



Portrait of Arabic Grammar and Power Relationships

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Abstract. This paper tries to present a portrait of the relationship that exists between Arabic grammar or *nahwu* and nerves and power. The power referred to here is political power and scientific power, both of which are very important factors in the growth and development of a science. The science of *nahwu* and neuroscience, which in its development is divided into several schools which are attributed to the area of their emergence, was pioneered and raised by two schools, namely the Basrah and Kufa. In their contact with political power, these two schools have many productive relationships in which the political leaders of their time initiated the emergence of *nahwu* science and supported its development and were close to the ulama. Meanwhile, with the power of science, the two schools are dialectically related and finally the Basrah school has a lot of hegemony on the Kufa school. This is shown in various aspects in the *tarjih* phase. Many of the rules and terms used by the scholars of the Basrah school were won over the Kufa school and are still used and studied as a single *nahwu* science to this day.

Keywords: Arabic grammar · power relationship · dialectical relations · productive relations

1 Introduction

Every human being has practiced language as a symbol to understand each other, as a means of communication, as a metaphor [1]. Language which in essence is indeed functioned as a means of conveying thoughts, ideas, feelings and so on is embodied in various types and names. This kind of diversity indirectly reflects the unique value of a language. Each language appears wrapped in an arrangement and format that presents a 'language sense' and interpretation. It can be different from one another, making each language beautiful in its own way.

Arabic, as a form of language used by humans, also has its language character as a form of interpretation of feelings and thoughts so that it can be understood by others [2]. With this kind of main purpose, language is ultimately required to be a real facility for conveying thoughts, ideas and feelings. Humans make all kinds of exploratory efforts to maximize the function of language. The standard and order of the language began to become a concern until finally a language system was formed whose embodiment is called grammar.

However, the exploration carried out along the course of forming the basic rules of a language cannot be separated from various factors. One of the factors that goes hand in hand with the development of language history and the formation of linguistics is the power that accompanies it. It is undeniable that science and power are intertwined and affect naturally, including language. This is exactly what Foucault said that science and power are intertwined, related and have endless dialectics [3].

The practice of dialectics of a science with the politics of power that occurs in the arena of Arab and Islamic scholarship is also diverse. The Arabic language science, for example, which ultimately takes the form of syntactic and morphological grammar, experiences dialectic with power [1]. It occurs in a different phase from the dialectic in the science of *ushul fiqh* and hadith. Differences that are visible from the outside like this can also light up other differences that are still hidden, not exposed openly by history [4].

The development flow of Arabic grammar (*nahwu*) from the seed to its 'breeding' into two camps, Basrah and Kufa, and the 'extension of the arm' of the two seem to have dialectical points with power [5]. Here, this study tries to examine the crucial points of the intersection of *nahwu* science with power. It measures the extent of the influence and interrelationship between the two and the position of the two in the dialectic.

2 Discussion

2.1 Power, Politics, and Science

Plato once argued that a leader who has power must meet several conditions including being wise, knowledgeable, and a philosopher. This is because a leader has the power and obligation to make various political decisions. Thus, his leadership has a real impact on society [3]. In this opinion, when science and political power are in the same hand, an ideal is created. The ideal is that science and politics go hand in hand so as to create an advanced civilized society.

But in reality, there is more of a dialectical relationship between political power and the power of science. Power is something that has the force to regulate and control. At least two powers play a big role, namely political power and scientific power [3]. Political power determines the direction of policy in all spheres and the power of science can move thinking that supports the progress of a society [6].

Whereas in Islam, if examined more deeply about the science, all roads leading to Islamic scholarship encourage politics. In other words, all forms of scientific attitude, initiation of the emergence of a particular study, are accompanied by political decisions. From this it is known that the origins and roots of the emergence of various sciences in Islam cannot be separated from political intervention in it [7]. It also includes the science of interpretation, *fiqh*, *fiqh* proposals, to the sciences of language.

2.2 Historiography Overview of Arabic Grammar Development

Arabic is like any other language in this part of the world; have and are bound by the grammatical order. Arabic grammar is summarized in the form of syntax (*nahwu*) and

morphology (*sharaf*) [1]. The formulation of Arabic grammar is certainly not just a given matter, but through various processes with various backgrounds [8]. This formulation must also not be free of conflict and cannot be separated from the initial objectives of its formation.

