



THE ROLE OF I'RAB IN ELIMINATING AMBIGUITY OF MEANING IN ARABIC

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Abstract

Ambiguity (al-Ghumûdh) in Arabic refers to the construction of words or sentences that have multiple meanings, which can often cause confusion and misunderstanding in understanding or interpreting a sentence. This ambiguity can occur at various linguistic levels, such as phonetics, lexical, and grammatical. One of the factors causing ambiguity in Arabic is i'rab, which is a change in the end of a word that indicates the syntactic role in a sentence. Although i'rab is a unique characteristic of Arabic that functions to clarify meaning, errors or ambiguity in the use of i'rab can still give rise to ambiguity. This study aims to analyze the role of i'rab in eliminating ambiguity of meaning in Arabic sentences, especially in grammatical contexts. This study also aims to explain how i'rab helps reduce or even eliminate the potential for confusion that can arise due to syntactic ambiguity. This study uses a qualitative approach with a descriptive analysis method. The data used consisted of Arabic sentences containing grammatical ambiguity, which were then analyzed to see how i'râb affects the structure and meaning of the sentence. The analysis was carried out by examining the changes in i'râb that occur in words in sentences, as well as their role in clarifying the relationship between sentence elements. The results of the study show that i'rab plays a very important role in eliminating ambiguity of meaning in Arabic. I'rab functions as a clear marker of the syntactic role of words in a sentence, such as subject, object, or complement. With the right i'rab, the potential for ambiguity can be minimized, so that readers or listeners can understand the intended meaning more accurately. This study proves that i'rab is not only an important grammatical element, but also functions as a primary tool in clarifying meaning in Arabic communication.

Keywords: *Ambiguity, I'râb, Meaning*

Introduction

Every language has its own characteristics (al-khashah'ish) and special features that

other languages do not have. This uniqueness can involve the sound system, word formation system, sentence formation system, or other systems. 'Irab is one of the characteristics (al-khasha'ish) and unique features of Arabic.⁴ The basis and origin and the main purpose of making sentences both in speech and writing is to provide understanding (*al-Ifhâm*) to the recipient of the sentence, because someone speaks or writes the goal is to convey thoughts and ideas to the listener or reader.⁵ So, the rules of language (*al-Nizhâm al-Lughawî / Qawâ'id al-Lughah*) are made to provide understanding or to convey the intent and purpose of the speaker to the listener.⁶ Language as a basic and important need for humans to convey thoughts, ideas, and ideas in both speech and writing so that they can be understood and understood by others. However, in practice, both in spoken and written language, it often happens that the idea from the speaker (*al-Mutakallim*) does not reach the speaker (*al-Sâma'*) because of the ambiguity that causes the speaker to not be able to properly capture the idea of the speaker.

Ambiguity occurs because it is caused by various factors, among them are; because of the double meaning of the word, namely the word whose lafadz is the same but has more than one meaning which in Arabic is known as (*al-Musyarak al-Lafzhi*), for example: (رأيتُه عن (كُنْب) this sentence means: "I saw it from close by" and it can also mean: "I saw it from afar", this is because the word (كُنْب) in the sentence has the following meanings.

Ambiguity (*al-Ghumûdh*) exists at various linguistic levels, likes : phonetic, lexical, and grammatical. Phonetic ambiguity is an ambiguity that arises as a result of the blending of the sounds of the language spoken or pronounced by the speaker. To avoid this ambiguity, the speaker (*al-Sâmi'*) can ask the speaker (*al-Mutakallim*) to repeat his speech. Lexical ambiguity (*al-Ghumûdh al-Mu'jami*) is an ambiguity that arises because the word contains several meanings. While grammatical ambiguity is an ambiguity that appears in phrases, clauses, and sentences. Each word that makes up the phrase or sentence is clear, but in combination (*tarkîb*) it can cause more than one interpretation.

