

# The Role of Classical Arabic Grammarian in the Renewal of Arabic Syntax

Talqis Nurdianto<sup>1,\*</sup>

<sup>1</sup> Department of Arabic Language Education, Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia

\* Email: [talqis@umy.ac.id](mailto:talqis@umy.ac.id)

## ABSTRACT

In the classical period, *nahwu* science books' work is not like the present one, which was more tiered in discussion and compiled in its study chapter. Sibawaih's book (180 H.) titled *Al-Kitab* becomes the primary reference for *nahwu* in each generation. One effort to renew the work of *nahwu* after the Sibawaih era was Ibn Madha al-Qurthubi (596 H.) titled *Ar-Rad 'ala an-Nuhat*. This study aims to determine the extent of classical *nuhat* (*Nahwu* linguists) efforts to renew *nahwu* science in his book from various perspectives. This study is a qualitative research literature research with descriptive analysis in Ibn Madha's and *Ar-Rad 'ala an-Nuhat* book as research data. The reforms made by Ibn Madha include (1) eliminating '*amil*' inspired by Ibn Jinni, who considered the discussion of '*amil*' out of the discussion of language and irrationality; (2) eliminating *illat*; (3) rejecting *qiyas*; and (4) *takwil* in Arabic *nahwu* science. Ibn Madha's thought of renewing was influenced by the *Madhhab Az-Zahiriyyah* he followed and impacted his *nahwu* thoughts. It proves that ideological thinking influences its owner's rationality of the language thinking theory.

**Keyword:** Role, Arabic Grammarians, Renewal, *Ibnumadla*, Arabic, *Nahwu*

## 1. INTRODUCTION

The idea of *nahwu* renewal (Arabic grammar) does not come suddenly without the cause and influence from previous findings. This renewal is a critical form to assess previous *nahwu* scholars who had different opinions. When *nahwu* becomes a teaching material, the students must face difficulties, while the knowledge will continue to develop according to the times' demands.

Al-Khalil is an Arabic writer and the designer of *nahwu*. '*Arudlwal Qawafi*' is also his versatile contribution in the Arabic language. One of his students known to the world is Sibawaih with his monumental *nahwu* book (*al-Kitab*).

From al-Khalil, linguistic terms emerged, which were later standardized into terms in *nahwu*. In *nahwu*, he invented the terms *mubtada'*, *khobar*, *kana* and *akhawatuha*, *inna* and *akhawatuha*, *fi'llazimand muta'addi*, *maf'ulbihi*, *maf'ulain*, *mafu'il*, *fa'il*, *fawa'il*, *tamyiz*, *tabi*, '*nida*', '*nudbah*', *istighasah*, *tarkhim*, *al-mamnu'* *min al-sarf*, *tasrifaf'al al-maqsurwa al-mamdud*, *mahmuz*, *Asma' al-dlamair*, *muzakkar*, *mua'nnats*, *al-mu'rab*, and *al-mabni*. Likewise, he succeeded in compiling *nahwu* signs related to the issue of '*rab*' and *bina'* in each Arabic word, such as *rafa'*, *na'sab*, *jar*, the terms *binafathah*, *dlammah*, *kasrah*, and *waqf* [1]. The terms formulated by al-Khalil have been the reference for the discussion and learning of *nahwu*.

Sibawaih's book influenced the development of *nahwu*, both *Basrah* and *Kufa*. The influence of the

thoughts and opinions of his teacher, al-Khalil, can be seen in the discussion, for example, the discussion of '*amil*' in Sibawaih's book. In contrast, Dlaiif concluded that everyone who read al-Khalil students' works must be sure that al-Khalil established the basics of the theory of '*amil*', its branches, and its laws. The theories of '*amil*' and its completeness written by Sibawaih in his work are convincingly the thoughts and creations of al-Khalil.

