



Refusal of The Amil Concept in Improving Understanding of Arabic Language Rules (Examining The Thoughts of Ibn Madla')

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Abstract

Understanding the rules of the Arabic language is the basis for rejecting the science of Nahwu, especially related to *amil*, because *amil* is the estuary of the complexity of understanding the rules of the Arabic language. This research is a qualitative research using the library research method by collecting scientific data in the form of historical books and the development of Nahwu from time to time and then processing the data so that it is systematic, rational and valid. The purpose of this research is to find out the language in the development of Arabic rules, especially Nahwu, experience a tug-of-war against the rejection of these rules because they find it difficult for knowledge seekers to understand the rules of Arabic, especially Nahwu. The result of this study is Ibn Madla's rejection of the concept of *amil* which was held by the majority of scholars for several centuries since Nahwu was written by Sibawaih, basically based on the spirit of facilitating Arabic grammar, aimed at religious interests, so that any elements raised by scholars for interpreting language data, and the elements of nahwu are not part of the language, and are also unnecessary and must be discarded.

Keywords: amil; Ibn Madla'; understanding the rules of the Arabic language

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Introduction

The city of Basrah is the center for the development and emergence of Nahwu knowledge. After that it was followed by the city of Kufa and developed in centers of power such as Baghdad, Andalusia and Egypt (Daulay et al.). Each of these cities forms its own stream in the history of Nahwu science. So because of that, in the field of Nahwu science there are five schools which are associated with the places where these schools develop. The first two schools, namely Basrah and Kufah, both can be considered as the founders of the Nahwu school of knowledge in the truest sense. then the third stream after that which was born after that only developed it (Arif).

The three schools apart from Basrah and Kufa only continued the method developed by the first two schools, Basrah and Kufah. If these streams do not follow Basrah, they must be Kufah, or take the middle way between the two Basrah and Kufah (Zuhri).

The difference between the Nahwu Basrah and Kufah schools lies in the treatment of language data. Basrah is prescriptive, in the sense of Nahwu principles, inferred from general phenomena from existing language data. The conclusion is used as a rule. Language data that deviate from these general phenomena are treated as "syadz, nadir" and so on. The point cannot be used as a reference in language. While the Kufa school is descriptive, in the sense that all language data comes from Arabs (Suyuti and Asy'ari).

In Arabic the language is still regarded as pure, it can be used as a reference in

making language rules. Even though the schools in Nahwu are divided into five schools, and two models of methods are used, the concepts underlying Nahwu science, among these schools are generally almost the same, namely the concept of *amil*, Amil itself is a concept that says that there is a change in vowels behind a word in a sentence. *I'rab* in Arabic is caused by the word that influences it. that influence it is called amil (H. Suyuti). Since Sibawaih wrote in his "Book", this concept has been enforced to this day, even though in historical developments there have been scholars, and very few of them, who have tried to criticize, even refute, this concept. However, the dominant nature of this concept in the development of the history of language grammar is so strongly attached to this thought that it can be said that the spirit of Nahwu is this concept. (Wasim et al.).

The first scholar who rejected this concept was Ibn Jinni, who died in 392 H (سليم وعواريب). Only he did not explain the fallacy of the concept. Then this became a reference and was taken over by Ibn Madla', Ibn Madla' himself was a scholar of Fiqh and Hadith who adhered to the Dhahiri school of thought, and he developed it by showing the location of his mistakes. Ibn Madla' is one of the Nahwu experts in Andalusia (TCHICHE and MOBAREK).

Method

This research is a qualitative research. The results to be obtained are information in the form of notes and descriptive data in the text under study. The approach in this

research is literature study or literature study, namely using the text of books and literature as the primary object. The data that has been collected is then analyzed descriptively. Data analysis was carried out through the presentation of a thought and expert opinion. In this case, the researcher presents several arguments from Nahwu experts (nuḥāt) regarding the concept of "ámil" in Arabic language rules as material for discussion, di-allectics, and reflection.

Result

Nahwu science in Andalusia in its development has similarities with that in the Eastern region at the beginning of its development (Daulay et al.). Nahwu science in general is not taught as a science that stands alone, but is taught in relation to the study of literary texts which includes discussions on issues of language, literature, Nahwu, Hadith and the Qur'an.

(Wahyudi et al.) Since the Umayyads ruled in Andalus (138-422H), a large group of literary experts emerged who taught the principles of Arabic through the study of literary texts, both in the form of poetry and prose, to young people in Cordova and other big cities in Andalusia.

(Roji). Their motivation for doing this is because they are driven to protect the Qur'an, save their language, and to read it. Therefore, it is not surprising that most of them are qurra' (عبد).

