



Nahwu Concept According to Imam Sibawaih and Ibrahim Mustafa in Arabic Linguistics (Comparative Studies of Syntax)

Fatkhur Roji

Arabic Education Study Program Sekolah Tinggi Agama Islam Al-Aqidah Al-Hasyimiyyah Jakarta,
Indonesia.

Correspondence Address: fatkhurroji661@gmail.com

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Abstract

The process of analyzing Arabic syntax has occurred from classical to modern, and in terms of understanding, there has been development and deepening of the discussion. So that the concept in the classical and modern periods is focused on the thoughts of Imam Sibawaih and Ibrahim Mustafa as a whole who have become representatives of both Arabs and non-Arabs. This research uses a Literature Review Design, library research or literature study (literature review, literature research), this research uses a comparative approach or comparison, it is educational research that uses the technique of comparing a object with other objects. This research uses a comparative approach. Both figures have their own methods, the methods used by classical figures to compose Nahwu using sama'i, qiyasi, ijma', ta'lil, istihsan and istishab with a philosophical and theological approach. Meanwhile, the method used by modern figures in compiling Nahwu uses tanziriyah and tatbiqiyah. The results of this research explain that the concept of nahwu according to Sibawaih in developing Nahwu lies in the classification of i'rab for nouns (ism) into rofa', nasb and khafd. Meanwhile, the concept put forward by Imam Sibawaih was simplified by Ibrahim Mustafa who said that i'rab consists of dammah and kasrah. Ibrahim Mustafa did not consider fathah an i'rab. This research only reveals the similarities and differences of nahwu, and only focuses on the two figures Imam Sibawaih and Ibrahim Mustafa, so that the results of these findings can be regenerated to be more complete and detailed. However, this research can be a reference for further research on these two figures. The researcher suggests that further research emphasize more on the implementation of Imam Sibawaih and Ibrahim Mustafa's nahwu using the Qualitative Field Method.

Keywords: Arabic Linguistics, Comparative Studies, Ibrahim Mustafa, Imam Sibawaih

ملخص

لقد تمت عملية تحليل النحو العربي من الكلاسيكي إلى الحديث، ومن حيث الفهم حدث تطور وتعميق للمناقشة. بحيث يتركز المفهوم في العصرين الكلاسيكي والحديث على أفكار الإمام سيوييه وإبراهيم مصطفى ككل اللذين أصبحا ممثلين للعرب وغير العرب على حد سواء. يستخدم هذا البحث تصميم مراجعة الأدبيات، أو البحث المكتبي، أو دراسة الأدبيات (مراجعة الأدبيات، بحث الأدبيات)، يستخدم هذا البحث المنهج المقارن أو المقارنة، وهو بحث تعليمي يستخدم تقنية مقارنة كائن بأشياء أخرى. يستخدم هذا البحث نهجا مقارنا. كلا الشخصيتين لهما أساليبهما الخاصة، وهي الأساليب التي استخدمتها الشخصيات الكلاسيكية لتأليف النحو باستخدام السمع والقياس والإجماع والتعليل والاستحسان والاستصحاب بمنهج فلسفي ولاهوتي. وفي الوقت نفسه، فإن الطريقة التي استخدمها الشخصيات الحديثة في تجميع النحو تستخدم التنزيرية والتطبيقية. وتبين نتائج هذا البحث أن مفهوم النحو عند سيوييه في تطوير النحو يكمن في تصنيف إعراب الأسماء (اسم) إلى رفع ونصب وخفض. أما المفهوم الذي طرحه الإمام سيوييه فقد بسطه إبراهيم مصطفى فقال إن الإعراب يتكون من ضمة وكسرة. إبراهيم مصطفى لم

يكن يعتبر الفتح إعراباً. ويكشف هذا البحث فقط عن أوجه التشابه والاختلاف في النحو، ويركز فقط على الشخصيتين الإمام سيويه وإبراهيم مصطفى، بحيث يمكن تحديد نتائج هذه النتائج لتكون أكثر اكتمالاً وتفصيلاً. ومع ذلك، يمكن أن يكون هذا البحث مرجعاً لمزيد من الأبحاث حول هذين الرقمين. ويقترح الباحث إجراء المزيد من الأبحاث للتأكيد أكثر على تطبيق نهج الإمام سيويه وإبراهيم مصطفى باستخدام المنهج الميداني النوعي.

الكلمات المفتاحية: اللغويات العربية، دراسات مقارنة، إبراهيم مصطفى، الإمام سيويه

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Introduction

Nahwu has its own attraction to this day, especially for Arabic language lovers, Islamic boarding schools and observers and the Arabic language community. Nahwu is different from the science of shorof, where the science of shorof talks more about the form of sentences or words, but the science of nahwu is more identical in emphasizing the final meaning of each Arabic word, so that in plain view, studying the science of nahwu does not need to be memorized but is enough to get used to it. read, write and practice understanding it. By studying the science of nahwu, it will be easier for someone to understand Arabic sentences and know the position of each word in the sentence, whether as Isim, fi'il, harf, fa'il, maf'ul and others.¹

Nahwu is present in Islamic studies or is often referred to as Islamic Studies which gives a very strong nuance because Islam itself is related to Arabic which can be understood of course by studying Arabic, because without Arabic it is impossible to fully understand Islam itself. The science of nahwu exists because there are many errors in reading harakat but they are still relatively small and to save the Arabic language so that it remains protected from errors in using Arabic.²

In the 1st century Hijriah, Abu al-Aswad ad-Du'ali pioneered the science of nahwu.³ Classical nahwu scholars also stated that nahwu knowledge is intended as an initial requirement for learning Arabic, as explained by the author of the book al-'Imrithi in his nazham:⁴

النحو أولى أولاً أن يعلمنا # إذ الكلام دونه لم يفهما

Meaning: "Nahwu knowledge must be known first because Arabic is not can be understood correctly if it does not fulfill the rules in the science of nahwu".

¹ Talqis Nurdianto, *Ilmu Nahwu Bahasa Arab*, (Yogyakarta: Zahir Publishing, 2018), hlm. 43.

² Tomi Ariffaturakhman dan Machnunah Ani Zulfah, *Ilmu Nahwu Dasar*, (Jombang: Lembaga Penelitian dan Pengabdian Kepada Masyarakat Universitas KH. A. Wahab Hasbullah, 2021), hlm. 8.

³ Kojin, *Perkembangan Ilmu Nahwu Melalui Metode Kritik*, (Tulungagung: STAIN Tulungagung Press, 2013), hlm. 18.

⁴ Syeikh Syarafuddin, *Nazhm al-'Imrithiy, bait ke-9, terj. Harun Syamsuri*, (Pamekasan: PP Darul Ulum Banyuwang, 2014), hlm. 18.