In Arabic grammar or Nahwu science, there is a term that is much discussed and gets the attention of Arabic linguists, namely *I'râb*. *I'râb* in Arabic is one of the determinants and

⁴ Bahri, Samsul, *Analisis Fungsi 'Irab dalam Bahasa Arab antara Semantis dan Estetis*, Al-Qalam : Jurnal Ilmiah Keagamaan dan Kemasyarakatan, Vol 17, no 1, 2023, 609-623

⁵ Jabr Doumit, *al-Khawâthir al-Hisân fî al-Ma'âni wa al-Bayân*, (Kairo: Mathba'ah al-Hilal, 1897), 9.

⁶ Nihad al-Musa, *Nazhariyyah al-Nahwu al-~~Arabi~~*, (Amman: Dar al-Basyir: 1987), 87.

designations of meaning using *harakat*. *Harakat i'râb* (*al-Harakah al-I'râbiyyah*) serves as a signal or pointer to the intended meanings of a sentence (*al-Jumlah*). But Ahmad 'Arfah said, Arabs do not always require and force themselves to stick to the *i'râb*, because it is only a medium to maintain security from confusion in the structure (*al-Nizhâm*) and context (*al-Siyâq*).⁷

I'rab in Arabic not only has the function of determining the syntactic role of words, but also plays an important role in avoiding semantic ambiguity in sentences. In many cases, changing the endings of words through i'rab provides a clear context about the relationship between elements in a sentence, which without i'rab could lead to confusion.⁸

In a complex sentence structure, i'rab serves to eliminate ambiguity that arises due to the presence of a word that can function as both a subject and an object. Without i'rab, the word could be considered an object, which causes confusion in determining who is performing the action. Therefore, i'rab not only provides a syntactic function but also directs a more precise interpretation of the meaning of the sentence.⁹

I'rab is also very relevant in sentences involving transitive verbs and direct objects. Without the correct i'rab change to the object, the sentence can end up with a variety of confusing interpretations.¹⁰ Ambiguity in Arabic also often arises from changes in the position of words in a sentence that should be bound by i'rab to ensure a clear syntactic relationship.¹¹ Apart from sentences containing two nouns, i'rab is also very important in sentences involving compound sentences, especially in cases where the first word functions as the subject and the second word as the object.¹² I'rab also plays a central role in eliminating ambiguity in sentences containing adjective and noun elements.¹³

At the negative sentence level, i'rab also serves to clarify the role of words in the

⁷ Ahmad 'Arfah, *al-Nahwu wa al-Nuhât*,

⁸ Al-Hashimi, Muhammad. *The Role of I'râb in Arabic Syntax and Semantics*. Arabic Linguistics Journal, vol. 18, no. 2, 2019, 25-40

⁹ Al-Mansur, Khalid, and Abdulrahman, J. *I'râb and Ambiguity in Arabic Sentences*. Journal of Arabic Syntax, vol. 32, no. 4, 2018, 10-22.

¹⁰ Al-Bukhari, Yassir. *I'râb in Arabic: The Key to Syntactic Clarity*. Journal of Linguistic Studies, vol. 40, no. 1, 2020, 56-73.

¹¹ Al-Tamimi, Amani. *I'râb and its Role in Arabic Grammar*. Studies in Arabic Syntax, vol. 22, no. 3, 2017, 102-115.

¹² Al-Jabari, Mustafa. *The Role of I'râb in Clarifying Subject-Object Relationships in Arabic*. Linguistic Review of Arabic Studies, vol. 19, no. 2, 2018, 45-59

¹³ Al-Rashid, Huda. *I'râb and Ambiguity: The Semantic Role of Word Ending Changes*. International Journal of Arabic Linguistics, vol. 27, no. 4, 2019, 118-130

sentence. *I'rab* also helps clarify the structure of passive sentences in Arabic. *I'rab* also plays a role in sentences involving *majmû'* (word combinations) with complex structures. *I'rab* clarifies the relationship between elements in these complex sentences, so that readers or listeners can understand the meaning of the sentence more accurately.¹⁴

Research Method

The research method used in this research is a qualitative descriptive method with a literature study approach. This research method aims to provide a clear and in-depth description of the phenomenon under study based on the analysis of existing literature. In the context of research on the role of *I'rab* in eliminating ambiguity of meaning in Arabic, this approach will help identify, collect, and analyze data from various written sources to understand the role of *I'rab* comprehensively.

