

# NAHWU, ORIGIN AND ITS URGENCES IN ARABIC LEARNING

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**Abstract-** Nahwu's study as a method focuses more on the issue of rules or conditions that apply to the position of one word in a sentence. It can also be said that Nahwu's lessons focus more on knowing how the final form of a word, *i`râb* or *mabni*. At least this kind of material is found in learning nahwu from the *ibtidai* level, even to universities in Indonesia until now. In this discussion will discuss the history of the emergence of nahwu science, its development, as well as figure who gave rise to the science of nahwu. The object of this nahwu science study is to focus on the last line of a word in an Arabic sentence and the changes that occur due to changes in the function of the word in the sentence, using certain signs. Nahwu's science, it was carried out by his students Abu Aswad ad-Duali even though he was not the student he directly taught but remained in the series of students because of the learning from the teacher for students and from the *muri* for students. Among them was Abu Bisyr Ibn Amr Ibn Uthman Ibn Qanbar, known as Imam Sibawaihiy (w.180H). he had compiled a book of nahwu with the title *al-kitab* which most scholars considered as the main book of nahwu (*Qur'an An-nahwi*), which was unequalled both before and after, and the last period in Basrah was *al-Mubarrid*. many nahwu experts in Basrah are inseparable from the role of *al-Madrasah al-Basriyah* (a special Madrasah formed to nurture the nahwu cadres in Basrah) which was founded during the time of *al-Khalil Ibn Ahmad*.

**Keywords-** Nahwu, learning, Arabic language

## I INTRODUCTION

### Overview of Nahwu

What has existed so far is that Nahwu's study as a method focuses more on the issue of rules or conditions that apply to the position of one word in a sentence. It can also be said that Nahwu's lessons focus more on knowing how the final form of a word, *i`râb* or *mabni*. For example, determining whether the word is categorized as *marfû`ât*, *mansûbât*, or *majrûrât* for words in the form of *ism*, or the word is categorized as *marfû`at*, *mansûbat*, or *majzûmat* for words in the form of *fi`il*. So Nahwu's studies so far have focused on discussing the final value of a word and then explaining its causes and illusions.

At least this kind of material is found in learning nahwu from the *ibtidai* level, even to universities in Indonesia until now. Therefore, every Muslim realizes that Arabic is the language of the Qur'an. And every person who will learn the Koran well and correctly, no one else must dig from the source of origin, namely the Koran. Meanwhile,

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to study the Qur'an written in Arabic naturally requires a way or method to understand Arabic language studies. One way is through the deepening of Nahwu's knowledge.

Like other languages, Arabic also has its own rules in expressing or writing something, whether in the form of communication or writing. So from there it can be seen that the science of nahwu needs to be studied in order to know the use of meaning from each Arabic script.

From this condition encourages the making of rules which are inferred from the words of an eloquent Arabic person who can be used as a reference in respecting Arabic, so that Nahwu science appears. Seeing this then in this discussion will discuss the history of the emergence of nahwu science, its development, as well as figure who gave rise to the science of nahwu. In other words, nahwu is an imitation of the Arabic way of the native speaker to avoid lahn (an error in Arabic), and so that non-Arabic fashih can be realized as fashih in Arabic.

So the object of this nahwu science study is to focus on the last line of a word in an Arabic sentence and the changes that occur due to changes in the function of the word in the sentence, using certain signs.

## **II METHODS**

This study uses a qualitative method. This type of research is library research. The primary data source of this research is the stated by Syaiki Dhaif namely al-din (religious), religious factors and ghaer al-din (non-religious) non-religious factors. Secondary data from this research are classic books that have been discussing many themes around Nahwu or in the discussion of Nahwu, origin and its urgences in Arabic learning.

## **III RESULT AND DISCUSSION**

### **A. History and Origins of Nahwu**

The Arabs were originally from the Smit nation and the Arabs are a nation that has high literary value. In ancient Arabic times there was an art market held every year where they gathered and boasted poems that existed among them. One of the famous art markets is 'Ukadz which is held in Shawwal. Initially Arabic was very awake until Islam spread widely to countries 'ajam (not Arabic). This is where errors began to emerge in Arabic, the main cause is the existence of a mixture of Arabic with 'ajam. This mistake is very dangerous because it can damage the meaning of the verses of the Koran. So finally the rules of Arabic are compiled and given the name Nahwu.