Then in the 2nd century AH, when that century began to be busy with discussions related to the science of Nahwu, it attracted the attention of Muslim scholars to study Nahwu itself, even in the 2nd Century AH, it was not only Muslims who studied it. Nahwu science, but many non-Muslims also study Nahwu science, this is because everything related to science always uses Arabic. The science of nahwu continues to experience very rapid development until the study of NahwuKlasih is more philosophical in nature which was conceptualized by a famous figure, namely Imam Sibawaih, he is very famous for his concept of nahwu because he has explained it so widely, in detail, philosophically and very deeply.⁵ This is what is interesting to note among nahwu sciences, this is in accordance with Imam Sibawaih's nahwu constructions which have been formed in detail and are easy to understand so that they become a reference reference for Arabic language observers. Among the Sibawaih references which are used as the main source in the study of nahwu science during Abbasid, namely the Koran, Arabic poetry and Badwi Arabic.⁶

Because they think that only the environment (Badwi Arabic) has the authenticity of that language. Likewise, there are very few hadiths of the Prophet PBUH. taken as an argument to be used as the main reference in the study of nahwu science, because many hadiths were narrated in a natural way by 'Ajam people, who were not fluent in the language.⁷

In the 18th century or more precisely the modern century, the figure of the father of Modern Nahwu, Ibrahim Mustafa, emerged.⁸ Likewise, Imam Sibawaih, the figure of Ibrahim Mustafa, gave the concept of nahwu which had a great influence, especially on western linguistics, such as the linguistic thought of Ferdinand de Saussure, Leonard Bloomfield, J.R. Firth, Noam Chomsky and others.⁹

Imam Sibawaih's concept of Nahwu science has developed the development of nahwu science which is very fundamental and very relevant to the development of nahwu science, so that it can be applied to this day even though in reality the concept developed by Imam Sibawaih has received criticism and debate, especially among modern nahwu, which was initiated by Ibrahim Mustafa, However, in essence, the two figures complement and fill each other so that they become the scientific knowledge of Nahwu.

This article is to provide understanding to students, Arabic language lovers and all nahwu researchers that the nahwu taught in Islamic boarding schools and on campus, especially in Arabic language education, contains detailed concepts explained by Imam Sibawaih and simple concepts explained by Ibrahim Mustafa. This research is different from previous research, where many previous studies focused on classical nahwu and modern nahwu but did not focus on these two figures, so the researcher in this article, nahwu, was conceptualized by these two figures and explained the differences or similarities in opinions in conceptualizing nahwu.

⁵ Ahmad Faiz Mahbubi Addaraini, Miftahul Huda, dan Umi Machmudah, "Kritik Epistemologi Nahwu Imam Sibawaih (750 – 793 M) Berdasarkan Pemikiran Nahwu Modern Tammam Hasan (1918 – 2011 M)," Nady Al-Adab : Jurnal Bahasa Arab 19, no. 2 (2022): 18. DOI: <https://doi.org/10.20956/jna.v19i2.23381>

⁶ Amin Nasir, "Bahasa Arab Era Klasik dan Modern (Tinjauan Pembelajaran Teoritis)," Arabia : Jurnal Pendidikan Bahasa Arab 6, no. 1 (2014): 23. DOI: <https://doi.org/10.21043/arabia.v6i1.1393>

⁷ Bustamin Dihe, "Konstruksi Pemikiran Sibawaih dalam Kajian Ilmu Nahwu," Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat 14, no. 1 (15 Agustus 2018): 92. DOI: <https://doi.org/10.24239/rsy.v14i1.323>

⁸ Ihsan Sa'dudin, Jefik Zulfikar Hafizd, dan Eka Safitri, "The Arabic's Significant Role in the Understanding of Islamic Law," Eralingua: Jurnal Pendidikan Bahasa Asing dan Sastra 6, no. 2 (17 Oktober 2022): 34. DOI: <https://doi.org/10.26858/eralingua.v6i2.34716>

⁹ Wati Susiawati, "Ushul Al-Nahwi dalam Perspektif Ibnu Madba," Arabi : Journal of Arabic Studies 2, no. 2 (31 Desember 2017): 167. DOI: <https://doi.org/10.24865/ajas.v2i2.55>

This research focuses on the concept of nahwu according to Imam Sibawaih and Ibrahim Mustafa. This research considers that it is very important to reveal the similarities or differences between these two figures in conceptualizing the science of Nahwu, because among fans of the science of Nahwu they are not very familiar with the classic concept of Nahwu, thought of by Imam Sibawaih. and the Modern Nahwu Concept, Ibrahim Mustafa's idea in terms of building and revealing the concepts of the two research figures using four main principles, namely *as-sama'i*, *al-istishab*, *al-qiyas* and *'amil* as will be discussed here in the frame of thought of the two figures in question.¹⁰

There are several previous studies as comparisons to this research, including; *First*, Holilulloh, "Contribution of the Thoughts of Nahwu Imam Sibawaih and Ibrahim Mushtafa in Arabic Linguistics" results from Holilulloh's research. This research confirms what researchers explain that the contribution of Sibawaih to the development of Nahwu lays on the classification of *i'rab* for noun (*ism*) into *raf'*, *naṣb* and *khafd*. This so-established theory is simplified by Ibrāhīm Muṣṭafā who says that *i'rab* consists of *dammah* and *kasrah*. He does not take *fathah* into account of *i'rab*.¹¹ *Second*, Hazuar Hazuar, "The Concept of I'rab in the Views of Ibrahim Musthafa and Ibrahim Anis," the results of this study *Irab* concept used by Ibrahim is similar to Ibnu Mada al-Qurtubi on which the changing of *irab* was caused of *amil* (actor) as it was used by experts of Nahwu traditionally. However, the *irab* concept used by Ibrahim Anis is rather the same as the thoughts of Nahwu Qutrub which is extremely used *irab* in terminating a meaning. Then Ibrahim Anis views that the function of *irab* was the result of the experts of Nahwu.¹² *Third*, Noza Aflisia, Hendrianto, Nurwadjah Ahmad E.Q, Andewi Suhartini, "Comparison of Nahwu Learning in Islamic Boarding Schools and Madrasah" The results of the research show that Nahwu learning at the Darussalam Kepahiang Islamic Boarding School and MA Muhammadiyah has the same goal orientation for the recitation and meaning of the Al-Quran and Hadith with good and correct, but there are still significant differences in the media and learning methods used. The use of information technology and varied learning methods in Nahwu learning has been used at MA Muhammadiyah Curup while at the Darussalam Kepahiang Islamic Boarding School they still use markers and whiteboards and a single learning method. Even though the evaluation given seems the same, there are more textbooks used in Islamic boarding schools than in Madrasahs.¹³ *Fourth*, Husnaini Jamil, "An Nahwu Al Wazhifi in Arabic Language Learning (Comparison of the Theories of 'Athif Fadhl Muhammad and Abdul 'Alim Ibrahim)" with the results of these two works having the same aim, but there are several fundamental differences in the presentation and content of the material written by the two that character. This research uses 2 types of research, namely a comparative study between the theories promoted by the two figures and quantitative research with an experimental type to find out the

