



## The Role of Arabic Poetry in *Nahwu* Rules

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**Abstract:** In the golden era of Islam, poetry as a part of Arabic literature continued to develop and still exists today. Arabic poetry is widely used by *nuhats* as a source of taking *nahwu* rules. The purpose of this study is to reveal the role of poetry in taking the *nahwu* rules that are currently developing. This research employs descriptive qualitative research method. This research is a literature study related to the role of poetry in taking *nahwu* rules. The research data were analyzed by content analysis method with the aim of describing the content in detail. The results of the study show that *sama*' has been one of the arguments/sources in creating rules in *nahwu* science. *Sama*' is divided into three, they are the Qur'an, hadith and the sayings of Arabs in the poetry and prose. The poetry is widely used as *hujjah* or argument in *nahwu* rules by the *nahwu* scholars of various *madzhabs*, whether used as main arguments or supporting arguments, for which the main arguments are from the Qur'an and Hadith. Meanwhile, according to Arab scholars, literature occupies the third position as the most fluent Arabic language after the language of the Qur'an and Hadith. In addition to adding treasures in the study of Arabic literature, this research is expected to open more attention of Arab scholars to Arabic literary works such as poetry in developing easy *nahwu* rules. In addition, to add treasures to the study of Arabic literature, this research is expected to open more attention of Arab scholars to Arabic literary works such as poetry in developing easy *nahwu* rules.

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## Introduction

According to Pradopo in Al Hinduan, since the time of Jahiliyah, poetry had been very well known among Arabs, which was one of the most beautiful arts of several other literary arts. Through poetry, one's thoughts and feelings are expressed imaginatively, which is a form of literature that is contained in written form. Moreover, the parts in poetry are closely related or coherent to one another. Darwis added that poetry is *diwan*

*al-Arab*, which is a collection of poetry documents collected in one book.<sup>1</sup> Poetry for the Arabs is something that is expensive and valuable. Even poetry can show the dignity of a people among the Arabs.<sup>2</sup> The better and considered the high value of a poem, the better it can raise the reputation of a certain tribe.

The factors of codifying the rules of *nahwu* in Arabic due to the emergence of land and differences in *qiraat* that occurred among Arabs, especially after Islam spread outside the Arab region.<sup>34</sup> In addition, the essence and quality of *nahwu* material has discussed the substance of *ushul al-nahwi* itself. In *ushul al-nahwi*, there is a basis on the principles and various problems and applications of *nahwu* science, and even examines the differences in the thoughts of the *nuhats* in interpreting the phenomenon of the Arabic language from the past until the codification of the *nahwu*.<sup>5</sup> Probably not everyone knows that Arabic poetry is one of the sources for taking *nahwu* rules as Arabic grammar rules for learners and users of the language.

In this paper, it was discussed how *nahwu (nuhat)* experts take *nahwu* as a work of art that is favored by the Arabs as a literary work that can symbolize the honor and glory of a tribe and to find out the role of poetry in taking the *nahwu* rules that are currently developing. Therefore, this study was important to discuss with the aim of knowing how to take the rules of *nahwu* from Arabic poetry,<sup>6</sup> so that it became the science of *nahwu* that has been studied until now and to reveal the role of poetry in taking the *nahwu* rules that are currently developing.

The study data in this paper came from several literatures such as books, journals and other sources relevant to this study, including the book *Usul An-Nahwi al-Arabiyy*,<sup>7</sup> which stated that *nahwu* scholars really put serious and perfect attention to *sama*<sup>8</sup>, *Kitab*

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<sup>1</sup> Najmah Al Hinduan, Achmad Tohe, and Ibnu Samsul Huda. "Karakteristik dan Fungsi Puisi Arab pada Masa Transisi Pemerintahan Dinasti Umayyah ke Dinasti Abbasiyah." *Alsina : Journal of Arabic Studies* 2, no. 1 (July 17, 2020): 51-70. <https://doi.org/10.21580/alsina.2.1.5127>.

<sup>2</sup> Khaled Igharia. "Arab Spring Revolutions throughout Modern Arabic Poetry." *Asian Journal of Humanities and Social Studies* 8, no. 4 (2020): 142-153.

<sup>3</sup> A. S. Punawan. "Nahwu, Origin and Its Urgences in Arabic Learning." *Online Submission* 24, no. 8 (2020): 6894-6900.

<sup>4</sup> Luca D'Anna, "Language Practice and Language Description among Arabic Grammarians from Sībawayhi to Al-Šidyāq: The Case of Agreement." *Quaderni Di Studi Arabi* 15, no. 1-2 (2020): 47-66.

<sup>5</sup> Wati Susiawati. "Ushul Al-Nahwi Dalam Perspektif Ibnu Madha." *Arabi: Journal of Arabic Studies* 2, no. 2 (2017): 163-171.

