

The Relationship of Nahwu and Al-Qur'an Sciences

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ABSTRACT

As a branch of linguistics, it occupies an important position in Arabic language activities. This is because Nahwu concerns sentence structure, or how a word's position in a sentence is discussed. The Qur'an, as a guide for Muslims who speak Arabic, certainly has a lot to do with the science of Nahwu. Therefore, using a research library and a qualitative approach, the author is interested in researching the relationship between nahwu science and sciences related to the Koran. This research reveals the relationship between nahwu science and sciences related to the Qur'an, such as tafsir, qiroat, history, and tahfidz.

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1. Introduction

As a branch of linguistics, Nahwu (Syntax/'Ilm al-Tanzîm) occupies an important position in Arabic linguistic activities. This is because Nahwu concerns sentence structure, or how a word's position in a sentence is discussed[1]. So, this discipline is used as an analytical tool. In that case, the focus of attention will be on the Nahwu elements used in the translation pattern from the source language (Arabic) into the target language, such as Mubtada', Khabar, Fi'l, Fâ'il, Maf'ûl and various other positions in the Nahwu study area[2].

The development and spread of the Arabic language cannot be separated from the role of the Koran. The position of the Arabic language is also very noble in Islam because the Al-Quran was revealed with it. To explore the information in the verses of the Al-Qur'an, knowledge of the Arabic language, including the understanding of nahwu, is a very important tool[3].

The connection between the science of nahwu and the Qur'an means that the science of nahwu is also related to sciences that use the Qur'an as their source or object, such as tafsir and qiraat. This connection is an important thing to understand to make it easier for us to learn the sciences of the Qur'an easily and correctly. Therefore, this paper will discuss the relationship between nahwu science and other Qur'anic sciences.

2. Method

The author uses a qualitative research approach, which is a research approach used to explore meaning and understand it, starting from social and humanitarian problems[4]. This research examines documents from books, journal articles and other scientific documents (research library). Library research is research in which data collection is carried out by collecting data from various literature.

The literature studied is not limited to books but includes documentation materials, magazines, journals and newspapers[5].

3. Results and Discussion

3.1. Understanding Nahwu And Al-Qur'an

In language, nahwu means *thariq* (trajectory path) or *qiyas* (rule), which is made by placing a nahw (example model) to direct (*jihah*) to a purpose (*qashd*) in the form of reading and at the same time interpreting it. Correctly so as to avoid mistakes (*lahn*)[6, p. 3]. Nahwu science is a branch of Arabic language science that discusses how to compose sentences in accordance with Arabic language rules, both relating to the position of words in a sentence or the condition of words (final vowels and forms) in a sentence. Nahwu science focuses on how we arrange words into a perfect sentence, both in terms of the arrangement of the words or the change in the ending of each word in the sentence, known as *i'rab*[7, p. 3]. *Nuhah* or nahwu experts define nahwu with various definitions with similar meanings, namely, a science that contains rules used to determine the final meaning of a word based on its position in the sentence. Understanding the science of nahwu will make it easier for someone to know the position of words in a sentence, whether as a *fa'il* (subject), *maf'ul bih*(object), and so on[8].

Etymologically, the Al-Qur'an comes from Arabic in the form of the abstract noun *masdar* from the word (*qara'a*) which means reading. Some other scholars are of the opinion that the lafazh of the Koran is not a *musytak* of *qara'a* but is the natural content (name of something) for a noble book, just like the names of the Taurat and the Injil. This naming is specifically the name of the Holy Book that was revealed to the Prophet Muhammad SAW[9, p. 1]. The Qur'an, in terms of terminology, means the words of Allah revealed to the Last Prophet and Apostle Muhammad *Sallallahu 'alaihi wa sallam*, which begins with Surah Alfatihah and ends with Surah An-Naas[10, p. 6].

3.2. Historical Linkages

Almost all Arabic linguistic experts agree that the initial idea, which later developed into Nahwu Science, emerged from Ali bin Abi Talib when he was caliph. This idea emerged because several factors, including religious factors and socio-cultural factors, drove it. What is meant by the religious factor here is primarily the effort to purify the Qur'an from *lahn* (misreading). This happened more and more frequently, especially when the Arabic language began to spread to other non-Arab countries or nations. It was at that time that acculturation and a process of mutual influence between Arabic and other languages began to occur. Non-Arab speakers often speak Arabic, so it is feared that this will also happen when they read the Qur'an[11].

This phenomenon caused Arabic to begin to mix with other languages, various cases of *lahn* and differences in *qirā'āt* emerged. Even though *lahn* has appeared since the time of the Prophet, it was still in a small scope which was only limited to a minority of people at that time. However, after Islam spread and the need for Muslims to understand the Koran, the case of *lahn* began to grow, making Arabs and language experts worry about the disappearance of the original Arabic language. This was the main factor that encouraged the idea or ideas to standardising Arabic grammar, which was then called *qaidah nahwu*[11].