According to Sibawaih, every word in the Arabic sentence structure (number) always has an '*rab*' position, including *rafa'*, '*nashab*', *jar*, and *jazm*. The positions of the '*rab*' in each word in the Arabic sentence structure are influenced by the presence of '*amil*' attached to the noun (*ism mu'rab*) and the verb (*fi'lmu'rab*). Furthermore, the '*amil*' attached to each word can sometimes be seen ('*amil lafzi*) and cannot be seen ('*amil ma'nawi*'), so that the term '*amil lafzhi*' appears such as *mubtada'*, *fi'il*, and letters, and '*amil ma'nawi*' such as '*amil ma'nawiiibtida'i*' [2].

In the world of *nahwu*, the discussion of '*rab*', which is marked with the vowel, is interesting to study and unique in Arabic. Hasan's research concluded that Khalil bin Ahmad al Farahidi perfected the punctuation by marking *fathah*, *kasrah* and *dlamah* at the end of a sentence to explain the meaning with *lafadz*, a change in the sound of a word in a sentence structure with implications for a change in grammatical meaning, in the history of *nahwu* later known as address *al-'irab* (end sign in each word) [3].

Discussing the *nahwu* problem is also never separated from the political dynamics that characterize it. The problem of *nahwu* being debated by madrasa of *al-Basrah* and *al-Kufah* is motivated by several factors, such as differences in the methods used by each, differences in socio-cultural conditions, socio-political conditions and others. Meanwhile, in the history of the development of *nahwu*, the debate between Sibawaih as the leader of the madrasa of *al-Basrah* and al Kisa'i as the leader of the madrasa of *Kufah* is full of socio-political dynamics that have helped to perpetuate the dominance of the power of the al Kisa'i group which has strong support from the ruler, Harun al Rashid [4].

Since the 2nd-century of Hijriyah (H.), *nahwu* scholars felt the need to exclude philosophical analysis so that it was easy to learn and teach. Therefore, various kinds of *mukhtasarat* (concise books) emerged, which were expected to help achieve the above objectives. However, the teaching circles considered that these *mukhtasarat* books were still inadequate because they were only summaries or central principles collections. New works emerged in the form of enormous books full of burdensome analyses for the teaching circles. Furthermore, in the 6th century H, Ibn Madha's refused to use the theory of 'amil in i'rab analysis [5].

*Nahwu* experienced rapid development along with the emergence of schools, such as *madhhab* or *madrasa*, and *nahwu* scholars through their monumental thoughts and works, such as Abu al Aswad al Dualiy, Sibawaih, al Kisa'i, Ibn Jinni, and Ibn Madha al Qurthuby. Each of these *nahwu* figures had its method of compiling rules. Thus, it is clear that *nahwu* has produced many theories developed by scholars.

The fundamental problem that causes differences between one character and another is taking *al adillah al nahwiyah* (*dalil-dalilnahwu*) and other problems such as the ideology adopted by *nahwu* figures, both *kalam ideology*, *fiqh ideology* and group ideology. Islam and the socio-political dynamics during the formulation of the *nahwu* rules. [6].

Ibn Madha al Qurthuby is one of the prominent *nahwu* figures of the Andalusian sect in the 6th century AH who was a prominent member of the al-Dhohiri *fiqh* ideology (*madhhab-scripturalis*) [7]. The ideology of al Dhohiri became a school of *fiqh*, which was widely embraced by jurisprudence experts and linguists at that time, like Ibn Hazm, who was Ibn Madha's teacher [8].

Ibn Madha had in-depth knowledge in various fields of science, especially language and *nahwu*. He had devoted his time and attention to advancing science. As proof of his love for science, he had left the scientific works that he produced to be passed on to later generations, especially in language. Until now, his works have become the reference material for scientists who agree with his thoughts or not. Among his monumental works that have been studied by scientists from the past until now is the book of *nahwu* called *al Rad ala al Nuhat* [6].

## 2. DISCUSSION

*Nahwu* science is one of the linguistics fields, one of the most critical elements in understanding Arabic. The word *nahwu* in terms of language is the *mashdar* form of the word نحو, which means towards, direction, sides, such as size, part, and goal [9].

