JALSAT

JOURNAL OF ARABIC LANGUAGE STUDIES AND TEACHING

The Divergence of Al-Kisā'i's Thought from Basrah: A Critical Analysis of the Emergence of Kufah's Nahwu School

Ni'ma Royyin Husnaya[a, 1*], *Rahmat Dinni Haerul Budi* [b, 2]
[a,b]*Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia*
[1]*nayaroyyin25@gmail.com*, [2]*rahmatdhb28@gmail.com*
*Corresponding Author

Abstract

This paper aims to discuss the methods, thoughts, and contributions of Al-Kisā'i in the development of Nahwu science, especially the Kufah madrasah. The method used in the research is a literature study. In contrast, the method used in data analysis is historical analysis, which is a study of a problem based on the context of the historical development of the study. In its development, Nahwu has passed through various discussions and given birth to its characteristics in each madrasa in Nahwu science. This development is inseparable from the thoughts of Nahwu figures who laid the foundations of the rules in Nahwu science. As one of the pioneers of the Kufah madrasah, Al-Kisā'i has several methods and thoughts that distinguish it from the madrasa that emerged earlier, namely the Basrah madrasah. The results showed that; Al-Kisā'i in developing his thoughts in the field of nahwu, namely by expanding the use of history, namely by opening the possibility of history from shi'ir, expanding the use of qiyas, namely by considering the importance of nahwu rules based on uncommon language rules, expanding the differences in principles developed by the Basrah school.
Keywords: Arabic Linguistics; Nahwu; Kufah School.

ملخص البحث

يهدف هذا البحث إلى مناقشة مناهج وأفكار وإسهامات الكسائي في تطور علم الحديث، وخاصة مدرسة الكوفة الفقهية. والمنهج المستخدم في البحث هو مراجعة الأدب، أما المنهج المستخدم في تحليل البيانات فهو التحليل التاريخي، وهو دراسة مشكلة ما بناءً على سياق التطور التاريخي للدراسة. وقد مرّ علم النَّحْو في تاريخ تطوره بمناقشات مختلفة وأفرز خصائصه الخاصة في كل مدرسة من مدارس علم النَّحْو. ولا ينفصل هذا التطور عن أفكار أعلام النهيو في وضع أسس القواعد في علم النهيو، بل إن هذا التطور لا ينفصل عن أفكار أعلام النهيو في وضع أسس القواعد في علم النهيو. وللكسائي بوصفه من رواد مدرسة الكوفة عدة مناهج وأفكار تميزها عن المدرسة التي ظهرت قبلها وهي مدرسة البصرة، فقد كان الكسائي من رواد مدرسة الكوفة. وقد أظهرت النتائج أن الكسائي في تطوير أفكاره في مجال الرواية، من خلال التوسع في استخدام التاريخ من خلال التوسع في استخدام التاريخ من خلال فتح إمكانية التاريخ من الشيعة، والتوسع في استخدام القياس

من خلال اعتبار أهمية قواعد الرواية المبنية على قواعد اللغة التي لم تكن شائعة، والتوسع في اختلاف الأُصول التي وضعتها مدرسة البصرة، والتوسع في استخدام القياس من خلال اعتبار قواعد اللغة التي لم تكن شائعة.

الكلمات الرئيسية: اللغة العربية، النحو، مدرسة الكوفة.

Introduction

The Basrah and Kufah madrasah are two schools of study in Nahwu that are widely referred to by Arabic language learners to this day. Basically, the Basrah and Kufah madrasah have some differences in views in addressing a problem in Nahwu. These differences affect the learning methods taught to Arabic learners (Abdul Hamid, 2011). The emergence and development of the two schools is inseparable from the thoughts of Nahwu scientists in developing Nahwu studies. Al-Kisā'i as the pioneer of the birth of Kufah Nahwu, has an important role in the development of Nahwu studies. In developing Nahwu, he had a broader method than the scholars of Basrah. The method used can be used as one of the references to develop Nahwu learning. This paper aims to examine the thoughts, methods, and contributions of Al-Kisā'i in Nahwu.