Nahwu is the first science to be recorded in Islam, because it is in direct contact with the oral maintenance of mistakes when reading the Qur'an and hadith. Besides that, nahwu is also included in the category of auxiliary science in endeavoring to study other sciences, for example: science of ushul fiqhi, interpretation, mantiq and so on. When Islam is able to develop its wings to the world, automatically Arabic also participates in it because the official language of Muslims, especially in doing prayer. The Arab state was also the place where Islam developed, when Mecca was its territory. Because of that Arabic language finally many want to learn it so it cannot be separated from mixing with other languages that will definitely change the grammatical arrangement.

Finally, this phenomenon is an important concern for Arabic lovers and observers themselves, because often they find errors (lahn) in speaking and writing. The science of nahwu is different from other Arabic sciences, it has quite a unique history, and it is also noble on the basis of the height of its purpose of maintaining the oral

authenticity (language) of the Arabs in general and the Qur'an specifically. This found a lot of language lapses which later aroused the awareness of every Arab who feared Allah. that they must guard the Koran from which Allah says, "Verily, We have sent down the Warning (al-Qur'an) and indeed We are the ones who will guard it".

In the book that discusses Arabic grammar, it turns out that when examined more deeply he has philosophies of life and advice that is very valuable for each generation, especially for us as Muslims. Life philosophy embodied in the book itself is a "law" for a kalam or sentence in nahwu science. The following are examples:

Karim Hafid stated that History has recorded that nahwu science was born, grew and developed in Basrah (Iraq) at the beginning of the first time, then in subsequent periods it spread to several other Islamic countries such as in Kufa, Baghdad, Andalusia (Spain) and Egypt. The birth of nahwu is inseparable from the role of Abu Aswad ad-Dualiy assisted by his own students such as Nashir Ibn Adhim (w.89H), Abdurrahman Ibn Hurmuz (w.177 H), and yahya Ibn Ya'mar (w.139) H).

The efforts that have been made in the first period are still simple in nature and the rules they make are still general in nature, and do not reach us as their usual work is used as a guide. Besides that their efforts have given points and lines to the Koranic Manuscripts as what we are getting now. The development of Nahwu Science which was achieved during the time of Yahya bin Ya'mur and Nashr bin Ashim include: (1) standardization of some terms nahwu, such as rafa ', nasab, jar, tanwin, and i'rab, (2) expansion of some of the subjects of nahwu, (3) the use of the nahwiyyah approach in the discussion of scientific issues among the ulama, and (4) the emergence essays in the field of Nahwu science, though still in their standard form.

The city of Basrah is known as the city of nahwu also because the city has always been a center of study and research activities in that field. Nahwu experts after generations of Yahya and 'Ashim, such as Ibn Abi Ishaq (died 117 AH) and Abu 'Amr bin Al-'Ala' (died 154 AH) were always active in studying and researching various problems related to nahwu. began developing methods of induction and deduction and analogies in the compilation of Nahwu Sciences.

The foundations of Nahwu science that had been laid in the first period were later developed by subsequent scholars who were also students of Abu Aswad ad-Dualiy himself as was Abdullah al-Ishaq (w.117H), Abu Ammar Ibn al-A'la (w.154H), then followed by two of his students, each of them Ibn Umar al-saqafiy (w.149H) and al-Khalil Ibn Akhmad al-Farahidiy (w.117H). Al-Khalil Ibn Ahmad was an ulama who strengthened and develop existing basic rules by sharpening nahwu, and strengthening the foundations and foundations, making rules relating to formation (abniyat), solution (isytiqaq), change (I'lal) and replacement (ibdal), and besides improving the theory of awamil (words that change because they are influenced by previous words) and establishing the same rules (based on the habits and nature of the language used by the mother tongue users), ta'lil (changes in words caused by certain reasons), qiyas (analog i form of words). Almost all Arabic experts are of the opinion that the idea of Ali ibn Abi Talib r.a when he became caliph arose the science of Nahwu, because of religious and socio-cultural factors. The religious factor is related to the effort to purify the Qur'an from lahn (misreading).

The phenomenon is increasingly becoming more prevalent as Islam spreads to non-Arab areas. It was then that the acculturation of Arabic with other languages took place. Non-Arabic speakers often act in Arabic, so it is feared that this will happen when they read the Qur'an.