Observing the importance of a grammatical structure in the body of a language, the idea of grammatical formulation of Arabic can be seen from several reasons. If viewed from the perspective of religion, there are at least three reasons that underlie the need for the formulation of Arabic grammar [8]. First, there is an effort to understand the Qur'an as the word of God. Second, as an effort to provide theoretical justification for reading the Qur'an. Third, the form of attitude taken in order to protect the existence of the Qur'an as a holy book that is not just touched. If stretched, these three reasons are at the same time a reflection of the defence of religion and its confirmation.

From a socio-cultural perspective, the idea of grammatical formulation of Arabic is actually born from the phenomenon of oral and written practice which is indicated to be deviant. These errors in the use of Arabic are at least the result of two things. First, the consequences that arise naturally from acculturation and assimilation with other nations. Second, the impact of the large number of non-Arabs entering the Arab region for trade issues, etc. Apart from this, the idea of formulating Arabic grammar was born out of social needs, where many foreigners want to learn and are able to practice Arabic [9]. In addition, the inclination of Arabism wants the exclusivity of the Arabs.

Furthermore, the design of Arabic grammar was originally carried out by Abu al-Aswad al-Du'ali without 'name frills' on the mandate of Ali ra. Furthermore, the seeds of this *nahwu* science develop and are developed through several phases: (1) The phase of laying the design of *nahwu* science. This phase was pioneered by Basrah scholars such as Abu al-Aswad al-Du'ali, Anbasah, Nasr, Ibn Harmuz, Yahya bin Ya'mur, Ibn Ishaq, Isa bin Umar, and Abu Amr bin Ala'. The greatest works that emerged from this phase were the *Kitab al-Jami'* and *al-Ikmal* by Isa bin Umar. (2) The phase of emergence and development of *nahwu* science. This phase raises the morphology in addition to the discussion of syntax [10]. However, there has been no separation of discussions between the two. This second phase was touched by the hands of the scholars of Basrah and Kufa. Among the Basrah scholars who contributed at this time were al-Akhfasy al-Akbar, Khalil bin Ahmad, Yunus bin Habib, Sibawaih, al-Yazidi, al-Akhfasy al-Ausath, and Qutrub. While the existing scholars of Kufa are al-Ruasi, Muadz al-Harrah, al-Kisai, al-Ahmar, al-Farra', and al-Lihyani. (3) The phase of maturity and refinement of *nahwu* science. In this phase, morphology begins to get an independent portion of the discussion [1]. This phase was masterminded by the pioneers of *nahwu* from Basrah and Kufa, including al-Mazini, al-Sijistani, al-Riyasi, al-Mubarrid, Ibn Sikkit, Ibn Sa'dan, al-Thuwail, Ibn Qadim, and Tsa'lab. (4) The phase of winning *nahwiyah* opinions and expanding the field of writing *nahwu* science [8]. This phase was in the hands of the *nahwu* scholars of Baghdad, Egypt and Syria, as well as Andalusia. Among the scholars who lived and worked at this time were Al-Zajaj, Ibn Sarraj, Al-Zajaji, Ibn Durustuwaih, Ibn Anbari, Ibn Qutaibah, al-Akhfasy al-Shaghîr, Ibn Khayyâth, Abu Ali Al-Dinuri, the Wallad family, Al -Nuhâs, and Judy, Hamdun, al-Ufsyuniq, Muhammad bin Yahya al-Rabahi, and Al-Zabidi.

All of these phases and their characters meet the Abbasid era, which was centred in Baghdad. The scholars who lived before the fall of the Abbasid I rule were called classical *nahwu* scholars, while those who lived after them were called late century scholars [11]. It was these late century *nahwu* scholars who later played a big role in the development and spread of *nahwu* knowledge to other regions and countries such as Iraq, Egypt, Syria, to Andalusia.

The actions of the Basrah scholars were a decade ahead of the Kufa scholars. The science of *nahwu* first appeared in Iraq and was pioneered by the Basra scholars. All history books also agree that the scholars of Kufa do not know and engage in the science of *nahwu* until the science of *nahwu* has developed and matured in the mosques of Basrah. The Kufa people only got to know and study *Nahwu* seriously after many Basra people went to Kufa because Kufa was the capital at that time [12]. From there then emerged the *nahwu* scholars of Kufa who studied *nahwu*.