¹⁰ Nana Jumhana, "Metode Qiyas Sebagai Landasan Epistemologi Nahwu: Studi Tentang Metode Qiyas dan Kedudukannya dalam Taqid an-Nahwi," Al Qalam 31, no. 2 (31 Desember 2014): 220. DOI: <https://doi.org/10.32678/alqalam.v40i1>

¹¹ Andi Holilulloh, "Kontribusi Pemikiran Nahwu Imam Sibawaih dan Ibrahim Mushtafa dalam Linguistik Arab: Studi Komparatif Epistemologis," Alfaz (Arabic Literatures for Academic Zealots) 8, no. 1 (30 Juni 2020): 20. DOI: <https://doi.org/10.32678/alfaz.Vol8.Iss1.2448>

¹² Ahmad Royani dkk., "The Role of Arabic Poetry in Nahwu Rules," Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab 14, no. 1 (1 Juni 2022): 89. DOI: <https://doi.org/10.24042/albayan.v14i1.9592>

¹³ Noza Aflisia dkk., "Komparasi Pembelajaran Nahwu di Pesantren dan Madrasah," Al-Fathin: Jurnal Bahasa dan Sastra Arab 5, no. 01 (29 Juni 2022): 45. DOI: <https://doi.org/10.32332/al-fathin.v5i01.4231>

results of applying this material in the Arabic language learning process.¹⁴ *Fifth*, Hazuar with the title "The Concept of I'rab in View Ibrahim Musthafa and Ibrahim Anis" and the results of their research. In his work *Ihya' al-Nahwi* Ibrahim Musthafa explains that there are only two signs of i'rab; dhammah and kasrah. Dhamma functions as a marker for the word being marked in position as the subject (isnad), while kasrah is the marker for the word what is meant is the word majmu' (idhafah). Herejects the fathah as a sign of i'rab, according to him the fathah is just a line which is considered light by Arabs in communication and does not have any influence in determining meaning. Temporary the concept of i'rab put forward by Ibrahim Anis completely refutes this i'rab function, in his view the i'rab sign has no role anything in determining the meaning of words. Through this study you can explain the concept of i'rab in the view of Ibrahim Mustafa and Ibrahim Anis has the opposite style, Kosepi'rab which was built by Ibrahim Musthafa is more inclined to the thoughts of Ibn Mada' al-Qurthubi who holds the view that the change in i'rab was not caused by 'amil (actors) like that adhered to by Traditional Nahwu experts. While the concept of i'rab It was found that Ibrahim Anis had similar thoughts Qutrub Traditional Nahwu clerics who are extreme in denying it the function of i'rab in determining a meaning and in view Ibrahim Anis's i'rab function is only the result of the creation of experts Nahwu.¹⁵

The author has not found other than these two articles, so what concerns the author from previous researchers is that previous researchers have emphasized the differences between the two figures from the Nahwu side without other supporters, and have not emphasized the more detailed differences and supporters of the classical and modern Nahwu groups. So, the author continues from previous researchers, who put more emphasis on the concept of nahwu and supporters of both classical and modern nahwu.

Method

This research uses a Literature Review Design, library research or literature study (literature review, literature research) is research that examines or critically reviews the knowledge, ideas or findings contained in the body of academic-oriented literature, and formulates its theoretical and methodological contributions to a particular topic.¹⁶ Researchers use this method because it is to reveal the classical nahwu concept initiated by Imam Sibawaih and the Modern Nahwu Concept initiated by Ibrahim Mustafa which will be the finding point in this research. Meanwhile, this research uses a comparative approach or comparison, it is educational research that uses the technique of comparing a object with other objects. The objects being compared can take the form of figures or scholars, schools of thought, institutions, management or the development of learning applications.¹⁷ The data obtained from the literature review was then compared. This comparative is related to the thoughts of Imam Sibawaih and Ibrahim Mustafa about Nahwu.

The analysis process for this research uses content analysis. Content analysis is a research tool that focuses on the actual content and internal features of the media. In the analysis process,

¹⁴ Husnaini Jamil, "An Nahwu Al Wazhifi dalam Pembelajaran Bahasa Arab (Perbandingan Teori 'Athif Fadhl Muhammad dan Abdul 'Alim Ibrahim)," *AL-WARAQAH Jurnal Pendidikan Bahasa Arab* 3, no. 2 (30 Desember 2022): 79. DOI: <https://doi.org/10.30863/awrq.v3i2.3737>

¹⁵ Hazuar Hazuar, "Konsep Prab dalam Pandangan Ibrahim Musthafa dan Ibrahim Anis," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 1 May (14 Mei 2019): 165. DOI: <https://doi.org/10.29240/jba.v3i1.796>

¹⁶ John W. Creswell dan J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (California America: SAGE Publications, 2022), hlm. 27.

¹⁷ Soeparno, *Linguistik Historis Komparatif*, (Yogyakarta: Penerbit K-Media, 2016), hlm. 4.

researchers carry out three steps.¹⁸ First, the description or orientation stage, namely where the researcher describes what he sees, hears, feels and asks about. The second stage, the reduction stage, at this stage the researcher reduces all the information that was obtained in the first stage to focus on a particular problem. The data that needs to be sorted is data that is interesting, important, useful and new.¹⁹ The third stage is the selection stage, at this stage the researcher describes the focus that has been determined in more detail. In this third stage, after the researcher has carried out an in-depth analysis of the data and information obtained, the researcher can find themes by constructing the data obtained into new knowledge, hypotheses or knowledge.

To ensure the validation and credibility of this research, the researcher carried out content analysis and to maintain the accuracy of the review process and prevent and overcome misinformation (errors due to deficiencies in the literature) a cross-library check was carried out.

