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Implementation of *Madrasah An-nahwiyyah* in “*I’rabul Qur’an* li Imam Ibn Nahhas”

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Abstract

This study analyses the implementation of *an-nahwiyyah* madrasas (Kufah, Basrah, Baghdad, Andalusia, and Egypt) in the book ‘*I’rabul Qur’an*’ by Imam Ibn Nahhas using a qualitative literature study method. The primary data source is the book ‘*I’rabul Qur’an* li Imam Ibn Nahhas,’ while the secondary data includes classical and contemporary literature relevant to the *madhhabs* of *an-nahwiyyah*. The results show that Ibn Nahhas uses an analytical approach that combines, criticises and refers to concepts from the madrasas of Basrah, Kufah and Baghdad. The opinions of scholars from the three madrasas namely Sibawayh, Al-Farra’, Al-Zajjaj and others by showing an open and independent intellectual stance. The book not only explains the grammatical changes in Qur’anic verses but also emphasises the different interpretations based on qira’at. The work helps readers to understand the grammatical structures and hidden meanings in the Qur’anic verses, while enriching the study of Arabic linguistics and Qur’anic exegesis.

Keywords: *Madrasah An-nahwiyyah, I’rab of the Qur’an, Imam Ibn Al-Nahhas*

Abstrak

Penelitian ini menganalisis implementasi *madrasah an-nahwiyyah* seperti Kufah, Basrah, Baghdad, Andalusia, dan Mesir dalam kitab “*I’rabul Qur’an*” karya Imam Ibn Nahhas dengan menggunakan metode studi kepustakaan kualitatif. Sumber data primernya adalah kitab “*I’rabul Qur’an* li Imam Ibn Nahhas,” sementara data sekundernya adalah literatur klasik dan kontemporer yang relevan dengan mazhab-mazhab *an-nahwiyyah*. Hasil penelitian menunjukkan bahwa Ibnu Nahhas menggunakan pendekatan analitis yang menggabungkan, mengkritik dan merujuk pada konsep-konsep dari *madrasah-madrasah* di Basrah, Kufah dan Baghdad. Pendapat-pendapat ulama dari ketiga *madrasah* tersebut yaitu Sibawayh, Al-Farra’, Al-Zajjaj dan lainnya dengan menunjukkan sikap intelektual yang terbuka dan independen. Buku ini tidak hanya menjelaskan perubahan tata bahasa dalam ayat-ayat Al-Qur’an, tetapi juga menekankan pada penafsiran yang berbeda berdasarkan qira’at. Karya ini membantu pembaca untuk memahami struktur tata bahasa dan makna yang tersembunyi dalam ayat-ayat Al-Qur’an, sekaligus memperkaya studi linguistik Arab dan tafsir Al-Qur’an.

Keywords: *Madrasah An-nahwiyyah, I’rab Al-Qur’an, Imam Ibn Al-Nahhas*

Introduction

Arabic as the language of the Qur’an has a very complicated grammatical structure, which has led to various approaches in linguistic analysis. This is reflected in the nahwu

scholarly tradition, especially the madrasas of Basrah and Kufa, which offer different views in understanding the structure of Arabic.¹ In the midst of these differences, the work *Irab al-Qur'an* written by Imam Ibn Nahhas became one of the important works that attempted to combine various points of view in explaining the nahwu of the Qur'an. The main issue raised in this study is how *Irāb al-Qur'ān* is able to integrate the approaches of the Basrah and Kufa madrasas, and how the work contributes to the understanding of Qur'ānic nahwu. This study is important because it can explain the extent to which Ibn Nahhas utilizes nahwu theory to analyze and interpret Qur'anic verses in depth.

Another interesting phenomenon of this work is how Ibn Nahhas was able to integrate the thoughts of various schools of nahwu in the context of interpretation and linguistic understanding. In his time, the science of nahwu developed with a high intensity of debate. The debates showed that there were various social and intellectual influences.² *Irab Al-Qur'an* is one of the works that positions itself between these differences, by showing how grammatical analysis can be a bridge between the rules of language and the deep meaning of the Qur'an. Therefore, understanding the type of *madrasah* nahwiyyah applied by Ibn Nahhas is important. Moreover, several studies have discussed the use of the term *Qira'at al-Jama'ah*³ and the issue of Ibn Nahhas' mistakes in his book *Irab Al-Qur'an*⁴. Thus, the existing research gap shows that a special study of the kinds of *madrasah* nahwiyyah used by Ibn Nahhas in the book *Irab Al-Qur'an* can be done.