Meanwhile, according to the term is the science that discusses the state of each end of the word, either *mu'rab* (changing) or *mabni* (fixed) in a sentence [4]. *Nahwu*, as a scientific discipline, first appeared in the 1st century H. in Basra on the initiative of Abu al Aswad al Dualiy. *Nahwu* is a science that emerged earlier than other Arabic language sciences [10]. The reading signs formulated by Abu Aswad were initially straightforward, namely only in the form of giving dots (*nuqat*) as punctuation marks (*fathah, kasrah and dhammah*) in the *mushaf al Quran* [11].

Political conditions also played a role in spreading *nahwu* thought. For example, the Al Kisa'i figure as the leader of the Kufah madrasa was suspected of being full of socio-political dynamics that had helped to perpetuate the domination of the power of the al Kisa'i group, which received strong support from the ruler at that time, Harun al Rasyid [4]. The different thoughts of *nahwu* science will be eliminated by time and the influence of power. Thoughts and ideology have influenced the *nahwu* product. It is stated that Abu al Aswad al Dualiy was from the *Shi'ah* group. Therefore, he often encountered challenges when formulating the *nahwu* rules because many Basrah people were less pro with Ali, especially from *mawali* [11]. Ibn Jinni is one of the leading Baghdad *nahwu* figures who adhered to the *Kalam Mu'tazilah* sect-like his teacher, Abu Ali al Farisi [12].

Ibn Jinni's persistence in the field of *nahwu* and his adherence to the *Mu'tazilah* flow is known to adhere to the rational flow. He also tends to be rational in explaining problems related to *nahwu*, such as allowing *isytiqaq* (Arabic derivation) from *ushul al-arabiah* (root Arabic words) or *kalam ajnabi* (other than Arabic) through the *qiyas* method (connecting something that has not been quoted to one that has been quoted because there is a similarity in meaning) [12]. The emergence of *nahwu* thought also seemed inseparable from the ideology adopted by a *nahwu* figure and the socio-political conditions during his time [6]. Until finally, in the era of Al-Muwahhidun's reign at the beginning of the 12th century AD [13], an Andalusian scholar appeared to shake the foundations of the *Kufah* and *Basrah* schools. His name is Ibn Madha.

### 2.1. Ibn Madha al-Qurthubi (596/592 H.)

Ibn Madha's full name is Ahmad bin Abdurrahman bin Muhammad bin Saad bin Harits bin Ashim Ibn Madha' al-Lakhmi [14]. He is better known as Ibn Madha and Abu al-Abbas, Abu Ja'far and or Abu Qasim [15]. Ibn Madha grew and developed in a respectable and

capable family. He was born in Cordova, precisely in 513 H [16], and died in Seville on 17 Jumadil Ula 592 H. However, in another narration, he died on 12 Jumadil Akhir [14]. Several factors influenced Ibn Madha's thoughts on the renewal of *nahwu* in his life's classical era. Here, the authors will mention the conditions that influence Ibn Madha's thoughts in the renewal of *nahwu*, including the socio-cultural, political and ideological conditions.

## 2.2. Socio-Cultural Conditions

As a person born into a wealthy family, Ibn Madha traveled abroad to study. He left Cordova for Seville. There, he studied *nahwu* from Ibn al-Ramak. Then, he continued his scientific career towards Ceuta by studying from Qadhi Iyadh to deepen Hadith [15].

The socio-culture in the second period of Ibn Madha's life was more influential in developing his thoughts than in the first phase. The politics of power that sided with the people made the people prosperous and lived with welfare guarantees from the government.

Ibn Madha lived during two different dynasties, namely the Murabitun and Muwahhidin dynasties. Muwahhidin's power grew and developed in North Africa and Spain because it wanted to purify Islamic teachings contaminated by the Murabitun dynasty in its rule's final phase. Since its inception, the Muwahhidin dynasty was not a purely political movement but began as a religious missionary movement and turned into a political force [17].

The Murabitun dynasty's demise positively impacted developing an intellectual activity weakened and had little progress in Andalusia. The Muwahhidin dynasty rulers appreciated and loved science and art [6]. The nature of the rulers who love science strongly supports the expansion and dissemination of the ruler's intellectual thought, guarded by political power. In this phase, Ibn Madha began his career as a teacher at the palace. At the peak of his career, he was appointed as *qadhi al Jama'ah*, based in Morocco during the reign of Yakub bin Yusuf [14]. His strategic position opened opportunities to disseminate his thoughts, supported by the ruling government.

