Nahwu Madhhab Bashrah on Arabic Language Education in Indonesia

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Abstract

Nahwu is one of the critical knowledge of Arabic because nahwu is a rule, parameter of authenticity, and clues to the meaning of Arabic, so knowing nahwu is a must for people who learn Arabic. Nahwu has several madhhabs, each with its characteristics, characters, and opinions. Among the most popular nahwu madhhab is the nahwu Basrah madhhab. The researcher chose the nahwu Basrah madhhab as the theme of this research to reveal the advantages of other madhhabs and the views that emerged from the Basrah madhhab. This research intends to discover several things: 1) the importance of nahwu Basrah madhhab and its development; 2) the influence of nahwu Basrah in learning Arabic. In his research, Researchers in conducting their research used the literature study method, namely by reviewing several books related to themes such as the book al-Kitab, Jam‘ al-Durus, Syarb ibn Aqil, etc. as well as collecting important information contained by several sources, and detailing it then analyzing it, and finally drawing conclusions. The research findings show that 1) nahwu is the rule by which the ins and outs of Arabic words are known after being arranged on jumlah, and nahwu has a vital role in the use of good Arabic far from mistakes; 2) Among the popular nahwu madhhab is the Basrah madhhab because it has several advantages, including detail in the rules, being careful in the istinbath, and being vital in arguments. Taking advantage of the discussions of nahwu Basrah in learning Arabic is considered an ideal step because the debate is closer to the primary Arabic sources.

Keywords: Arabic Language Education, Basrah Madhhab, Nahwu

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Introduction

The science of nahwu has a vital role in Arabic because nahwu is a tool to structure Arabic correctly, read the text correctly, and understand the correct meaning of Arabic expressions. Many students, especially those who study nahwu in all corners of this country.¹ Concern for nahwu by intensifying learning carried out by many Islamic boarding schools is a step that deserves appreciation. These efforts can be considered strategic to prepare quality future generations of Muslims. The responsibility to elevate the words of Allah and the symbols of Islam is a shared task

for Muslims, especially their leaders. Therefore, it is imperative for the ummah always to support the running of the wheels of Islamic education.

In Islamic education, nahwu is an important and quite urgent learning material because nahwu is a tool in Arabic. It is common knowledge that most scientific sources in Islam speak Arabic; not even a few non-Arab scholars use Arabic, including Indonesian scholars, when writing their works on Islam of Sheikh Nawawi al-Bantani, Sheikh Mahfuz al-Tirmidhi, Sheikh Ahmad Khalil al-Minangkabawi, and others. To understand the works of the scholars from the sources, one must master the Arabic language well. It can be likened to “if the knowledge of the scholars is stored in a warehouse, then the key is Arabic; if the key has been held, it remains only to open the door and select its contents; there are many choices, such as tafsir, hadith, fiqh, tasawuf, history, and many others.  

One thing that should be known is that Arabic has different characteristics from other languages. In Arabic, the irab system applies, long or short reading, syiddah idgham, waqf and wasal, and others. From there gave birth to some knowledge of Arab such as aswath, sharaf, nahwu, rasm, balaghah, and others. Of several sciences related to Arabic, which has an important role, is the science of nahwu because it always intersects with all the words in the sentence, especially regarding irab and mabni. The correct kalam is the one that is by the nahwu rules, and if not, then the kalam cannot be understood by others and cannot give understanding to others.  

Nahwu and Arabic are two things that are always together; both need and complement each other. Therefore, learning Arabic must also be accompanied by learning nahwu; it can be done separately or simultaneously depending on the learning objectives; the most important thing is that Islamic educational institutions continue to prioritize nahwu learning. Nahwu, as a science that is ijtihad, in the course of its history, has given birth to several nahwu madhhabah that have their istinbath method so that sometimes there are differences between one and the other. That will undoubtedly enrich the treasures of nahwu thought and the Arabic language.