Result and Discussion

Biography of Imam Sibawaih and His Education

Imam Sibawaih's profile whose real name is 'Amrun bin 'Utsmān bin Qanbar Abu Bisyr. This can be seen in the word "Sibawaih" which is a nickname that comes from Persian, the word "sib" means apple, while "waih" means fragrant. So if combined it will become "Sibawaih" which means "fragrant apple". Imam Sibawaih was born in Persia in 148 AH-180 AH or precisely in 765 AD-795 AD, which was located in the city of Al-baidha, one of the cities in the Istikhar Province of the Persian country or Iran as it is now called, which is located near Syairaz. Imam Sibawaih and his family migrated to the city of Basrah, Iraq, where Imam Sibawaih's scientific development grew.²⁰ Since childhood, he studied with scholars from the schools of Bashrah, Hijaz, Najd (Nejed), Tuhamah and other cities.²¹ When performing the Hajj, Imam Sibawaih also studied directly with the ulama in Haramain, so he was considered someone who was pious in the science of qiyas (analogy) and qira'at.

Imam Sibawaih learned a lot from the masyayikh who imparted their knowledge during the 'Abasiyyah period. The following are some of Imam Sibawaih's teachers in Arabic linguistics, including:²²

1. Sheikh Hammad Ibnu Salamah Ibnu Dinar Al-Basari, was the most influential teacher for Imam Sibawaih. He is a famous hadith expert because Sibawaih not only studied nahwu sharaf with him, but also studied hadith and so on.
2. Sheikh Abu al-Khattab al-Akhfasy, 'Abdul Hamid bin 'Abdul Majid, expert in the field of languages and nahwu, as well as Sheikh Yunus' teacher. Sibawaih learned a lot about language and

¹⁸ Eriyanto, *Analisis Isi: Pengantar Metodologi untuk Penelitian Ilmu Komunikasi dan Ilmu-ilmu Sosial Lainnya*, (Jakarta: Prenada Media, 2015), hlm. 26.

¹⁹ Agus Salam Rahmat dan Maman Abdurrahman, "Analysis of Nahwu Learning Progress in Indonesian Universities Based on the Character of Value Concerns," TAWARIKH 8, no. 2 (31 Mei 2017): 194. DOI: <https://doi.org/10.2121/tawarikh.v8i2.827>

²⁰ Iman Saiful Mu'minin, *Kamus Ilmu Nahwu & Sharaf Edisi Kedua*, (Jakarta: Amzah, 2022), hlm. 297.

²¹ Azis Anwar Fachrudin, *Linguistik Arab: Pengantar Sejarah dan Mazhab*, (Yogyakarta: DIVA PRESS, 2021), hlm. 39.

²² Andi Holilulloh, "Kontribusi Pemikiran Nahwu Imam Sibawaih dan Ibrahim Mushtafa dalam Linguistik Arab: Studi Komparatif Epistemologis," Alfaz (Arabic Literatures for Academic Zealots) 8, no. 1 (30 Juni 2020): 23. DOI: <https://doi.org/10.32678/alfaz.Vol8.Iss1.2448>

nahwu from him. He created the theory and definition of nahwu which is different from other languages, as well as the boundaries between the sciences of nahwu and sharaf.

3. Sheikh Ya'qub bin Ishaq bin Zaid bin 'Abdullah bin Abi Ishaq Al-Basari, came from the residents of Jabbul, one of the lands between Nu'maniyah and Wasaih.
4. Sheikh Isa ibn 'Umar at-Tsaqafi al-Basari, author of two books on the science of nahwu "Al-Jami'" and "Al-Ikmal", is a scholar of the Basrah school of thought, who combines and unites the school of Abu Aswad ad-Duali with Arabic scholars others in the second period. He wrote his book carefully and focused on discussing Arabic lafazh and reading. He died in 149 H.
5. Sheikh Abu 'Abdirrahman Yunus ibn Habib ad-Dabbi, he was a Sibawaih teacher who also studied with Imam Hammad bin Salamah. He was known as an-Nahwi because he was an expert and Imam of the Basrah nahwu, and also a genius in the field of Arabic literature. Yunus bin Habib was born in the village of Jabbul (Dajlah river, between Baghdad and Wasith).²³ Among his books are Ma'ani Al-Qur'an, al-Lughah, an-Nawadir and al-Amtsal. He has no goals or ambitions in life other than seeking knowledge and spreading it.

Imam Sibawaih in the Classical Nahwu Concept

In the history of Arabic linguistics, Imam Sibawaih succeeded in developing the science of nahwu so that it was widely studied, his nahwu became the main reference from various circles. Basically, the presence of Imam Sibawaih in the study of nahwu science has been successful and developed in his time, this is because the concepts brought by Imam Sibawaih are very unique, varied and detailed, so that Imam Sibawaih is classified as a very intelligent scholar and there is no longer any doubt in terms of his knowledge. especially his understanding of nahwu regarding 'amil and 'awamil, which he then collected this knowledge into a phenomenal work, and this work became a benchmark for the greatness of his knowledge, this book is very famous among Arabic language observers from the classical to the modern period and even among scholars. Nahwu agree that this Al-Book is the Al-Qur'an of Nahwu science.²⁴ Imam Sibawaih is the fifth in the periodization of the development of the Nahwu science of the Basrah madzhab. Not a few stated that the masterpiece he wrote basically did not have a name, in fact the Nahwu scholars who followed him gave it the name "Kitab Sibawaih" or "Al-Kitab."²⁵

The Al-Book written by Imam Sibawaih has 601 chapters and has been spread throughout the world and printed in several prints from various universities throughout the world. From that publication, the edition currently circulating is a print from Egypt after going through an editing process by 'Abdussalam Muhammad Harun and through corrections and references from the Bible to data found in other books. Imam Sibawaih's concept of Nahwu actually applies the basic concepts of riwayat and qiyas, although these two concepts are not as broad as those of the Kufah school (Imam al-Kisa'i), because Imam Sibawaih is a prominent nahwu figure from the Basrah school of thought and Imam al-Kisa'i is a figure prominent from the Kufa School, two figures from

²³ Abdul Haris, "Teaching Reading of Arabic Language in Indonesia: Reconstruction of the Contents and Scope of Nahwu Science" Eurasian Journal of Applied Linguistics 8, no. 2 (2022): 27. <https://ejal.info/manuscript/index.php/ejal/article/view/274>

²⁴ Dede Permana dan Vina Qurrotu A'yun, "Rekonstruksi Metode Penyampaian Kaidah Nahwu (Studi Analisis Perspektif Ibnu Madla' al-Qurthubi)" Shibghoh: Konferensi Nasional Tarbiyah UNIDA Gontor: 1, no. 1 (2023): 420, <https://ejournal.unida.gontor.ac.id/index.php/shibghoh/article/view/10314>

²⁵ Raghieb As-Sirjani, *Sumbangan Peradaban Islam pada Dunia*, (Jakarta: Pustaka Al Kautsar, 2018), hlm. 234.