<sup>6</sup> Navid Kermani. "Poetry and Language." *The Wiley Blackwell Companion to the Qur'an* (2017): 117.

<sup>7</sup> Muhammad Khair Al-Halwaaniy, *Usul An-Nahwi al-Arabiyy* (Rabat: Atassi Publisher, 1983), 55.

<sup>8</sup> Rini. "Ushul Al-Nahwi al-Arabi: Kajian Tentang Landasan Ilmu Nahwu," *Arabiyyatuna: Jurnal Bahasa Arab* 3, no. 1 (2019): 145-162. <https://doi.org/10.29240/jba.v3i1.773>.

*Al-Iqtiraahi Fi Ushuli an-Nahwi*, which are several poets who are referred to in making rules in the *nahwu*,<sup>9</sup> the book History of Arabic Literature regarding the superiority of Arabic poetry that one of the peculiarities of the Arabs is that they have great attention to the language and the beauty of the literature of the language and they have a subtle feeling and sharp judgement of things.<sup>10</sup> This is the main factor for them to have advantages and progress in language and literature<sup>11</sup>. Hence, Arab society has been able to create culture so that it can reach a high level of civilization which is reflected among others in its cultural products in the form of literary works in the form of poetry, prose, and drama<sup>12</sup> and several nationally accredited scientific journals to enrich the content of this study.

Meanwhile, in terms of meaning, the poetry text is seen as a series of sequential units of information, and the meaning side of the poetry text presents a semantic unit, so along with the explicit meaning there is an implied meaning.<sup>13</sup> Although sometimes what is implied from the meaning intended by the poet cannot be fully understood by the reader. However, poetry is indeed a work that is full of meaning and contains high artistic value. Several previous studies that discussed Arabic poetry related to the science of *nahwu*, among others, research from: Zulfa stated that there are several benefits of studying *ushul al-nahwi*, namely being able to know the origins of *nahwu* science and its history, knowing the schools of *nahwu* science, increasing knowledge about the methods used in making *nahwu* arguments. So that you can find out where and how the existing *nahwu* rules are learned.<sup>14</sup> Zaky stated that the discussion in *ushul nahwi* includes *al-adillah al-nahwiyah*, which includes *sama'*, *qiyas*, *ijma'* and *istishab*, as well as the method of determining *nahwu* rules and their application. He stated that the science that most influenced the study of *ushul al-nahwi* was the science of *ushul al-fiqh*, which can

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<sup>9</sup> Jalaluddin Abdu Ar-Rahman bin Abi Bakri As-Suyuthi, *Al-Iqtiraahi Fi Ushuli an-Nahwi* (Damaskus: Dar el-Bairuty, 2006), 39.

<sup>10</sup> Muhdar Yunus Ali dan Bey Arifin, *Sejarah Kesusastraan Arab* (Surabaya: PT Bina Ilmu, 1983).

<sup>11</sup> Dyah Nurul Azizah. "Karakteristik Prosa Dalam Sastra Arab." *Tsaqofah Dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam* 4, no. 2 (2020): 123-134.

<sup>12</sup> Basma Al-Dajani. "The Function of Arabic Literature in Arabic Language Teaching: A Gateway to Cultural Literacy." *Dirasat: Human and Social Sciences* 46, no. 1 (2019): 281-293.

<sup>13</sup> Muhammad Walidin, Uki Sukirman, Wulan Indah Fatimatul Djamilah. "Dakwah Dan Perdamaian Dalam Puisi Arab." *Bina'Al-Ummah* 15, no. 2 (2020): 145-168. <https://doi.org/10.24042/bu.v15i2.7805>.

<sup>14</sup> Yunita Laila Zulfa, Maman Abdurrahman, & Asep Sopian, "Urgency of Usul Nahwi Course: Arabic Language Education Student Perspective." in *The 4th International Conference on Arabic Language and Literature (ICALL)*, (2021): 202-206.

be seen from several terms used in the science of *ushul al-nahwi*.<sup>15</sup>

Wahyudi described that several Arabic grammatical scholars from various schools of thought were the pioneers and developers of Arabic grammatical theories. From their writings, it could be concluded that the science of *nahwu* has grown and developed to the present day due to the efforts and contributions of the Arabic language scholars who have contributed greatly to maintaining and preserving the authenticity of the Arabic language in terms of various aspects of the existing language.<sup>16</sup> Fourth, Rizal concluded that the linguists use four main bases in formulating the rules of *nahwu*, including the *samā'* or *naql*, *ijmā'*, *qiyās* and *istiṣhāb*. *Samā'* has three main foundations in the form of definite arguments in building *nahwu* rules, al-Qurān, the hadīth, and the sayings of the Arabs in the form of verse and prose.