Among the essential aspects that many scholars of nahwu have not studied is its history, which includes its emergence, and development, the characters and their works, and the madhhabahs

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8 Muhammad Afthon Ulin Nuha and Nurul Musyafa’ah, “Improving the Understanding of Maharah Qira’ah Students of MTSN 3 Jambang Using the Question-Answer Relationships Method,” Al-Arabi: Jurnal Bahasa Arab dan Pengajaranannya. Al-Arabi: Journal of Teaching Arabic as a Foreign Language 6, no. 2 (2022): 120–33. DOI: httpdx.doi.org/10.17977/um056v6i2p120-133
in nahwu. A person proficient in nahwu but does not know its history is like a person who knows about the fruit but does not know the tree, the leaves, the flowers, how to plant it, and so on. He does not have a perfect understanding of nahwu, and one who knows its history will open before him much information about nahwu, its origin, sources, methodology, how the rules are established, and the causes of differences between the imams, and so on.

Departing from this, this research will focus on the features of the Nahwu Basrah School and how to make the Nahwu Basrah School a Nahwu learning tool in most Islamic educational institutions in Indonesia. This research has never been done before, because it can be seen in previous research which focused on the differences between the Nahwu Basrah and Kufah schools studied by Abdul Hamid, or research from Kamal which focused more on what schools are in Nahwu science, or also research from Holilulloh which focuses on Nahwu science figures Imam Sibawaih and Ibrahim Musthafa.

This study uses a qualitative method to describe the development of Nahwu Basrah madhhab and its influence on Arabic learning in Indonesia. The technique for describing and classifying the data is through several opinions of experts in their works, then analyzed and presented in simple language. So, by using a qualitative approach, this research is expected to provide a comprehensive and accurate understanding of the topics discussed.

The data collection technique used in this research is a literature study with a library research approach. A literature review is an activity to collect various references and literature from books and journals relevant to the research problem to be discussed. The theories contained in books or journals will be used as the basis for discussing research results. Then, the data is used as a basis and reference to strengthen the author’s argument in analyzing the topic of discussion. This literature study was conducted to obtain a theoretical explanation so that researchers have a solid theoretical basis for a scientific result. Therefore, choosing a book or journal to reference must be credible, valid, and systematic.

Result and Discussion

The Importance of Nahwu Basrah Madhhab and Its Development

Many definitions of nahwu are put forward by experts in different expressions, but the substance is close together; among others, namely, nahwu is one of the Arabic language sciences by which it is known about Arabic words from the aspect of irab and mabni, and the conditions that
arise after arranged in *jumlah*, as well as the relationship of one word to another.\(^{15}\) Departing from this definition, it can be understood that the study of nahwu includes several matters related to the following, 1) *Irab* and *mabni* and the laws related to them; 2) The matter of *jumlah*; 3) The function of words in *jumlah* and the relationship of one word to another. From the three objects of the nahwu study, it seems they already cover all the rules related to words arranged in *jumlah*, both grammatically and functionally.

In the era of ignorance and the early days of Islam, nahwu did not yet exist because the condition of the Arabic language was still relatively healthy, and there were no significant errors. The Arabs at that time still had an excellent linguistic (innate) nature, which they inherited from generation to generation, so they did not need rules to maintain the Arabic language.\(^{16}\) The Arabic language at that time remained as it was until the time of Amawy came. During the reign of the Umayyahs and Islam had spread beyond the Arabian Peninsula, there were many errors in the use of the Arabic language. This doesn't only happen to ordinary people, especially those who hang out with *ajam* people but also to particular people, such as in government circles. The form of errors that often occur is *irab*, *uslub*, *makhraj*, and others. The phenomenon of these errors is usually found in urban areas. In contrast, in rural or desert regions, the state of the language is maintained until the end of the fourth century of Hijriyah.\(^{17}\) This state of the language urges the immediate compilation of linguistic rules to save the Arabic language from further damage.

There are several narrations related to the reasons for the compilation of nahwu, including the following:

Ali bin Abi Talib

They narrated that he was the one who first laid the foundations of nahwu. At that time, he was thinking hard, so Abu al-Aswad al-Dualy came to him and asked: what do you think? He replied: I heard that in your country (Iraq), a lot is *labn* (mistakes in language); I want to put the basics of Arabic in writing. After a few days, he handed over the sheet written on it, *bismillahirrahmanirrahim*; there are three sentences, namely *isim*, *fiil*, and *huruf*. *Isim* tells about the name, *fiil*, which means about the movement of a word, and *huruf*, which says the meaning of not *isim* and not *fiil*, and know that something has three *dbahir*, *dbamir*, and something that is not *dbahir* and not *dhamir*.

