

Study Of The Basrah And Kuffah Schools In The Book Of Syarh Ibn Aqil: A Comparative Perspective

Kajian Mazhab Basrah dan Kuffah Dalam Kitab Syarh Ibnu Aqil: Perspektif Komparatif

Dailatus Syamsiyah

UIN Sunan Kalijaga Yogyakarta, Indonesia
Email: dailatus.syamsiyah@uin-suka.ac.id

Muhammad Iqbal Zamzami

UIN Sunan Kalijaga Yogyakarta, Indonesia
Email: iqbalzamzam44@gmail.com

Izzah Naelun Nikmah

UIN Sunan Kalijaga Yogyakarta, Indonesia
Email: izzahnaelunnimah@gmail.com

Syahrul Fauzi

UIN Sunan Kalijaga Yogyakarta
Email: syhrl3112@gmail.com

DOI: 10.14421/almahara.2023.091-05

Abstract

The Alfiiyah book is a book of nahwu used in various institutions in Indonesia, from Islamic boarding schools to universities. This book is recommended by many scholars, one of which is the book of Syarh Ibn Aqil. This book contains an explanation of Alfiiyah's nazams in great detail. In addition to explaining the material in nazams, Ibn Aqil also reviewed various opinions of nahwu experts. The two significant schools of thought in the development of nahwu science are often used as a benchmark for comparison, namely the Basrah and Kuffah schools. This study aims to discover the different opinions between these two schools in the book of Syarh Ibn Aqil and the factors that cause the differences. The method used in this research is descriptive qualitative through a literature study using documentation. The results of this study state that these two schools have different views in determining the rules of nahwu, such as amil who recites multiday, taqdīmul khabar, taqdīmul fā'il, etc. This is based on the different methods used in determining the rules. With the sima'i method, the Basrah School is more selective in retrieving data. At the same time, Kuffah is more flexible and often uses the qiyas method to determine the rules. The purpose of learning nahwu in the context of learning Arabic in Indonesia is as a wasilah (language learning tool), not as a gayah (final goal). Therefore learning nahwu in the context of teaching Arabic needs to be done tajdid by looking at the importance of facilitating, simplifying, and reforming nahwu material. Learning nahwu should avoid philosophical analysis such as that developed by Basrah and accommodate all Arabic languages as developed by Kuffah.

Keywords: Schools in Basrah, Kuffah, Ibn Aqil, and Arabic Learning.

Abstrak

Kitab Alfiyyah merupakan kitab nahwu yang digunakan berbagai lembaga di Indonesia, mulai dari pesantren hingga perguruan tinggi. Buku ini direkomendasikan oleh banyak ulama, salah satunya adalah kitab Syarh Ibnu Aqil. Buku ini memuat penjelasan tentang nama-nama Alfiyyah dengan sangat detail. Selain menjelaskan materi nazams, Ibnu Aqil juga mengulas berbagai pendapat dari para ahli nahwu. Dua mazhab penting dalam perkembangan ilmu nahwu yang sering dijadikan tolok ukur perbandingan, yaitu mazhab Basrah dan Kuffah. Kajian ini bertujuan untuk mengetahui perbedaan pendapat antara kedua mazhab tersebut dalam kitab Syarh Ibnu Aqil dan faktor-faktor yang menyebabkan perbedaan tersebut. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif melalui studi pustaka dengan menggunakan dokumentasi. Hasil penelitian ini menyatakan bahwa kedua mazhab ini memiliki pandangan yang berbeda dalam menentukan aturan nahwu, seperti amil yang membaca multiday, taqdūmul khabar, taqdūmul fā'il, dll. Hal ini didasarkan pada perbedaan metode yang digunakan untuk menentukan aturan. Dengan metode sima'i, Mazhab Basrah lebih selektif dalam pengambilan data. Sedangkan Kuffah lebih fleksibel dan sering menggunakan metode qiyas untuk menentukan aturannya. Tujuan pembelajaran nahwu dalam konteks pembelajaran bahasa Arab di Indonesia adalah sebagai wasīlah (alat pembelajaran bahasa), bukan sebagai gayah (tujuan akhir). Oleh karena itu pembelajaran nahwu dalam konteks pengajaran bahasa Arab perlu dilakukan secara tajdid dengan melihat pentingnya kemudahan, penyederhanaan, dan pembenahan materi nahwu. Pembelajaran nahwu harus menghindari analisis filosofis seperti yang dikembangkan oleh Basrah dan mengakomodasi semua bahasa Arab seperti yang dikembangkan oleh Kuffah.

Kata kunci : Kajian Madzhab Basrah, Kuffah, Ibnu Aqil, Pembelajaran Bahasa Arab

Introduction

The knowledge of Arabic is separated into numerous areas in the book *Jamī' al-Durūs al-'Arabiyyah*, including *al-Ṣarf* science, *al-I'rab* science (*an-Nahwu*), *ar-Rasm* science, *al-Ma'ani* science, science *al-Bayān*, *al-Badi'* science, *al-'Arud* science, *al-Qawāfi* science, *Qard al-Syi'ri* science, The science of *al-Ṣarf* and the science of *al-I'rab* are the two areas of Arabic linguistics that are most crucial to understand (*an-Nahwu*).¹ A learner of Arabic should prioritize learning *nahwu*. Shaykh Syarafudin Yahya al-Imrithi explains this in the Imrithi *nazam*. There is a claim that:

و النحو أولى أولاً أن يعلم، إذ الكلام دونه لن يفهما

¹Mushthafa Al-Ghalayaini, *Jami' Ad-Durus Al-'Arabiyyah*, Bima'Na 'Ala Pesantren., 11th ed. (Beirut : Dar An-Nahdhah Al-Arabiyyah, 1987).

