.⁴¹ Marriage is a contract that permits social relations and limits the rights and obligations between a man and a woman who is not a *mabram*. Marriage is a general *sunnatullah* that applies to all creatures, including humans, animals, and plants. Marriage is a way that God chose as a way for his creatures to reproduce and preserve their lives.⁴² Marriage law in Islam has a very important position because Islamic marriage law does not only regulate the implementation of marriage but also regulates all issues that are closely related to marriage. Marriage is not only regulated by religion. Marriage is also regulated by the state, just like husbands who want to practice polygamy.

Polygamy

Polygamy is a marriage between one man and many women at the same time.⁴³ Article 3 paragraph (2) of Law Number 1 of 1974 concerning Marriage explains that the Court can permit a husband to have more than one wife if the parties concerned wish. Polygamy consists of two words, namely poly (many) and gami (wife). Etymologically, polygamy means having many wives. Meanwhile, in terms of polygamy, a man has more than one wife. Polygamy is a marriage between two or more women at the same time. Islam regulates polygamy⁴⁴ as contained in Q.S. An-Nisa verse 3, which means, "If you are afraid that you will not be fair when it comes to orphans, then marry two, three or four women of your choice."

According to Imam Fakhruddin Ar-Razi (544-606 H/ 1150-1210 AD), Q.S. An-Nisa verse 3 regarding marriage is the second law that Allah explains in surah An-Nisa after previously explaining the first law in verse 2, which relates to the law on the property of orphans.⁴⁵ Basically, Q.S. An-Nisa verse 3 adheres to a monogamous system and clearly prohibits a person from marrying more than one wife if he is worried that he will not be able to act fairly towards these wives. The justice demanded in Q.S. An-Nisa verse 3, based on the information contained in the tafsir books, includes everything that humans are capable of doing according to human nature, such as justice in terms of having sex with and providing a living for wives.⁴⁶

Q.S. An-Nisa verse 3 is based on the *ibarah nash* or according to what is written in accordance with the original aim, namely that it is permissible to marry up to four women if fair conditions are met. The *lafazh* in this verse is originally intended to show this. Apart from providing clear and direct instructions, this verse indirectly (not according to what was originally intended or in *zhahir*) shows that marriage is legally permissible, even though the purpose of this verse is not just for that. This verse shows that a man who believes that he will not be able to do justice if he practices polygamy is not halal for him. It is implicitly

⁴¹ Ach Puniman, "Hukum Perkawinan Menurut Hukum Islam Dan Undang-Undang No. 1 Tahun 1974," *Jurnal Yustitia* 19, No. 1 (31 Mei 2018), <https://doi.org/10.53712/Yustitia.V19i1.408>.

⁴² Muksin Nyak Umar Dan Rini Purnama Rini Purnama, "Persyaratan Pernikahan Menurut Mazhab Hanafi," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 2, No. 1 (5 Mei 2018): 27–50, <https://doi.org/10.22373/Sjhk.V2i1.3103>.

⁴³ Emk. Alidar Emk. Alidar Dan Rauzatul Jannah, "Penyelesaian Poligami Ilegal Melalui Jalur Hukum Pidana Menurut Hukum Islam: Studi Kasus Di Pengadilan Negeri Jantho," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 3, No. 1 (2019): 69–88, <https://doi.org/10.22373/Sjhk.V3i1.4949>.

⁴⁴ Bustamam Usmam, "Poligami Menurut Perspektif Fiqh (Studi Kasus Di Kecamatan Pidie, Kabupaten Pidie, Aceh)," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 1, No. 1 (17 Juli 2017): 275–88, <https://doi.org/10.22373/Sjhk.V1i1.1578>.

⁴⁵ "Tafsir Surat An-Nisa' Ayat 3 (Bagian 1)," Nu.Or.Id, Diakses 2 Juni 2023, <https://Islam.Nu.Or.Id/Tafsir/Tafsir-Surat-An-Nisa-Ayat-3-Bagian-1-Zfp3m>.

⁴⁶ Alidar Dan Jannah, "Penyelesaian Poligami Ilegal Melalui Jalur Hukum Pidana Menurut Hukum Islam: Studi Kasus Di Pengadilan Negeri Jantho."

understood that doing justice to one's wife is absolutely obligatory, whereas mistreating one's wife is haram.⁴⁷

Dahlia Haliah Ma'u⁴⁸, in her writing, states that together, Islamic law and positive law in Indonesia have regulated the permissibility of polygamy with the main requirement that the husband is able to act fairly. This requirement becomes a guideline for wives to allow their husbands to practice polygamy. Religion (*Shariah*) allows the practice of polygamy. However, men are limited to four wives and demand that they act fairly in material matters such as sufficient food, clothing, and shelter or in intangible things without distinguishing between rich wives and poor wives. Who come from the upper and lower classes.⁴⁹