If the narration is authentic, then Ali was the first to lay the first stone for the science of nahwu. At an early age, he had delivered the primary material of nahwu, which was scientific in nature, where for the first time he gave the division of words into three, which are known to this day—furthermore, conveying the various *isim*, although in a simple format, is the first embryo of the science of nahwu. Even though scientific theories do not support history, some indications strengthen it, namely the naming of science with nahwu, which is valid until now. There are two narrations; the first is

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18 N Turmudji, Kepemimpinan Ali bin Abi Thalib dan Relevansinya dalam Nilai-nilai Pendidikan Agama Islam (Studi Pustaka Biografi Ali bin Abi Thalib), (repository.uinbanten.ac.id, 2021). http://repository.uinbanten.ac.id/7701/
when Ali gave a sheet on word division to Abu al-Aswad al-Dualy; he said \textit{inna wa akhawatuba}. The second narration is that when Abu al-Aswad al-Dualy continued Ali’s order and showed the result in the form of a chapter on \textit{inna wa akhawatuba}, Ali praised him with the words \textit{ma ahsana hadza al-nabula}. Of course, Ali did not intend to name the science with the name nahwu; it’s just that many researchers about the birth of nahwu state that calling nahwu a science of Arabic rules is a return to these two narrations, and it is suspected to respect of the first stone, namely Ali bin Abi Talib.

Abu al-Aswad al-Dualy

Many literary sources state that Abu al-Aswad al-Dualy was the one who first laid the foundations of the science of nahwu. This is evidenced in several narrations that he was the first to give the \textit{syakal} (harakat) in the verses of the \textit{Qur’an}. As it is narrated that the final vowel of each word, which in later times was called \textit{irab}, the embryo was found was the creation of Abu al-Aswad al-Dualy when he gave a reading sign at the end of each word of the \textit{Qur’anic} verse.

At that time, Ziyad bin Abih, governor of Basrah, ordered Abu al-Aswad al-Dualy to put a \textit{barakat} sign at the end of every word of the \textit{Qur’an}. Then he proposed to put a dot above the letter that represents \textit{fathab}, under the letter that represents \textit{kasrah}, in front of the letter that represents \textit{dhamah}, and two beads that symbolize \textit{tanwin}. In the narration, it is narrated that he said to his secretary from the Bani Abd al-Qais if you see me opening my lips to a specific letter (\textit{fatahat syafatai}), put a dot on it, and if I stretch my lips (kasarat syafatai) put a dot below it. Note, and if I collect my lips (dhamaat syafatai), put a dot in front of the letter. Then if I include something from the letter, put two dots on the note. The secretary gives a dot a different color from the writing of the verse.

It is pretty reasonable if the order of the words of Abu al-Aswad al-Dualy, \textit{fatahat}, \textit{kasrah}, and \textit{dhamat} then gives rise to the terms \textit{fathab}, \textit{kasrah}, and \textit{dhamah}, which are the original \textit{irab} addresses if we know if what Abu al-Aswad al-Dualy is based on history. Departing from this background that gave rise to the terms \textit{muftada}, \textit{khabar}, \textit{jail}, \textit{majul}, and others. Everything that might happen, although nothing was found to strengthen this assumption, except for most of the terms nahwu, which are often found in his book Sibawaih.