The *nazam* states that the knowledge of *naḥwu* is essential for an Arabic learner because if we speak without using the knowledge of *naḥwu*, it will not be understood. In addition to guarding against errors in conveying intent, this *Naḥwu* science protects the writer's pen from errors in composing Arabic texts.² From this explanation, the urgency of studying *naḥwu* is considered very important for an Arabic learner.

In the development of *Naḥwu* science, there are five significant schools of thought: Basrah, Kuffah, Egyptian, Baghdad, and Andalusian. Of these schools, the Basrah and Kuffah schools are the most widely adopted as the basic rules for studying Arabic. In Indonesia, especially *naḥwu* books that use terms from the Basrah and Kuffah schools, such as *al-Ajurrūmiyyah* and *Naḥwu Wādih*.

In learning *Naḥwu*, there are several levels for the learner, starting from the *mubtadi'*, *mutawassit*, and *mutaqaddim* levels. At the *mutaqaddim* level, learners not only learn about a rule in general but have begun to learn the differences and exceptions to each rule. Therefore, the book that is often used in *naḥwu* learning at this level is the book of Syarh Ibn Aqil. Syarh Ibn' Aqil became one of the top books for *Naḥwu* subjects in various Islamic boarding schools in Indonesia, including PP Lirboyo, Madrasah Muallimin Muallimat Bahrul Ulum Tambakberas Jombang, and PP Al Munawwir Complex L Yogyakarta. This book was written by Imam Abu Wafa' Ali bin Aqil bin Muhammad Al-Baghdadi Al-Hanbali. This book is a *syarh* (commentary) from the book of *Alfiyyah* Ibn Malik, which is a book that contains phenomenal *syi'ir* and is memorized by many students in Indonesia.

The book of Syarh Ibn' Aqil, is a book that has unique characteristics, namely explaining general rules that show the denial of something. The scholars who allow it are listed at the end of the explanation. This book includes many scholars' opinions about the rules of *naḥwu*. One of the striking differences is the difference between the two primary schools of *naḥwu*, namely the Basrah and Kuffah schools. So, this study descriptively reviews the differences between these two schools of thought from the material side as an actualization of the history of the schools in *Naḥwu* science. There are several differences of opinion between the Basrah and Kuffah, which are listed in this book. The author wants to analyze the fundamental differences between the two schools and their causal factors in the book of Syarh Ibn' Aqil.

²Ahmad Hasyimi, *Qawaidul Lughah Al Arabiyyah*. (Lebanon: Dar al-Kutub al-Ilmiyyah, 2018).

Results

Bashrah School and Kuffah School

In the development of *Naḥwu* science, the Basrah school and the Kuffah school are the two most influential schools compared to the other three schools.

وكان طبيعياً أن يبدأ بالمدرسة البصرية، لأنها هي التي وضعت أصول حونا وقواعده و مكنت له من هذه الحياة المتصلة التي لا يزال يحيها إلى اليوم. و كل مدرسة سواها فإنما هي فرع لها و ثمرة تالية من ثمارها

From the editorial, the Basrah madrasa initiates making the rules of ushul in the science of Nawhu. While the other schools are branches of the Basrah school. The famous 'ulama' in the Basrah school are Imam Al-Khalil and Imam Syibawaih, while the famous 'Kuffah scholars are Imam Al-Kisa'i and Imam Al-Farra'. The following is a brief explanation of the Basrah and Kuffah schools.³

The Basrah School

The city of Basra is one of the cities in Iraq and is the second largest city after Baghdad. The location of this city is approximately 545 km from Baghdad. Basrah played a very important role in the history of the development of Islam. The city was initially used as the headquarters of the Muslim army during the Caliphate of Umar. Over time, the city of Basrah developed into a center for the spread of knowledge, culture, and commerce.⁴This city was given the name Basrah because it was taken from the type of material for the construction of the city of Basrah, namely al-Basrah, a kind of white stone.⁵ In addition, the city of Basrah has smooth, rocky soil properties and contains lots of water; therefore, it is very suitable for agriculture, so this city is suitable for living.⁶

The science of *Naḥwu*, as a science of Arabic, developed in the hands of the scholars of Basrah. The development of *Naḥwu* science is rapidly progressing due to four factors that influence it, including:⁷

Table 1. The Factors of the Development of *Naḥwu* Science

³Syauqi Dlaif, *Al-Madaris An-Nahwiyyah*. (Kairo: Dar Al-Ma'arif., n.d.).

⁴Anonim, "Basra," Wikipedia: Ensiklopedia Bebas, n.d.

⁵Anonim, "Ensiklopedi Islam," 1 (Jakarta, 1994).

⁶Jazuli Madchan and Arif Mustofa, "Impilkasi Madrasah Basrah Dan Kufah Dalam Pembelajaran Di Indonesia.," 1 (Malang, 2017).

⁷Ihsanudin Ihsanudin, "Sejarah Perkembangan Mazhab Nahwu Arab (Sebuah Tinjauan Historis).," *THAQAFIYYAT* 18, no. 1 (2017).