Livelihood and Lineage

In Islam, maintenance is the husband's responsibility to fulfill the family's basic needs. Fulfilling a living is an effort to maintain the integrity of the household. *Nafkah* comes from Arabic, namely *anfaqa - yunfiqu - infaqan*, which means "*al-ikbraj*". This word is not used except for good things. Linguistically, the plural form "*nafaqaat*" means something that humans spend on their dependents. In the Indonesian language, *nafkah* is officially used to mean expenditure. In *sharia* terms, livelihood is sufficient to meet the needs of the person for whom one is responsible in the form of food, clothing, and shelter. A wife's maintenance is an obligation for the husband to fulfill because it is his responsibility. His relatives must fulfill a relative's maintenance due to blood and *mahram* relations, while a servant's maintenance must be fulfilled by his master due to ownership.⁵⁰

Sharia requires husbands to provide support for their wives because a valid marriage contract binds them. A husband's obligation to provide support for his wife is if the conditions have been fulfilled, namely: the marriage contract is valid, the wife surrenders herself to the husband, the wife provides herself for her husband, and the husband and wife are among those who are worthy of enjoying the pleasures of a husband and wife relationship.⁵¹ The husband will still be obliged to provide maintenance to his wife even if a divorce occurs. Allah says in Q.S. Al-Baqarah verse 233 that it means "the father's obligation to provide adequate maintenance and clothing for his wife." Content of Q.S. Al-Baqarah verse 233, according to Abu Ja'far, is that women whose husbands have divorced and they have children who were born before the divorce or were born after the divorce with sexual intercourse before the divorce breastfeed their children because mothers have more rights from the other. This is not an order that is legally obligatory for the mother if there is still a father who is still alive and well. Another verse says, "If you encounter difficulties, then another woman may breastfeed (the child) for him."⁵² Sharia requires husbands to provide support for their wives because, in connection with a valid marriage contract, there are the same obligations as a person who should earn a living. In contrast, the wife is obliged to take care of the household and children.⁵³

⁴⁷ Kusmardani, Athoilah, Dan Sar'an, "Tafsir Ayat Ahkam Dalam Perspektif Dilalah Manthuq Dan Mafhum."

⁴⁸ Dahlia Haliah Ma'u, "The Harmonization Of Polygamy Between Islamic Law And Legal Law In Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, No. 2 (9 Mei 2023): 669–86, <https://doi.org/10.22373/Sjhk.V7i2.8519>.

⁴⁹ Ma'u.

⁵⁰ Jumni Nelli, "Analisis Tentang Kewajiban Nafkah Keluarga Dalam Pemberlakuan Harta Bersama," *Al-Istinbat: Jurnal Hukum Islam* 2, No. 1 June (1 Juni 2017): 29–46, <https://doi.org/10.29240/Jhi.V2i1.195>.

⁵¹ Salmah Salmah, "Nafkah Dalam Perspektif Hadis (Tinjauan Tentang Hadis Nafkah Dalam Rumah Tangga)," *Juris (Jurnal Ilmiah Syariah)* 13, No. 1 (21 Agustus 2018), <https://doi.org/10.31958/Juris.V13i1.1132>.

⁵² Abu Ja'far Muhammad Bin Jarir Ath-Thabari. *Jami' Al Bayan An Ta'wil Ayi Al-Qur'an*. Penerjemah, Ahsan Askan; Editor, Besus Hidayat Amin, Akhmad Affandi. (Jakarta : Pustaka Azzam, 2008).

⁵³ Salmah, "Nafkah Dalam Perspektif Hadis (Tinjauan Tentang Hadis Nafkah Dalam Rumah Tangga)."

In *ibarah lafazh* Q.S. Al-Baqarah, verse 233 shows the obligation of the father (husband) to provide adequate living and clothing for his wife or widow during the *'iddah* period. The *lafazh "mauluudi labuu"* which means father, as a substitute for the *lafazh al-abu* used by Allah in this verse by some conscientious *mujtabids*, is a point of attention. Even though the two *lafazh* (phrases) have the same meaning, why does Allah use the *lafazh "mauluudi labuu"*? Of course, there are secrets here that may not be visible to ordinary people. The word used to mean father in this verse uses a series of two words, namely "*mauluudi labuu*" (born or child) and the word "*labuu*" (for him), while the substitute word "*labuu*" (him) means father. According to *mujtabid's* research, the series of pronunciations "*mauluudi labuu*" has another meaning, namely that the child belongs to the father or, in legal terms, the child is assigned to the father. This understanding shows that the verse, which, according to its *ibarah*, contains a certain meaning, also implies another meaning, namely, that the child's relationship is with the father, not with the mother.