The *nahwu* science born from these two camps can finally be identified by considering several aspects, including geographical and methodical aspects. From a geographical point of view, the Basrah area is located at the top and corner of the Arab *bâdiyah*. This kind of geographical location automatically provides wider opportunities for movement for the formulators of *nahwu* science to conduct direct language research, due to its proximity to Arabs whose language is still pure. Meanwhile, Kufa which is geographically close to the borders of the Asian, African and European continents is more metropolitan. Any area that is more urban, metropolitan, has more chances of contamination from others [12]. This contamination-related to linguistics-can take the form of methodical or practical.

Methodically, *nahwu* Basrah scholars tend to take real references to the practice of *Fusha* language by Arabs whose language is still pure. This prompted the Basrah scholars to use the *qiyas* or analogy method. That is, taking Arabic from the inland Arabs whose language is still safe and making it as the origin, then analogizing the pronunciations that are not found in it with the original Arabic language [2]. Therefore, Basrah scholars are known to use the *qiyasi* method and are known as schools that use a lot of logical reasons in formulating their rules. Meanwhile, the Kufa scholars mostly used the *sima'i* method in the *nahwu* rule [12]. The scholars of Kufa took Arabic from all Arabs, whether in the interior and safe in their language or not. All Arabic languages are taken as origin.

After the wave of rapid development of the science of *nahwu* was created by the scholars of Basrah and Kufa, the baton was then held by the scholars of Baghdad. As mentioned in the discussion of the phases of the development of *nahwu* science above, these Baghdad scholars are the key holders of the *tarjih* phase or winning rules from the two school camps: Basrah and Kufa. In other words, the scholars of Baghdad did not create anything new other than an attempt to compare the rules of the scholars of Basrah and Kufa [5]. Likewise, with the *nahwu* scholars who emerged afterwards in Iraq, Syria, Egypt, and Andalusia.

2.3 The Stretch of Arabic Grammar in Its Intersection with Political Power

It is common, the growth and development of a science cannot be separated from various factors, internal and external. External factors that may accompany the scientific journey

such as religious, economic, political, cultural factors and so on. The religious factor, for example, can be seen in the claim that the Quraish accent is Arabic *Fusha*. This is due, among other things, to its status as a tribe domiciled in the Kaaba area, the center of worship. In addition, economic factors also strengthen this claim with the bustling markets by visitors both from within and outside the region.

Political factors are also behind several cases of scientific development. Beyond that, politics has quite a significant influence on the chaotic dialectic of linguistics. Political power, as an authority for decision making and policy makers, in fact does have a relationship with the potential for development or stagnation of a science [3]. In other terms, politics is actually a form of politicized practice that may come into contact with any issue, including the scientific realm. Political power intersects dialectically and productively with various scientific fields including linguistics.

The possibility that underlies the occurrence of language dialectics, starts from the intersection between two or more languages with certain backgrounds. The background that underlies this intersection in practice is war and or the expansion of the territory. In such a case, two possibilities arise: one of the languages wins absolutely, or there is a dialectic and mutual influence between the two languages. In the first and second points, political power has a role both structurally and culturally in the dialectic of language.

Talking about its relationship with political power, a science has several relations. First, the dialectical relationship, namely when there is a dialectic between political power and a science that is not in line with its interests. Second, productive relations in which political power initiates the emergence of a science and or supports its growth and development.

The science of Arabic grammar cannot be separated from the factors mentioned above. In the course of its history, the emergence and development of this science always coincided with the political factors that surround it. Judging from the early emergence of *nahwu* science, this seems quite obvious [4]. The idea of compiling an Arabic grammatical science was driven by concerns about errors or *lahn* in Arabic caused by the large number of *mawali* (non-Arabs) living and interacting in Arab lands [6]. Such an idea should spring from the head of a person who has a high concern for the Arab nation and language, or has political power. There are several opinions regarding the origin of this idea: first, that this idea was raised by Ali ra. Who ordered Abul Aswad Adduali to execute the idea. Second, it was Abul Aswad Adduali who came up with and implemented the idea. The point is, in the early days of the emergence of Arabic grammar, Ali ra. is the caliph who certainly has political power [4]. It shows that since its inception, Arabic grammar has been guided by political power. Here political power is related to Arabic grammar with productive relations. In the first opinion, it raises the idea of the composition of science itself. And in the second opinion, supports its emergence and development.

