The Role of Classical Arabic Grammarians in the Renewal of Arabic Syntax

Talqis Nurdianto1, *1

1 Department of Arabic Language Education, Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia
* Email: 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-Zahahiriyah he followed and impacted his nahwa thoughts. It proves that ideological thinking influences its owner's rationality of the language thinking theory.

Keyword: Role, Arabic Grammarians, Renewal, Ilnumadla, 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. 'Aradwiy 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, khabar, kana and akhawatuhu, inna and akhawatuhu, fi'ilazimand muta'addi, maf'ulbihi, maf'ulain, maf'ul'il, fa'il, fa'wa'il, tamyiz, tabi, 'nida, 'nudhab, istighasah, tarkhim, al-mamnu min al-sarf, tasrif'al al-maqsurwa al-mamdu'd, mahmuz, Asma' al-dlamair, muzakkar, mu'a'nnats, al-mu'rab, and al-mabni. Likewise, he succeeded in compiling nahwu signs related to the issue of i'rab and bina in each Arabic word, such as rafa', nasab, jar, the terms hinafashah, dalammah, 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, Dlaif 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 i'rab position, including rafa, 'nasab, jar, and jazm. The positions of the i'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'ilmu'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 lafzi appears such as muhtada', fi'il, and letters, and 'amil ma'nawi such as 'amil ma'nawiibtida'i [2].

In the world of nahwu, the discussion of i'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-i'rab (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 'irab 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-dalinalahwu) 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-scriptualis) [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 Nuhar [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 mushdar form of the word ٍنَحْوَةٌ 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'atizlah flow is known to adhere to the rational flow. He also tends to be rational in explaining problems related to nahwu, such as allowing isyiqaq (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 [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 Murabitun 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 (jurar) in the science of worship, mualalah and ignored the science of shul or ushul al-din (al Quran and Hadith). The Maliki fiqh books of the Murabitun 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 Murabitun dynasty, the Malik school seemed to gain momentum, other schools of fiqh were prohibited and considered kufrs, 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-Dhohiri's 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 (jurar) 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 Qurtubby was one of the prominent nahwu figures of the Andalusian sect in the 6th century AH who was a
prominent member of the fiqih al Dhohiri ideology (madhhab-scriptualis) [7]. In fiqih, 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 (furus) 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 tawil [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 taqdiri core to Imam Malik by establishing the al-Dhohiri school as the only school in law-making [7].

Ibn Madha successfully adapted the al-Dhahiri 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’adnahwu, 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 ilat 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 rambahalli and taqdiri. According to Basrahfi’il which became ‘amil for fa’il and ma’fulbih, while the majority of Kufah scholars think that fi’il and fa’il are ‘amil for ma’fulbih, but a small proportion of Kufah scholars argue that only fa’il which becomes ‘amil for ma’al [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-Sirafiyy's explanation when studying Sibawaihi'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 Kufa 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 niqa', muallaq for jar letters etc. (3) ilat second and third, (4) the use of qiya 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-Dhahiri fiqh madhab while carrying out his ijihad 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 Jinn,
'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, mahdul maudhmar. While the chapters that are considered urgent to be removed include at Tanazu', alistighal and part of the Sahabiyahfsa chapter, according to him, there are 'twil 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 mabtada'-khabar. Namely, that mabtada 'is denoted by the presence of amyl ibtida'. Those who say mabtada '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; illah'timiyahihqiqisyaq, and illahnazhaliyahjudaaliyaq, 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 illahitawani (second illah). I'llah 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 illahtawani into three kinds. Namely, maqthu 'bih, ma fhiqra' 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 ma'f'al (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 'illahtawani and tsawalits, namely further reasons for answering follow-up questions on the 'irab 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 none 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’ (تنازع).

In the chapter tanazu’, Ibn Madha emphatically refuses to make qiyas ma’malat like zharaf, masdar and hal to ma’ful. He only received the qiyas when he found evidence (text/language) that came (heard) from Arabs [20]. One of the characteristics of the al Dhohiriyyah 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 nahwu 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), istittar (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 istittar (concealment) is also a concept widely used by nuhat. Usually, the istittar is mandatory, and may be jawaz (may). For example is hiding damir (pronouns) in the expression: uuwa’tiq (I agree) and Muhammad qama (Muhammad has stood up). In the first expression, the concealment of damir (pronoun ana) is obligatory and not allowed to be expressed openly to become uuwa’tiq ana. While in the second expression, the hiding of the pronoun (damir) is jawaz so that if the damir is stated, it becomes Muhammad qama huwa [17]. Whereas the problem of taqdir can be found in numbers and expressions such as al-sum allatilahamahallmin al-’rab: khabar, ma’ful in the discussion about zhanna, answer terms, tawabi’, shifah and madhaflalaih [29].

Ibn Madha argues that there are three types of mahzufat. The first discard is banned because the other person (the second person) is known. For example, when it is said (الله الحمد), which means (الحمد لله). 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’ (نماضیته). 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’ (اذءعود عبد الله), then the structure changes, namely, from the form of ‘call’ (نداء) to form khabariyyah 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 (istittar). 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’ilalalah: between dalalahfi’ziyiyah and dalalahkhusumiyah, 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 nahwu 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’. 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’sal Dhahiriyyah 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 Syauqi Dhaif from Egypt.

4. CONCLUSION

Grammarians scholars 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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