Actually, the phenomenon that had arisen during the time of the Prophet Muhammad. when he was still alive, but the frequency was still rare. In a narration it is said that there was a person who said wrong (in terms of language) in front of the Prophet, so he said to his friends: "Arsyiduu akhaakum fa innahu qad dlalla" (Guide your friends, in fact he has lost his way). The words of 'lost' in the hadith are quite a warning from the Prophet. The word is harder meaning of akhtha'a 'doing wrong' or zalla 'spraining the tongue'. In another narration it is said that one of the governors in the government of Umar bin Khattab wrote a letter to him and it contained lahn, so Umar responded by giving the words "qannii kitaabak sawthan" "be careful in writing.

Fearing that the error will become increasingly endemic, Ziad bin Abi Sufyan asked Abu Aswad to find the right solution. And finally Abu Aswad found a way, namely by giving punctuation in the Qur'an. However, at that time there was no doctrine, dhamah, or kasrah. Ad-Duali uses the red dot system as a sentence sentence. These points, namely a point above the letter interpreted / a /, ie fathah, one point below the letter read / i / or kasrah, one point to the left of the letter read / u /, namely dhamah. The tanwin just add the point to two. The dots are printed red to distinguish them from Arabic script that uses black ink.

The scholars almost agreed that the first compiler of nahwu science was Abu Aswad Ad Duali (67 AH). With the initiative of the Caliph Ali Ibn Abi Talib r.a. and Abu Aswad Ad-Duali has the original name Dzalam bin Amru bin Sufyan bin Jandal bin Yu'mar bin Du'ali. He is a resident of Basrah who is a genius, broad-minded, and proficient in Arabic. He used to be called by the name of Abul Aswad, while Ad-Duali was a member of his tribe named Du'al from Banu Kinanah. Abu Aswad Ad-Duali was a tabi'in, student and friend of the fourth Caliph Ali Bin Abi Talib. He was born in 603 AD and died in 688 AD. Before becoming an expert in nahwu, Ad-Duali did a lot of work in the world of politics. He was a judge in Basrah during the Caliphate of Umar bin Khattab, until he was appointed governor of the city during Ali's leadership. During the Jamal war, Ad-Duali was a peace negotiator between camps. He had also been sent by the Prophet's friend, Abdullah Ibn Abbas, to fight the Khawarij.

Surah at-Taubah / 9: 3 with the words:

Translation: "And (this is) an announcement from Allah and His Messenger to mankind on the great pilgrimage that Truly Allah and His Messenger are free from the Mushrikin. then if you (the Mushrikin) repent, then repent is better for you; and if you turn away, Then know that verily you cannot weaken God. and preach to the unbelievers (that they will get) a painful punishment. By submitting the lam letter to the word rasuulihi which should be in dhommah. To make it mean "... Verily Allah is free from the polytheists and their apostles ..."

His translation: "Verily, Allah and His Messenger are separated from the idolaters."

Upon hearing these words, Abul Aswad ad-Du'ali became frightened, he was afraid that the beauty of Arabic would be corrupted and the privilege of the Arabic language would be lost, the event occurred at the beginning of the Islamic state. Then this was realized by the Caliph Ali Bin Abi Talib, so he improved this situation. then Ali ibn Abi Talib said to Abu Aswad ad-Duali (ن ا و ح ل ا) "Follow this path". From this sentence, the science of Arabic rules is called nahwu science. Then Abul Aswad Ad-Duali carries out his duties and adds these rules to other chapters until sufficient chapters are collected.

In another narration mentioned once when Abul Aswad saw the Caliph Ali r.a pensive, so he approached him and asked "O Amir al-Mu'minin! What are you thinking about?" Ali replied, "I heard that in this country a lot happened, so I wanted to write a book about the basics of Arabic ". After a few days Abu Aswad came to the

Caliph Ali r.a with a sheet that read: "Bismillahir rahmaanir rahiim. Al-kalaamu kulluhu ismun wafi'lun wa harfun. Fal ismu maba anbaa 'anil musammaa, wal fi 'maa anbaa' an harakatil musammaa, wal harfu maa anbaa 'an ma'nan laisa bi ismin wala fi'lin. "In the name of a merciful and merciful God. The words consist of isim, fi'il and harf. Isim is a word that refers to something (noun), fi'il is a word that shows activity, and harf is a word that shows meaning that is not included in the category of isim and fi'il.

All branches of linguistics above complement each other. The sciences are distinguished only for the convenience of learning it. We cannot study language perfectly using only one or a part of these sciences and leave the other sciences.

## **B. Factors of Development of Nahwu Science**

There are two factors behind the birth of nahwu science, as stated by Syaiki Dhaif namely al-din (religious), religious factors and ghaer al-din (non-religious) non-religious factors.