Ibn Madha's social position as *qadhi al Jama'ah* during the Muwahhidin government indirectly resulted in the uniformity of power and ability to express languages included in the formulation of *nahwu* rules in addition to a uniform mindset to use the flow of *fiqh al Dhahiri* as the official state school [6]. The social dimension of Ibn Madha as *qadhi* which is the 'accomplice' of the ruler to convey the views of the al Dhohiri school of thought in *fiqh*, it is not impossible for Ibn Madha to try to synergize the flow of *fiqh* he adheres to in the formulation of the *nahwu* rule by writing the book *ar Rad ala al Nuhat* [6]. Previous scholars in the same government have never held the position. The scientific culture during Ibn Madha's lifetime could be accepted and felt by the people.

## 2.3. Political Conditions

Ibn Madha lived during the reign of the Murabitun dynasty (1086-1143 AD) and Muwahhidin (1146-1235 AD) with two different effects of political power over him [7]. The Murabitun dynasty has initially been a religious movement founded by Yusuf ibn Tasyfin in North Africa at the 'invitation' of the Islamic rulers who were carrying the heavy burden of struggling to defend their country from Christian attacks. In 1062 AD, he established an empire based in Morocco [18].

The political conditions of government also influenced the affairs of jurisprudence. The Murabithun dynasty was adherent to the Maliki school of thought. Among the well-known *fiqh* scholars was Abu Abdullah Muhammad bin Hamdain. At that time, the Maliki school of jurisprudence scholars only struggled with the branch problem (*furū*) in the science of worship, *mua'malah* and ignored the science of *shul* or *ushul al-din* (al Quran and Hadith). *The Maliki fiqh* books of the Murabithun dynasty became mandatory books, and these schools of thought were applied in the life of the whole country. At the end of the reign of the Murabithun dynasty, the Malik school seemed to gain momentum, other schools of *fiqh* were prohibited and considered *kufirs*, such as when the book *al Ihyaulum al-Din* by al Ghazali arrived in Morocco and Andalusia, jurisprudence experts firmly refused, even considered al Ghazali and other people. People studied them as mad, infidels and turned away from religion [19].

The political culture of the Muwahhidin dynasty, which adheres to the al-Dhohirifiqh school of thought, has contributed to the formulation of Ibn Madha's *nahwu* rules [6]. A society that is happy with science supported by the government in power becomes a symbiosis of mutualism for mutual benefit. The government needs the support of its people, and the people need a guarantee of welfare from the government. Ibn Madha was known as *qadhi al Jama'ah* during the reign of Yakub bin Yusuf (580-585) [17]. At that time, there were two massive socio-political upheavals: against the philosophical movement and oppressing philosophers, including hating and rejecting Ibn Rushd (d. 595 H). It was ordered to all citizens throughout the country not to study philosophy and burn philosophical books [14].

## 2.4. Ideological Conditions of Thought

In this neutral sense, ideology is found in the ideology or flow of al Dhohiri, a *fiqh* school of *fiqh* adhered to by Ibn Madha. What is meant by the Al Dhohiri school is a school that rejects the branches of thought of a problem (*furū*) and puts forward the sources of *ushul* law (al-Quran and Hadith) and only applies the explicit aspects (*dhahir*) in the Quran and al-Hadith as a source of law and rejects all kinds of *ta'wil* (al Yasiri, 2003: 387-388). Ibn Madha al Qurthuby was one of the prominent *nahwu* figures of the Andalusian sect in the 6th century AH who was a

prominent member of the *fiqh al Dhohiri* ideology (*madhhab-scripturalis*) [7]. In *fiqh*, Ibn Madha gained knowledge from Ibn al-Araby, al-Bathuhy, al-Rasyathi and Abu Muhammad bin al-Nashif [20].