different Nahwu schools but in the same era.²⁶ Imam Sibawaih's Nahwu concept actually takes the main reference source in establishing the rules of nahwu, apart from looking at Imam Sibawaih's references, including the Al-Qur'an and Qira'ah, primitive Arabic (Badwi) and Arabic poetry. Imam Sibawaih was able to make the Nahwu Basrah school of thought at the peak of its glory in scientific knowledge.²⁷ These three main sources of reference for Sibawaih are also made clear in his phenomenal work Al-Kitab, as follows:²⁸

a. Al-Qur'an and its Qira'at

The Al-Qur'an is the main source used by Imam Sibawaih in the study of nahwu science methods, the Basrah nahwu school has agreed to make the Al-Qur'an a postulate in the study of nahwu science. According to researchers, reading the Al-Qur'an can absolutely be used as the main source in the study of nahwu science because every verse by verse in the Al-Qur'an is in Arabic which is absolute and essentially true, there can be no doubt about it. Meanwhile, Qira'ah is a reference for basic postulates in the study of Nahwu Science, so that Qira'ah has been narrated with authentic history and has been agreed upon by Qira'ah experts and has been strengthened by the expressions of the Badwi Arabs who live in the interior.²⁹

b. Primitive Arabic (Badwi)

In Imam Sibawaih's view, Badwi Arabic is the most important element in deciding or determining the method of nahwu science, this is because Badwi Arabic is considered to be original and not mixed with languages from the outside world so that the language they own still maintains its authenticity. The boundaries of areas that are considered to have a fluent language by the ulama and can be accepted as proof on the basis of sima'i are divided into 2 areas, namely: urban areas which were limited to the end of the 2nd century Hijriyyah and village Arabic (badwi) until the end of the 4th century AH.³⁰

c. Arabic Poetry

In Imam Sibawaih's view, he has chosen and determined Arabic poetry to make it a source of Arabic language rules, this is because not all Arabic poetry can be used as evidence in determining grammar in the study of nahwu science.

In the history of Arabic linguistics, Imam Sibawaih's concept of nahwu succeeded in developing the science of nahwu so that it was widely studied, he has a work which is the main reference in the science of nahwu. Basically, the presence of Imam Sibawaih's concept in the midst of the development of Nahwu science which was at its peak in his time, gave rise to and had a big

²⁶ Siti Zaenab, "A Scientific Approach for Nahwu Learning," Journal of Islamic Education and Pesantren 1, no. 1 (1 Maret 2021): 201. DOI: <https://doi.org/10.33752/jiep.v1i1.1753>

²⁷ Kojin Kojin dan Choiruddin Choiruddin, "Learning Nahwu Using Mind Mapping Method in a Modern Islamic Boarding School," AL-ISHLAH: Jurnal Pendidikan 14, no. 4 (24 Oktober 2022): 78. DOI: <https://doi.org/10.35445/alishlah.v14i4.2758>

²⁸ Usman Jahja Tiba L.T, *Filsafat Islam*, (Aceh: Ar-Raniry Press, 2021), hlm. 62.

²⁹ Saiful Anwar, Guntur Cahaya Kesuma, and Koderi, "Development of Al-Qawaid an-Nahwiyyah Learning Module Based on Qiyasiyah Method for Arabic Language Education Department Students | Pengembangan Modul Pembelajaran Al-Qawaid an-Nahwiyyah Berbasis Metode Qiyasiyah Untuk Mahasiswa Jurusan Pendidikan Bahasa Arab", Mantiqutayr: Journal of Arabic Language 3 1 (2023): 11-24. DOI: <https://doi.org/10.25217/mantiqutayr.v3i1.2830>

³⁰ Miftahul Jannah, "Manusia dalam Al-Qur'an (Studi atas Kitab Maqâl Fî Al-Insân: Dirâsah Qur'aniyyah Karya 'A'isyah 'Abd Al-Rahman Bint Al-Syathi')," Jurnal Ilmiah Ilmu Ushuluddin 16, no. 2 (2017): 265, <https://doi.org/10.18592/jiu.v16i2.1744>

influence on the world of Nahwu, considering that at that time Imam Sibawaih used several principles and concepts in laying down the rules of Nahwu, including:³¹

- 1) The Basrah nahwu school can be said to be nahwu which tends to be purely based on the language of the Koran.
- 2) The Nahwu Bashrah school of thought avoids thinking about foreign languages so it is considered rare (syadz).
- 3) Isim fa'il which means "past" cannot do good deeds like fi'il which can cause ma'ful and according to Sibawaih, Isim fa'il which can do good deeds can cause ma'ful, it must be Isim fa'il which means "to come".
- 4) Imam Sibawaih applies the concept of ta'wil to Isim fa'il which means mustaqbal who can do good deeds like his fi'l, so if the sentence is ta'wil with fi'l mudari' it will be like this
- 5) according to Imam Sibawaih's thoughts regarding the letter wawu in the following sentence:
- 6) According to Imam Sibawaih, the letter wawu in the sentence is wawu 'athaf which is preceded by the letter hamzah istifhamiyyah, whereas according to Imam al-Kisa'i the letter wawu comes from the letter 'athaf from the word "و", while according to al-Akhfasy the letter wawu is the letter wow za'idah.
- 7) Imam Sibawaih's thoughts on the concept of i'rab fi'l al-mudari' which is read rafa'.

Ibrahim Mustafa and His Education

If we know that Ibrahim Mustafa is a reformer and critic in the field of nahwu science who lives in modern times. Ibrahim Mustafa was born in Egypt in 1904 AD or 1305 AH and died in 1962 AD or 1383 AH. Ibrahim Mustafa is a representative of the nahwu critic and reformer of the modern era who has inspired many other nahwu experts in expressing their views and patterns of thinking. Ibrahim Mustafa completed his work in the field of nahwu science entitled "Ihya' an-Nahwi" in 1936 AD (revitalization of nahwu science) and in 1937 AD this work was published by Lajnah at-Ta'lif wa at-Tarjamah wa an- Nasyr Cairo.³²

Ibrahim Mustafa completed his education then started his career as a teacher at the "*Al-Jam'iyyah al-Khairiyyah al-Islamiyyah*" campus until becoming a researcher and supervisor of education and learning at that agency. In one history, it is stated that Ibrahim Mustafa's life journey became a lecturer in the field of nahwu science at the Faculty of Adab, Cairo University and in its development, Ibrahim Mustafa became head of the Arabic language department, became deputy dean and eventually became Dean of the Faculty at Cairo University.³³ Ibrahim Mustafa really paid attention to the development of nahwu science and a summary of the rules of nahwu sciences from the difficulties and i'lal of nahwu experts, all of which he wrote in his work called "Ihya' an-Nahwi" in which there are criticisms of problems in classical nahwu science.