*Ijmā'* is an agreement of language scholars in compiling *nahwu* rules. *Qiyās* is the largest argument used by linguists in making rules and for solving linguistic problems that arise. The last is the *istiṣhāb*; although it is the weakest foundation compared to the others, it is still used in determining the *nahwu* rules.<sup>17</sup> Aflisia and Fikri stated that the two sources of *nahwu*, namely *ijmā'* and *istiṣhāb* were significant to study after *samā'* and *qiyās*. They stated in their paper that these two sources were at the bottom of the *nahwu* source, even if *istiṣhāb* was believed to be the weakest source compared to the other three sources. This situation does not reduce the urgency of this study. If *ijmā'* is based on the agreement of the *nahwu* scholars, then *istiṣhāb* can be referred to the original provisions in *nahwu* matters that are not found in other *nahwu* sources.<sup>18</sup>

Shalihah concluded that the rules of *ushul fiqh* can be actualized in the rules of *ushul al-nahwi al-arabi* in an implementable manner since the clash between *ushul fiqh* experts and *nahwu* experts in addressing scientific disciplines. *Nahwu* experts imitate *ushul fiqh* experts in applying certain rules related to *ushul* terminology and arguments. Concretely, the terminology of *Istishab al-Hal*, for example, is a terminology in *ushul fiqh* used by *ushul nahwu* scholars. This terminology emerged in the last period of *ushul*

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<sup>15</sup> Ahmad Zaky. "Ushul Nahwi Sejarah dan Perkembangannya." *Waraqat: Jurnal Ilmu-Ilmu Keislaman* 4, no. 1 (2019): 17–31. <https://doi.org/10.51590/waraqat.v4i1.69>.

<sup>16</sup> Hakmi Wahyudi, Hakmi Hidayat, and Sri Wahyuni Hakim. "Pemikiran Gramatikal Bahasa Arab Oleh Linguistik Arab (Studi Tokoh Lintas Mazhab Nahwu)." *Al-Fikra: Jurnal Ilmiah Keislaman* 19, no. 1 (2020): 123. <https://doi.org/DOI: 10.24014/afv19.i1 10235>.

<sup>17</sup> Muhammad Rizal, Maman Abdurrahman, and Asep Sopian. "Sumber Landasan dalam Merumuskan Kaidah-Kaidah Nahwu dan Signifikansinya untuk Pembelajaran Bahasa Arab." *Dayah: Journal of Islamic Education* 4, no. 2 (2021): 208-222.

*nahwu* scholars.<sup>19</sup> Hula also explained that grammar is basically born for a number of linguistic reasons. In Arabic syntax, grammar cannot be separated from the struggle of ideas and concepts of the scholars of Basra and Kufa which until now has colored a number of linguistic rules. Of course, this has gone through a number of ways of searching for propositions (*Istidlāl*) by which linguistic meanings can be classified. Therefore, *istidlāl* efforts are carried out either in the same way, *ijmā' qiyās*, or *naql* so that there are no errors and confusion in determining linguistic rules.<sup>20</sup>

A few researchers focused on the study of poetry in certain contexts and purposes in certain fields as well. There have been limited studies concerned on Arabic poetry and *ushul nahwu*. Therefore, this research intended to describe the extent to which Arabic poetry by Arabic linguists was determined as a source of study in determining the rules of nahwu so that the knowledge of *nahwu* so far can be studied and understood by Arabic language learners and all the scope of its discussion. Because the *nahwu* scholars concerned to *sama'*. Therefore, the same material must be considered first when studying *ushul an-nahwu* because it is the main argument in the rule of *nahwu*. So the objectives of this research are to reveal the role of poetry in taking the nahwu rules that are currently developing.

## Methods

As it is understood that the research method is a work step in the form of researching, analyzing, and reviewing the research target object to draw a conclusion based on the previous work process.<sup>21</sup> In this study, descriptive qualitative method was used so that the data obtained will be conveyed in the form of words or writing<sup>22</sup> with the aim of revealing, explaining and describing the role of Arabic poetry in creating *nahwu* rules. Library research method was used in which data is obtained from several books

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<sup>18</sup> Noza Aflisia and Ahmad Fikri. "al-Ijma' wa al-Istishab fi Dirasah Usul al-Nahw." *Imtiyaz: Jurnal Pendidikan Dan Bahasa Arab* 5, no. 1 (2021): 78-92.

<sup>19</sup> Siti Shalihah. "Al-Istihab (Sebuah Teori Dan Praktik Prinsip-Prinsip Nahwu Arab)." *Al-Ittijah: Jurnal Keilmuan Dan Kependidikan Bahasa Arab* 10, no. 2 (2018): 53-66.