As a branch of linguistics that contains the rules and grammar of Arabic, nahwu has a very important role in learning Arabic. Likewise with *ushul nahwi* which is the foundation of the rules in Arabic grammar. The position or position of *ushul nahwu* towards nahwu science is similar to the concept of position in *ushul fiqh* towards fiqh science in general. The science of nahwu acts as a linguistic discipline to make it easier to understand Arabic texts properly and correctly. When viewed in relation to religion, nahwu science is present to keep the Qur'an from error (*lahn*). While from the socio-cultural side, language cannot be separated from the reality of human life, which will continue to live and develop.⁵

¹ Rahmap Rahmap, "Aliran Basrah; Sejarah Lahir, Tokoh Dan Karakteristiknya," *At-Turats* (n.d.).

² M Kamal, "Mazhab-Mazhab Sintaksis Bahasa Arab Nahwu (Basrah, Kufah, Bagdad, Andalusia, Mesir)," *Jurnal Bina Ilmu Cendekia* 3, no. 1 (2021): 1–5.

³ Fairuz A Adi, Zainora Binti Daud, Dan Muhd Izzat Ngah, "Aplikasi Istilah "Qira'at Al-Jama' Ah" Dalam Kitab *Irab Al Quran Al-Nahhas*" (2018): 101–118.

⁴ Gailan Hadi Ahmed Al-Rawi Dan Abdul Razzaq Ali Hussain, "The Issues Of Mistake Of Al-Nahas (D 338 Ah) In His Book *Ea ' Arab The Qur ' An*," *Neuroquantology* 20, No. 10 (2022): 2113–2144.

⁵ Rini Rini, "Ushul al-Nahwi al-Arabi: Kajian Tentang Landasan Ilmu Nahwu," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 1 (2019): 145.

Ushul nahwi as part of the science of nahwu has the same role when viewed from the concept it has. Ushul nahwu is present as principles that become the foundation or foundation of nahwu science in various issues of *al-adillah an-nahwiyah* (sources of law in nahwu), procedures for issuing nahwu rules, and application of nahwu rules. On the other hand, ushul nahwi also examines various differences of opinion among nahwu experts in understanding Arabic phenomena since the jahiliyah period to the period of standardization and bookkeeping of nahwu science.⁶

The existence of differences between scholars regarding linguistic phenomena in Arabic causes new terms to emerge such as the term *madrassa* which is intended for certain schools. Just as in *fiqh* there are debates and differences in *madhhabs*, in nahwu there are also debates among scholars so that there are differences between *madhhabs* in the context of nahwu. If in *fiqh* the concept of *madhhab* is closely related to the name of the ulama such as the Syafii *madhhab* which means following the school of Imam Syafii, then it is different from nahwu which is more closely related to the region such as the Basrah *madhhab* which means following the flow of scholars who came from Basrah. In his book Syauqy Dhayf (1984) it is mentioned that there are five *madrassas* in Nahwu, namely Basrah, Kufah, Bagdad, Andalusia and Egypt.⁷

Each school or *madrassa* of nahwu has its own method in the rules and arguments that are one aspect of the discussion in ushul nahwu. The opinion of each scholar will differ, according to the foundation of which school influenced him. Regarding the various *madrassas* in nahwu, the Basrah *madrassa* was the first school to emerge and establish the rules of nahwu. In the early days of this *madrassa*, al-Khalil bin Ahmad al-Farahidiy was a scholar who had a major contribution in the formulation of the rules of nahwu. Subsequently, the rules that had been established by Basrah scholars were studied, studied and criticized, giving rise to new *madrassas* such as Kufah, Bagdad, Andalusia and Egypt. In this later period there were famous scholars such as al-Kisa'i and his student al-Farra'.⁸

Based on the different approaches and methods used by each *madrassa*, the characteristics of each *madrassa* can be unconsciously formed. For example, the Basrah *madrassa*, which uses a specific and strict method, makes it a *madrassa* that has a high level of

⁶ Ahmad Zaky, "Ushul Nahwi Perkembangan dan Sejarahnya," *Waraqat : Jurnal Ilmu-Ilmu Keislaman* 4, no. 1 (2019): 15, <https://www.assunnah.ac.id/journal/index.php/WRQ/article/view/69>.

⁷ Ismi Latifah Fauziah dan Asep Sopian, "Kajian Inna : Dialektika Aliran Basrah dan Kufah dalam Buku Al-Inshâf fî Masâil Al-Khilâf," *Ukazb: Journal of Arabic Studies* 4, no. 1 (2023): 102–118.