The al-Dhohiri school is known as a school that rejects the branches of thought of a problem (*furu'*) and puts forward the sources of *ushul* law (al-Quran and Hadith) and only applies the explicit aspects (*dhahir*) in the Quran, and al-Hadith as a source of law and rejects all kinds of *ta'wil* [21]. The ideology of al Dhohiri became a school of *fiqh*, which was widely embraced by jurisprudence experts and linguists at that time, like Ibn Hazm, who was Ibn Madha's teacher [22].

Ibn Madha had in-depth knowledge in various fields of science, especially Arabic and *nahwu*. He had devoted his time and attention to advancing science. As proof of his love for science, he had left the scientific works that he produced to be passed on to later generations, especially in language. Until now, his works have become the reference material for scientists who agree with his thoughts or not. Among his monumental works studied by scientists from the past to the present is the *nahwu* book called *al Rad ala al Nuhat* [6]. Second, the establishment of the Muwahidindaulah as a new dynasty to replace the Murabitun dynasty and erase the mindset of the school of thought, which is *taqlid* core to Imam Malik by establishing the al-Dhohiri school as the only school in law-making [7].

Ibn Madha successfully adapted the *al-Dhohiri fiqh* school in his *nahwu* study through a monumental work entitled *al Rad ala al Nuhat*. As a form of Ibn Madha's suit against his views, *nahwu* was developed by his predecessors. History showed that *nahwu* before Ibn Madha was claimed to have been influenced by Greek philosophy. It is interesting to note the early influence of *nahwu* on Greek philosophy [6].

According to Abd al Karim Muhammad al As'adnawu began to come into contact with Greek philosophy marked by the figure of 'Abdullah bin Abi Ishaq al Hadrami (d. 117 H) [10], the first person who is considered to have laid the foundations of conceptual *nahwu* and developing thoughts about *illat* in *nahwu* studies. From then on, *nahwu* began to develop in philosophical nuances. This thought was then continued by Khalil bin Ahmad al Farahidi (d. 175 H), a great figure from the Basrah madrasa. Khalil was seen as the opening bridge for the influences of Greek philosophy in the study of *nahwu* [11]. As a result of this influence, *nahwu* scholars understand each word in a sentence as a factor of '*amil*', which has implications for the problems of *i'rabmahalli* and *taqdiri*. According to Basrahfi'il which became '*amil* for *fa'il* and *maf'ulbih*', while the majority of Kufah scholars think that *fi'il* and *fa'il* are '*amil* for *maf'ulbih*', but a small proportion of Kufah scholars argue that only *fa'il* which becomes '*amil* for *maf'ul*' [23].

## 2.5. Renewal of Nahwu in the Book of Al Rad 'Ala Al Nuhat

This book was first discovered in manuscript form in the Taimur Library number 375, which was later edited by Dr. Syauqi Dhoif. Ibn Madha's work has been published and can be read widely [16]. Through his book *al Rad ala al Nuhat*, Ibn Madha states: "My aim in this book is to eliminate what is not needed by *nahwu* experts, and I emphasize that they have agreed on a mistake" [7]. From the contents, it can be concluded that Ibn Madha did not only take references from Ibn Rammak, but he also referred to As-Sirafiy's explanation when studying Sibawaih's book. Another reference quoted by him is Ibn Walad, a *nahwu* scholar from Egypt and Ibn Jinni. Also, he took many other references. It is common for someone who will attack the opinion of the *ulama* of East Nahwu [24].

Ibn Madha chose the *nahwu* scholars of the Basrah school of thought that were widely spread in the surrounding community as the object of his criticism and not the Kufah school of thought, proved by the absence of Ibn Madha's attention leading to Kufah scholars' opinions [24]. As for Ibn Madha's claims about *nahwu* in his book *ar Rad ala al Nuhat* as a form of criticism of *nahwu* developed by his predecessors, the abolition of (1) the '*amil* theory, (2) predicting *al 'amil al makhduf* on *fi'ilmuta'adi* those preached by *nida'*, *muallaq* for jar letters etc. (3) '*illat* second and third, (4) the use of *qiyas* in *nahwu*, including *nahwu* practice (*tamarin*) which is impractical because it causes *nahwu* to be complicated and challenging to learn [7]. In compiling the rules of *nahwu* and expressing his thoughts on '*amil*', Ibn Madha used *al-Dhohiri fiqhmadzhab* while carrying out his *ijtihad* to give birth to new opinions both in terms of *ushulnahwu* and *qawaidnahwu* [6].