Political power also played a role in Arabic grammar in the Umayyad dynasty. The Umayyad dynasty is known as the heyday of science in the Islamic world due to various factors. One of the most important factors was the high concern of the Umayyad caliphs for science. In this dynasty, a scientific and library center was established under the name Dar al-Ma'rifah [7]. In addition, the caliph often gave gifts to poets who could compose beautiful and admirable poems for the caliph. This triggers people to be involved in the

stretching of science and work. During the reign of the Umayyads, Basrah received a lot of back-up from the government so that its development and spread was more agile. The main cause was the resistance of the Umayyads to the Hasyim [13]. However, as the wheel turned, the situation was reversed during the reign of the Abbasids. School *Nahwu* Kufah was made easier because of the emotional closeness to the caliph at that time. While the light of the Basrah school is dimmed.

Furthermore, after the fall of Baghdad at the hands of the Abbasids (Abbasid dynasty I), the science of *nahwu* in the hands of scholars of the last century experienced a gloomy period. That is, there are no new rules that are added to the science of *nahwu*. They only made a comparison between the two previous camps and won one of them both by general thought and partial rule. Hence, this time is a time of stagnation or stagnation of *nahwu* knowledge [14].

In general, we can then draw out the relationship and influence between political factors and *nahwu* science throughout history. Starting from some examples of the intersection of *nahwu* science with political power above, it can be said that the relationship between the two is generally a productive relationship [3]. Meanwhile, dialectical relations are only found in the intersection of *nahwu* knowledge between the Basrah and Kufa schools.

2.4 Power of Knowledge; Basrah's Hegemony Over Kufa

The Basrah and Kufa schools were the pioneers of the nahwiyyah schools and spawned the main rules in the science of *nahwu* and were then used as references by the nahwiyyah schools after that [9]. Schools such as the schools of Baghdad, Andalus, and Egypt. Basrah and Kufa schools started their scientific movements in the field of *nahwu* at a long time apart [5]. However, between the two schools there are quite a lot of differences in the formulation of the *nahwu* rules. This prompted the later schools to carry out the *tarjih* movement or win one of the opinions of Basrah or Kufa which was considered stronger. This assessment is based on a comparison between the basics used by the Basrah and Kufah schools in formulating a *nahwu* rule so that one opinion can be won based on the strongest argument.

In formulating the *nahwu* rules, the *nuhats* (*nahwu* experts) use several arguments, namely *as-sima'*, *al-qiyas*, and *al-istishab*. *As-sima'* is taking the rules from Arabic words which are believed to be eloquent including the words of Allah, namely the Qur'an, the words of the Prophet Muhammad, namely hadith, and the words of the Arabs starting before the prophet was sent, at the time of the prophet, and after that until the point of damage to the Arabic language caused by a lot of influence with non-Arabic spoken, either in the form of *kalam syi'ir* (poetry) or *natsar* (prose). At this point, the Basrah and Kufa schools differ in their taking Arabic *kalam* which is used as a source for formulating *nahwiyyah* rules [8]. School Basrah only takes from Arabs whose speech is confirmed to be fluent, namely from remote areas whose inhabitants have not interacted with others [5]. This is also supported by the geographical location of Basrah which is at the end of remote areas adjacent to Iraq so that it is close to these areas, which are mostly from the Qais and Tamim tribes. In addition, in the Basrah area there is a market that is often called the resemblance to the Ukadz market which supports the poets to preserve the thickness of the original Arabic. Meanwhile, the School of Kufa takes all Arabic words

without exception as arguments that can be taken to formulate the rules of *nahwu* [9]. This is supported by the position of Kufa which is an urban area so that the existing social sphere makes it difficult to filter the Arabic spoken which is still original and fluent with those that have been mixed because of contact with others.

Second, *al-qiyas* (analogy) according to Ibn al-Anbari is to analogize something that does not have a *naql* basis (taken from an Arabic text or *kalam*) to one that has a *naql* basis. This understanding shows the influence and interrelationship between *qiyas* in terms of *nahwu* and *qiyas* in terms of *ushuliyin* in which the meaning is to analogize unknown laws to known laws. In this case the Basrah and Kufa schools both use *qiyas* as a source of *nahwu* rules but in different quantities. Because in taking the first source, namely *as-sima'*, the Basrah school only limits the Arabic words that can be taken in a small scope, the Basrah school does a lot of *qiyas* in the formulation of *nahwu* rules, namely by analogizing the pronunciations that are not found in qualified Arabic words with what is in it. While the Kufa school on the other hand, because it takes the laws and rules of *nahwu* from all Arabic words without any special qualifications, the use of *qiyas* by this school is somewhat less than the Basrah school. Another consequence is that the Basrah school recognizes *shadz* Arabic sayings but does not allow it to be used as a source of analogy for other *nahwu* rules. Meanwhile, the Kufa school allowed the *syadz* *kalam* to be taken and used as a source of analogy to the *nahwu* rules. Therefore, the school of Basrah is said to have the tendency of *aqli* (logical) and *ijtihady*, while the school of Kufah has the tendency of *naqli* (taking from the text) and *sima'i*.