⁸ Asrina Asrina, "KHILÂFIYAH NAHWIYYAH: Dialektika Pemikiran Nahwu Basrah dan Kufah dalam Catatan Ibn al-Anbârî," *MIQOT: Jurnal Ilmu-ilmu Keislaman* XL, no. 2 (2016): 410–430.

accuracy in determining its rules. In contrast to the Kufah madrasa which tends to be more flexible and practical in the determination and application of its rules, the Bagdad and Andalusian madrassas are unique, and the Egyptian madrassas are known as madrassas with a more comprehensive and holistic approach.

The existence of nahwu science in Islamic studies has a significant impact on the study of Arabic so that it becomes a complement that always adds to the treasures of Arabic science. In addition, by studying nahwu, everyone can more easily understand Arabic sentences and know the position of words in Arabic. Thus, the meaning conveyed by the author in a text can be well received because the person has known the position of each word in the sentence, whether as Isim, *fi'l*, *ḥarf*, *fā'il*, *maf'ul* and others. In other words, the function of a word and its law in an Arabic sentence can be known with the science of Arabic qawaid which discusses the issue of *i'rab*.⁹

In every language spread throughout the world, aspects of linguistic rules cannot be released. This happens in Arabic which has linguistic rules that have been determined and agreed upon. The determination of linguistic rules for Arabic that we can know in the science of nahwu is about the arrangement of sentences in various kinds and forms, the arrangement of linguistic elements in sentence aspects such as position, function, and relationship in *I'rab*. The importance of nahwu in Arabic is even clearer when it is related to one of the main sources of Islamic law, the Qur'an. The Qur'an, as the main source in Islamic studies, has a sentence structure and meaning that is closely related to nahwu, because the language used in the Qur'an is Arabic. Therefore, to understand the meaning of the sentences or verses in the Qur'an, knowledge of the *i'rab* of the Qur'an is required.

I'rab Al-Qur'an is a linguistic study that includes syntax, morphology, and semantics in order to understand the meaning of the Qur'an. In "*al-Burhan fi 'Ulum al-Qur'an*", it is explained that what is meant by *I'rab Al-Qur'an* is "*Al-i'rab yubayyin al-ma'na wa huwa alladzi yumayyiz al-ma'ani wa yuqqifu 'ala aghradhi al-mutakallimiin*," which translates to "*I'rab* explains the difference in meaning clearly and reveals the speaker's intention." In line with this explanation, Badruddin further asserts that *i'rab* plays a crucial role in distinguishing the meaning of a word, as the variations in *harakat* (vowel markings) at the end of a word can

⁹ Andi Holilulloh, "Kontribusi Pemikiran Nahwu Imam Sibawaih dan Ibrahim Muṣṭafā dalam Linguistik Arab: Studi Komparatif Epistemologis," *Alfaḍl (Arabic Literatures for Academic Zealots)* 8, no. 1 (2020): 22.

significantly alter its interpretation, offering a deeper understanding of the speaker's intent and the context.¹⁰

Al-Darwisy also explained the *i'rab* of the Qur'an, stating that it involves understanding meaning based on language and *balaghah* studies. It includes the position of words relative to each other, their relationships, and their placement within each verse, all of which contribute to the overall interpretation of the Qur'an.¹¹ The position of *I'rab Al-Qur'an* is very important to understand the content of the Al-Qur'an. According to exegetes, the ability to speak Arabic *fushbah* (fluent) is the main requirement in understanding the Qur'an, so it is natural that in Qur'anic studies, both classical and contemporary, Arabic becomes a tool to understand the meaning of the Qur'an.¹²

One of the most important works in the study of Qur'anic nahwu and *i'rab* is *I'rab Al-Qur'an* li Al Imam Ibn Nahhas, which is one of Ibn Nahhas' fifty works and serves as a primary reference for understanding the grammar and grammatical structure of the Qur'an. This book is not only a critical source for comprehending the intricacies of Qur'anic language but also a foundational text for scholars interpreting the Qur'an.¹³ Its influence extends to renowned scholars such as Maki Ibn Abi Talib, Abu al-Barakat Ibn al-Anbari, Abu 'Abdillah Muhammad Ibn Ahmad al-Qurtubi, and many others, who have relied on its insights in their own works. The depth of Ibn Nahhas' contributions to Qur'anic grammar continues to be a vital resource in Islamic linguistic studies.

The existence of this book has had a tremendous influence on the development of science and culture both in the Arab region (East) and in the West. This is because the book was once brought by Ibn al-Nahhas' student, Muhammad Ibn Mufarraj al-Mu'afiri, to Andalus (Spain), where it significantly impacted the study of Qur'anic grammar. Given this historical influence, the author is interested in making this book the object of study, with a focus on examining the implementation of various *madrasas an-nahwiyah* in the interpretation of *I'rab Al-Qur'an* by Ibn Nahhas. This research aims to explore how these educational institutions applied Ibn Nahhas' methods in their grammatical analyses.