Historically, the Basrah school is considered the oldest school in the development of

| NO | EXPLANATION |
|----|---|
| 1 | The city of Basrah is located in a strategic area, which is 300 miles southeast of Baghdad and where flow the Tigris and Euphrates rivers, so it is often used as a destination for scholars to migrate from one city to another, such as Yunus bin Habib, Khalil bin Ahmad, and Abu Zaid Ansari. |
| 2 | In community stability, there are no conflicts in the political field in their government, differences in schools of thought, or conflicts between social organizations. |
| 3 | Mirrbad Market, At first, this place was used as a place to buy and sell camels, but along the way, this market later became an arena for giving speeches and poetry. |
| 4 | Basrah city mosque is used for various kinds of events within the scope of knowledge, such as studying the science of interpretation, kalam, lughah, etc. |

Nahwu science. The birth to growth of this *Nahwu* science started in Basrah. Many theories and principles were initiated and born by *Nahwu* scholars in Basrah. In the historical record of its development and growth, *Nahwu* science went through several periods, and by experts, it was divided into four phases, namely:⁸

Table 2. The Phases of *Nahwu* science

| NO | EXPLANATION |
|----|---|
| 1 | The first period is the phase of forming and laying the basis of the rules. This phase was initiated by Abu Aswad ad-Dualiy and developed until the beginning of the time of Imam Khalil bin Ahmad. |

⁸Asrina, "Khilafiyah Nahwiyah: Dialektika Pemikiran Nahwu Basrah Dan Kufah Dalam Catatan Ibn Al-Anbari.," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* XL, no. 2 (2016), <https://doi.org//jba.v3i1.796>.

| | |
|---|--|
| 2 | Second period, development and growth This phase started from the time of Khalil bin Ahmad al-Farahidiy and Abu Ja'far bin Hasan al-Ru'asi. It developed until the time of al-Mazini al-Basari and Ibn Sikit al-Kufiy. |
| 3 | The third period is refinement and maturation. This phase started with Abu Usman al-Mazini and Ya'qub bin al-Sihil al-Kufi and developed until the time of al-Mubarad al-Bisri and Tsa'lab al-Kufi. |
| 4 | The last period is maturation and strengthening. This phase starts from the 3rd century H to the 4th century. |

The Kuffah School

The city of Kufa is a city in Iraq that is located on the right side of the Kufa River. This city is one of the ones that has much history in Iraq. The city was founded by a friend of Sa'ad bin Abi Waqas during the caliphate of Umar bin Khattab. The city of Basrah is dubbed the land of poets, *muhadditsin*, and *qirā'ah* experts. So, in its history, several famous scholars have studied the science of *qirā'ah*, namely: Imam Kisa'i, Imam' Ashim, and Imam Hamzah. Of the many scholars, Imam Kisai founded the Kuffah school. Kisai's theory becomes a reference for his followers or others. This school's characteristic is that it uses more of the *qiyas* method in taking laws related to grammar. One of the Kufa school scholars who contributed to forming Arabic grammatical laws was Imam Khalil bin Ahmad. Imam Khalil has a breadth of knowledge in many fields, ranging from fiqh, hadith, language, and formal logic to general sciences such as mathematics. Imam Khalil expanded and supplemented Abu Aswad's and the next generation's views and developed his own theory and special methods for developing the theory of *nahwu*.⁹

The Basrah and Kuffah schools have different foundations for taking a rule. Here are the differences:

أنهم يؤثرون السماع على القياس فلا يصيرون إليه إلا إذا أعوزتهم حاجة، و حملهم على هذا السهولة اتصالهم بجمهرة العرب، و لكثرتهم حولهم قد تعصبوا في رواياتهم فلا يحملونها إلا عن موثوق بفطرته. أما الكوفيون

⁹Madchan and Mustofa, "Impilkasi Madrasah Basrah Dan Kufah Dalam Pembelajaran Di Indonesia."

فعلى عكسهم فضلوا القياس على السماع في كثير من مسائلهم لتناهم عن خلع العرب، ولذا تساهلوا في رواياتهم فتلقوها عن إعراب لا يرى البصريون سلامتهم

From this explanation, we can see that in determining a rule, the Basrah school of law is more inclined to use the *simā'* (listening) method in several Arab tribes.¹⁰ While the Kuffah school is more inclined to use the *qiyas* method in determining a rule, this is by the following editorials:¹¹

يقول السيوطي: اتفقوا على أن البصريين أصح قياساً لأنهم لا يلتفتون إلى كل مسموع، ولا يقيسون على الشاذ (و في معجم الأدباء أن الكسائي: كان يسمع الشاذ الذي لا يجوز من الخطأ و اللحن و شعر غير أهل الفصاحة، و لضرورات فيجعل ذلك أصلاً، و يقيس عليه حتى أفسد النحو

From the editorial, we can see that, according to Imam Suyuthi, the Basrah cleric is more authentic in his *qiyas* method because it is more selective in the *simā'* method and also does not rely on *syadz* (rare) things. Meanwhile, Imam Kisa'i, a scholar of the Kuffah school, listens to things that are *syadz* and is *qiyas* with them and makes them the basis so that the knowledge of *Nahwu* is damaged.

Syarh Ibnu Aqil : Syarh Alfiyyah Ibnu Malik

Alfiyyah Ibn Malik is one of the phenomenal books of *Nahwu* science in Islamic boarding schools. Shaykh al-'Alamah Muhammad Jamaluddin Ibn Abdillah Ibn Malik al-Thay wrote this book. This book contains poets, which contains *Nahwu* material. This book consists of 1002 *nazam* verses with Bahar Rajaz. Because the number of temples in this book is a thousand, this book is called the Alfiyyah book. It is said to be phenomenal because almost most of the pesantren in Indonesia teach the book, which in Western countries is often called "A Thousand Verses".¹²

The descriptions of the *Nahwu* rules in the Alfiyah book are significant. Therefore, this book has many syarh, including the syarh of Ibn' Aqil. The Syarah Alfiyyah Ibn Aqil was

¹⁰Ahmad Tontowi, *Nasyah An-Nahwi*. (Kairo: Dar Al-Ma'arif., n.d.).

¹¹Sayyid Razaq At-Thawil, *Al-Khilaf Bain An-Nahwain* (Makkah: Al-Faishaliyyah, n.d.).