Third, *al-istishab* is to establish a pronunciation on its original right as long as there is no evidence that turns it away from the origin. The books of *turats* use this sequence in taking the *dalil nahwu*. Yet, al-Suyuthy puts *istishab* before *qiyas* on the grounds that *istishab* is original.

Based on the use of the argument for taking the *nahwu* rule above, there are differences in tendencies and qualifications between the Basrah and Kufa schools which have an impact on the differences in the Arabic grammar products of the two schools [5]. Al-Anbary in his book *al-Inshaf fi Masa'il al-Khilaf* suggests 121 differences between the two schools which include differences in taking the basis and arguments for *nahwu* rules, differences in terms, differences in *nahwu* issues such as *i'rab*, *isytiqaq*, *amil*, and so forth [6]. Some of these differences are as follows: (1) *I'rabnya asthma 'sittah* [12]. The Basrah School includes it as an effective *isim sahih*, while the Kufa school classifies it as an *murob isim mu'tal*. (2) Pluralizing '*alam muannats with jama' mudzakkar salim*. The Basrah School did not allow it, while the Kufa School allowed it. (3) *Rafa'nya mubtada' and khabar*. School Basrah states that there is *amil ma'nawy* who can recite *mubtada' i.e. ibtida'*, while School of Kufa is of the opinion that *mubtada' and khabar* recite one another. (4) *Prioritizing news over mubtada'*. The Basrah School allowed the news to precede the *mubtada'*, while the Kufa School did not allow it. (5) *Ni'ma and Bi'sa*. The Basrah School classifies the two pronunciations as *fiil* sentences, while the Kufa school classifies them as *isim* sentences. (6) *The news is that Inna wa akhawatuha*. According to the Basrah school, *Inna* was the one who reported on the news, whereas according to the Kufa school it was not. (7) *Masdar and fiil*. The Basrah School is of the opinion that the original is *masdar*, while the Kufa School is of the opinion that the original is *fiil*.

From a total of 121 different issues between the two schools, al-Anbary only won the opinion of the Kufa school in 7 issues [6]. However, the differences that exist between the two schools are actually the majority in the form of differences on partial problems [6].

Muhammad Khair al-Halwany explained the book of al-Inshaf and stated that the problem of mistakes written by al-Anbary in the book was actually due to poor understanding and carelessness of the author or errors in quoting [6]. The tarjih efforts carried out by al-Anbary had a major impact on subsequent schools by underlining that al-Anbary was a *nahwu* scholar from the Baghdad school [12]. In addition, Ibn al-Ajrum and Ibn Malik were *nahwu* scholars from the Andalus school, and al-Imrithy of the Egyptian school [15]. This can be seen from the rules contained in the three books that almost entirely follow the opinion of the Basrah school, although in the book Alfiyyah Ibn Malik adds several opinions that differ from those of the Basrah and Kufa schools.

3 Conclusion

Efforts to maximize the benefits of a language in its various functions, especially its scientific functions, without leaving the distinctive values of the language itself can indeed be manifested in many ways. In Arabic, a thorough study of grammar is one way that can be taken. In another sense, the study of Arabic grammar is not limited to the contents and rules that have crystallized at this time, but also the reading of its historical journey and development from time to time complete with all that accompanies it.

Flashback scrolling the development of *nahwu* science – its relation to power – will ultimately lead to awareness of our perspective on each element. Power cannot be viewed solely as an existence that is jumawa, but rather something that has a correlation, intervention as well as a contribution to science. Likewise, science -in this context, *nahwu* science-, cannot be seen as limited to an existence that grows and develops, by and on the basis of itself, but has links with many elements around it. Thus, power is like fertilizer that nourishes the growth, development, and dissemination of *nahwu* knowledge as it has come to us today.

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