Sharp criticism about the mistakes was made by the *ulama* of East Nahwu, especially in connection with the theory of '*amil*'. He stated that what they had done so far was considered to have overloaded themselves, overstepped the limits, and weakened language structures. Even worse was that they had torn down clear evidence by making many reasons. Ibn Madha wanted these issues to be kept away from *nahwu* and prioritize the conveniences in it. Even so, he did not forget to appreciate the efforts made to maintain the Arabic language. However, teaching methods have been changed [24]. The renewal of *nahwu* made by Ibnu Madha in the book *Ar-raddu 'ala al nuhat* is as follows.

### 2.5.1. Abolishing the 'Amil Theory

In the discussion about '*amil*', Ibn Madha based his thoughts on Ibn Jinn (born before 330 H in Mosul, w 392 in Baghdad), earlier expressed his disagreement with the *nahwu* expert. All changes occurred for *nahwu* experts because the '*amil*' is included in the word *berab*, both '*amil ma'nawi*' and *amil lafdziy*. For Ibn Jinny,

'amil is the speaker himself, not something else. So 'amil is not an element that is in the language, but outside the language line. However, Ibn Jinny did not give a reason for this opinion. Another discussion regarding 'amil is 'amil *muqaddarah*, *mahdhufmudhmar*. While the chapters that are considered urgent to be removed include at *Tanazu'*, *alistighal* and part of the *Sababiyahfa* chapter, according to him, there are *ta'wil* which are entirely unnecessary in these concepts both for communication and for learning purposes [25].

Apart from that, the *nuhat* also saw two types of 'amil. It has a real influence in the form of vowels or *shakal* and letters found at the end of sentences. Whereas the second is 'amil, whose presence is not real for reasons of similarity or closeness. Ibn Madha 'rejected the first type of 'amil. According to him, the one who plays the most role in changing the meaning of speech is none other than the speaker himself, not' amil because it implies a time when doing something [31].

One example of the irrationality of the *nuhat* in using the concept of 'amil is the acceptance of 'amil *ibtida'*, which is believed to exist in the number of *mubtada'-khabar*. Namely, that *mubtada'* is denoted by the presence of *amil ibtida'*. Those who say *mubtada'* are none other than - according to Ibn Madha'-is the speaker (*mutakallim*) itself and not 'amil *ibtida'*, because the act of praying accompanies the *mutakallim* and not 'amil *ibtida'* as believed by the *nuhat* [20].

### 2.5.2. Elimination of I'llat

Ibn Madha refers to the *ahl Nahw* who divided the gods into first, second, and third gods. The first god's concept is acceptable because this concept is useful for lessons and practice in speech. Others were rejected because they were considered useless [7]. According to Mazin Mubarak, Ibn Madha was not the first to reject this divine concept. Previously az-Zajjajiy had divided the gods into three, namely; *illahta'limiyahillahqiyisiyah*, and *illahnazhaliyahjadaliyyah*. For az-Zajjajiy, only the first god is useful for understanding language [25]. Meanwhile, Ibn Jinny divided the *illah* into two gods, who lead to Arabic utterances, and *illah al-illah*, namely the *illah*, which only functions to explain and perfect the first god. This second form of the god is not necessary to speak like the Arabs [7].

Ibn Madha argues that *illah* is divided into two kinds. First, *illah ula* (first *illah*) and *illahtsawani* (second *illah*). *illah ula* is the reason by which one can understand what the Arabs say. This *illah* can be categorized as the basis for establishing the game's rules (primary structure) used in the Arabic language. Meanwhile, Ibn Madha 'god Tsawani' is not needed [26].

Ibn Madha also divided *illahtsawani* into three kinds. Namely, *maqthu 'bih*, *ma fihiiqna'* and *maqthu*

*'bi fasadihi*. The first is meant as a god who must be eliminated by breaking the question. After the first god, it is not permissible to propose a second god. The second is meant as a god in which there is a feeling of satisfaction for the sake of seeking equality between two things (origin and branch). The third one is meant as a god who does not have any benefit and meaning when expressed or cannot satisfy reason and has no significance for reasoning [22].