In general, Nahwu experts in Andalusia get this knowledge from the East. They traveled to gain knowledge in Baghdad, Kufa, Basra, and other areas. The tradition of seeking knowledge to the eastern region is

commonly practiced by Andalusian Muslims in various scientific fields.

The first Nahwu expert in Andalusia was Judi bin Uthman al-Maururi (Taufik and Taufik), who had traveled to the East and became a student of al-Kisai and Farra'. Judi bin Uthman al-Maururi was the person who first introduced the Nahwu books of the Kufah school to Andalusia, he was also the first to author the Nahwu book there. (Wahyudi et al.)

Even though Nahwu Kufah entered Andalusia earlier than Nahwu Basrah, after the entry of Sibawaih's book, Nahwu Andalusia paid greater attention to Nahwu Basrah, because they studied and memorized it. Many of them memorize and teach it and give comments (syarch) and annotations (taliq). Therefore, it is not surprising that Nahwu Andalusia is more Basrah than Kufa. The scholar who first brought the al-Kitab, the work of Imam Sibawaih, to Andalusia was al-Fusnaiq Muhammad bin Musa bin Hasyim, at the end of the third century Hijriyah. Al-Fusnaiq when he went to the East, he met Abu Ja'far al-Dainuri. It was at this beginning that al-Fusnaiq found and studied the Bible, then taught it in Cordova. From then on, the study of the Bible became increasingly popular. It was narrated that Ahmad bin Yusuf bin Khajjaj always carried the Bible with him and never stopped studying it, both when he was busy and when he was free, whether he was healthy or sick. (Shalaby). Andalusian Muslims have a great concern for Nahwu knowledge. Even Nahwu science is considered to be the highest science. Imam Jalaludin as-Suyuti stated in his book "Bughya al-Wu'adh fi Thabaqat a

Lughawiyah wa al-Nuchat" that the number of Andalus Nahwu.

Discussion

There is an important note in the development of Andalusian Nahwu science that deserves attention in history, namely the effort to liberate Nahwu science from the pattern of logic that has always dominated since it was first standardized by Sibawaih until the end of the development of Nahwu science in Andalusia, even today. Actually, the seeds to break away from the pattern of logic have started to emerge a long time ago, such as the debate between Matta bin Yunus and Abu Said al-Sairafi, and al-Zujaji's criticism of definitions that are too influenced by logic in Nahwu science as outlined in his book "al-Idlâch fillal al-Nachwi". (مقبول) However, these criticisms did not get a response to be continued and developed. This is possible because the conditions for the development of Nahwu science that occurred in the eastern region were influenced by the situation of the development of the Islamic sciences, especially theology and Usul Fiqh, while both are two sciences which are very much dominated by the intervention of logic in their discussion. (Muh Hikamudin Suyuti).

Ibnu Madla' criticizes the entire building of Nahwu knowledge, although at present he does not get a proportional response. Ibnu Madla rejects the enactment of the principles of *giyâs*, *ta'lil*, destiny and *amil* in the study of Nahwu science. since the advent of Ibn Hazm, who died in 456 H (Wangsa and Rayyn).

The Dhahiriyah movement received extraordinary welcome in Andalusia. In the beginning, the Andalusian Muslims in carrying out their religious life did not consider the various schools of Fiqh or Tafsir. They only believe in Islam as a full religion, read and interpret some verses of the Qur'an and narrate the hadiths of the Prophet. This condition lasted until the beginning of the Umayyad period in Andalusia. At that time they began to recognize the schools of al-Auza'iy and Maliki, but at that time what flourished was the Maliki school. The growth of this madhhab in Andalusia has allowed the development of Dhahiriyah teachings, because this school at least has the courage to go beyond the basics of tradition. The culmination of the development of this madhhab was during the Muwachchidin period, the sixth century hijriyah, because the Dhahiriyah school was made the official school of thought (Wangsa and Rayyn).

When the condition of the Dahiriyah school of thought was at its peak, Ibn Madla' lived and contributed to the pinnacle of scientific glory. he was born in Cordova with the full name Abu al-Abbas Ahmad bin Abd al-Rahman bin Muhammad bin Madla' al-Lachmi al-Qurthobi, died 592/1196. He studied the Bible from Ibn al-Rahman. So that he is an expert in various fields, such as Fiqh Dhâhiri and hadith, until he is appointed as a judge in the Fas area, then appointed as a chief justice (Qâdli al-jama'ah),

A judge who has the authority to order the killing of people who are entitled to be

killed without going through the approval of the authorities. The spirit of dhahiriyyah is very visible in his rebuttal and sharp attacks on other groups of Fiqh schools, Maliki, Hanafi, Shafi'i and Hanbali, as well as his instructions to burn books related to the four schools of thought, besides that he also called on the people of Maghrib (Morocco) and Andalusia to adhere to the Dhahiri school of thought and reject Qiyas. The text of the Koran and the hadith of the Prophet is considered sufficient, without having to ask for help other than the words contained in the two texts, understanding of both of them may be distorted and out of meaning. written words (عيد).