Inheritance

Then, in the field of inheritance, the inheritance comes from Arabic; *mirath* is a form of *masdar* from *waritha-yarithu-warthan*, which means inheriting the provisions of inheritance, which includes provisions on who has the right and does not have the right to receive an inheritance and how much each property is received or what is inherited. This means the assets inherited from a deceased person will be distributed to his heirs. Islamic inheritance law is known as *afraid* because, in Islam, the portion of inheritance that is the right of the heir has been determined in the Al-Qur'an.⁵⁴ Islamic inheritance law is basically based on several verses of the Quran and the Hadith of the Prophet Muhammad. Inheritance law has a strong legal basis, namely: Q.S. An-Nisa verses 7,8,9,10,11,12,13,14,33, 17, surah Al-Anfal and several hadiths of the Prophet.⁵⁵ The legal basis for inheritance in Q.S. An-Nisa's verse 11, which means "for two people, the mother and father each get one-sixth if the heir leaves behind children. If he leaves no children and the one who inherits it is his father's mother, then there is a third for the mother." Q.S. An-Nisa verse 11 comes down as an explanation of the previous verse, which is still general (*mujmal*), namely Q.S. An-Nisa verse 7, which generally shows that men and women equally have inheritance shares. Then Q.S. An-Nisa verse 11 begins to explain the details of each part of their inheritance, as explained by the expert on the interpretation of the city of Naisabur, Imam Nizhamuddin al-Hasan bin Muhammad an-Naisaburi (died 850 AH/1446 AD). Substantially, there are five things discussed in the verse, namely: rationalization of the differences between men's and women's inheritance shares, children's inheritance shares, parents' inheritance shares, timing of distribution, and the lessons learned.⁵⁶

According to *dilalah ghairu lafzhiyyah*, it is customary to mention something to determine the law against what is not mentioned. If a law is stated explicitly in a *lafazh*, then behind what is written, there can be other laws known even though they are not expressly stated in that *lafazh*. This prevalence can be known from the *lafazh* expressions.

⁵⁴ Supriyadi Supriyadi, "Rekonstruksi Hukum Kewarisan Anak Dari Perkawinan Sirri Di Pengadilan Agama," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 16, No. 1 (1 Juni 2016): 27–42, <https://doi.org/10.18326/Ijtihad.V16i1.27-42>.

⁵⁵ Asrizal Saiin, "Menelaah Hukum Waris Pra-Islam Dan Awal Islam Serta Peletakan Dasar-Dasar Hukum Kewarisan Islam," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, No. 1 (1 Maret 2017): 125–38, <https://doi.org/10.14421/Ahwal.2016.09108>.

⁵⁶ "Tafsir Surat An-Nisa Ayat 11," Nu.Or.Id, Diakses 2 Juni 2023, <https://Islam.Nu.Or.Id/Tafsir/Tafsir-Surat-An-Nisa-Ayat-11-V7fug>.

Conclusion

This article shows that the Hanafiyah view of the concept of *dilalah lafazhiyyah* in the field of family law, such as marriage, is in Q.S. verse 3, which means "if you are afraid that you will not be fair in the case of orphans, then marry two, three or four women of your choice." Q.S. An-Nisa verse 3, according to the *ibarah nash* or according to what is written, is in accordance with the original purpose, namely the permissibility of marrying up to four women if fair conditions are met. The *lafazh* in this verse is originally intended to show this. Apart from providing clear and direct instructions, this verse indirectly (not according to what was originally intended or in *zhahir*) shows that marriage is legally permissible, even though the purpose of this verse is not just for that.

Then, in the field of livelihood, in Q.S. Al-Baqarah verse 233, it is "the father's obligation to provide adequate maintenance and clothing for his wife." Q.S. Al-Baqarah verse 233 in *ibarah lafazh* shows the obligation of the father (husband) to provide adequate living and clothing for his wife or widow during the *'iddah* period. The expression "*mauluudi labuu*" which means father, as a substitute for the *lafazh al-abu* used by Allah in this verse by some conscientious *mujtahids*, is a point of attention. Even though the two *lafazh* (phrases) have the same meaning, why does Allah use the *lafazh* "*mauluudi labuu*"? Of course, there are secrets here that may not be visible to ordinary people. The *lafazh* used to mean father in this verse uses a series of two words, namely "*mauluudi labuu*" (born or child) and the word "*labuu*" (for him), while the substitute word "*labuu*" (him) means father. According to *mujtahid's* research, the series of *lafazh* "*mauluudi labuu*" has another meaning, namely that the child belongs to the father, or in legal terms, the child is assigned to the father. This understanding shows that the verse, which, according to its *ibarah*, contains a certain meaning, also implies another meaning, namely, that the child's relationship is with the father, not with the mother.

Then, in the field of inheritance, Q.S. An-Nisa's verse 11 means, "For two people, the mother and father each get one-sixth if the heir leaves behind children. If he leaves no children and the one who inherits it is his father's mother, then there is a third for the mother." According to *dilalah ghairu lafazhiyyah*, it is customary to mention something to determine the law against what is not mentioned. If a law is stated explicitly in a *lafazh*, then behind what is written, there can be other laws known even though it is not expressly stated in that wording. This prevalence can be known from the *lafazh* expressions.

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