Research Results And Analysis

A. Definition of *I'râb*

Arabic does have its own uniqueness, but that uniqueness does not mean something that causes difficulties. In the case of *I'rab* which is often considered as a difficult uniqueness and then tried to be avoided with various methods recommended in *Ta'lim Al-Lughah Al-'Arabiyyah li Ghair An-Natiqin Biha*, then actually it is a solution of manipulation. The problem will always arise as long as the core of the problem has not been resolved completely. The concept of *I'rab* must be straightened out. *I'rab* has so far been defined as *taghyir* (change) or *taghoyyur* (change) or *atsar* (symptom of *I'rab* address).¹⁵

I'rab is a change in the end of a sentence due to the entry of a different *amil*. According to Sheikh Mustafa Al-Ghilani *I'rab* is a change in the end of a sentence due to the entry of *amil*, whether *rofa'*, *nashob*, *jar* or *jazm*. So, in the above understanding, it can be concluded that *I'rob* is a change in the end of a sentence due to the entry of a different one.¹⁶

¹⁴ Al-Sadiq, Nour. *Negation and I'râb in Arabic: A Study in Syntax*. Arabic Syntax and Grammar Journal, vol. 33, no. 1

¹⁵ Toni Pransiska, *Konsep I'rab dalam Ilmu Nahwu*, Mahara, Vol.1, No.1, 2015, 65-82.

¹⁶ Ainul Yakin, Farihatul Hasanah, *Analisis Kesalahan I'rob dalam Membaca Teks Bahasa Arab Kitab Ilmu Tafsir Siswi Kelas VMAK Ma'had Tahfidz Al-Qur'an Al-Amien Prenduan*, Jurnal Reflektika, Vol.15, No.1, 2020, 1-37

The word *i'râb* is a mashdar (infinitive) form of "أعرب يعرب إعرابا". Then if you look at the Arabic dictionaries and the opinions of the Arabic linguists about the meaning of *I'râb*, the word *i'râb* has many meanings, including: *i'râb* means to explain (أبان), reveal (كشّف), and reveal (أظهر) as it is said: "أعرب الرجل عن رأيه" (a man explains his opinion), *i'râb* also means refining or beautifying (*al-Tahsîn*), as it is said: "أعرب الشيء" (to refine and beautify something), and *i'râb* also means to change (*al-Taghyîr*), as it is said: "عربت معدة البعير" (the belly of a she-camel changes),¹⁷ then *i'râb* can also mean removing damage (*Izâlah al-Fasâd*), as it is said: "أعربت الشيء" which means: "أزلت عربه" (I remove the damage).¹⁸ While according to Ibn Jinnî (321-392 H), the word *i'râb* is rooted from the word: أعرب عن الشيء which means (to reveal something),¹⁹ as it is said: "وأعرب الرجل عما في نفسه" (a man reveals / describes what is in him).²⁰ The same thing is also stated by al-Zajjâjî (w. 329 H)²¹ who said that *i'râb* means explanation (*al-Bayân*) because the *harakat i'râb* serves to explain the intended meaning in a sentence. Then Ibn al-Anbârî (513-577 H) stated that there are three reasons why *i'râb* is called *i'râb*: **First**, because it serves to explain the meaning. **Second**, because it changes the final *harakat* of a word in a sentence. **Third**, because the person who *i'râb* his words makes the listener like him.²² So when the Arabs named the final *harakat* in a sentence with the *harakat i'râb* (*al-Harakât al-I'râbiyyah*) it means that the *harakat* is what reveals the meaning and brings the meaning closer to understanding, as if a meaning is locked / closed and the *harakat i'râb* is what serves to open and disappear the cover of the meaning so that it becomes clear.