There are three works by Ibn Madla' and all of them reflect criticism of existing traditions, and calls for renewal and abandoning everything that should be abandoned. Among the three books that have reached our hands is "al-Radd alá al-Nuchát (some call it al-Radd alâ al-Nachwiyyin), a book that talks about mistakes in applying the basics of Nahwu science. The second is the work What has not reached our hands is al-Masyriq alâ al-Nachwi, a book which is thought to be a model of Nahwu according to Ibn Madla', the third book "Tanzih al-Qur'an Ammá la yaliqu bi al-Bayân", a book which is thought to be discusses the efforts of Ibn Madla' to distance and release the Qur'an from *ta'wil* and *takalluf* (M Hikamudin Suyuti).

The book al-Radd alá al-Nuchát is the only book that tries to explain and prove the error of the concept of *âmil* applied by Nahwu experts. This concept is a part of what is called "ushûl al-Nachwi which underlies the operationalization system of

nachwiyyah studies. Ibn Madla' considers what is called *ushûl al-Nachwi* is something outside Nahwu that does not need to be included in it. (TCHICHE and MOBAREK). In the first chapter, Ibn Madla' says:

قصدي في هذا الكتاب أن أحذف من النحو ما يسغنى
النحوي عنه، وأنبه على ما اجمعوا على الخطأ فيه

My aim in this book is to remove from Nahwu knowledge what the Nahwu experts do not need, and to show what (elements) they agree to be wrong. "(عيد)

Some of the elements considered by Nahwu experts who are not actually needed by studying Nahwu science are *amil*, *illat*, *qiyás*, destiny and impractical exercises. The first four elements are theoretical "*ushûl al-Nachwi*", the last one is an invitation to accept Arabic words as they are (relating to *i'lál sharf*). Expressions resulting from analogies, or made based on analogies, must be rejected (مقبول).

In this study not all elements that are considered as external elements outside of Nahwu science will be examined. Only the issue of *amil* is discussed here, because this element, according to the author's opinion, is central to the other elements in *ushûl al-Nachwi*, except for the last one because it is related to Sharf. The problems of *ta'lil*, *qiyas* and *taqdir* are raised only to support the presence of *âmil* and Nahwu science, so that if the concept of *âmil* which is why the other three elements are presented in the study of Nahwu science, is undermined and its presence is denied, then the presence of the three is not possible, because their presence depends on the presence of the concept of *âmil* (Arif).

Regarding *âmil*, the main points of analysis are:

1. The word *Amil* shows what/whom, or referent, reference, from the word what/whom.
2. What is the relationship between *amil* and the word in front of it which is called *ma'mul*, what about the changes in the word in front of it, *ma'mul*.
3. The reasons given by Ibn Madla' in rejecting the concept of *amil* in Nahwu science (TCHICHE and MOBAREK).

There are three opinions regarding what is designated by (reference) the word *amil*, namely:

1. The word that has 'charity', that is, one that functions and influences *ma'mul*. This opinion is the opinion of the majority of Nahwu experts.
2. Speaker (mutakallim). this is the opinion of Ibn Jinni as written in his book al-Khasha'ish (سليم وعاريب)

والعمل من الرفع والنصب والجر إنما هو للمتكلم نفسه لا شئ غيره

"Those who rafa'kan, men-nashab, jarr-kan and jazam-kan only because mutakallim themselves, not because of anything else"

3. Allah according to the opinion of the experts of right (tawhid), because these words only come from the actions of Allah. These utterances are attributed to humans as all human conscious actions are attributed to Him.

Ibn Madla's opinion regarding the reference to the word *amil* is taken from the opinion of Ibn Jinni, as he himself said in his book, "but he added that it was the mutakallim himself who made changes at the end of the word, with the intention that other possibilities from the reading do not occur.

Opinion Ibnu Madla' means to negate *amil* in Arabic, because *amil* is defined as *mutakallim* itself which is outside the language. In contrast to the reference of the word *amil* as a word that has charity, which means that in Arabic itself there is *amil* which determines the final reading of the word.