¹⁰ Muhiyyiddin Al-Darwisy, *al-Burhan fi 'Ulum al-Qur'an*, cet. III. (Kairo: Dar Al-Turast, 1984).

¹¹ Muhiyyiddin Al-Darwisy, *I'rab al-Qur'an al-Karim wa Bayanah*, Jilid.1, C. (Suriah: Dar Ibn Katsir, 1999).

¹² Emi Rahmawati, Indra Dwi Jayanti, dan Amanatul Khomisah, "Pengaruh Metode *I'rab Al-Qur'an* Terhadap Kemampuan Menghafal Al-Qur'an Santri Pondok Pesantren Nurul Furqon Rembang," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 20, no. 1 (2022): 1–14.

¹³ Napis Dj, "Linguistik Dengan *I'rab Al-Qur'an* Dan Posisi Bahasa Arab Dalam Memahami Al-Qur'an," *Al-Mutsala* 1, No. 1 (2019): 1–17.

Research related to *madrasah an-nabwiyyah* and the study of the Qur'an has been done before. The following are the results of the author's search. First, studies related to the *madhhabs* of *an-nabwiyyah*; Kamal's research with the results of the emergence of new *madhhabs* terms after the language study movement in Kufa, in the form of the *madhhabs* of Bashrah, Kufa, Baghdad, Andalusia, Egypt.¹⁴ Nurhayati's research with the results of the Bashrah and Kufa madzhab debate in determining the rules of nahwu is distinguished by three basic differences, namely *al-mas'alah al-usuliyah*, *mawdu'at nabwiyyah*, and *mas'alah juz'iyah*.¹⁵ Defnaldi's research with the findings of differences in the nahwu problems of basroh and kuffah is not a major problem but it is a juziyyat problem. However, in jamazing muannast salim kuffah is very permissible but basroh does not allow it.¹⁶

Second, study focuses on the linguistic analysis of Qur'anic suras and the role of Qur'anic *I'rab* and Arabic in understanding the Qur'an,¹⁷ research on how a method of I'rob Al-Qur'an in its influence on the process of memorizing Al-Qur'an by santri Nurul Furqon Rembang,¹⁸ research related to morphological meaning and suffix phenomenon in Al-Qur'an surah Al-Nisa',¹⁹ Qur'anic stylistic research on how metaphors in surah Al-Imran,²⁰ and another study explores the differences in Nahwu between Basrah and Kufah.²¹ This research builds on two previous studies, each with a distinct focus. First, explores the qira'at discussed in the book, specifically investigating the use of the term "*Qira'at Al-Jama' Ab*" as applied in

¹⁴ M Kamal, "Mazhab-Mazhab Sintaksis Bahasa Arab Nahwu (Basrah, Kufah, Bagdad, Andalusia, Mesir)," *Jurnal Bina Ilmu Cendekia* 3, No. 1 (2021): 1–5.

¹⁵ Tati Nurhayati Dan Anwar Rudi, "Dalam Penetapan Kaidah-Kaidah Nahwu Pendahuluan," *Jilbab* 01, No. 01 (2023): 38–48.

¹⁶ Defnaldi Et Al., "Perbedaan Nahwu Basrah Dan Kuffah Dalam Menyikapi Jama' Muannats Salim," *Education Journal* 2, No. 1 (2021): 1–5.

¹⁷ Napis Dj, "Linguistik Dengan I'rab Al-Qur'an Dan Posisi Bahasa Arab Dalam Memahami Al-Qur'an," *Al-Mutsla* 1, No. 1 (2019): 1–17.

¹⁸ Emi Rahmawati, Indra Dwi Jayanti, Dan Amanatul Khomisah, "Pengaruh Metode I'rab Al-Qur'an Terhadap Kemampuan Menghafal Al-Qur'an Santri Pondok Pesantren Nurul Furqon Rembang," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 20, No. 1 (2022): 1–14.

¹⁹ Ratna Syafri Dan Fernanda Venturini Nur Salimova, "Fenomena Sufiks Pada Adjektiva Dalam Surah Al-Nisa' Dan Makna Morfologinya," *Al-Ittijah : Jurnal Keilmuan Dan Kependidikan Bahasa Arab* 15, No. 2 (2023): 113–129.

²⁰ Nur Hasaniyah, "Stilistika Al- Qur ' an : Memahami Bentuk -Bentuk Komunikasi Metafora dalam Surat Ali Imran Arabi : Journal of Arabic Studies," *IMLA* 8, no. 2 (2023): 217–229.