¹²Arif Mustofa, Gufron Gufron, and Abdullah Zainur Rauf, "Interpretasi Dan Aktualisasi Nilai-Nilai Etika Nadham Alfiyah Ibnu Malik Dalam Kehidupan Sosial (Pendekatan Obyektif Pragmatik).," *Arabia: Jurnal Pendidikan Bahasa Arab* 12, no. 1 (2020), <https://doi.org/http://dx.doi.org/10.21043/arabia.v12i1.7439>.

written by a comprehensive knowledge scholar, Abu Al-Wafa' Ali bin Aqil bin Muhammad Al Baghdadi Al Hanbali. He was born in Aleppo in 698 H and died in 769 H.

The book he wrote is very simple and easy to digest for beginners who want to learn about Alfiyyah Ibn Malik. He could decipher Alfiyyah's verses methodologically so that they revealed what Ibn Malik meant in general. This book is also the most widely circulated in Islamic boarding schools and is widely read by the students of the archipelago. In response to this syrah, the next ulama appeared to write his hashiah, among others; Hasyiah Ibn al-Mayyit, Hasyiah Athiyyah al-Ajhuri, Hasyiah Assujai, and Hasyiah Khudari.

Analysis of Differences of Opinion Between the Basrah and Kuffah School

1. Mubtada' in the form of an adjective must be preceded by *Istifhām* or *Nafi*

و مذهب البصريين الا الأخفش إن هذا الوصف لا يكون مبتدأ الا إذا إعتمد على نفي أو إستفهام و ذهب الأخفش و الكوفيون الى عدم اشتراط ذلك فأجازوا قائم الزيدان فقائم مبتدأ و الزيدان فاعل
سد مسد الخبر

The editorial discusses one type of *mubtada'*, "that is *mubtada'*," which has *fā'il* as a substitute for news.¹³ There are several kinds of adjective isim, including isim *fā'il*, isim *maf'ūl*, *musyabbahah* character, isim *taf'dīl*, *masdar*, which is characterized by it, isim *jāmid*, which contains the meaning of *musytaq* and isim *mansūb*.¹⁴

Apart from being an adjective, this *mubtada'* must also be accompanied by *Istifhām* or *Nafi*. The purpose of replacing *khobar* is that *mubtada'* can have news without having news, but it is sufficient to have *fā'il* or *Nāibul fā'il*. As an example:

أَسَارٌ ذَانِ

There is a word *سار* is *mubtada'* in the form of adjectives, while *ذان* is *fā'il* (*sadda et al.*). This amount is accompanied by the letter *Istifhām*, "أ". In another editorial, one condition is added so that the isim of this attribute can be used as *mubtada'*.

¹³Ibnu 'Aqil, *Sayrh Ibnu 'Aqil* (Surabaya: Al-Haramain, n.d.).

¹⁴Al-Ghalayaini, *Jami' Ad-Durus Al-'Arabiyyah*, Bima'Na 'Ala Pesantren.

قد يرفع الوصف بالابتداء، إن لم يطابق موصوفه تثنية أو جمعا

In the editorial, it is stated that the condition for the isim sifat that becomes *mubtada'* may not be in accordance with *mauṣūf (fā'il sadda masaddal khabar)* in tatsniyah or its plural (Al-Ghalayaini, 1987). The conditions mentioned above are the opinion of the Basrah school. In contrast, the Kuffah school believes that the *isim sifat* without *Istifhām* or *Nafi* can also be *mubtada'*, which has *fā'il sadda masaddal khabar*. As an example:

فائز أولو الرشد and قائم الزيدان

If there is an example قائم الزيدان, The word is an adjective in the form of isim fa'il. According to the Basra school of words, قائم If you want to be a *mubtada'* that has *fā'il sadda masaddal khabar*, then you must add *Nafi* or *Istifhām*, to become قائم الزيدان ما. Meanwhile according to the Kuffah school, the word قائم in sentence قائم الزيدان can become *mubtada'* who has *fā'il sadda masaddal khabar*.

2. Amil who recites (merafa'kan) *mubtada'*

مذهب سيبيويه و جمهور البصريين أن المبتدأ مرفوع بالإبتداء و أن الخبر مرفوع بالمبتدأ فالعامل في المبتدأ معنوي و هو كون الاسم مجردا عن لعوامل اللفظية غير الزائدة و ما أشبهها. و قيل ترافعها و معناه أن الخبر رفع المبتدأ و أن المبتدأ رفع الخبر

In the editorial it is explained that the amil who merofa' *mubtada'* and also his news.¹⁵ Amil affects the *lafaz* accompanying it, such as reciting the next *lafaz*, *menaṣabkan*, pronouncing it, or imprisoning it like *Fi'il*, who recites *fā'il*. In this case, the Basrah and Kuffah schools have different opinions about the amil from *mubtada'*.

Imam Syibawaih is a scholar of the Basrah school of thought that the one who recited *mubtada'* was '*Amil Ma'nawi Ibtida mubtada'*'. '*Amil Ma'nawi Ibtida mubtada'* is '*amil*, which means "not a word. *Ibtida'* is the state of *isim (mubtada')*, which is quiet to Amil *lafaz*. In this case, it excludes additional and adjunct-like sentences, such as the word:

¹⁵ Aqil, Sayrh Ibnu 'Aqil.

بِحَسْبِكَ دِرْهَمٌ

رُبُّ رَجُلٍ قَائِمٌ

In this number, the letter *ba'* and the word رب is an additional example that resembles an addition. These two words are not amil meaning *Ibtida'*, which means (*merafa'kan*) *mubtada'*.