<sup>20</sup> Ibnu Rawandhy Hula. "Qawaid Al-Taujih dalam Penentuan Dasar-Dasar Gramatika Sinstaksis Arab (Kajian Atas Konsep Istidlaliyah Nahwiyah)." *A Jamiy: Jurnal Bahasa Dan Sastra Arab* 5, no. 2 (2020): 330-350.

<sup>21</sup> Yusuf Haikal. "Al-Khalilayn Dalam Romantisme Sastra Arab." *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 4, no. 1 (2021): 50-68. <https://doi.org/10.36835/al-irfan.v4i1.4305>.

<sup>22</sup> Esi Yulistiana, Sumarlam dan Soediro Satoto. "Diksi Lirik Lagu Tarlingdut Karya Abdul Adjib: Kajian Stilistika." *Jurnal Kembara* 5, no. 1 (2019): 57.

and or scientific works that are relevant to the problem or research focus.<sup>23</sup> The author's data is obtained from several books by previous scholars and several journal articles that examine discussions related to *ushul nahwu* and Arabic poetry. After the data was collected, then the data was categorized into the types of data that are important to be analyzed based on the content analysis method.

The data reference of this research were books and scientific works that discuss about *sama'* in *ushul nahwu*. The primary sources were books that discuss *sama'* in *ushul nahwu*, such as the book of *Usul an-nahwi al-arobiy*, by Muhammad Khair Al-Halwaaniy (undated), which was published in East Africa; *al-Ushuul: Diraasatun Epistemuluujiyyatun li al-Fikri al-Lughawiyyi 'Inda al-'Arabi: al-Nahwu*, Fiqhu al-Lughati, al-Balaaghatu (1982), by Tamam Hasan, published in Cairo, Egypt; *Al Khilaafu baina an-nahwiyyiin* (1984), by Sayyid Rizq Ath-Thaqwiil, published in Mecca; and *Al-Madzaahib An-Nahwiyyah fi dhawi ad-diraasaati al-lughawiyyati al-haditsati* (1986), published in Jeddah. Thus, the secondary sources were books, journal articles and other sources that support and are relevant to the discussion of this article. Then the research data was analyzed using content analysis method with the aim of describing the contents in detail and detail so that a clear picture of the research results can be obtained.

## Results and Discussion

So great is the role of Arabic poetry as a source of taking *nahwu* rules which is now being developed and studied by many Arabic language learners.<sup>24,25</sup> Therefore, the standardization or feasibility of an Arabic poem that can be used as a source for taking *nahwu* rules is so strictly filtered by linguists (*nuhat*), so that it might require accuracy and foresight by linguist scholars to study it. Because of the sayings that have been heard by *nahwu* scholars from eloquent Arabs (*manqul*), they will make *nahwu* rule out of them. The sayings that have never existed among eloquent Arabs will be applied *qiyas* upon them (*ma'qul*). Based on the results of a search of various literatures, the results of this study regarding the role of Arabic poetry as a source of taking *nahwu* rules can be seen in the following tables:

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<sup>23</sup> Najihatul Abadiyah Mannan. "Studi Stilistika Terhadap Tongkat Nabi Musa as Di Dalam Alquran." *Revelatia: Jurnal Ilmu Al-Quran Dan Tafsir* 1, no. 1 (2020): 54. <https://doi.org/10.19105/revelatia.v1i1.3169>.

<sup>24</sup> Husni Mubarak. "Asal Usul Bahasa Arab." *Jurnal Ilmiah Iqra'* 5, no. 1 (2018): 114.

**Table 1.** The Differences of Poetry and Prose

Poetry	Prose
Tends to require the use of <i>wazn</i> and <i>qofiyah</i> . <sup>26</sup>	Doesn't require <i>wazn</i> and <i>qofiyah</i> . <sup>27</sup>
Tends to ignore the syntactic and morphological rules of Arabic, where the poets do <i>at-tarakkhush</i> (state of flexible, not rigid) in the language style of their poetry. <sup>28</sup>	Tends to follow the syntactic and morphological rules of Arabic. <sup>29</sup>
Division of poets in poetry:	Division of author in prose:
<ol style="list-style-type: none"> <li>1. <i>Al-Jahiliyyin</i> (الجاهليين) or poets in <i>Jahiliyah</i> era, namely: Zuhair, Tharafah, Umar bin Kultsum</li> <li>2. <i>Al-Mukhdharomain</i> (المخضرمين), poets who lived between the transition of <i>Jahiliyah</i> era and the arrival of Islam era, such as: Khonsaa', Hasan bin Tsabit, Ka'ab bin Zuhair</li> <li>3. <i>Al-Islaamiyyin</i> (الاسلامييين) or poets who lived in Islamic era, namely Jarir, Farazdaq dan Akhthal.</li> <li>4. <i>Al-Maulidiin/Muhadditsin</i> (المولدين/المحدثين), poets who lived in <i>Abbasiyah</i> era to present time.</li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Al-Fashiih</i>, authors who are considered fluent in expressing their thoughts in their work.</li> <li>2. <i>Ghairu al-fasiihu</i>, authors who aren't considered fluent in expressing their thoughts in their work.</li> </ol>
Some poets who are referred to on the making of rules in nahwu: <sup>30</sup>	Some authors who are referred to on the making of rules in nahwu:
<ol style="list-style-type: none"> <li>1. Umru'ul Qais (أمرىء القيس)</li> <li>2. At-Thirimmah (الطرماح)</li> <li>3. Zuhair (زهير)</li> <li>4. Al-Farazdaq (الفرزدق)</li> </ol>	<ol style="list-style-type: none"> <li>1. Abu Nash Al-Faaraabiy (أبو نصر الفارابي)</li> <li>2. Ibnu Khaldun (ابن خلدون)</li> </ol>