²¹ Fahmi Yahya, Maman Abdurrahman, Dan Asep Sopian, "The Dissimilarities Between The Nahwu Science Of The Basrah And Kufah Sects Along With Their Implications For Translating Al-Qur'an," *Diwan : Jurnal Bahasa Dan Sastra Arab* 7, No. 2 (2021): 175–190, <https://journal3.uin-alauddin.ac.id/index.php/Diwan/Article/View/21217>.

I'rab Al-Qur'an by Al-Nahhas²² and second, focused on assessing the problem of Al-Nahhas' errors (d 338 Ah) in his book I'rab Al-Qur'an.²³

Based on the search for previous studies by the author above, the author has found that studies related to madrasa annahwiyah and Qur'anic studies are not new. The author has also found two previous studies with the same object, namely "I'rab Al-Qur'an li Imam Ibn Nahhas". Adi's research focused on the aspect of using the term Qira'at Al-jama'ah in his book Nahhas, I'rab Al-Qur'an. In the results of his research it was found that the term Qira'at Al-jama'ah is equivalent to the term Al-Qira'at Al-Mutawattirah.²⁴ The next research was conducted by Al-Rawi whose study focused on the issue of errors made by Ibn Nahhas in his I'rab Al-Qur'an book. The result of Al-Rawi's research is that the annahas in the book of I'rab Al-Qur'an are categorized as having weak analogies and quotations.²⁵

With the description above, it becomes clear the novelty of this research. Where the researcher has not found previous research that focuses on the study of the annahwiyah *madrasah* on I'rab Al-Qur'an in "I'rabul Qur'an li Imam Ibn Nahhas," through a literature study approach. Through this gap, research was conducted with the aim of knowing how the implementation of *an-nahwiyah* madrasas such as the madrasas of Basrah, Kufa, Bagdad, Andalusia, and Egypt on the *I'rab* of the Qur'an in the book I'rabul Qur'an belonging to al-Nahhas. In this study, the author will describe who Imam Ibn Nahhas is, how his work is; the book of *I'rabul Qur'an* li Imam Ibn Nahhas, and what are the madrasas that play a role, of the many madrasas annahwiyah that exist, in the *I'rab* al-qur'an in the work of the book. Thus, it is hoped that the results of this research will be able to complement and enrich the study of nahwiyah or grammatical Arabic, especially those closely related to the Qur'an.

Method

This research is a type of qualitative descriptive research, with alibrary research approach. Library research is a series of analytical activities related to library data collection methods and reading, recording and processing research materials. By utilizing library

²² Fairuz A Adi, Zainora Binti Daud, Dan Muhd Izzat Ngah, "Aplikasi Istilah "Qira'at Al-Jama' Ah" Dalam Kitab I'rab Al Quran Al-Nahhas" (2018): 101–118.

²³ Gailan Hadi Ahmed Al-Rawi Dan Abdul Razzaq Ali Hussain, "The Issues Of Mistake Of Al-Nahas (D 338 Ah) In His Book Ea ' Arab The Qur ' An," *Neuroquantology* 20, No. 10 (2022): 2113–2144.

²⁴ Fairuz A Adi, Zainora Binti Daud, Dan Muhd Izzat Ngah, "Aplikasi Istilah "Qira'at Al-Jama' Ah" Dalam Kitab I'rab Al Quran Al-Nahhas" (2018): 101–118.

²⁵ Gailan Hadi Ahmed Al-Rawi Dan Abdul Razzaq Ali Hussain, "The Issues Of Mistake Of Al-Nahas (D 338 Ah) In His Book Ea ' Arab The Qur ' An," *Neuroquantology* 20, No. 10 (2022): 2113–2144.

sources to obtain research data.²⁶ As an attempt to reveal how the implementation of adzhah or *madrasah an-nahwiyah* such as Kufah, Basrah, Baghdad, Andalusia, and Egypt in the book "*I'rabul Qur'an* li Imam Ibn Nahhas."²⁷

The focus of this research refers to the implementation of *an-nahwiyah* schools or madrasas in the book "*I'rabul Qur'an* li Imam Ibn Nahhas". The *madrasah an-nahwiyah* that will be given more attention comes from five schools consisting of the Basrah *madrasah*, Kufah *madrasah*, Bagdad *madrasah*, Andalusian *madrasah*, and Egyptian *madrasah*. Thus, this study will analyze the aspect of Qur'anic i'roban as explained by Imam Ibn Nahhas and identify it based on the influence of various *an-nahwiyah madrasah* in his analysis.