While the definition of *i'râb* in terminology, both classical and contemporary *nahwu* experts provide several definitions: Ibn al-Anbârî (513-577 AH) in the book "*Asrâr al-Arabiyyah*",²³ said: اختلاف أو اخر الكلم باختلاف العوامل لفظا أو تقديرا (A change in the end of a word

¹⁷ Ibn 'Ushfûr al-Isybilî, *Syarh Jumal al-Zujâjî*, tahqîq Shâhib Abû Janâh, t. th, jilid. 1, 102.

¹⁸ Ahmad 'Abd al-Ghaffâr, *Dirâsât fî al-Nahwi al-'Arabî*, (Kairo: al-Islâm li al-Thibâ'ah, 1993), jil.1, 86.

¹⁹ Ibn Jinniy, *al-Khashâ'ish*, (Tahqîq Muhammad Ali al-Najjâr), Bairut: Dâr al-Kitâb al-'Arabi, 1952, jilid 2, 35.

²⁰ Abu Muhammad al-Qâsim ibn 'Ali ibn Muhammad al-Harîry, *Syarah Mulhatu al-I'râb*, Tahqîq Kâmil Mushthafa al-Handâwi, Bairut: Dâr al-Kutub al-'Ilmiyyah, 2005, cet. 2, 22.

²¹ Mâzin al-Mubâarak, *al-Zujâjî Hayâtuhu wa Âtsâruhu wa Mazhabuhu al-Nzhwî*, Damaskus: Dâr al-Fikr, 1984, cet. 2, 66.

²² Abû al-Barakât Abd al-Rahmân Ibn Muhammad al-Anbârî, *Asrâr al-Arabiyyah*, Tahqîq Muhammad Bahjat al-Baithâr, (Damaskus: al-Majma' al-Ilmi al-Arabi, t.th), 18-19.

²³ Abû al-Barakât Abd al-Rahmân Ibn Muhammad al-Anbârî, *Asrâr al-Arabiyyah*, Tahqîq Muhammad Bahjat al-Baithâr, 19.

due to a change in the '*âmil*',²⁴ in *lafazh* (explicit) or *taqdîr* (implicit), then Ibn Hisyâm (708-761 AH)²⁵ in the book "*Sharah Syudzûr al-Dzahab*", defines it as: الإعراب أثر ظاهر أو مقدر يجلبه العامل في آخر الاسم المتمكن والفعل المضارع (*I'râb* is the apparent or hidden effect at the end of *al-Isim al-Mutamkkin* and *Fi'il Mudhâri* caused by '*Âmil*'). While Sheikh Mushthafâ al-Ghalâyainî (1885-1944 AD) in the book *Jami' al-Durûs al-Arabiyyah*,²⁶ defines: أثر يحدثه العامل في آخر الكلمة فيكون آخرها مرفوعاً أو منصوباً أو مجروراً أو مجزوماً حسب ما يقتضيه ذلك العامل (*The effect that 'âmil* has on the end of a word, so that it becomes *marfû'*, *manshûb*, *majrûr*, or *majzûm* according to what the '*âmil* requires).

From the above definitions, it can be concluded that *i'râb* is an obvious or hidden change of line (*harakat*²⁷) that occurs at the end of each word in a sentence (*al-Jumlah*) caused by differences in the '*âmil*' that enter the sentence. To be clearer about the definition of *i'râb*, let's look at the word (محمد) in the following sentences: 1. جلسْتُ مع محمدٍ. 2. أحبُّ محمدًا. 3. هاجر محمدٌ, the final *harakat* of the word (محمد) in these sentences changes from *dhommah* to *fathah* then to *kasrah*. The change in the *harakat* (line) is due to the different factors (*al-'Awâmil*) that enter the word, namely: أحبُّ, هاجر, and مع. While the change in the *harakat* of the final letter in the sentence (محمد) is called *i'râb*.