Khalil bin Ahmad al-Farahidy

Khalil bin Ahmad al-Farahidy is an Arabic linguist, inventor of the science of \textit{arnal}, and a great scholar in nahwu. Not previously found who has multi-skills in several scientific fields like him. If the term nahwu was initially nothing more than terms with a limited meaning, then when it came to Khalil bin Ahmad al-Farahidy, these terms became a series of chapters. He is the one who has raised the rules of nahwu and sharaf and their pillars, strengthened the building, defined the terms, and deepened the rules. He has also succeeded in detailing the branches of nahwu and sharaf studies, such as the chapter of \textit{muftada}, the chapter of \textit{khabar}, the chapter of \textit{kana wa akhawatuba}, the chapter of \textit{inna wa akhawatuba}, the chapter of \textit{jiil lazim}, the chapter of \textit{mutaaddi}, the chapter of \textit{jail}, the chapter of \textit{majul}, the chapter of \textit{bal}, the chapter of \textit{tanyiz}, the chapter of \textit{tawabi}, the chapter of \textit{nida}, the chapter of \textit{nedhab}, the chapter of \textit{istighatsah}, the chapter of \textit{tarhim}, the chapter of \textit{mumnu min al-}

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20 P Batubara, Proses Pemberian Titik (Nugthab) pada Huruf-Huruf Al-Quran oleh Abu Al-Aswad Ad-De‘ali, (repository.uinjkt.ac.id, 2018). https://repository.uinjkt.ac.id/dspace/handle/123456789/39079
sharf, the chapter of masrif fiil, the chapter of maqsur, the chapter of maumd, the chapter of mahmuz, the chapter of mudmarat, the chapter of mudzakar and munaas, and the chapter of mabni and murab.

It was he who gave the names of isim’s addresses with the names rafa, nasab, and khabad, as well as gave the terms of sacred words with the names dham, fath, kasr, and named the sukun at the end of the majzum fiil mudbari with the name jazm. Among his innovations is also giving a sign of barakat, which is valid until now, namely providing a warning for fathab in the form of a small alif lying on top of the letter ($) and for kasrab in the form of ya’ head under the note (؟) and dhamab in the form of a small wawu above the letter (؟). In contrast, for the barakattanwin letter, the lowercase letter is written twice above the note (؟) or below the letter (؟). For letters that are tasydid, write the head without a dot (؟), and sukun written in a small circle above the note (؟) is written in the form of a hamzab head ain (ِ) because makbruq is close to ain, and mad must be reported as part of dal (ـ). There are eight complete Arabic scripts added by Khalil bin Ahmad al-Farahidy: fathab, kasrab, dhamab, sukun, syddab, hamzab, bilab, and mad.

Among the thoughts of Khalil bin Ahmad al-Farahidy is the establishment of the basics of the theory of awamil wa mumlad, expanding its branches, and perfecting its laws, which in turn have become a permanent theory throughout time. He has established general rules in his opinion; for every word that is rafa, nashab, khabad, and jazem, there must be an amil who determines the irab, and amil is usually lafiq and sometimes ma’nawy. Sometimes amil is in the form of huruf and sometimes in the form of fiil and isim; amil who does charity is dqabir and mabdez.

Among his other theories is to divide the word from its original form into majarad and mazid. He thinks that the phrase majarad is more than five huruf and not less than three huruf; for each majarad and mazid, the famous theory of miyan al-sharf is proposed, and another service of Khalil bin Ahmad al-Farahidy is the determination of the provisions of idal, ibdal, qalb, badar, and idgham.

From the explanation above, it can be seen that Khalil bin Ahmad al-Farahidy is a very respected figure in the field of nahwu. Language theories are comprehensive, argumentative, and logically detailed and have existed until now.21

Many say that the birth of nahwu started from Abu al-Aswad al-Dualy on the orders of Ali bin Abi Talib, and that was the first seed of its emergence, and nahwu Basrah started from Sibawaih; therefore, the discussion about the birth of madhabib nahwu should start from Sibawaih and how he builds it madhhab nahwu with others. In the case of nahwu Basrah, it would be enough to say that the grand imam, namely Sibawaih, because the characters who came after him were followers of his path and observers of his methodology in building the madhhab of nahwu Basrah.

Sibawaih

Sibawaih is one of Khalil bin Ahmad al-Farahidy's students who can most inherit Khalil bin Ahmad al-Farahidy's knowledge; he takes all the knowledge that Khalil bin Ahmad al-Farahidy has, both nahwu and sharaf, by being dictated or recorded. When Khalil bin Ahmad al-Farahidy died, he replaced his balagab. He inherited his talent in qiyas, and without Sibawaih, Khalil bin Ahmad al-Farahidy's knowledge of nahwu and sharaf would be lost.