و أما البصريون فاحتجوا بأن قالوا: إنما قلنا إن العامل هو الابتداء و إن كان الابتداء هو التعارى من العوامل اللفظية، لأن العوامل في هذه الصناعة ليست مؤثرة حسية كالحراق للنار، و الاغراق للماء، و القطع للسيف، و إنما هي إمارات و دلالات، و إذا كانت العوامل في محل الاجماع إما هي إمارات و دلالات فالأمارات و الدلالة تكون بعدم شيء، كما تكون بوجود شيء، ألا ترى أنه لو كان معك ثوبان و أردت أن تميز أحدهما من الآخر، فصبغت أحدهما، و تركت صبغ الآخر، لكان ترك صبغ أحدهما في التمييز بمنزلة صبغ الآخر؟ فكذلك ها هنا، و إذا ثبت أنه عامل للمبتدأ و جب أن يعمل في خبره

Ulama' Basrah argues that Amil from *mubtada'* is '*Amil Ma'nawi Ibtida*. '*Amil Ma'nawi Ibtida mubtada'* from '*Amil Lafdži* because some '*Amil* is formed without sensory influence.¹⁶ The effects the senses can feel are something like burning something because of fire, something sinking because of water, and something being cut by a sword. However, the '*Amil* is a sign or evidence; the sign or evidence is sometimes in the absence of the form of something. If a person has two pieces of clothing and wants to distinguish them, he will color one of the clothes. In this parable, the clothes that are not colored are also a sign for those that are colored, or simply the evidence/sign of the absence of color in the clothes is also a sign/proof of the clothes being colored. Likewise, the signs/evidence of '*Amil Ma'nawi Ibtida mubtada'*s absence is a sign of the existence of *mubtada'*.

أما الكوفيون فاحتجوا بأن قالوا: إنما قلنا إن المبتدأ يرتفع بالخبر الخبر يرتفع بالمبتدأ لأننا وجدنا المبتدأ لا بد له من خبر، والخبر لا بد له من مبتدأ؛ لا ينفك أحدهما من صاحبه ولا يتم الكلام إلا بهما ألا ترى إذا قلت «زيد أخوك» لا يكون أحدهما كلاماً إلا بانضمام الآخر إليه؟ فلما كان كل واحدٍ منهما لا ينفك عن

¹⁶Ibnu Al-Anbary, *Al-Inshaf Fi Masail Al-Khilaf* (Kairo: Maktabah Al-Khanji, 2002).

الأخر، ويقتضى صاحبه اقتضاء واحداً عمل كل واحدٍ منهما في صاحبه مثل ما عمل صاحبه فيه ؛ فلهذا قلنا :إنهما يترافعا ؛ كل واحد منهما يرفع .صاحبه ولا يمنع أن يكون كل واحد منهما عاملاً عمولاً

In the editorial, the Kuffah school has a different opinion from the Basrah school. The Kuffah school argues that *mubtada'* and *Khabar* are invoking each other, *mubtada'* is *rafa'* by *Khabar*, and *Khabar* is *rafa'* by *mubtada'*.¹⁷ The basis for the scholars of Kuffah's opinion is that *mubtada'* must have *Khabar* and *Khabar* must have *mubtada'*. An *ismiyyah* number will not be perfect if it only consists of *mubtada'* or *Khabar*. Therefore, *mubtada'* and *Khabar* are *amil* and *ma'mul* contemplating each other.

If in example *محمد صالح*, snippet *محمد* is *mubtada'* and the word *صالح* is *khabar*. According to the Basrah school of thought who recited (*'Amil/merafa'kan*) from the word *محمد* is *'Amil Ma'nawi Ibtida*. Meanwhile, according to the Kuffah school, *amil* from the word *محمد* is the word *صالح* (*khabar*).

3. Prioritizing *Khabar* over *Mubtada'*

و الأصل تقديم المبتدأ وتأخير الخبر، وذلك لأن الخبر وصف في المعنى لمبتدأ فاستحق التأخير كالوصف، ويجوز تقديمه إذا لم يحصل بذلك لبس أو نحوه على ما سيبين ؛ فتقول :قائم زيد و قائم أبوه زيدٌ و أبوه مُنطلق زيد ؛ وفي الدار زيد وَعِنْدَكَ عمرو وقد وقع في كلام بعضهم أن مذهب الكوفيين منع تقدم الخبر الجائز التأخير(عند البصريين) وفيه نظر ؛ فإن بعضهم نقل الإجماع من البصريين و الكوفيين على جواز «في داره زيد» فنقل المنع عن الكوفيين مطلقاً ليس بصحيح ؛ هكذا قال بعضهم وفيه بحث، نعم منع الكوفيون التقديم في مثل « :زَيْدٌ قائم » و زيد قام أبوه و زيد أبوه منطلق و الحق الجواز إذ لا مانع من ذلك و إليه أشار بقوله

In the editorial, it is discussed the permissibility of prioritizing news over *mubtada'*.¹⁸ In this case, it is required that there be no barrier to this amount. As an example: *قائم زيد* In this example, the word *قائم* is *khabar muqadda*, and the word *زيد* is

¹⁷Al-Anbary.

¹⁸'Aqil, *Sayrh Ibnu 'Aqil*.

mubtada' mua'akhar. The Basrah school of thought is the opinion that allows all types of *khobar* preliminaries.