From the table 1, the explanation can be explained as follows: that poetry tends to require the use of *wazn* and *qofiyah*, while prose does not. Poetry tends to ignore the syntactic and morphological rules of Arabic, where the poet performs *at-tarakkhush* (a state of being flexible, not rigid) in the style of his poetry, while prose is otherwise bound by syntactic and morphological rules. The division of poets in poetry is: *al-jahiliyyin*, *al-mukhdharomain*, *al-islamiyyin*, *al-muwalladin/muhadditsin*. Meanwhile, the division of the author in prose is in *al-fashiih* and *ghairu al-fashiih*.

<sup>25</sup> Jan Loop. "9 Arabic Poetry as Teaching Material in Early Modern Grammars and Textbook." *The Teaching and Learning of Arabic in Early Modern Europe* (Brill, 2017), 130.

<sup>26</sup> M. Hamid, "Elements of the Arabian Syi'ir in the Quran's Structure," *International Journal of Scientific & Technology Research* 6, no. 6 (2017): 109–13.

<sup>27</sup> Muskinul Fuad. "Therapeutic Aspects in Shalawatan Tradition (An Ethnographic Study on Shalawatan Communities in Banyumas)." *Ijtima'iyya Journal of Muslim Society Research* 2, no. 2 (2017): 176.

<sup>28</sup> Talafha, Sameerah, and Banafsheh Rekadbar. "Arabic poem generation with hierarchical recurrent attentional network." In *2019 IEEE 13th International Conference on Semantic Computing* (2019): 316-323.

<sup>29</sup> Hishomudin Ahmad, Norfarhana Abdul Ghafar, and Munjid Mustafa Bahjat, "Teks Prosa Zarzuriyyat Ibn Fakhaar: Analisa Korpus Bertema Berdasarkan Teori Medan Makna," *The Journal of Islamic, Social, Economics and Development (JISED)*, (2017): 24.

<sup>30</sup> Jalaluddin Abdu Ar-Rahman bin Abi Bakri As-Suyuthi, *Kitab Al-Iqtirahi fi Ushuli al-Nahwi* (Qahirah: Maktabah al-Tsaqafah al-Diniyah, 2013), 45.

Poetry and prose are two essential parts in literature.<sup>31</sup> Fowler said that each type of literary work has its own language style.<sup>32</sup> Scientific prose (*an-natsr al-ilmiy*) can both be distinguished by looking at its style of language, such as from the composition of *nahwu* or having a different language style from literary prose (*al-natsr al-adabiy*). The language style of a story is different from the language style of an article. Likewise with poetry and prose, the sarf contained in both.<sup>33</sup> As concluded by Azizah that Arabic literary prose is a free essay that is not bound by *wazan* and *qafiyah* like a form of poetry. The form of prose has gone through a very rapid development starting from the Jahiliyyah era to modern times with different characteristics.<sup>34</sup>

Arabic poetry which is part of the words of Arabs whose eloquence is undoubtedly part of *sama'* or *naql* apart from the Qur'an and Hadith which are used as sources for taking the rules of *nahwu*.<sup>35</sup> So, *sama'* or *naql* is a method of standardizing the rules of *nahwu* by tracing, listening, and recording directly from the speech of fluent Arabs.<sup>36</sup> According to al-Hasyimi in Patah in pre-Islamic era, Arabic poetry developed so rapidly that prominent poets from each tribe emerged. Among of the large collections of poetry, some even memorize tens of thousands of verses of poetry. History records the names of prolific poets and classifies them according to the level of beauty and the number of poems they wrote. First: Umru ' al-Qais, Amr bin Kaltm, Zuhair bin Abī Sulmā and al Nābigah al-Žubyanīy. Second: al-A'syā, Lubaid bin Rabī'ah al-Amirit and arfah bin al-'Abd. Third: 'Antarah bin Syaddād, 'Urwah bin al-Ward, Duraid bin al-Sāmmah, al-Muraqqisi al Akbar, al-Ḥāris bin Hilizzah al-Yasykuri, and so on.<sup>37</sup>

Types of literature are also very dynamic, experiencing developments and changes along with the development of life.<sup>38</sup> Various types of poetry grow, develop, and

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<sup>31</sup> F. Manshur, "Typical Literary Works of Pesantren on Righteousness Teaching within Cultural Transformation." *Journal of Social Studies Education Research* 11, no. 4 (2020): 114-148.