The subjects in this study can be narrowed down to the aspects of primary sources and secondary sources used. The primary data source in this research is Arabic literature, namely the book "*I'rabul Qur'an* li Imam Ibn Nahhas". As for the literature that is used as secondary data in this study, in the form of classic and contemporary literature that studies related to the *madbhabs* of an-nahwiyah and a number of other literatures in the form of books, articles, and other scientific sources, which are still relevant to the topic of this research.

This research design can be seen from the research steps including data collection techniques and data analysis techniques that are adjusted to a qualitative approach with alibrary study method (Library Research).

The technique of data collection in this research is to translate and read repeatedly the Qur'anic i'robs in certain surahs and verses as samples in the book *I'rab Al-Qur'an* Al-Nahhas, while examining and comparing them with other supporting literature from secondary data sources. Furthermore, data collection and classification were carried out in accordance with the data needed in this research.

The data analysis technique in this research is carried out by recognizing and classifying the data that has been collected, interpreting each data obtained, organizing the data in an orderly manner with certain patterns, then made in the form of a description of the findings of the research data, finally drawing conclusions from the research results based on the data found to answer the research objectives mentioned in the introduction.

²⁶ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2014).

²⁷ AbuJa'far Ahmad bin Muhammad bin Ismail Al-Nahhas, *I'rab Al-Quran - إعراب القرآن*, 2 ed. (Bairut-Lebanon: Dar Al-Marefah Printing & Publishing, 2008).

Result and Discussion

Ibn Nahhas is an Egyptian nahwu or grammar expert who is also familiar with the nickname Abu Ja'far. His full name is Ahmad bin Muhammad bin Ismail bin Yunus al-Muradi. The name Ibn Nahhas means that he comes from the copper craftsmen, because Nahhas itself means coppersmith. The profile of Ibn Nahhas' birth has not been found in detail in any source, so there is a lack of information about the history of his life. One of the works in which there is information about the birth of Ibn Nahhas is in the *muqaddimah* of the book *Ma'ani Qur'an*. In the book, Dr. Yahya Murad explains that Ibn Nahhas was born in Egypt in the year 260 AH.²⁸

Unlike his birth, information about the year of his death can be found in his work "*Trabul Qur'an*" which reveals that Ibn Nahhas died in the month of Dhul Hijjah in 338 Hijriyah or 949 AD. In one narration there is further information about the cause of Ibn Nahhas' death which says that Ibn Nahhas died by drowning in the Nile river. Ibn Nahhas' drowning in the Nile was the result of a misunderstanding by a farmer who was passing by Ibn Nahhas. At that time, Ibn Nahhas was reciting poetry, but a fisherman who did not know that Ibn Nahhas was reciting poetry, thought he was doing some kind of magic. The farmer's surprise made him think that Ibn Nahhas was casting a spell so that the water in the Nile would not return and eventually recede. As a result, the farmers could fail to harvest and the prices of commodities would soar along with the scarcity of goods. Because of this misunderstanding, the farmer kicked and threw him into the Nile until he drowned.²⁹

When he was young, Ibn Nahhas was known as a young man who had virtues and extensive knowledge. This can be known based on his penchant for spending a lot of time to acquire and deepen his knowledge through traveling to other cities so that his knowledge is increasingly broad. As said in his work related to Ibn Nahhas' departure for Baghdad to study with several scholars, one of whom was Ali bin sulaiman al-akhfasy ash-shaghbir. In addition, Ibn Nahhas also traveled to Kufah, Basrah, Anbar, Ghazza, and Ramallah.³⁰ Other scholars who also became sources of knowledge from Ibn Nahhas included Muhammad bin Jafar bin Amin, Bakar bin Sahl Al Damiyati, Hassan bin Ghalib, Al-Hafidh Abi Abdurrahman An-Nusai, Jafar Al Faryabi, Muhammad bin Hasan bin Samaah, Umar bin Abi Ghailan and his group, and the last one was Ibn Al-Najjar. While studying with these scholars Ibn Nahhas was known as a polite and

²⁸ Abu Ja'far Al-Nahhas, *Ma'ani Al-Qur'an*, Jil.1. (Kaherah: Dar Al-Hadth, 2004).

²⁹ Ibid.

³⁰ Adi, Daud, dan Ngah, "APLIKASI ISTILAH "QIRA'AT AL-JAMA' AH" DALAM KITAB 'RAB AL QURAN AL-NAHHAS."

humble person (*tawadhu'*) because he chose not to ask many questions to his scholars/teachers when there were irregularities in their writings.³¹

After gaining extensive scientific benefits from various scholars scattered from many regions, Ibn Nahhas developed into a scholar and had his own students. There are two students of Ibn Nahhas who can be known through his own work, namely Abu bakar Muhammad bin Ali al-adfuwi and Abu said bin Yunus. Some of Ibn Nahhas' works are *I'rabul Qur'an*, *Isytisqaq asmaul husna*, *Tafsir ayat sibawaih*, *Kitabul maani*, *Al-kefi fi an-nahw*, and *An-nasikh wa al-mansukh*.³² From some of the works mentioned earlier, it turns out that Ibn Nahhas still has so many works as many as fifty works that are still not specifically found the titles of all these works.