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Sibawaih is devoted to compiling books, and his book is considered the first book to fully cover the rules of nahwu and sharaf. He divided his book into two major parts, the first part he devoted to nahwu, and his discussions hardly found a single error unless he had examined all sides. The second part contains discussions of sharaf, which includes all the details in detail and he dug up using the science of *ashwat*, and what can be noticed is that the Sibawaih book has not been named before he died; he has not even been given an opening and closing in his book.

Nahwu Sibawaih and his book have a unique position among nahwu scholars and language scholars; his book has outperformed those before him and is unmatched by those after him; he is the *kiblat* and the source of nahwu. In setting the rules, Sibawaih uses the same method of sama’, *ta’lil*, and *qiyas*, which will be described as follows. First, *Sama’* is the method used by nahwu scholars in setting the rules by listening to the language’s speech from sources considered original. Sibawaih takes the source of sama’ based on what has been determined by his madhab. As it is known, the previous nahwu scholars, such as Ibn Abi Ishaq, Isa bin Umar, and Khalil bin Ahmad, took a trusted language from the *qurra*’ and scholars charged language, and the Arabs who were

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believed to be their fasahah were the large tribes who lived there. In the middle of the Arabian Peninsula, which is far from the influence of strong language, they are the tribes of Tamim, Hudzail, Qois, Thoyk, Asad, and Kinanah; he also follows his madhhab by slightly making the hadith of the Prophet to be used as a martyr (the source of the evidence), because the hadith can be narrated its meaning only and the pronunciation is from the narrator.

Second, Ta'lil is the method used by nahwu scholars to find a logical cause for the nahwu phenomenon, so every visible phenomenon must have a reason for its emergence. If we examine the book Sibawaih, almost no rules or uslub are found that are not accompanied by ta'wil. Among the examples of Sibawaih's ta'wil are as follows: 1) If an isim resembles the sighat of fiilmudhari, then he does not accept tanwin and his almat jer with fathah, such as yazidu, absana, and abyadha; 2) Because the jazem is fiil mudhari after fiil thalab because it depends on the previous meaning, it is like answering a condition; for example, d'tuniataka, this jumlab is like in ta'tuni ataka; 3) The origin of the difference in charity between the sifat musyabbahat and isim fail because the sifat musyabbahat does not have a fiil meaning; it is not the same as the zaman fiil, and neither is its form because it shows a permanent sifat. Therefore, the isim that follows it should be mudhaf ilaih, for example, Muhammad Hasan al-wajh.

Third, Qiyas, what is meant by qiyas, is a system of comparing words with words or used with other uses in the context of linguistic expansion. Among Sibawaih's qiyas are as follows: 1) The qiyasisim fail, isim maful, and sighab mubalaghah on fiil mudhari from the side of charity. It can be mafil with taqdim, ta'khir, idzhar, idlmar, as with fiil; 2) Sometimes fiil naqis in some places may be discarded, as in the expression:

الناس مجزبون بأعمالهم إن خيرا فخير وإن شرا فشر

The taqdir:

إن كان عمله خيرا مجزا خير، وإن كان عمله شرا مجزاوه شر

And can be read the taqdir, 3) The qiyas mashdar with fiil in terms of charity and its meaning.

Some examples of Sibawaih's opinion in nahwu: 1) Masbdar is the origin of isytigaq, and fiil is musyaq of masbdar. At the same time, the scholars of Kufah, on the contrary, argue that fiil is the origin, and from it comes masbdar; 2) Amil is the one who determines irab, and the various types are rafa', nasab, jer, and sukun; 3) The original buruf jer is sometimes discarded, and the majyar is nasab to dispose of the buruf jer, such as naba'tu zaidan, originally 'an zaidin; 4) Amil in tanaza' is the second fiil because it is closer to ma'mul, and the first fiil does charity in his dlimir. Therefore, he rejects the expression qama wa madha al-mabmu'dur; 5) Isim fail charity is like fiil mudhari because it shows the mustaqbal time, for example, badeza dbara biqadin amran; 6) The nature of musyabbibat and af'altafdhil, which is followed by isim mansub, because it is similar to mafil bib, such as أفعالا