The number of worrying errors discovered, which spread to the reading of the Qur'an and al-hadith, prompted Ali *Rodhiyallohu 'anhu* to assign Abu al-Aswad ad-Duali to compile the rules in this grammar. After completing the preparation of these rules, Abu al-Aswad explained them to Ali *Rodhiyallohu 'anhu*. After that, Ali said, " ما أحسن هذا النحو الذي نحوت " (How good is the nahwu you formulated). These words made such an impression among the ulama that they named this science "nahwu" to immortalize the Imam's words[1].

Nahwu *qaidah* is the basic foundation used by linguists in determining the laws of texts in Arabic, such as *fi'il mādhi* which must line up *fathah* at the end of the word, *fi'il mudhāri'*, which lines up with *dhomeh* and *fi'il amr* which lines up with *sukun*. *Isim*, which is placed after the *huruf jar*, must line

up *kasrah*, and there are still many examples that we can observe in Arabic sentences that use the qaidah nahwu in reading them[12].

The formulation of qaidah nahwu has been carried out by language scholars since the early Hijriah centuries and has gone through several phases. The nahwu qaidah was formulated by the ulama through the process of *ihtijāj* (taking and determining evidence) and *istidlāl* (determining the arguments) based on convincing evidence, thus producing the qaidah nahwu. To formulate and establish standard qaidah nahwu, language scholars use several main foundations, namely *samā'* or *naql*, *ijmā'*, *qiyās* and *istiṣhāb al-ḥāl*[13].

3.3. The relationship between Nahwu and memorizing Al-Qur'an

Nahwu is a very important science for understanding Al-Qur'an, which is written in Arabic. A person's understanding of the Al-Qur'an will be incomprehensive if they do not understand Nahwu. Because without applying Nahwu, a person will have the opportunity to misunderstand the meaning and understanding of the content in the Arabic Al-Qur'an. For the ideas intended by the Qur'an to be conveyed and understood well, a person must be able to translate the Qur'an correctly. Often, a memorizer does not know the meaning of the verses that have been memorized because not all memorizers come from Arabic-speaking areas. Reading or memorizing the Qur'an is not just about being able to read and pronounce it without looking at the text; far from that, all activities related to the Qur'an, both reading and memorizing, are intended to take lessons that have been taught in a written manner explicit and implied[14, p. 9].

The Qur'an is a word that can be entered into and easily understood by everyone. However, the Qur'an in Arabic can only be understood with full hands and minds. To memorize and understand Al-Qur'an meaning, one must utilize and apply Nahwu, which discusses Arabic grammar. Understanding Nahwu can be used to minimize difficulties when memorizing and increase the speed of memorizing the Koran. By understanding Nahwu, someone will more easily identify the position of sentences in the verses of the Koran. Apart from being easy, interpreting the Qur'an using Nahwu understanding will become more detailed and help someone remember words that have been memorized. Thus, Nahwu can help in the process of memorizing the Qur'an[15].

3.4. The relationship between Nahwu and Tafsir

In Arabic, the word tafsir contains the meanings explanation (*idhah*) and explanation (*tabyin*). The word tafsir, in its word formation, is taken from the basic word al-fasr, which means explanation (*ibanah*) and revelation (*kasyf*). The word tafsir comes from Arabic namely tafsir alaa wasn't taf'iil, the masdar form of fassara-yufassiru. In the Big Indonesian Dictionary, it is stated that tafsir contains the meanings of "explanation" and "explanation," which means an explanation or description of the verses of the Koran so that the meaning is easier to understand[16].

Based on this etymological meaning, Anhar Anshory concluded that the word tafsir is used as a term to indicate the intention of 'explaining,' 'revealing,' and 'explaining' a problem that is still vague, vague, and unclear[17, p. 206]. The Koran cannot be understood properly without the scientific tools to interpret it[18], [19]. Among these sciences is Nahwu Science.

The Qur'an is the first and main source of all Islamic teachings and functions as a guide or guide for humanity in achieving happiness in this world and the afterlife. Therefore, Muslims are required to study it well and correctly. Because the Koran was revealed in Arabic, to study it well, we are required to understand Arabic. Interpreting the Qur'an is a very difficult sacred task because the material being interpreted is the word of Allah. Therefore, it is natural that some scholars avoid interpreting the Qur'an[20, p. 34].