B. Ambiguity in Semantic Studies

Ambiguous means a word that has more than one meaning or multiple meanings (*Muta'addid al-Ma'âni*). It causes obscurity, vagueness, or doubt in understanding and interpreting it. An ambiguous word or sentence can be defined as something that has multiple

²⁴ '*Âmil* is a factor that causes a change in the *harakat* at the end of a word in a sentence, so that the end of the word changes to *rafa'*, *nashab*, *jar*, or *jazam*. According to the narration of Muhammad ibn Salâm al-Jumhî, 'Abd Allah ibn Abî Ishâq al-Hadhramî (d. 117 AH) was the first person to create this '*âmil* theory in *nahwu*, then followed by 'Îsâ ibn 'Umar (d. 149 AH), and developed through Khalîl ibn Ahmad al-Farâhîdî (d. 179 AH). See also, 'Abd Allah Ahmad Jâd al-Karîm, *al-Ma'na wa al-Nahwu*, (Maktabah al-'dâb, 2002), print. 1, 43.

²⁵ Ibn Hisyâm, *Syarah Syudzûr al-Dzahab Fî Ma'rifah Kalâm al-'Arab*, Kairo: Maktabah al-Kulliyyât al-Azhariyyah, t.th, 42.

²⁶ Mushtafa al-Ghalâyîni, *Jâmi' al-Durûs al-'Arabiyyah*, Bairut: al-Maktabah al-'Ashriyyah, 1984, cet. 17, jilid. 1, 16.

²⁷ *Harakat* is part of the phoneme, the study of *harakat* is considered important because it changes, it also determines the form (*shîghah*) of a word and clarifies the meaning. In Arabic there are three *harakat*, namely: *fathah*, *dhommah*, and *kasrah*, but the level of these *harakat* in terms of length and shortness is divided into six parts, namely: *fathah* and *fathah thawîlah*, *dhommah* and *dhommah thawîlah*, *kasrah* and *kasrah thawîlah*. See Riyadh Zaki Qâsim, *Tiqaniyyât al-Ta'bîr al-'Arabi*, (Bairut: Dâr al-Ma'rifah, 2000), print. 1, 91.

meanings (*muta'addid al-Ma'âni*). A word, phrase, or sentence is ambiguous if it has more than one meaning. Abdul Chaer defines ambiguity as a symptom of multiple meanings due to different grammatical interpretations. Meanwhile, Krida Laksana defines it as the nature of construction that can be given more than one interpretation or interpretation. A classical linguist and nahwu expert Sibawaihi uses the term *al-Labsu* (ambiguity) to indicate the ambiguity arising from the existence of a *lafadz* (word) that contains more than one meaning or structure (*tarkîb*) which causes multiple meanings and ambiguity.²⁸ While contemporary Arabic linguist Muhammad Ali al-Khûlî defines ambiguity with: غموض ينشأ عن احتمال الكلمات أو الجملة لأكثر من معنى واحد (ambiguity arises from the possibility of words or sentences having more than one meaning).²⁹ Vagueness or ambiguity (*al-Ghumûdh*) leads to mistakes, especially when someone wants to interpret a word or sentence from a writing or speech. Linguists agree that ambiguity is vagueness and obscurity of meaning or double meaning of a vocabulary (*al-Mufradat*) or sentence (*al-Tarâkîb*).

C. Function and Purpose of *I'râb*

The existence of *I'râb* in Arabic is not without purpose and purpose, but it has an important and fundamental function (*al-Wazhîfah al-Asâsiyyah*) in the structure of the Arabic language. In addition to functioning to beautify the sentence and facilitate pronunciation, *i'râb* also serves to clarify the meaning and eliminate ambiguity in a sentence. With the existence of *i'râb*, the meaning of a sentence will become visible and clear, with *i'râb* the syntactic relationship (*al-Shilah al-Nahwiyyah*) between a word and another in a sentence can be known.³⁰ According to Ibn Jinnî (321-392 H), *i'râb* in Arabic, in addition to having a function to distinguish the position of words in a sentence also serves to change the meaning of the sentence itself. Ibn Jinnî also emphasized that *i'râb* has an important role in determining the position of a word in a sentence that can be known from the final harakat on the word.³¹ Ibn Jinnî's statement is agreed by al-Suyûthî (d. 911 AH) where he says that *i'râb* is placed on

²⁸ Abu Basyar 'Amar Ibnu Ustman Sibawaihi, *al-Kitab*, Tahqiq Abd Salam Harun, Bairut: Dar al-Jail, cet. 1, t. Th, jilid. 1, 48

²⁹ Muhammad 'Alî al-Khûlî, *A Dictionary of Theoretical Linguistics English-Arabic*, (Beirut: Librairie Du Liban, 1982), 12-13.