قل هل تنبكم بالأخسرين أعمالا;

7) There are some amil who do good deeds are mentioned or discarded as in isytighak, for example, زيدا كلمته، وزيدا مررت به، وزيدا قرأ كتابه. The word zaidan in all these examples is mafil.
8) Sibawaih argues in verse 3) the discarded fiil described by the mentioned fiil; 8) Sibawaih argues in verse 3) the discarded fiil described by the mentioned fiil; 8) Sibawaih argues in verse

From the explanation above, it can be seen that Sibawaih is one of the grand imams of nahwu Basrah. He has excellent service in the development of nahwu science. In Sibawaih's hands, the nahwu principles gained more and more certainty in their methodology, and the problems became more apparent. After Sibawaih's death, he was replaced by his students who further strengthened the nahwu Basrah building; they were Akhfas al-Ausath, Qutrub, al-Jarmi, al-Mazini, al-Mubarrid, and the imam of nahwu Basrah ended up in Sairafi.  

Nahwu Basrah is a nahwu madhab that was just born during the leadership of Sibawaih, which was marked by the emergence of the term zunburiyah problem, namely the problem of differences of opinion between Sibawaih and al-Kisay which in turn led to differences in the nahwu Basrah and Kufah madhab. In Basrah, there have been studies of nahwu since approximately one hundred years before the Sibawaih period. The experts' nahwu research that has been going on for about a century has undoubtedly made nahwu Basrah to the point of maturity, both in material, methodology, and products in the form of nahwu books. Therefore, nahwu as an Arabic language tool is a wise and ideal step to making nahwu Basrah an Arabic learning tool.

It should also be mentioned that there are several advantages of nahwu Basrah, including: 1) The nahwu rules produced are more accurate than others because they are more selective in determining the source of syawabik; 2) The Basrah ijtihad method is stricter and more detailed in analyzing sources and establishing rules; 3) The nahwu imams of Basrah are scientific references from the nahwu madhhab that followed; 4) The books of nahwu madhhab Basrah are more popular among nahwu students.

The Importance and Application of Nahwu Basrah to Arabic Learning in Indonesia

Nahwu madhhab Basrah has a massive role in the development and learning of nahwu in Indonesia because nahwu madhhab Basrah is the source of nahwu scholarship in Indonesia; here are some parts of nahwu madhhab Basrah in Indonesia:

As a tool to express kalam correctly

It is inconceivable if someone speaks Arabic by ignoring the rules of nahwu, even though Arabic is a language that is always accompanied by its management in all its forms. If Arabic is displayed without regard to the nahwu system, it is not like it is a corrupted language and will cause

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fatal errors. One side of the error is in the arrangement, for example, أكرم الطالب المدرس by reciting al-tholib and al-mudaris, or affixing both, or explaining both of them so that they are not known to fail, and they are not correct. On the other hand, errors will arise in the meaning, namely when mutakallim gives irab a word that is not supposed to be, for example, fiil mansub when it should be marfu’, or maful bih marfu’ when it should be mansub, and so on. Things like that if there will cause damage and errors in meaning. Similarly expressed by Fikri when speaking Arabic, of course, one must pay attention to the rules that apply to it.

As a tool to read correctly

Arabic is one of the languages characterized by the application of the irab system. Suppose the reader is wrong in determining the reading irab. In that case, it will result in lousy meaning, and misinterpretation will result in misunderstanding, unfair practice, wrong aqidah, and so on. It is narrated that there was a Badui who then asked to be read the verses of the al-Quran by a reader of the al-Quran. He read the surah al-Bara’ah, and when he came to the verse أن الله برئ من المشركون by reading kasrab on the word rasulih, the Badui said, did Allah turn away from the polytheists and their Rasul, if Allah turned away from His Rasul, then I turned away from him. This history occurs because of a misreading of the word rasulih, if it is read, it will mean kufr, and if it is read as raja’ or nasab, the meaning is not damaged because it is interpreted as lafal jalalah. This was also expressed by Mariyam, where when reading Arabic you have to pay attention to Nahwu and Sharaf because misreading can cause wrong meaning.