As is known, the Koran is written in Arabic, and this is where Arabic is unique as the language of the Koran. Therefore, understanding Arabic is necessary for anyone who wants to study, deepen, understand, and interpret the Koran. Because someone has no right to interpret the Koran without knowing Arabic, especially understanding Nahwu. This condition is not just in sync with logic/reason but is clearly emphasized by the Prophet Muhammad, in his words: "Know the meaning of the words of the Qur'an and explore the strange and difficult things from it." The word *i'rab* in this hadith is

according to - Semantically, it does not mean i'rab as in the understanding of the nahwu experts, but i'rab here means understanding the meaning of the pronunciations of the Qur'an. Apart from that, it has become an ijma' (agreement) of the ulama that knowledge of Arabic and everything related to this knowledge is the main requirement of several conditions for someone who wants to become a mufassir[21].

Imam Suyuthi compiled 15 types of knowledge that must be possessed by people who want to interpret the Qur'an. Of the fifteen types of knowledge, linguistics is the most dominant, which includes eight of the fifteen required sciences as follows: linguistics, nahwu (syntax), tasyarif (morphology), isyitiqaq (derivation), ma' science ani, bayan science, badi' science, and qiraah science[22].

In the book of tafsir there are the terms nahwu-tafsiriy book and tafsir-nahwiyy book. These two terms are used to differentiate the tendencies of the ulama who wrote the tafsir book or nahwu in his work, whether he wrote the nahwu book with the help of the meaning of the verses of the Koran or wrote the tafsir book with the help of language analysis. The term nahwu-tafsiriy is used for the first type, who tend to write nahwu books with the help of verses from the Koran. This type explains the content according to the themes in the nahwu discussion. Meanwhile, the second term, tafsir-nahwiyy, refers to the second type. This second type is unlike what we generally interpret, but here it has a thicker nuance of language analysis (nahwu)[23].

3.5. The relationship between Nahwu and Qiraat

If we talk about the variety of qiraat of the Qur'an and its relation to Nahwu science, then the description of the lahjah (dialect) of Arab society cannot be missed because this is the source of the two 'problems' mentioned above. Al-Qattan in Mabahits fi Ulum Al-Quran explains that Arabs have many varieties of lahjah (dialect), which arise from their nature. Each tribe/tribe has a unique language that other tribes do not have. However, among the dialects of the Arabic tribe, the Quraish dialect is the mother of all Arab tribes[24].

Many factors caused this to happen, including theological factors, namely the role of the Quraish tribe, which was the tribe that had the task of guarding the Baitullah and hosting the Hajj pilgrims at that time, which later also shifted to economic factors Mecca then became a major trade base proceed. This position of the Quraysh tribe made their dialect indirectly quite influential. These differences in lahjah (dialect) will eventually lead to the emergence of various readings of the Koran or what we call qiraat. Then one opinion in interpreting the sab'atu ahraf (seven letters) of the Koran also refers to the dialects of the seven tribes, each of which is the Qurayis, Huzail, Saqif, Hawazin, Kinanah, Tamim and Yemeni tribes[24].

The Qur'an, as a classical text, is the most perfect language, so no linguist does not use it as a source of nahwu knowledge[25]. However, Abd al-'Al Salim in *al-Madrasah al-Nahwiyyah fi Mishr wa al-Syam* (1980) states, from various examples of the Qur'an, the Basrah school only limits itself to the Quraish dialect and classical Arabic texts, both prose and poetry up to the second century Hijrah. The rest of them—the nahwu experts of the Basrah school of thought—don't use it as a *syawahid*. Nahwu scholars generally also do not accept *qiraat*, which is narrated in ahad and shaz, such as al-qiraat al-'asyr. In contrast to nahwu scholars in general who selected the Qur'an, and its various qiraats as syawahid (source of nahwu knowledge), Ibn Malik (the author of the Alfiyah) made all kinds of *qiraat*, both *mutawatir* and *syaz*, as *syawahid* in nahwu science[26].

Ibn Malik made shawahid in the first order, al-Quran-hadith-Arabic poetry. If it is not found in the Koran, it is taken from the hadith; if it is not there, it is taken from Arabic poetry. Using Arabic poetry is not that difficult because Ibn Malik was skilled in poetry and had many works in poetry form, including Alfiyah (which was famous in Islamic boarding schools in the archipelago), then al-Kafiyah al-Syafiah which numbered three thousand verses, and so on. Syauiqi Dhaif also mentioned that the first nahwu scholar who used various hadiths of the Prophet as syawahid (source of nahwu) in his work was Ibn Malik. Meanwhile, many other nahwu experts do not recognize hadiths as a reliable source of language because most hadiths are interpreted meaningfully, not in a lafzi (editorial) manner which is exactly the same as what the Prophet said[25].

4. Conclusion

Nahwu science has an important role in Arabic grammar. The Qur'an, as a guidebook for Muslims, uses fluent Arabic. This causes a connection between Nahwu science and sciences related to the Qur'an. Among these scientific branches are tafsir, tahfidz, history, and qiroat.

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