In a *nahwu* rule, each *fa'il* (subject) is always in a *rafa'* (nominative) state, while *maf'ul* (object) is always in a *nasab* (accusative) state. If the reasons were used to stop here, it would make it easier for students to understand. However, if other reasons behind the sentence's constituent circumstances are continued, it will burden them. Ibn Madha thought to eliminate *'illahtsawani* and *tsawalits*, namely further reasons for answering follow-up questions on the *i'rab* of each constituent of the sentence. It can be concluded that according to Ibn Madha, only the first reason is allowed to be put forward and deny the reasons that come afterward [24].

### 2.5.3.. Eliminating Qiyas Theory

*Qiyas* or analogy, according to Ibn Madha, when used in language (*nahwu* science) is not prohibited. He allows *qiyas*. The *qiyas* that is allowed is the one accompanied by clear textual evidence. If there is no clear textual evidence that can corroborate, then this kind of *qiyas* cannot be accepted and must even be rejected. It seems that Ibn Madha's thoughts on *qiyas* have some connection with his thoughts on linguistic texts.

Ibn Madha emphatically rejected *qiyas aqli*. According to him, the *nuhat* are not observant and careful when making *qiyas* models like this in their linguistic studies (*nahwu* science). It is because they have brought something to something else without a comprehensive connection or connection in equating two different things. Besides, they think that such practices (using *qiyas aqli*) are also desired by the Arab community [20].

Ibn Madha clearly stated:

"Arabs are intelligent people. How can they equate something to something else, and equate the law of that thing to something else, when the original law's cause is not found in the branch? If someone among the godless does that, it means he is stupid and unacceptable. Why did they attribute something which some of them did not know to the Arabs? It is all because they do not *qiyas*-do something and enforce the law unless the cause of the original law is found in the branch" [22].

From that statement, it is clear that Ibn Madha rejected this type of *qiyas* based on two principles. First is rational reasons. Namely, the principle of equating two things because of the similarity of causes (between

the original law and the branches) is weak. The form of similarity (*al musyabahah*) is contained in origin, and the branches are imperfect. The second is linguistic reasons. Namely, that the Arabs did not necessarily or did not want what the *nuhat* did. In other words, Ibn Madha denied the practice of using *qiyas aqli* because it had no connection with the Arabic language practice itself or indeed the Arabs have never used *qiyas aqli* in their everyday language as in chapter *tanazu'* (تنزاع).

In the chapter *tanazu'*, Ibn Madha emphatically refuses to make *qiyas ma'mulat* like *zharaf*, *masdar* and *hal* to *maf'ul*. He only received the *qiyas* when he found evidence (text/language) that came (heard) from Arabs [20]. One of the characteristics of the al Dhohiriyah Fiqh School's followers is their rejection of the *qiyas* method. This characteristic was also followed by Ibn Madha-as one of his adherents-in his *nahwa* thought. This method has four elements to process a legal product: origin, the branch's element, the element of '*illah*' (equality of reason), and legal provisions [24].

#### 2.5.4. *Ta'wil*

Etymologically, *ta'wil* means contemplating, guessing and interpreting. Whereas in terminology, *ta'wil* means shifting the text's outer meaning (*lafazh*) from its authentic position to the evidence (meaning) needed as if that meaning leaves the text's outer meaning. In other words, *ta'wil* is interpreting utterances with different meanings by providing explanations taken from outside the text [27]. The *ta'wil* method in *nahwu* science is transformed into the concept of *hazhaf* (banishment), *istitar* (concealment) and *taqdir* (estimation) in numbers. For example, the disposal of *fi'il* in commands (*amar*) and prohibitions (*nahy*): *ra'sak* (which means *ittaqira'sak*) or *nafsak* (which means *ihdzarnafsak*), or the expression *an-naja'a* which means *alaika an-naja'a* [28].