Starting from his rejection of the existence of *amil* in language, Ibnu Madla' rejected the existence of a relationship of influence. influence between *amil* and *ma'mul*. In relation to one word (which is considered *amil* by Nahwu experts) and another word which becomes *ma'mul*, according to Ibn Madla', there is absolutely no relationship whatsoever, let alone the relationship of influence. The opinion that says that between one word and another there is a relationship of influence is wrong. In the matter of the relationship between one word and another, there are three opinions, namely:

1. *Amil* gives actual influence to the word before it. *Amil* is the cause of change. This is a popular opinion.
2. *Amil* is only a sign. This is the opinion of Ibn al-Anbari (Suyuti and Asy'ari).

Because *amil* is merely a sign, a sign can be either the presence of something or the absence of something (the absence of a dot in a letter in the form of "ح" is a sign of the letter cha). Thus the absence of *amil lafdzi* can be used as *amil*. Implicitly this opinion still has parallels with the opinion above (Nurdianto).

What is called *amil* does not have any function at all. Its existence is only as a

medium for the true amil, namely mutakallim. This was the opinion of Ibn Jinni which was later taken over by Ibn Madla'. The advantage of Ibn Madia' over Ibn Jinni in this regard is that Ibn Madla' can provide rational reasons in showing the wrong concept of *amil* which is considered to have influence over other words (*ma'mul*) (عواريب (سليم).

The reasons put forward by Ibn Madla' in explaining the absence of an influence-influence relationship from one word, which becomes amil, to another word which becomes its *ma'mul*, are based on the notion of "doing", first, and second on differences of opinion Nahwu experts regarding *amil* in nachwiyah cases. The first reason put forward by Ibn Madia' is as follows:

منها أن شرط الفاعل أن يكون موجودا حينما يفعل فعله، ولا يحدث الإعراب فيما يحدث فيه إلا بعد عدم العامل، فلا ينصب زيد بعد إن في قولنا "إن زيدا" إلا بعد عدم إن

"Among them (reasons) is that the doer of the deed must be present at the time of committing the deed, while Trab only occurs after there is no *amil*. The word "Zaid" which falls after the word "inna" is read by the manshub in the example "inna Zaidan is only read as nasab after it is absent (passing by) the word "inna" (TCHICHE and MOBAREK).

What is interesting to note in this reason is that Ibn Madla' equates the word "fail" with the word "*amil*", so he can say that *amil* does not have any influence because amil is equated with a pelak when he commits an act. An act cannot possibly happen if separated from the perpetrator. When an act occurs, at that moment it is also related to the perpetrator. This is different according to Ibnu Madla' with *amil* Nahwu, when there

is a change in *ma'mul*, *amil* is no longer there (missed in the saying) (Roji).

The equation between the meanings "fail" and "amil" is actually not quite right in this matter, because between the two is just an act, so when it is associated with the perpetrator, there is a slight difference in meaning. The word "fi'il" only implies something between the act and the perpetrator of both always present together. The same. While the meaning of "*amil*" besides having the same meaning as the word "fail" also has the meaning of the result of an action, and between the perpetrator of the deed, in this case, there is a distance from the result. That is, the perpetrator will not be present when the results of his actions appear, because he regardless of it. This is why the Nahwu scholars chose the word *amil* to indicate the word which is considered to be the cause of the change in word endings (Thalib).

From the reasons put forward by Ibn Madla' it can be seen that there is a difference in perspective between Sibawaih as a Nahwu expert who was the first to write it formally, and Ibn Madla'. Sibawaih views the phenomenon of change in Arabic as being caused by the presence of *amil* who preceded it. From this, it can be concluded that in Arabic there are elements that regulate reading in the language itself in general, not elements outside the language. Because of that, a concept was raised that could overcome all the phenomena contained in Arabic words so that everything could be returned to that concept. *Amil - ma'mul i'rab*, according to Sibawaih, is only a personified concept. This concept, thus, does not actually exist in itself. But held by Nahwu

experts to be used in interpreting all language phenomena. While Ibnu Madla' sees *âmil* as being like an actor in the real world, so that in doing his work, an actor must always be related (attached) to his actions as quoted above, and the occurrence of an action must be at the will of the doer like what happened to "animals", and occurs because of the disposition of things, such as fire and water that burn and cool (Wasim et al.). Ibn Madla' explains:

الفاعل عند القائلين إما أن يفعل بإرادة كالحَيوان، وإما أن يفعل بالطبع كما تحرق النار ويبرد الماء ولا فاعل إلا الله عند أهل الحق، وفعل الإنسان وسائر الحيوان فعل الله كذلك الماء والنار وسائر ما يفعل وقد تبين هذا في موضعه. وأما العوامل النحوية فلم يقل بعملها عاقل لا أَلْفَظُها ولا معانيها لأنها لا تفعل بإرادة ولا بطبع