ذهب الكوفيون إلى أنه لا يجوز تقديم خبر المبتدأ عليه مفرداً كان أو جملة فالمفرد نحو قائم زيدٌ و ذاهب أبوه قائم زيد وأخوه ذاهب عمروٌ وذهب البصريون إلى أنه يجوز تقديم خبر المبتدأ عمرو والجملة نحو عليه ؛ المفرد والجملة

Meanwhile, the scholars of the Kuffah school believe that the *khobar* should precede the *mubtada'* when it is in the form of *mufrad khobar* and *sum khobar*. Meanwhile, the Basrah and Kuffah schools agreed that the number of *Shi'i Khobar* could precede the *mubtada'*.¹⁹

و أما الكوفيون فاحتجوا بأن قالوا :إنما قلنا إن لا يجوز تقديم خبر المبتدأ عليه مفردا كان أو جملة قائم ضمير زيد؟ وكذلك ؛ لأنه يؤدي إلى تقديم ضمير الاسم على ظاهره، ألا ترى أنك إذا قلت :قائم زيد كان ف أبوه ضمير زيد؟ فقد تقدم ضمير الاسم على ظاهره، ولا خلاف أن رتبة إذا قلت أبوه قائم زيد كانت الهاء في ضمير الاسم بعد ظاهره فوجب أن لا يجوز تقديمه عليه

The Kuffah school argues that *khobar* in the form of *mufrad* or *khobar* reports should not precede the *mubtada'* because prioritizing *khobar* over its *mubtada'* makes the pronoun introduction to the *isim zahir*.²⁰ Sentence قائم Is it a pronoun of the word زيد? And the letter *Ha* on the word أبوه is a pronoun of the word زيد? Therefore, the scholars of the Kuffah school forbid the introduction of the *khobar mufrad* and the *khobar*.

وأما البصريون فاحتجوا بأن قالوا :إنما جَوَزْنَا ذلك لأنه قد جاء كثيرا في كلام العرب وأشعارهم ؛ في أكفانه يَلْف الميت : في بيته ينتى الحكم، وقولهم : فأما ما جاء من ذلك في كلام العرب فقولهم في المثل تميمي أنا، فقد تقدّم الضميرُ في هذه المواضع كلّها على الظاهر ؛ لأنّ : ومَشْنُوء من يَشْنُوكَ وحكى سيبويه التقدير فيها :الحكم يَنْتِي في بيته، والميت لُف في أكفانه، و من يَشْنُوكَ مَشْنُوء، و أنا تميميُّ

¹⁹Al-Anbary, *Al-Inshaf Fi Masail Al-Khilaf*.

²⁰Al-Anbary.

Scholars of the Basrah school of thought believe that the introduction of *khobar* on *mubtada'* in all forms of *khobar* or *mubtada'*, whether *mufrad*, total or total *Shiibh*, is permissible.²¹ This is because they use the *as-simā* method in taking this rule. They find many Arabic sayings and poems that use this rule:

فِي أَكْفَانِهِ يَلْفُ الْمَيْتِ وَالْمَيْتُ لَفٌ فِي أَكْفَانِهِ تَمِيحِي أَنَا أَنَا تَمِيحِي

They argue this rule is permissible because it can be predestined as *mubtada' muqaddam* and *khobar mu'akhhar*. This is to answer the evidence from the Kuffah scholars regarding the isim pronoun that precedes the *zahir*. If, in the example, the word *جالس عمرو* according to the Basrah school of thought *جالس* can be *khobar muqaddam*. Meanwhile, according to the scholars of the Kuffah school, the sentence *جالس* should not be *khobar muqaddam* because it is *khobar mufrad*.

4. *Fā'il* Introduction to *Fi'il*

حكم الفاعل التأخر عن رافعه وهو الفعل أو شبهه نحو قام الزيدان وزيد قائم غلاماه وقام زيد ولا يجوز تقديمه على رافعه فلا تقول الزيدان قام ولا زيد غلاماه قائم ولا زيد قام على أن يكون زيد فاعلا مقدا بل على أن يكون مبتدأ والفعل بعده رافع لضمير مستتر والتقدير زيد قام هو وهذا مذهب بصريين وأما الكوفيون فأجازوا التقديم في ذلك كله وتظهر فائدة الخلاف في غير صورة الاخيرة وهي صورة الأفراد نحو زيد قام فتقول على مذهب الكوفيين الزيدان قام و الزيدون قام و على مذهب البصريين يجب أن تقول الزيدان قاما و الزيدون قاموا فتأتي بألف و واو في الفعل و يكونان هما الفاعلين وهذا عن

The editor discussed the termination of *fā'il* from his 'amil, namely *fi'il* or something similar to *fi'il*. This rule is the opinion of the scholars of the Kuffah school. However, the Basrah school allows the introduction of *fā'il* on the condition that the *fā'il* becomes *mubtada'* and ordains *damir* after the *fi'il*, as said:

زيد هو قام

²¹Al-Anbary.

While the scholars of the Kuffah school believe that the introduction of *fā'il* is permissible in its entirety without any conditions, such as the words:

زيد قام و قد احتجوا البصريون أن الفاعل لو كان مقدما في زيد قام لجاز أن تدخل عليه النواصب و هو دائما مرفوع. و أن الاسم إذا تقدم على الفعل جاز أن يسند الى غيره، نحو: زيد قام أبوه، و ليس كذا إذا تقدم عليه الفعل. يقول الجرجاني: لأنه لو جعلنا زيد في نحو: زيد ضرب مرفوعا بضرب و كان ضرب فارغا من ذكر يعود إليه لوجب أن يجوز: الزيدان ضرب، فلما لم يقولوا إلا ضاربا علمت أن الزيدان رفعهما بالابتداء و الفاعل هو الألف في ضربا. و في قول ابن يعيش: أن الفعل عامل في الفاعل و رتبة العامل أن يكون قبل المعمول، نظر، إذ ليس كل عامل واجب التقديم، حيث نجد أحيانا أخبارا تقدم على مبتداتها و هي العاملة فيها، عند من أجاز تقديم الخبر على المبتدأ و هم البصريون

Scholars of the Basrah School of Law argue about the prohibition of preliminary *fā'il* on its *fi'il* for several reasons, namely:

- If *fā'il* precedes *fi'il*, then there is a possibility that the *fā'il* has *i'rab naṣab* because of the previous sentence. While the law of *fā'il* is *rafa'* forever.
- If *fā'il* precedes *fi'il*, then it is possible to rely on another sentence. This would not have happened if *fā'il* had preceded *fi'il*.
- When *fā'il*, which means *tasniyyah*, and *fi'il* means *mufrad*, the *fi'il* has no sign indicating the return of *fi'il* to the *fā'il* that comes first.
- Because *fi'il* is *amil* from *fā'il*. And the order of *amil* is before *ma'mul*.