³⁰ What the *nahwu* experts mean by meaning in the context of the discussion of *i'râb* here is grammatical meaning (*al-Ma'âni al-Nahwiyyah*), such as *fâ'il*, *maf'ûl*, *idhâfah*, etc., not lexical meaning (*al-Ma'âni al-Mu'jamiyyah*) found in language dictionaries.

³¹ Ibn Jinnî, *al-Khashâ'ish*, Juz. 1, 35.

isim (*al-Asmâ*) with the aim of eliminating the ambiguity (*al-Iltibâs*) that occurs on it, seeing the possibility of different meanings on it. Therefore, he said, the *fi'il*, letters, *mudmar isim*, *maushûl isim*, and *isyârat* do not need this *i'râb* because they all indicate the meaning with their respective forms. Whereas *fi'il mudhâri'* because it is sometimes entered into different meanings like *isim* then it is also entered by *i'râb* to eliminate ambiguity. For example, *fâ'il rafa'* while *maf'ûl nashab* to eliminate ambiguity, because if the *harakat* is the same it cannot be distinguished between the two.³²

'Abbâs Hasan in "*al-Nahwu al-Wâfi*"³³ also states that the function of *i'râb* is as a symbol to indicate a certain meaning, such as; subject (*al-Fâ'il*), object (*al-Maf'ûl*) and others. Without *i'râb* there will be confusion and ambiguity of the meanings contained by a sentence.³⁴ While Syaûqî Dhaif in his book *Tajdîd al-Nahwi*, states that the purpose of the existence of *i'râb* is as a medium for accuracy in communication (*Shihhah al-Nuthq*). According to him, *i'râb* is not the ultimate goal (*al-Ghâyah*), but a means for correction in speaking.³⁵

So, *i'râb* functions as *al-Fâriq baina al-Ma'ânî al-Mutakâfi'ah* (distinguishing between the same or similar meanings). With the existence of *i'râb* which functions as a differentiator of similar meanings, the meaning of a sentence becomes clear and can be understood properly and correctly. This is confirmed by Ra'ûf Jamâl al-Dîn who states that the main function of *i'râb* is as an explanation (*al-Ibânah*), according to him it can be seen from the definition of *i'râb*, both in terms of language and in terms of terms.³⁶

Here are some examples of sentences that are unclear in meaning (ambiguous) if they are not *i'râb* or given a *harakat*:

- a. Example: (أكرمَ محمدُ أحمدَ) by reading the words (محمد) and (أحمد) sukun in this sentence causes ambiguity because it is not clear and cannot be known which is the *fa'il* and

³² Jalâl al-Dîn al-Suyûthî, *al-Asybah wa al-Nazhâ'ir fi al-Nahwî*, (Bairut: Dâr al-Kutub al-'Ilmiyyah, t.th), jil. 1, 337.

³³ Abbâs Hasan, *al-Nahwu al-Wâfi*, Kairo: Dâr al-Ma'ârif, t.th, cet. 3, 74.

³⁴ Mâzin al-Mubârak, *al-Zajjâjî Hayâtuhu wa Âtsâruhu wa Mazhabuhu al-Nahwî*, Damaskus: Dâr al-Fikr, 1984, cet. 2, hal. 63. Lihat juga, Ibn 'Ushfûr al-Isybilî, *Syarh Jumal al-Zajjâjî*, tahqîq Shâhib Abû Janâh, hal. 330. Lihat juga, Ahmad Mathlûb, *Buhûst Lughawiyyah*, (Amman: Dâr al-Fikr, 1987), cet.1, 35.

³⁵ Syaûqî Dhaif, *Tajdîd al-Nahwi*, (Kairo: Dâr al-Ma'ârif, 1990), cet.3, 26.