"Meaning: The subjek, according to those who explain it, sometimes acts through his will, like animals, and sometimes acts through his nature, such as burning fire and cold water. There is no actor other than Allah, according to haq experts. The actions of humans and other animals are the actions of Allah ta 'ala. Likewise with fire, water and all who do. All of that is explained in its own place. While no one with common sense says that *amil-âmil* in the science of Nahwu is charitable, both the words (*âmil*) itself, nor its meaning, because these *amil-âmil* do not act according to their will, nor do they act through their character" (TCHICHE and MOBAREK)

That *âmil* is just a concept that is likened to an actor (*amil*) in the real world, was actually realized by Ibn Madla', when he answered the question posed himself. In this case, Ibnu Madla' agrees as long as it doesn't

damage the language itself, even though the concept of *âmil* is what causes the science of Nahwu to become chaotic, making it difficult to learn, according to him. Ibn Madla' explained(عيد):

لو لم يستقم جعلها عوامل إلى تغيير كلام العرب وحطه عن رتبة البلاغة إلى هجنة العي وادعاء النقصان فيما هو كامل وتحريف المعاني عن المقصود بما السومحوا في ذلك. وأما مع إفضاء اعتقاد أم الألفاظ عوامل إلى ما أفضت إليه فلا يجوز اتباعهم في ذلك.

"If making those words into *âmil* does not cause Arabic speech (*kalam*) to change. does not reduce it from its rhetorical level to the handicap of someone who is unable to (speak). (does not give rise to) the notion of a deficiency in what is already perfect (*kalam*), and does not cause a change in the meaning of the actual meaning, then of course they (Nahwu experts) are allowed to do so. Meanwhile, if the belief in the existence of words as *amil* actually causes what (chaos) it causes, then they in this case may not be followed".

It was this factor, *âmil*, that caused the confusion, which prompted Ibn Madla' to reject the *Smil* concept as held by Nahwu experts. Because this concept brings such consequences, then a further consequence is that Nahwu Science cannot run parallel to its basic character which was originally only a tool for studying Arabic utterances. Nahwu knowledge is more a discussion about something outside the utterance than the utterance itself. Thus, the purpose of learning the language is not achieved. The connection between Nahwu science and the practical purpose of learning it is the reason why Ibn Madla', on the surface, opposed this

concept. The practical objectives of learning Nahwu are closely related to the pattern of education that is characteristic of Andalus in relation to linguistics, which are considered mere tools, as described above. (Taufik and Taufik).

Conclusion

Dhahiriyah's Motivation in Ibnu Madla' It is clear that the influence of the spirit of dhahiriyah on the Madla' tribe in looking at the language data. He sees language as it really is, descriptively, as spoken by the Arabs without having to add anything to what they say because the data of language are, in any case, perfect in themselves. This attitude is taken by Ibn Hazm, a figure who built and upheld the dhahiriyah school, who said that interpreting (interpreting) utterances, *kalām*, outwardly as meant by the meaning of language, is an obligation that cannot be exceeded, except by based on *Nashsh* and *Ijma*, because anyone who does not do that means he destroys all truth, all *Shari'a* and all that makes sense (Wangsa and Rayn).

In fact, the attitude taken by Ibn Madla' towards the concept of *amil* is that of the Dhahiriyah school towards *ta'wil* in texts in general. The concept of *amil* can lead to the emergence of other *nachwiyah* concepts such as *idimar* and *chadzf* which are used to analyze sentences. Meanwhile adherents of the Dhahiriyah school emphasize that the assumption that something is thrown away or stored in a sentence means changing the sentence from its outward appearance. And, this is a very serious, dangerous problem for religious texts. "(Agustina and Bidari)

Ibn Madla's attitude towards language data is more of a linguist's attitude which is different from that of a grammarian. The task of a linguist is only to take data as spoken by Arabs without going beyond that, while the task of a grammarian is to formulate the data obtained by the linguist and make it a source of analogy (Taufik and Taufik).

Apart from the flow factor that he adhered to, there was another factor that prompted Ibn Madla' to interpret language data as they really were, namely the fact that Ibn Madla was the first. Tama is an expert on *Fiqh* and *Hadith*. This means that he is an outsider outside of Nahwu experts, in the sense of a scholar who does not specialize in Nahwu knowledge. He studied Nahwu science not as a science, but studied it to serve the interests of religion in general and religious texts in particular, so that anything that does not support this interest in relation to language is unnecessary, in fact, not justified. (Daulay et al.)

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