In *nahwu*, the concept of *istitar* (concealment) is also a concept widely used by *nuhat*. Usually, the *istitar* is mandatory, and some are *jawaz* (may). For example is hiding *dlamir* (pronouns) in the expression: *uwafiq* (I agree) and *Muhammad qama* (Muhammad has stood up). In the first expression, the concealment of *dlamir* (pronoun *ana*) is obligatory and not allowed to be expressed openly to become *uwafiq ana*. While in the second expression, the hiding of the pronoun (*dlamir*) is *jawaz* so that if the *dlamir* is stated, it becomes *Muhammad qama huwa* [17]. Whereas the problem of *taqdir* can be found in numbers and expressions such as *al-sum allatilahamallahmin al-i'rab: khabar, maf'ul* in the discussion about *zhanna*, answer terms, *tawabi'*, *shifah* and *mudhafilaih* [29].

Ibn Madha argues that there are three types of *mahzhufat*. The first word is discarded because the other person (the second person) is known. For example, when it is said (زيدا), which means (اعط زيداً). This phenomenon happens because the interlocutor is deemed to have known Zaid's 'order to give something',

so it is sufficient to say *zaidan*. Second, the word is discarded because it is not needed, and even if it is still displayed, it will destroy speech, such as 'I have hit Zaid' (زيداً ضربته). Third, the word is discarded because if it is still displayed, it can change speech, such as *yes abdallah*. If this greeting is shown to be 'I invited Abdullah' (أدعو عيد الله), then the structure changes, namely, from the form of 'call' (نداء) to form *khabariyah* or news [26].

Ibn Madha's rejection of the *ta'wil* phenomenon in *nahwu* is also reflected in his attitude towards the concept of concealment (*istitar*). The word *dharib* denotes the subject's meaning (*fa'il*), which is not over, while the word *zaid* is the doer's name. This assumption is wrong and cannot be accepted by human reason. The emergence of such thoughts is because the *nuhat* have mistakenly understood the *dalalahfi'il* above the *fa'ildalalah*: between *dalalahlafzhiyah* and *dalalahluzumiyah*, so they believe that in *fi'il* (verb), *fa'il* (actor) must be stored [20].

What Ibn Madha did was merely an effort to return *nahw* to its original purpose, namely as a stylistic learning tool in Arabic. Therefore, whatever the reasons put forward by Ibn Madha are essential for the continuity of the knowledge of *nahwu* Arabic. Ibn Madha's efforts are still theoretical, for that practical effort is needed to realize these suggestions [25]. It was Ibn Madha's rejection of the practice of *qiyas*, *illah*, *amil* and *ta'wil*. Ibn Madha's view is based on what the *nuhat* call *sima'i*. It means that Ibn Madha allows all the pillars as a method in *nahwu* science as long as there is textual evidence from the Arabs. It means that Ibn Madha 'always relies on the text' [20].

### 3. RESULT

The renewal of *nahwu* by Ibn Madha towards opening space for the mind to express itself in obtaining meaning is not contained in the text. In other words, Ibn Madha's al Dhahiriyah is a valid form of rationalism in reading religious texts. Ibn Madha only believes in religious texts (al-Qur'an and hadith), *ijma'* textual, *al-dalil* or *qiyas al-jami'*. Ibn Madha also applied these three principles in questioning the Arabic *nahwu* as conceptualized by most *nahwu* experts.

The reforms made by ibn Madha include (1) eliminating '*amil*' inspired by Ibn Jinni, who considered the discussion of '*amil*' out of the discussion of language and irrational. (2) eliminating *illat*, (3) rejection of *qiyas*, and (4) *ta'wil* in Arabic *nahwu* science. This effort made by Ibn Madh inspired modern scholars to renew *nahwu*, like Syaqui Dhaif from Egypt.

### 4. CONCLUSION

Grammarians received Ibn Madha's Arabic grammar renewal to help students learn Arabic grammar quickly and impress how easy it is to learn Arabic grammar. More importantly, this study has

proposed several new theories in learning Arabic grammar that can serve as guidelines in writing modern Arabic grammar references to understand the substance and meet the basic needs of Arabic grammar researchers and learners.

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