³¹ Mustafa Al Kisa'i, "*Al-Kisa'i: Jawara Nachwu Aliran Kufah*," Jurnal Bahasa dan Sastra Arab 1, no. 2 (2018): 23. DOI: <https://doi.org/10.14421/ajbs.2018.07010>

³² Muḥammad bin Mukarram bin Manẓūr al-Afriqy al-Miṣrī, *Lisān al-'Arab*, (Cairo : Beirut: Dār as-Ṣādir, 2013), hlm. 70.

³³ Fatkhur Roji, "*Pembabaran Nahwu Menurut Shauqi Dhaif dan Ibrahim Musthafa*," EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab 9, no. 1 (30 Juni 2020): 22. DOI: <https://doi.org/10.24235/ibtikar.v9i1.6146>

Ibrahim Mustafa and the Concept of Modern Nahwu Science

The father of modern nahwu, Ibrahim Mustafa, is one of those who has scientifically criticized the classical nahwu discourse which is considered inefficient.³⁴ Ibrahim Mustafa has also changed several concepts of nahwu for the reason of providing a contextualization of nahwu which he considers to be more in line with changes, developments and needs of the modern era. Ibrahim Mustafa tried to limit the difficulties of the concepts he found in several previous nahwu learning textbooks and tried to find solutions to the problems he encountered.³⁵ In the book *Ihya' an-Nahwi*, it is explained that in criticism of classical nahwu scholars for narrowing and lack of precision in conveying nahwu material which was considered complicated, Ibrahim Mustafa saw that in essence nahwu science was broad and more than just a definition. Ibrahim Mustafa's efforts are to simplify it so that it is more effective, rearranging the chapters in the study of nahwu science so that it is more easily accepted by Arabic language observers.³⁶

Ibrahim Mustafa's concept of nahwu was greatly influenced by Ibn Mada', based on what the researcher understood after reading the book *Ihya an-Nahwi*, the researcher found Ibrahim Mustafa's statement in the introduction to his book: "This book discusses the study of nahwu science which I have studied for seven years but I will re-present it in just a few pages." The aim is to change the nahwu method in studying Arabic, eliminate the discussion of nahwu which is considered difficult and burdensome and makes it difficult for Arabic language scholars and replace it with methods that are easy to understand so that Arabic language learners do not experience difficulties, enabling them to understand the study of *uslub- uslub* (stylistics).³⁷ There are several ideas for Ibrahim Mustafa's renewal of the study of nahwu science which covers many aspects, including the redefinition of nahwu, rejection of the concept of 'amil, redistribution of the concept of i'rab and signs of i'rab which are *far'iyah* and so on.³⁸ In the book "*Ihya' an-Nahwi*", he divides several themes of discussion, namely first, the meaning of nahwu written by experts in Arabic Syntax. Second, various discussions about nahwu. Third, the basis and meaning of i'rab. Fourth, *dammah* is a sign of *isnad*, *kasrah* is a sign of *idhafah*, *fathah* is not a sign of i'rab, the basis of *mabniy* is *breadfruit*, the branches are signs of i'rab, *at-tawabi'*, and *nerve*.³⁹ Ibrahim Mustafa

³⁴ Widayanti, Rizka., Nurul Musyafaah, Yelfi Dewi S, & Muhammad Afthon Ulin Nuha.. "*Nahwu Madhhab Bashrah on Arabic Language Education in Indonesia*," Mantiq Tayr: Journal of Arabic Language, 3(2), (2023):168–181. DOI: <https://doi.org/10.25217/mantiqutayr.v3i2.3877>

³⁵ M. Asy'ari, "*Method of Nahwu in Arabic Learning*," AKADEMIKA: Jurnal Pemikiran Islam 24, no. 2 (8 Januari 2020): 89. DOI: <https://doi.org/10.32332/akademika.v24i2.1821>

³⁶ Zamzam Afandi, "*Bias Teologis dalam Linguistik Arab (?) (Telaah Atas Prinsip 'Amil dan Ta'lid dalam Nahwu) Oleh: Zamzam Afandi*," Adabiyat: Jurnal Bahasa dan Sastra 7, no. 1 (17 Juni 2018): 133. DOI: <https://doi.org/10.14421/ajbs.2008.07108>

³⁷ Hazuar Hazuar, "*Konsep I'rab dalam Pandangan Ibrahim Musthafa dan Ibrahim Anis*," Arabiyatuna: Jurnal Bahasa Arab 3, no. 1 May (14 Mei 2019): 169. DOI: <https://doi.org/10.29240/jba.v3i1.796>

³⁸ Toni Pransiska dan Tony Fransisca, "*Konsep I'rab dalam Ilmu Nahwu: (Sebuah Kajian Epistemologis)*," Al Mahāra: Jurnal Pendidikan Bahasa Arab 1, no. 1 (15 Desember 2015): 71. DOI: <https://doi.org/10.14421/almahara.2015.011-04>

³⁹ Rafiatun Najah Qomariah, Akhmad Muzakki, dan Umi Machmudah, "*Nahwu Learning Through Banjar Culture with Syahid Table in South Kalimantan*," Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature 5, no. 3 (31 Desember 2022): 89. DOI: <https://doi.org/10.22219/jiz.v5i3.23401>

emphasized the main discussion in his work.⁴⁰ He wrote criticism and rejection of several nahwu principles and put forward several ideas for nahwu reform which covered many aspects, including:⁴¹

a) Redefining the meaning of nahwu.

Initially, Ibrahim Mustafa began to criticize the concept of classical nahwu which had been initiated by classical nahwu scholars, because the concept of the definition of nahwu science from classical nahwu scholars was "Nahwu science is a science by which the final position of words can be known both in terms of mu'rab and mabniy." Ahmad Muhammad Abduradhi also added to his explanation that Ibrahim Mustafa had discovered the irregularities of classical nahwu scholars who had narrowed the study of nahwu science and concluded their understanding only to the end of the word. Ibrahim Mustafa views that nahwu knowledge is more than just understanding and paying attention to the end of sentences.

b) Rejection of the concept of 'amil.