As a scholar who wrote many works, Ibn Nahhas has a major work that he managed to write with the title *I'rabul Qur'an*. The naming of the work *I'rabul Qur'an* by Ibn Nahhas is not a coincidence, it is an adjustment between the context and the big theme of the book *I'rabul Qur'an*. The book contains knowledge of *i'rab* which is focused on the Qur'an starting from Surah Al-Fatihah to An-Naas. The book of *I'rabul Qur'an* itself is a monumental work that emerged when science experienced rapid growth and development. Moreover, at that time linguistics was one of the branches of science with a high level of development. Therefore, Islamic scholars and intellectuals were very active in perfecting various disciplines, one of which was the science of nahwu or Arabic grammar and interpretation of the Qur'an as done by Ibn Nahhas.

The discussion in the book *I'rabul Qur'an* by Ibn Nahhas refers to the science of *i'rab* which highlights the difference in the position of a lafadz in a sentence so that the harakat in the final letter changes. In the context of this book, the changes that occur in a lafadz are linguistic phenomena that also occur in the Qur'an because the Qur'an itself uses Arabic. What is interesting about Ibn Nahhas' work is the way it is written, which does not only focus on *I'rab*, but there are additional qiraat that are needed when explaining the *I'rab* and I'lal of a lafadz. With the explanation of the qiraat, Ibn Nahhas' work is considered a unique and important writing to be studied because the object of study has high scientific value.

The *I'rab* which is the main approach in the book of *I'rabul Qur'an* by Ibn Nahhas is an effort of Ibn Nahhas in interpreting the verses of the Qur'an. Ibn Nahhas' efforts in interpreting the verses of the Qur'an have similarities with what his teachers did such as al-Farra' who wrote Ma'ani al-Qur'an. The obvious difference is that if his teachers do

³¹ Al-Nahhas, *I'rab Al-Quran* - إعراب القرآن.

³² Ibid.

interpretation through explaining *I'rab* and the meaning of the Qur'an in one book, then Ibn Nahhas gives a different focus so that there are books that specifically discuss *I'rab* and there are also those that discuss the meaning of the Qur'an in other books.

The subject of Ibn Nahhas's *I'rab Al-Qur'an* is the *I'rab Al-Qur'an*. The surahs of the Qur'ān are arranged in the order of the general Mushaf systematics. As for words that need to be analyzed, they will be analyzed with nahwu science, while words that are already clear are not analyzed. The analytical concept carried out in this book sometimes quotes the opinions of scholars or can even be said to quote a lot from mufassirs and Arabic grammarians. Sometimes the author will quote and then study and make a choice which opinion he thinks is correct. However, the book mostly quotes the opinions of scholars who discuss a particular object. So it looks like just a bunch of quotes from the opinions of mufassirs and grammarians.

In addition to discussing *i'rab*, in *I'rab al- Qur'an*, Abū Ja'far al-Nahhās also discusses qira'at from several qira'at experts, such as Qira'at Seven (*Qira'ah Sab'ah*), Kufah, Medina, Qira'at Ten, and Qira'at Fourteen (*Qira'ah 'Arba'ah 'Asyr*). Thus, Abu Ja'far al-Nahhas' book focuses on the main subject, *i'rab* of the Qur'an and the qira'ats that are needed when he aims to explain its *i'rab* and *ilal*. *I'rab Al-Qur'an* Al-Nahhas has two foundations, namely “*al-aqawil*” and “*al-wujub*”. *Al-aqawil* refers to the rationale of the figures of the three major madrasas of *an-nahwiyyah*; the madrasas of Basrah, Kufah and Baghdad.³³ Meanwhile, *al-wujub* refers more to *i'lal-i'lal* based on the opinion of the scholars in each verse of the Qur'an, which is specified based on the sect or madrasa or directly mentioning the name of the figure who has the basis of the thought.