أما الكوفيون و معهم قطرب و الأخفش، فقد جوزوا تقدم الفاعل على مله فقالوا في تعريفه: هو ما أسند إليه الفعل و شبهه و حقه أن يلي الفعل و قد يتقدم عليه يقول قطرب: إذا قلت زيد قام فإن زيدا اعل في حال تقديمه كما هو في حال تأخي فاحتجوا بالسمع يقول لزياء: صددت فأطولت الصدود و قلما وصال على طول الصدود دوم قدم الفاعل وصال و هو الفاعل على عامله يدوم

The scholars of the Kuffah school are of the opinion that the introduction of *fā'il* over *fi'il* is permissible. They debate the "*as-simā'*" argument. They listen to Imam Az-Zuba's make *syi'ir* in which there is *fā'il* that takes precedence (وصال) on *fi'il* (يدوم).

If in the example word **صلى المسلمان** According to the Basrah school of thought, this form of sentence is not allowed, namely when the word **المسلمان** is a *fā'il muqaddam* and a sentence **صلى** is *fi'il mu'akhar*. According to the Basrah school of thought, this lafadz can be allowed if the word **المسلمان** used as *mubtada'*, 'and the word **صلى** converted into words **صليا** and the *khobar*. While the scholars of the Kuffah school allow this number form, namely when the word **المسلمان** is a *fa'il muqaddam* and a sentence **صلى** is *fi'il mu'akhar*.

The following table shows the differences between the Basrah and Kuffah schools of thought from some of the discussions above.

Table 3. The Differences between the Basrah and Kuffah Schools

| Theory | Basrah School | Kuffah School |
|--|--|---|
| Mubtada' in the form of an adjective must be preceded by Istifhām of Nafi | This <i>mubtada'</i> must also be accompanied by <i>Istifhām</i> or <i>Nafi</i> , and the condition for the <i>isim sifat</i> that becomes <i>mubtada'</i> may not be by <i>mausuf</i> (<i>fā'il sadda masaddal khabar</i>) in <i>tašniyah</i> or its plural | The <i>isim sifat</i> without <i>Istifhām</i> or <i>Nafi</i> can also be <i>mubtada'</i> , which has <i>fā'il sadda masaddal khabar</i> |
| Amil, who recites (merafa'kan) mubtada' | The one who recited <i>mubtada'</i> was 'Amil Ma'nawi <i>Ibtida'</i> | That <i>mubtada'</i> and <i>Khabar</i> are invoking each other, <i>mubtada'</i> is <i>rafa'</i> by <i>Khabar</i> , and <i>Khabar</i> is <i>rafa'</i> by <i>mubtada'</i> |
| Prioritizing Khabar over Mubtada' | The introduction of <i>khabar</i> on <i>mubtada'</i> in all forms of <i>khabar</i> or <i>mubtada'</i> , whether <i>mufrad</i> , total or total <i>Shiibh</i> , is permissible | the <i>khabar</i> should precede the <i>mubtada'</i> when it is in the form of <i>mufrad khabar</i> and <i>jumlah khabar</i> |
| Fā'il Introduction to Fi'il | Basrah school allows the introduction of <i>fā'il</i> on the condition that the <i>fā'il</i> becomes <i>mubtada'</i> and ordains dhamir after the <i>fi'il</i> | the introduction of <i>fā'il</i> over <i>fi'il</i> is permissible |

The Implications of the Differences between the Basrah and Kuffah Schools on Arabic Language Learning in Indonesia

Language is a series of social activities. Language is closely related to the joints of life, not just a communication tool used to convey information through certain symbols. Language has social power and is part of national identity, as the expression "Language Shows National Identity." Through language, one can identify groups of people and even recognize the behavior and people of the speakers. Therefore, language plays an essential role in advancing the nation as a nation with dignity and virtuous character.

The difference in the socio-cultural conditions of Basrah and Kufah has implications for the differences between the two in constructing *naḥwu*. Basrah is indeed strict in determining which tribes can be used to establish *naḥwu* rules: the *Qays*, *Tamim*, *Asad*, *Hudhayl*, *Kinana*, and *al-Taiyyin* tribes. Meanwhile, Kuffah has determined that all Arab tribes can be used as the basis for establishing *naḥwu* rules.

The difference in the *naḥwu* method used is due to differences in the socio-cultural conditions of the people of Basrah and Kufah. The community leaders of Basrah are generally experts in the fields of mantiq, philosophy, and science. Their expertise in mantiq, philosophy, and science directly influences their methodology in studying and researching *Naḥwu* science. As for Kufah, before they studied *Naḥwu*, they were first directly involved in the studies of al-Fiqh, al-Hadith, reciting al-Qur'an, and literary studies.

Basrah and Kufah's differences in opinion on *naḥwu* issues have implications for learning Arabic in Indonesia. The purpose of learning *naḥwu* in learning Arabic is as a *wasīlah* (language learning tool), not as a *gayah* (final goal). Therefore learning *naḥwu* in the context of teaching Arabic needs to be done *tajdid*, as has been done by Shawqi Dayf and *Majma' al-Lghah*, who see the importance of facilitating, simplifying, and reforming *naḥwu* material. Learning *naḥwu* should avoid philosophical analysis such as that developed by Basrah and accommodate all Arabic languages as developed by Kufah.