Ibrahim Mustafa became a modern nahwu cleric who rejected and criticized the concept of 'amil held by classical nahwu clerics, here are some more concise ideas regarding the concept of 'amil from Ibrahim Mustafa's perspective:

- 1) Every sign of i'rab in a sentence is the influence of 'amil, but if 'amil is not mentioned directly, then the i'rab can be estimated (muqaddar) because according to him the 'amil that is not mentioned does exist and is therefore obligatory destined (muqaddar). According to him, in one quantity there can be 2 different 'amil muqaddars
- 2) In the context of ma'mul, there cannot be two 'amil at the same time because according to classical nahwu scholars, the way they work is different, one 'amil influences a lafadz while the other 'amil does charity in terms of its position.
- 3) In principle, fi'l is actually 'amil who gives charity to isim, both in the behavior of rafa' and nasb.
- 4) Fi'l who are mutasarrif (not jamid) can do good deeds perfectly, whereas for fi'l jamid they can be 'amil but weak.
- 5) Isim can also function as 'amil because it is similar to fi'l like Isim fā'il, Isim maf'ul, Isim masdar because every Isim that does not have similarities with fi'l cannot do good deeds.
- 6) There are two ways when a letter becomes 'amil: first, it consists of real letters and is not confused with fi'l. secondly, letters can do good deeds because they are equated with fi'l, whether they do good deeds towards isim or fi'l because letters can pronounce, interpret and synchronize isim and letters can do deeds and recite fi'l. every letter that is equated with fi'l will have a process of 'amal which can be seen from the extent to which the letter is similar to fi'l both in terms of meaning and pronunciation.
- 7) There are letters that will be able to do good deeds if they are attached to the fi'l mudari'

⁴⁰ Muhammad Thobib dan Noor Amirudin, "Implementasi Ilmu Nahwu dan Sharaf dalam Pembelajaran Kitab Fathul Qarib di Madrasah Diniyah," Jurnal Pendidikan Islam Al-Ilmi 6, no. 2 (27 Juli 2023): 89. DOI: <https://doi.org/10.32529/al-ilmi.v6i2.2653>

⁴¹ Khabibi Muhammad Luthfi, "Epistemologi Nahw Ta'Lîmî dalam Persepektif Linguis Arab Kontemporer," Arabiyat : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban 5, no. 2 (28 Desember 2018): 124. DOI: <https://doi.org/10.15408/a.v5i2.7959>

- 8) The letter *U* can do good deeds according to the context and conditions of its position because this letter can sometimes do good deeds like 'inna and laisa' deeds, it can be attached to the contents and letters.
- 9) 'Amil-'amil which damage the fi'l has a weaker function compared to 'amil which is attached to the isim because the 'amil in the fi'l can be removed if it meets the requirements such as the letters 'adawat as-syarti.
- 10) There are several groups of letters that have the same 'amal function, so they will be classified into groups of typefaces, for example 'amil nawasi and each of them has a member typeface namely inna wa akhawatuha and kana wa akhawatuha and each of these groups of letters named ummu al-bab.

This is the concept of 'amil and touches a little on the concept of i'rab explained by Ibrahim Mustafa based on his thoroughness in summarizing what has been conceptualized by classical Nahwu scholars.

c) Redistribution of the problem of i'rab.

Ibrahim Mustafa limits i'rab to what has existed so far. As we all know, there are three types of i'rab signs for isim: fathah, dammah and kasrah, so according to Mustafa's perspective, these i'rab signs are simply dammah and kasrah because according to him, fathah is not included in the concept of i'rab and is not shows any meaning, fathah is just a harakat that Arabs prefer compared to other harakat for the reason that the fathah harakat is lighter when compared to other harakat. The signs of i'rab dammah and kasrah are believed to occur not because of the influence of 'amil but because of the provisions of the meaning of the speaker himself and all of this is a limitation of the signs of i'rab initiated by Ibrahim Mustafa.⁴²

d) Signs of i'rab that are far'iyyah.

I'rab far'iyyah is a type of branch i'rab that is used as a representative which can also be called "al-alamah al-far'iyyah" from the original i'rab sign because this concept was initiated by the classical Nahwu scholar, i'rab far'iyyah has the task of representing the original i'rab sign because it is caused by the type of word (sentence) itself.

e) The concept of 'aṭaf in the context of tawabi'

Ibrahim Mustafa has a different view regarding the types of tawabi'. According to him, the 4 types of tawabi' members initiated by classical nahwu scholars such as na'at, 'aṭaf, taukid and badal need to be reviewed because they are based on their analysis. He believes that there are only 3 types of tawabi', namely na'at, taukid and badal, because there are many considerations so that in Ibrahim Mustafa's thought it is stated that 'aṭaf is not included in the discussion of tawabi' because 'aṭaf should be discussed specifically separately for reasons This lafadz has a position that is equal to its ma'tuf.⁴³

Ibrahim Mustafa stated that there are two types of tawabi', the first, the position of tawabi' as a complement to the meaning of the previous word because the meaning of the sentence cannot be

⁴² Andi Holilulloh, "Kontribusi Pemikiran Nahwu Imam Sibawaih dan Ibrahim Mustafa dalam Linguistik Arab: Studi Komparatif Epistemologis," *Alfaz* (Arabic Literatures for Academic Zealots) 8, no. 1 (30 Juni 2020): 23. DOI: <https://doi.org/10.32678/alfaz.Vol8.Iss1.2448>

⁴³ Ahmad Royani dkk., "The Role of Arabic Poetry in Nahwu Rules," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 14, no. 1 (1 Juni 2022): 89. DOI: <https://doi.org/10.24042/albayan.v14i1.9592>

understood if both of them have not been mentioned. Therefore, *tabi'* must correspond exactly to its *matbu'*, especially in the context of *na'at* or nature. Second, the second word (sentence) called *matbu* can stand alone (independent), has its own meaning which can be understood without the presence of the second word (*tabi'*) because of the *lafadz*.

Nahwu concept according to Imam Sibawaih and Ibrahim Mustafa

The two figures Imam Sibawaih and Ibrahim Mustafa are central figures in establishing the classical and modern concept of nahwu so that these two figures have experienced development, reconstruction of nahwu, redefinition of nahwu which is very visible both in terms of differences and similarities, this is of course influenced by several factors, including social, educational and intellectual factors. Like Ibrahim Mustafa, many changes have been made to the format of nahwu which was taken from Ibn Mada's thoughts with the aim of providing contextualization of nahwu and its implications with the aim of being more in line with changes so that they are easy to understand, the influence of Western linguistics, developments and the needs of the modern era. This was the main basis for Ibrahim Mustafa's simplification of nahwu in order to adapt to current developments and Western Linguistics, but Ibrahim Mustafa never denied the concept developed by Imam Sibawaih.