Ibn al-Nahhas will respond to the opinions of the madrasahs of *an-nahwiyyah* on one occasion or another, sometimes siding with the opinion that he thinks is the most correct, other times blaming the whole thing and including a new idea. As for the existence of this book, it quotes many opinions from the three major madrasahs of *an-nahwiyyah*, this is in line with the reality that Ibn Nahhas studied with the figures of the three madrasahs, as well as the reality of its existence, namely where the madrasahs grew and developed. Some of the quotations that are often found in Ibn Al-Nahhas' *I'rab Al-Qur'an*; Sibawaih's book, the opinions of the adherents of the madrasahs of Baṣrah, Kufah, Baghdad, the Qur'an memorizers and hadith experts, and Tafsir al-Tabari.

³³ To understand more about these three characteristics and rules of madrasa *an-nahwiyyah*, read on Tamim Mulloh, *البيسط في أصول النحو ومدرسه*, 1 ed. (Yogyakarta: Lentera Kreasindo, 2014).

As Ibn Al-Nahhas's narration of the Qur'anic verses refers to many figures from the three leading *an-nahwiyyah* schools; Basrah, Kufah, and Bagdad. The scholars who were often referred to by Al-Nahhas from Basra included Khalil bin Ahmad, Sibawayh, Abu Ishaq Al-Zajjaj, Ali bin Sulaiaman Al-Akhfasy. As for the references of scholars used from Kufah, including; Al-Farra', Al-Kisa'i, Sufyan bin U'yaynah, Imam Ibn Rusytam. While the citations used from Baghdad scholars, including; Abu Hasan Muhammad bin Ahmad bin Ibrahim bin Kisan and Abu Bakar Ahmad bin Syaqr Al-Baghdadi.

These in-depth interpretations of the verses in the Qur'ānic chapters demonstrate the complexity and beauty of the Arabic language in the Qur'ān. By understanding these various interpretations, we can better appreciate the richness of the Qur'ān and the importance of linguistic and grammatical knowledge in Islamic studies. These interpretations also teach us that every word in the Qur'ān is carefully chosen and has a very meaningful place in conveying the divine message to mankind. Each word and phrase has a depth of meaning that can change based on grammatical, phonetic and semantic context. Imam Ibn Al-Nahhas and other classical scholars such as Al-Hasan bin Kisan, Abu Ja'far, Sibawayh, and Khalil through this book of *I'rab Al-Qur'an*, have provided a valuable guide in understanding how the recitation and interpretation of the Qur'ān can vary, and how each variation adds new and profound layers of meaning.

Conclusion

The book *I'rab Al-Qur'an* by Imam Ibn Nahhas stands as a monumental work in the fields of nahwu and Qur'anic exegesis. It demonstrates how the discipline of Arabic linguistics is utilized to uncover the depths of the Qur'ān's meanings. Ibn Nahhas adopts an analytical approach that synthesizes concepts from the three major *madrāsas* of *an-nahwiyyah*: Basra, Kufa, and Bagdad. This method not only explains the grammatical shifts within Qur'ānic verses but also highlights the diverse interpretations arising from various *qira'ats*. The Qur'ān is thus portrayed as a masterpiece of linguistic complexity and beauty, where every grammatical variation carries significant and layered meanings.

Through critical engagement with the opinions of scholars such as Sibawayh, Al-Farra', and Al-Zajjaj, Ibn Nahhas showcases his open-minded and independent intellectual stance. He selects the perspectives he deems most accurate and occasionally proposes new interpretations. His meticulous approach provides readers with deeper insights into the grammatical structure of Qur'ānic verses and the nuanced meanings embedded within them.

Consequently, this work has become a valuable resource for scholars and researchers aiming to explore the dynamics of classical Arabic in the context of Qur'ānic exegesis.

Despite its significance, this study faces notable limitations that call for further exploration. First, the biographical information about Ibn Nahhas remains limited and fragmented, which makes it challenging to fully understand the historical and intellectual influences that shaped his work. This lack of context not only affects the interpretation of *Ṭrab Al-Qur'an* but also constrains a comprehensive assessment of his role in the development of nahwu as a discipline. Second, many of Ibn Nahhas' fifty documented works have not yet been discovered or identified, leaving substantial gaps in our understanding of his broader contributions to Islamic scholarship. These undiscovered texts may hold additional insights that could enrich both linguistic studies and Qur'anic exegesis, warranting focused research efforts to locate and analyze them.

Implications of this research are directed towards advancing theory, improving practice, and influencing educational policy in Arabic linguistics and Qur'anic studies. Academically, the findings can serve as a foundation for developing curricula that integrate insights from the *madrasas* of Basra, Kufa, and Baghdad in Qur'ānic grammar analysis. For researchers in philology, efforts to identify and study Ibn Nahhas' lost works could uncover new contributions to Islamic intellectual history. Additionally, this study offers guidance for Islamic educational institutions, suggesting the integration of nahwu theories into teaching methodologies to enrich the interpretive approaches to the Qur'ān.

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