### **1. Religious Factors**

The birth of Islam in Arab lands by bringing the Qur'an is a source of inspiration and motivation for the birth of various kinds of science including nahwu science. The miracle of al-Qur'an is not only in terms of its content, from the composition of the language, it is also far beyond human capabilities. Whereas when the Koran was revealed by the Arabs they had reached the peak of their fashi. The terms of the poetry as long as they considered beautiful and became a pride immediately faded. That period began to spread and damage the Arabic fushah. The scholars were worried about the authenticity of the Arabic language which would have implications for contaminating how to read and how to understand the Qur'an.

After the Prophet, who was in the time of friends, Arabic became increasingly the center of attention because many areas outside the Arabian peninsula fell and were subject to Muslim rule. Residents flocked to convert to Islam. Indirectly they must learn Arabic in order to study the Holy Qur'an. It was from this time that symptoms of deviation from Arabic rules emerged, i.rab.

### **2. Non-religious factors**

Looking at the broad development of nahwu in terms of non-religious aspects, this shows that there are also two factors behind the Arab nationalism and its sociological factors.

As for the references in the factors of Arab nationalism including, the Arabs who are an old nation and have a language that is not rigid, then the Arabs themselves have high fanaticism in maintaining their language. So in the Umayyad period, the Arabic language became the official language of the State and even the Umayyads established the system of Arabization, which all must be Arabic. Also at that time Arabic was very rapidly developing due to the large number of non-Arabs studying Arabic in order to communicate with the authorities.

While from sociological factors, that hetrogenic society is very encouraging the emergence of nahwu science, as in Basrah which is inhabited by several ethnicities, both from Arabic or non-Arabic, they all interact with each other in all fields and languages is a primary style. Therefore, there was concern from the Arabs themselves to strengthen the position of Arabic in the midst of language renewal by non-Arabs.

### **C. Some Nahwu Science Figures**

In terms of the development of Nahwu's science, it was carried out by his students Abu Aswad ad-Duali even though he was not the student he directly taught but remained in the series of students because of the learning from the teacher for students and from the muri for students. Among them was Abu Bisyr Ibn Amr Ibn Uthman Ibn Qanbar, known as Imam Sibawaihiy (w.180H). he had compiled a book of nahwu with the title al-kitab which most scholars considered as the main book of nahwu (Qur'an An-nahwi), which was unequaled both before and after, and the last period in Basrah was al-Mubarrid. many nahwu experts in Basrah are inseparable from the role of al-Madrasah al-Basriyah (a special Madrasah formed to nurture the nahwu cadres in Basrah) which was founded during the time of al-Khalil Ibn Ahmad. From this madrasa was born several other famous scholars such as al-Akhfasi al-Aswad, Sibawaih and al-Maziniy. Judging from the development of nahwu science, there were 4 (four) phases. First, the period of laying and compiling.

It was centered on Basrah, from the first laying by Abu al-Aswad to al-Khalil ibn Ahmad. Second, the period of growth, which is a period of development in which the direction of nahwu is already two-way Bashrah and Kufa. The figures in this phase are Abu Ja'far Muhammad ibn al-Hasan al-Ru'asi, Abu Uthman al-Mazini al-Basri and Ya'qub ibn al-Sikkit al-Kufi. Third, the phase of maturity and refinement. The nahwu science authority at this time was still in the hands of the ulemas in both cities. They, besides the two figures above, are al-Mubarrad al-Basri and Tsa'lab al-Kufi. Fourth, the last phase of nahwu has spread to various cities, such as Baghdad, Egypt, Syria, and Andalusia. The spreaders of nahwu in these cities were alumni of the madrasahs in Basrah and Kufa

## **IV CONCLUSIONS**

Some views on the application of Nahwu which are widely published in the yellow book are one of the reasons in the process of learning to teach the yellow book in the pesantren, especially Nahwu / grammar learning in Arabic, which is like sinking in terms of forgetting the goal.

Even though this expression was written in his work about 11 years ago, it seems that this impression is still felt today, especially in pesantren that are labeled as salafi. Nahwu is used as the principle of primary language which must be mastered by the students. In the pesantren tradition, Arabic learning methods and curricula are given systematically, supported by two supporting disciplines as methods, respectively Nahwu and sharaf. These two disciplines, which are also often mentioned as methods. This is the entry point for parasantri to explore the existing yellow book literature, as well as to pour it productively in the form of learning Arabic.

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