<sup>32</sup> Roger G Fowler. *Essays on Style and Language: Linguistic and Critical Approaches to Literary Style*. (Routledge, 2017), 1.

<sup>33</sup> Tamam Hasan, *Al-Ushul: Diraasatun Epistemuluujyyatun Li al-Fikri al-Lughawiyi 'Inda al-'Arabi: Al-Nahwu, Fiqhu al-Lughati, al-Balaaghathu* (Kairo: al-Hai'ah al-Misyriyyah li al-Kitab, 1982), 76.

<sup>34</sup> Dyah Nurul Azizah. "Karakteristik Prosa dalam Sastra Arab." *Tsaqofah & Tarikh* 4, no. 2 (2020): 132. <http://dx.doi.org/10.29300/tjksi.v4i2.2383>.

<sup>35</sup> Khabibi Muhammad Luthfi, "Epistemologi Nahw Ta 'Limi dalam Persepektif Linguis Arab Kontemporer." *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 5, no. 2 (2018): 235.

<sup>36</sup> Muhammad Thoriqussu'ud, "Al-Sama': Kajian Epistemologi Ilmu Nahwu," *Jurnal Pustaka* 3, no. 1 (2015): 49–64. <https://doi.org/10.6084/ps.v3i1.33>.

<sup>37</sup> Akhmad Patah. "Adopsi Pola Puisi Arab Jahili dalam Al-Qur'an (Pendekatan Ilmu al-Arud)." *Adabiyat: Jurnal Bahasa Dan Sastra* 1, no. 1 (2017): 23–43, <https://doi.org/10.14421/ajbs.2017.01102>.

<sup>38</sup> Johanna Sellman. "A Global Postcolonial: Contemporary Arabic Literature of Migration to Europe." *Journal of Postcolonial Writing* 54, no. 6 (2018): 752.



metamorphose due to changing times and the influence of association with literature belonging to other nations. The same thing happened with the type of prose, so that every period of Arabic literary life there is always a type of poetry or prose literature that is not owned by the period before or even after it. One particular type of literature becomes the mascot for a certain period.<sup>39</sup> As described by Azizah and Sya'bani regarding the periodization of Arabic literature which includes the Umayyad period, the Abbasid period, and the modern period. In this modern period, prose writing emerged in the form of modern short stories in Arabic, as well as novels and dramas. The form of poetry has also undergone considerable changes. Many modern Arabic poems are no longer tied to the old style known as *'ilm al-'arūd*. Although some poets today are also happy to create free poetry, but there are still many who stick to the old style even though they are no longer bound by certain requirements.<sup>40</sup>

*Nahwu* scholars find it easier to extract *nahwu* rules from literary languages. Literary language is chosen to be one of the main arguments for making *nahwu* rules because literary language is used in government, as well as ontology writing so this language is identical to *fushah* Arabic.<sup>41</sup> Many Arabic grammarians (*nuhat*) applied *qiyas* to the *nahwu* rules of the Qur'an and Hadith which are supported by arguments from the language of poetry.<sup>42</sup> The following in table 2 are the conditions so that Arab speech can be accepted as the argument:<sup>43</sup>

**Table 2.** Conditions for Arabic Speech to be Accepted as a Proof of *Nahwu*

Conditions for Arabic Speech	Description
<i>Kalam</i> can't be mixed with other languages	Social cleanliness/ <i>al-intiqa' al-ijtimaa'i</i>
<i>Kalam</i> must be from people who are trusted and are fluent in their speech	Place cleanliness/ <i>al-intiqa' al-makani</i>
<i>Kalam</i> is limited from Jahiliyyah era to the 2nd century of <i>Hijriyah</i>	Time cleanliness/ <i>al-intiqa' al-zamaani</i>

<sup>39</sup> Tatik Mariyatut Tasnimah. "Qissah Qasirah Jiddan: Sebuah Genre Terbaru dalam Sastra Arab." *Adabiyāt: Jurnal Bahasa dan Sastra* 3, no. 2 (December 19, 2019): 165-192, <https://doi.org/10.14421/ajbs.2019.03202>.