As a tool to understand the meaning of the text

Arabic phrases that contain specific meanings, sometimes in different forms. Among the expressions are those whose arrangement is ordinary, such as prioritizing fiil over majfus, ending khabar over mubtada, or the following naat in manut, etc., but sometimes there is an unusual amount of form, such as there is a majfus that precedes the fiil, there is khabar that precedes the mubtada, and sometimes there is a naat whose irab is different from the manut. If the listener or reader of an unusually structured expression master good nahwu, it is not difficult for him to grasp the meaning of what he hears or reads.

In this unusual arrangement, there is a certain meaning of balaghiyah, which is also found in many verses of the al-Quran. This is as the word of Allah:

إذا خشي الله من عباده العلماء

References:

Even though the *jumlah* is not in the usual arrangement in the *jumlah* of *fil'iyah* or *ismiyah*, the meaning of the text can be understood well by people who master nahwu. To this extent, the role of nahwu in maintaining an oral and written understanding of Arabic from language errors. This is by the words of Syaraf al-Din al-Umriti

"وإذ ابتلى إبراهيم ربه بكلمات فأتهم # إذ الكلام دونه لن يفهموا"

As a liaison with Arabic learning

Nahwu is the linguistic rule. It is proper for teachers and language learners to be guided by nahwu in all activities related to the Arabic language. If they ignore nahwu, then no doubt their language becomes chaotic; they cannot give understanding to others and cannot be understood by others.

Nahwu is an Arabic rule that is ijtihady, so it is not surprising that Basrah's nahwu product differs from other nahwu products. In dealing with this kind of difference, the teacher must choose an opinion that is more strongly based and is more widely used in grammar if there are differences in the terms nahwu, such as *fatihah*, *dhamah*, and *kasrah*, the Arabic address for *murab* words according to Basrah. In contrast, Kufah uses these terms for various *mahni* words. In this case, the teacher must choose more popular and applicable terms to avoid something unusual in understanding Arabic learners.

Nahwu is a science that lives and develops by the development of the Arabic language, therefore if the development occurs as a response to language development, it must be carried out by experts and must not conflict with the basics set by the majority of Nahwu scholars, and do not conflict with general rules. This is important to emphasize because historically, the birth of the science of nahwu is primarily to maintain the integrity of the language of the al-Quran, both in pronunciation and meaning.

**Conclusion**

Nahwu is an Arabic language rule that discusses words after they are arranged in *jumlah* in terms of their Arabic and meaning, the function of each word, and the relationship of a comment to other words. The birth of nahwu was a response to the condition of the Arabic language, which experienced symptoms of damage due to the entry of the *Ajam* people, and associating with the Arabs even touched the readings of the al-Quran. To anticipate the increasingly severe damage, science was compiled to protect the Arabic language, referred to as nahwu. In the development of nahwu, there are several madhhabs; the most famous is the Basrah madhhab. This madhhab is a pioneer of nahwu science. The term Basrah nahwu madhhab has only emerged since Sibawaih and al-Kisai from Kufah have different opinions on the issue of the *istinbath* nahwiyah method. Still, in Basrah, their scholars have conducted nahwu science studies for more than a century before Sibawaih. In terms of products, Basrah's nahwu has several advantages in terms of material, methodology, *istinbath* theory, and books by his scholars. About Arabic, Basrah's nahwu is entirely worthy of being used as a grammatical reference because its rules are taken from good Arabic

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32 N Harianto, “Perbedaan Nahwu Basrah dan Kufah dalam Menyikapi Jama'alam munannats,” Jurnal Pendidikan Bahasa Arab dan Budaya 1, no. 2 (2020): 69-76. [https://online-journal.unja.ac.id/Ad-Dhuha/article/view/10913](https://online-journal.unja.ac.id/Ad-Dhuha/article/view/10913)
solutions, namely the al-Quran and pure Arabic *kalam*. The *istinbath* method is rigorous and detailed in setting the rules.

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