The basic principles developed in reformulating *naḥwu* material are 1) rearranging the systematics of *naḥwu* material according to the student's needs and mother language, 2) eliminating *i'rab taqdīri* and *maḥalli*, 3) the purpose of memorization is so that the language is correct, if it is correct without mentioning *i'rab* then abandoned, 4) make a clear and easy-to-understand definition of the term *naḥwu*, 5) eliminate excessive *zawā'id*.²²

²²Abdul Hamid, Perdebatan Nahwu Aliran Basrah dan Kufah dalam Konteks Sosial-Budaya dan Implikasinya dalam Pembelajaran Bahasa Arab, e-Journal UIN Malang, 2011, hlm. 24

The implications of Bashrah and Kufah Schools for learning in Indonesia are case studies of students majoring in Arabic Language and Literature at UIN Maulana Malik Ibrahim Malang, it can be concluded that the impact of Basrah and Kufah Schools on learning Arabic in the Arabic Language and Literature department is the naming of the *naḥwu* rules different, but the essence is the same and many students still have difficulty in applying grammatical rules, this is because many of the *naḥwu tafṣil- tafṣil* sciences used make it difficult for students to understand.²³

The learning style applied today differs from what is in the Basra and Kufah schools due to conditions and time factors that make it impossible to apply the discussion model in class. Because students' background is not all alumni students, the lecturer must explain them individually and give examples periodically. The method used in ancient times was only sometimes applied in learning activities on lecture benches due to time constraints.

Conclusion

The Book of Syarh Ibn Aqil, a well-known book among salaf pesantren in Indonesia, contains differences between ulama on a particular theme, including between the Basrah and Kuffah schools. The Basrah School is the initial foundation in the development of *Naḥwu* science. The Basrah and Kuffah schools are two primary schools with many adherents, even though they differ in opinion in determining a rule. The Basrah school tends to be stricter in taking the rules; they only listen to Arabic words from the majority of Arab tribes. Meanwhile, the Kuffah school listens to sound things, so their legal taking is considered damaged. The differences between the two schools of *Naḥwu* scholars show that the treasures of Islamic scholarship are diverse and broad. Different means right. There is no one to blame. Both have their method of determining a rule. As an Arabic learner, there is no need to blame one theory on another; each has its own reasons. This difference should make us more open and broad-minded. These differences are complementary to each other. Basrah and Kufah's differences in opinion on *naḥwu* issues have implications for learning Arabic in Indonesia. The purpose of learning *naḥwu* in learning Arabic is as a *wasīlah* (language learning tool), not as a *gayah* (final goal). Therefore learning *naḥwu* in the context of teaching Arabic needs to be done *tajdid*, as has been done by Shawqi Dayf and *Majma' al-Lughah*, who see the importance of facilitating, simplifying, and reforming *naḥwu* material. Learning *naḥwu* should avoid

²³Madchan Jazuli, Implikasi Madrasah Basrah Dan Kufah Dalam Pembelajaran Di Indonesia, Seminar Nasional Bahasa Arab Mahasiswa I Tahun 2017, hlm. 215

philosophical analysis such as that developed by Basrah and accommodate all Arabic languages as developed by Kufah.

References

- 'Aqil, Ibnu. *Syarh Ibnu 'Aqil*. Surabaya: Al-Haramain, n.d.
- Al-Anbary, Ibnu. *Al-Inshaf Fi Masail Al-Khilaf*. Kairo: Maktabah Al-Khanji, 2002.
- Al-Ghalayaini, Mushthafa. *Jami' Ad-Durus Al-'Arabiyyah, Bima'Na 'Ala Pesantren*. 11th ed. Beirut: Dar An-Nahdhah Al-Arabiyyah, 1987.
- Anonim. "Basra." Wikipedia: Ensiklopedia Bebas, n.d.
- — —. "Ensiklopedi Islam." 1. Jakarta, 1994.
- Asrina. "Khilafiyah Nahwiyah: Dialektika Pemikiran Nahwu Basrah Dan Kufah Dalam Catatan Ibn Al-Anbari." *MIQOT: Jurnal Ilmu-Ilmu Keislaman XL*, no. 2 (2016). <https://doi.org//jba.v3i1.796>.
- Dlaif, Syauqi. *Al-Madaris An-Nahwiyah*. Kairo: Dar Al-Ma'arif., n.d.
- Abdul Hamid, Perdebatan Nahwu Aliran Basrah dan Kufah dalam Konteks Sosial-Budaya dan Implikasinya dalam Pembelajaran Bahasa Arab, e-Journal UIN Malang, 2011.
- Hasyimi, Ahmad. *Qawaidul Lughah Al Arabiyyah*. Lebanon: Dar al-Kutub al-Ilmiyyah, 2018.
- Ihsanudin, Ihsanudin. "Sejarah Perkembangan Mazhab Nahwu Arab (Sebuah Tinjauan Historis)." *THAQAFIYYAT* 18, no. 1 (2017).
- Madchan, Jazuli, and Arif Mustofa. "Impilkasi Madrasah Basrah Dan Kufah Dalam Pembelajaran Di Indonesia." 1. Malang, 2017.
- Mustofa, Arif, Gufron Gufron, and Abdullah Zainur Rauf. "Interpretasi Dan Aktualisasi Nilai-Nilai Etika Nadham Alfiyah Ibnu Malik Dalam Kehidupan Sosial (Pendekatan Obyektif Pragmatik)." *Arabia: Jurnal Pendidikan Bahasa Arab* 12, no. 1 (2020). <https://doi.org/http://dx.doi.org/10.21043/arabia.v12i1.7439>.
- Razaq At-Thawil, Sayyid. *Al-Khilaf Bain An-Nahwain*. Makkah: Al-Faishaliyyah, n.d.
- Tontowi, Ahmad. *Nasyah An-Nahwi*. Kairo: Dar Al-Ma'arif., n.d.