<sup>40</sup> Qois Azizah bin Has dan Muhammad Zaky Sya'bani. "Integrasi Sastra Arab dan Islam serta Pengaruhnya Terhadap Sastrawan Muslim Modern." *Al-Fathin: Jurnal Bahasa Arab dan Sastra Arab* 3, no. 2 (2021): 141-156, <https://doi.org/10.32332/al-fathin.v3i02.3099>.

<sup>41</sup> Bustamin Dihe. "Konstruksi Pemikiran Sibawaih dalam Kajian Ilmu Nahwu." *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 14, no. 1 (2018): 100, <https://doi.org/10.24239/rsy.v14i1.323>.

<sup>42</sup> Tamam Hasan, *Al-Ushul: Diraasatun Epistemuluujiyyatun Li al-Fikri al-Lughawiyyi 'Inda al-'Arabi: Al-Nahwu, Fiqhu al-Lughati, al-Balaaghathu*, 76.

<sup>43</sup> 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 (2020): 35-56, <http://dx.doi.org/10.32678/alfaz.Vol8.Iss1.2448>.

Moreover, another source stated that Imam Sībawaih has chosen and determined Arabic poems in making them the source of Arabic language rules because not all Arabic poetry can be used as evidence in determining grammar in the study of nahwu science.<sup>44</sup> Some *nahwu* figures who at that time were mostly from the *Basrah madrasah* which grouped Arab poets on four levels, namely in table 3:

**Table 3.** Grouping of Arab Poets According to Basrah School

Conditions for Arabic Speech	Description
<i>As-Syu'arā' al-jāhiliyyūn</i>	Namely Arab poets belonging to <i>jāhiliyyūn</i> , such as Imru al-Qays, An-Nābigah Al-Dzubyānī, Zuhair bin Abī Sulmā, Labīd
<i>As-Syu'arā' al-mukhadramūn</i>	Namely Arab poets who lived in two eras, namely: the era of <i>jāhilī</i> and the era of Islam, such as al-Khansa, Hasan bin Sabit
<i>As-Syu'arā' al-islāmiyyūn</i>	Namely Arab poets who only lived in the Islamic era, such as Jarīr, Al-Farazdaq, Al-Kummait, Dzū Ar-Rummah
<i>As-Syu'arā' al-Muwalladūn wa al-muḥdatsūn</i>	Namely the Arab poets who lived after the poet As-Syu'arā' al-islāmiyyūn until now, such as Basisyār bin Burd, Abū Nuwās and other poets who lived after him <sup>45</sup>

From table 3, it can be concluded that Arab poets according to nahwu experts are grouped at four levels as mentioned above. An-nuhaat (*nahwu* experts) has determined two ways of taking arguments from poetry and prose, namely: from *riwayat* (as in hadith) and from native Arabs. As al-Khalil's opinion in Pribadi that the concept of *simā'i*, according to al-Khalīl, does not stop at the text that is heard, but should also be based on reasons and linguistic arguments that can strengthen it.<sup>46</sup> The *nahwu* rules taken from Arabic *kalam* such as poetry are in table 4 as follows:

<sup>44</sup> 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 (2020): 35–56, <http://dx.doi.org/10.32678/alfaz.Vol8.Iss1.2448>.

<sup>45</sup> Bustamin Dihe. "Konstruksi Pemikiran Sibawaih Dalam Kajian Ilmu Nahwu." *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 14, no. 1 (2018): 89-112.

**Table 4.** Nahwu Rules Taken from Arabic *Kalam*

Conditions for Arabic Speech	Description
According to Kuffah scholars, <i>dza</i> (ذ) can be independent or <i>dza</i> (ذ) can be attached to <i>ma</i> (ما) <i>maushul</i> . Meanwhile according to Bashrah scholar, only <i>ma</i> (ما) or <i>man</i> (مَنْ) <i>istifham</i> that can be attached to <i>dza</i> (ذ) and that <i>dza</i> (ذ) can't be independent. <sup>47</sup>	عَدَسَ مَا لِعِبَادِ عَلَيْنِكَ إِمَارَةً أَمَنْتُ وَهَذَا تَحْمِيلِينَ طَلِيقَ
Kuffah scholars add <i>adawaatu al-jazm</i> مَهْمَنْ, while Bashrah scholars don't. <sup>48</sup> Kuffah scholars used مَهْمَنْ to express rational, while مَهْمَا for irrational. However, Bashrah scholars do not adopt this custom because they are not based by only one argument.	أَمَاوَى مَهْمَنْ يَسْتَمِعُ فِي صَدِيقِهِ أَقَاوِيلَ هَذَا النَّاسِ مَاوَى يَنْدُمُ
On the 13 <sup>th</sup> issue of the book " <i>Al-Inshaaf</i> " written by Al-Anbari, the scholars of Kuffah and Bashrah clash opinions regarding fundamental <i>amilis</i> ( <i>awwaliyyu al-aamiliin</i> ) <sup>49</sup> Kuffah in taking this rule is only based on <i>sama'</i>	وَلَوْ أَنَّ مَا أَسْعَى لِأَذْنِي مَعِيشَةً كَفَانِي وَلَمْ أَطْلُبْ قَلِيلًا مِنَ الْمَالِ
Opinion from Andalusia scholars. Ibnu As-Sayyid, an Andalusian scholar stated that حَتَّى Not only did he do <i>athof</i> (linking) word, but also sentence. <sup>50</sup>	سُرَيْتَ بِهِمْ حَتَّى تَكُلَّ مَطِيئَهُمْ وَحَتَّى الْجَبَادُ مَا يَقْدَرُونَ بِأَرْسَانِ