The following are the results of the classical Nahwu concept represented by Imam Sibawaih and the modern Nahwu concept represented by Ibrahim Mustafa:

Table 1. The discovery of the concept of nahwu according to Imam Sibawaih and Ibrahim Mustafa

No	Imam Sibawaih	Ibrahim Mustafa
1	Agree with the 'amil theory	Don't agree with the 'amil theory
2	Using 'illah	Don't use 'illah.
3	Discussing <i>tamrinat i'tiradhiyah</i>	Not discussing <i>tamrinati'tiradhiyah</i>
4	Sentences can be analyzed based on the transcript.	Sentences can be analyzed based on meaning.
5	<i>I'rab</i> is divided into <i>rafa'</i> , <i>naṣab</i> , <i>khafd</i> and <i>jazm</i> .	<i>I'rab</i> is only marked <i>dammah (rafa')</i> or <i>kasrah (idhafah)</i> .
6	Harakat <i>dammah</i> as a sign of <i>rafa'</i> .	Harakat <i>dammah</i> as a sign of <i>isnad</i> .
7	Harakat <i>Kasrah</i> as a sign of <i>jarr</i> .	Harakat <i>Kasrah</i> as a sign of <i>idafah</i> .
8	Harakat <i>Fathah</i> does not include signs lineage.	Harakat <i>Fathah</i> does not include the sign of <i>Isim's i'rab</i> .
9	The letter <i>wawu</i> in <i>al-Asma'u al-khamsah</i> and <i>jam'u mudzakkar salim</i> is a sign of <i>i'rab rafa'</i> .	The <i>wawu</i> letters in <i>al-Asma'u al-khamsah</i> and <i>jam'umudzakkarsalim</i> are <i>isba'</i> .
10	Not discussing	<i>Isim sabiq</i> on <i>isytighal</i> if it is a <i>fa'il</i> it is <i>rafa'an</i> and if it is in the position of <i>ma'falbih</i> then it is disabbed.
11	Harakat <i>fathah</i> is a sign of <i>i'rab jarr</i> as a substitute for <i>kasrah</i> because it is classified as <i>Isim ghairu Munsarif</i> .	Harakat <i>fathah</i> is not a sign of <i>i'rabjarr</i> as a substitute for <i>kasrah</i> because it is classified as <i>Isim ghairumunsarif</i> .

Based on table 1, It is found that detail about the differences and similarities between the classical and modern concepts of nahwu, this is of course caused by the influence behind these two

figures, as is the case with Imam Sibawaih's concept of nahwu which is based on the influence of his teacher, namely Imam Khalil bin Ahmad and many other figures. a figure in the modern era who thinks that Imam Sibawaih's concept of nahwu is very complicated and has many branches, but to this day Imam Sibawaih's concept of nahwu is still taught in various Islamic boarding schools. Meanwhile, Ibrahim Mustafa's nahwu concept was heavily influenced by Ibn Mada's thoughts, this is because Ibrahim Mustafa used it as a benchmark in formulating the modern nahwu concept. Not only that, but the modern concept of Nahwu has experienced very significant development, this is due to support from Western linguistics which always uses Ibrahim Mustafa's Nahwu concept and has adapted it according to developments in the modern era.

Thus it can be understood in detail, that the concept of nahwu which was pioneered by Imam Sibawaih received a response from several nahwu scholars and was approved as the most detailed concept, and the most detailed, among supporters of the classic nahwu concept of Imam Sibawaih including Sheikh Hammad Ibnu Salamah Ibnu Dinar Al-Basari, Sheikh Abu al-Khattab al-Akhfasy, 'Abdul Hamid bin 'Abdul Majid, Sheikh Ya'qub bin Ishaq bin Zaid bin 'Abdullah bin Abi Ishaq Al-Basari, Sheikh Isa ibn 'Umar at-Tsaqafi al-Basari, Sheikh Abu 'Abdirrahman Yunus ibn Habib ad-Dabbi. they stated that Imam Sibawaih's concept of Nahwu was the most complete nahwu and was able to explain in detail this according to the needs of readers of Arabic books. Meanwhile, the concept developed by Ibrahim Mustafa in the modern era focuses more on the pragmatic concept of nahwu, and is simpler, many factors influence it, where nahwu has begun to be studied in the west, so that it adapts to conditions and situations, supporters of modern nahwu ideas of Ibrahim Mustafa include Rifaah al - Tahtawior Ali al-Jarim and Mushtafa Amin Hifni Nashif Bek. they agreed because they knew that Ibrahim Mustafa's concept was suitable and suited to the modern era.

Based on comparative analysis, it was found that Imam Sibawaih accepted Agree with the 'amil theory Using 'illah, Discussing tamrinat i'tiradhiyah, Sentences can be analyzed based on the transcript, I'rab is divided into rafa', naṣab, khafd and jazm, Harakat dammah as a sign of rafa', Harakat Kasrah as a sign of jarr, Harakat Fathah does not include signslineage, The letter wawu in al-Asma'u al-khamsah and jam'u mudzakkar salimis a sign of i'rab rafa', Harakat fathah is a sign of i'rab jarr as a substitute for kasrah because it is classified as Isim ghairu Munsarif. while Ibrahim Mustafa found that nahwu Don't agree with the 'amil theory, Don't use 'illah, Not discussing tamrinati'tiradhiyah, Sentences can be analyzed based on meaning, I'rab is only marked dammah (rafa') or kasrah (idhafah), Harakat dammah as a sign of isnad, Harakat Kasrah as a sign of idafah, Harakat Fathah does not include the sign of Isim's i'rab, The wawu letters in al-Asma'u al-khamsah and jam'umudzakkarsalim are isba', Isim sabiq on isytighal if it is a fa'il it is rafa'an and if it is in the position of maf'albihi then it is disabbed, Harakat fathah is not a sign of i'rabjarr as a substitute for kasrah because it is classified as Isim ghairumunsarif.

This finding is very useful knowledge for those who love nahwu and Arabic language education, because this finding can help us understand how to learn nahwu, we just have to adhere to the concept of Imam Sibawih or Ibrahim Mustafa.

Closing

Based on the problem formulation which was processed using a literature review and analyzed using content analysis and using a comparative approach, the researcher concluded the concepts

used by Imam Sibawaih in composing Nahwu using sama'i, qiyasi, ijma', ta'lil, istihsan and istishab with philosophical and theological approach. Meanwhile, the concept used by Ibrahim Mustafa in compiling the Classical Nahwu using tanziriyah and tatbiqiyah, as well as Imam Sibawaih's concept of nahwu in developing Nahwu lies in the classification of i'rab for nouns (ism) into rofa', nasb and khafd. Meanwhile, the concept put forward by Imam Sibawaih was simplified by Ibrahim Mustafa who said that i'rab consists of dammah and kasrah. Ibrahim Mustafa does not consider fathah to be i'rab. This research only reveals the similarities and differences of nahwu, and only focuses on the two figures Imam Sibawaih and Ibrahim Mustafa, so that the results of these findings can be regenerated into more complete and detailed ones. However, this research can be a reference for further research on these two figures. The researcher suggests that further research emphasize more on the implementation of Imam Sibawaih and Ibrahim Mustafa's nahwu using Qualitative Field Methods so that it can be seen whether the Imam sibawaih concept is applied in any Islamic boarding school.

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