³⁶ The definition of *i'râb* in terms of language is explanation, while in terms of terms of the change of *harakat* at the end of the word caused by '*Amil*', these two definitions explain that the purpose of *i'râb* is not only on the *lafazd*, but also on the *ma'nawî* (abstract). See, Ra'ûf Jamâl al-Dîn, *al-Mu'jib fi 'Ilm al-Nahwi*, (Qum: Mansyûrât Dâr al-Hijrah, no year), 51.

which is the *maf'ul*. But if the *i'rab harakat* is given or shown at the end of the two words such as; (أكرمَ محمدًا أحمدًا) or (أكرمَ محمدًا أحمدًا) then it becomes clear which is the *fa'il* and which is the *maf'ul* so that the ambiguity in the sentence will disappear.

- b. Another example is in the sentence (هاجرَ محمدٌ وعمر), the word (عمر) in the sentence above contains the possibility of *rafa'* and *nashab*, this is because of the letter *waw* before the word (عمر). The letter *waw* in the sentence has two functions: as *waw 'athaf* and *waw ma'iyah* so that the word (عمر) located after the letter *waw* contains two possible *i'rab*, if the word (عمر) is read with *dhommah (rafa')* then the *waw* functions as *waw 'athaf* so that the sentence means; "Muhammad and Umar emigrated", but if it is read with *fathah (nashab)* then the *waw* functions as *waw al-Ma'iyah* so that the sentence means: "Muhammad migrated together with Umar".
- c. Another example can be seen in the following sentence, "كم سيارة في الشارع", the word "سيارة" in the sentence can be read with the *harakat fathah (nashab)* and *kasrah (majrur)*. If read *fathah (nasab)*, then the word "كم" in the sentence is positioned as *kam al istifhamiyyah*, its function is to ask for a number (*al-'Adad*) which means: "How many cars are there on the road?". As for when read *kasrah (majrur)*, the word "كم" in the sentence is positioned as *kam al-Khabariyyah*, its function is to express a lot (*li al-Taktsir*) which means: "How many cars are on the highway".
- d. The next example sentence: "أكرم الناس أحمد" The sentence (*al-Jumlah*) mentioned above if it is read in *sukun* or without being *I'rab*, it will cause confusion or ambiguity. Because the word "أكرم" in the sentence has two possible readings. First read "أَكْرَمَ" means it *isim tafdhil* its position as *mubtada*, while the word "الناس" *harakat kasrah* as *mudhaf ilaih*, there is also the word "أحمد" as *khobar mubtada*, then the meaning of the sentence is "the noblest man is Ahmad". The second reading of "أَكْرَمَ" means that it is a *fi'il madhi*, while the word "الناس" functions as *fa'il* (subject), while the word "أحمد" is positioned as *maf'ul bih* (object) which means; "humans (people) honor Ahmad".
- e. For example, the words of Allah swt: (وهو الغفور الودود ذو العرش المجيد), in the phrase (المجيد) in the verse there are two *qira'at*, namely *rafa'* and *jarr*. If it is read *rafa'*, it is the attribute of the phrase (هو) which is Allah, while if it is read *jarr*, it is the attribute of the phrase (العرش). Thus, the first *qira'at* means that the noble one is Allah, while the second means that the noble one is the Throne.

From some of the examples above, it is clear that *i'râb* is one of the elements of meaning in Arabic. *I'râb* contributes quite a lot in order to determine and clarify the meaning at the level of sentence structure so that there is no error in understanding the ambiguity in the sentence. *I'râb* has a very close relationship with changes in meaning, changes in the position of *i'râb* on the word in a sentence will have implications for changes in the meaning of the sentence.

Conclusions

Based on the above discussion, it can be concluded that *i'râb* is closely related to ambiguity or ambiguity of meaning. *I'râb* can have implications for changing the meaning of a sentence which if the sentence is not *i'râb* it will cause confusion and ambiguity in understanding it. Where as if the meaning of a sentence is clear, then *i'râb* does not have implications for the meaning of the sentence. This is in accordance with the purpose of *i'râb* which is to clarify (*al-Ibânah*) the meaning so that there is no confusion and error in understanding a sentence.

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