From table 4 it can be concluded that the Kuffah and Andalusian scholars took several *nahwu* rules with arguments (*hujjah*) from Arabic poetry (*kalam*). Meanwhile, *Basrah* scholars only use the Qur'an and Hadith as sources for taking *nahwu* rules. Thus, according to Ahmad Mukhtar in Sumarna and Delami, the source of the poetry must be seen from the beginning of the period in order to first verify the poets who are famous for their fluency and beauty of the language structure in reciting the poems.<sup>51</sup> So, not all Arabic poetry can be used as a source of taking *nahwu* rules.

This study hopefully can be complement studies that discuss *ushul al-nahwi* about the science of *nahwu* and the sources of taking its laws which then become *nahwu* rules and will increase knowledge and understanding of sources for taking *nahwu* rules that are not only from the Qur'an and Hadith only for the *Sama'* aspect, but *kalam* is also used by

<sup>46</sup> Moh Pribadi. "Sumbangan Al-Khalil dalam Perkembangan Nahwu Arab." *Adabiyat* 1, no. 1 (2017): 73–93, <https://doi.org/10.14421/ajbs.2017.01104>.

<sup>47</sup> Sayyid Rizq, *Ath-Thaqwil, Al Khilaaf baina al-Nahwiyyiin* (Mekkah: Al-Fiishaliyyah, 1984), 145.

<sup>48</sup> Sayyid Rizq, 566-567.

<sup>49</sup> Tamam Hasan, *Al-Ushul: Dirasah Epistemulujijyah Li al-Fikri al-Lughawiy 'Inda al-'Arabi: Al-Nahwu, Fiqhu al-Lughah, al-Balaghah*, 209-211.

<sup>50</sup> Musthafa Abdul Aziz As-Sanjarjiy, *Al-Madzaahib An-Nahwiyyah Fi Dhau Ad-Diraasaati Al-Lughawiyati Al-Haditsati* (Jeddah: Al-Maktabah Al-Fiishaliyyatu, 1986), 88.

<sup>51</sup> Lukman Sumarna dan Delami. "Formulasi Nalar Linguistik Sibawayh: Polemik Legitimasi Otoritas Syair Dalam Perumusan Kaidah Nahwu." *Diwan: Jurnal Bahasa Dan Sastra Arab* 12, no. 2 (2020): 128–152.

some *nahwu* scholars as a source of rules. This study is still limited to a few reviews that need further discussion by further researchers. In this study, we only discuss some of the opinions of the Kuffah madhhab from several evidences of Arabic poetry presented. Likewise, from the opinion of the Andalusian school which makes Arabic poetry one of the sources of *nahwu* rules. Of course, this study still needs to be expanded and explored by other researchers, so as to increase understanding and knowledge for Arabic readers and learners.

### **Conclusion**

*Sama'* has been one of the arguments/sources in creating rules in *nahwu* science. *Sama'* is divided into three, they are the Qur'an, hadith and the sayings of Arabs in the poetry and prose. Among these three fundamental arguments, the sayings of Arabs (poetry and prose) are the most widely used arguments in creating *nahwu* rules. Tamam Hasan mentioned that taking out *nahwu* rules from the Qur'an and hadith has lesser amount than from the poetry and prose. Even when the scholars affirm (do *qiyas*) the *nahwu* rules from the Qur'an and hadith, they still must be supported by the arguments in the literary languages. This research is still reviewing the discussion in a limited scope, therefore it still needs to be further developed by further researchers, especially related to poetry as the argument for taking *nahwu* rules. It is hoped that the results of this research can be read by students and observers of Arabic language and literature studies, and become an addition to the scientific treasures of Arabic language that still need to be developed and enriched from various research reviews and discussions.

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### **Author Contributions Statement**

This article was compiled based on the assignment of the ushul nahwi course in the Arabic language education master program compiled by ZP. IS enriched the study by adding various references related to discussions from various national and international

scientific journal articles. RY translated the text of the article into English. Meanwhile, AR edited and refined the discussion so that the article became a research result worthy of reading by the academic community.

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