Nahwu as a discipline of Arabic grammar is a study that emerged in a long process. Nahwu initially emerged as a response to the *lahn* phenomenon that occurs in Arabic speakers (Fatkhur Roji, 2020, p. 40). The scholars set some special rules with the aim of keeping Arabic speakers from reading errors, especially in reading the Qur'an. These scholars then made several efforts to establish a standardized rule as a reference for Arabic speakers to follow the rule. The effort was initially made by giving dots to the Qur'ān as harakat, which later became known as giving *I'rāb Al-Qur'ān.* The effort continues and undergoes many stages and developments in each particular period.

In its development, Nahwu is divided into certain schools. These schools in Nahwu are called 'madrasah', whose division of madrasah refers to the residence of several figures who have important contributions in Nahwu. Some of these madrasah are Basrah, Kufah, Baghdad, Andalusia, and Egypt. Nahwu was originally born in Basrah, where there were several figures who laid the foundations of Nahwu such as Abu Al-Aswad Ad-Du'āli, Al-Khalil bin Ahmad, Sibawaih, and others (Neldi Harianto, 2020, p. 71). These Basrah figures have an important contribution in laying the foundations of Nahwu science with certain methods, known as *simā'* and *qiyās* methods and several other methods used in determining the rules in Nahwu Science.

The efforts of the Basrah figures were then continued by the Kufah madrasah figures who studied with the Basrah Nahwu scholars. Some of these Kufah figures then had their own thoughts that were different from their teachers, so that Kufah became a separate madrasah in Nahwu. The difference between the two madrasah is due to several factors, including differences in socio-cultural contexts, differences in methods used, and even some political factors that influence the thinking of the figures in the madrasah.

The emergence of the Kufah Madrasah is inseparable from the role of Al-Kisā'i in his contribution to Nahwu. Although he studied with several Basrah figures such as Al-Khalīl ibn Ahmad and Yunus ibn Habīb, Al-Kisā'i had his own thoughts and methods that were different from his teachers. Al-Kisā'i in developing his thoughts in the field of nahwu is by expanding the use of history *(al-ittisā' fī ar-riwāyah)* by opening the possibility of narration from syi'ir, considering the importance of nahwu rules based on uncommon language rules, expanding the differences in principles developed by the Basrah school.

Syauqī Ḍaif in his book entitled *Al-Madāris An-Nahwiyyah* explains that Al-Kisā'i was the starting point of the Kufah Madrasah as a school in Nahwu becoming a separate school separated from the previous Madrasah, namely Basrah (Syauqī Ḍaif., 1984, p. 175). This is because Al-Kisā'i had his own thoughts that were contrary to Basrah. In general, the most basic concept is the expansion of narration (taking the history that is used as the basis for the rule of law). So that in determining the basis of Nahwu rules, Al-Kisā'i allowed some legal bases that were previously rejected by the Basrah Madrasah. The Basrah Madrasah, which is known for its *mi'yari* method, tends to limit and be selective in taking narrations from inland Arab tribes that maintain the purity of their language. This is in contrast to Al-Kisā'i who tends to use the *waṣfi* method, allowing the taking of narrations from Arab tribes widely, whether the tribe is still preserved its purity or not. This influenced the establishment of Nahwu rules by Al-Kisā'i which were then developed by later figures of the Kufah Madrasah.

In addition to Nahwu, Al-Kisā'i is also known for his intelligence in the field of *qirā'at*. So that in some of the previous literature more studies were found about Al-Kisā'i in relation to *qirā'at*. This is like the writing of Rahmi Damis who studied the rules of Qirā'at from Al-Kisā'i's perspective. A similar study is the research written by Dul Saiin which examines Al-Kisā'i's *qirā'at* and its influence on the interpretation of the verse (Dul Saiin, 2021). Likewise, a study that discusses Al-Kisā'i and the science of qirā'at is a study

written by Muhammed Abdullah Husein about the differences between Al-Kisā'i's *qirā'at* and his teacher, Imam Hamzah and criticism of both *qirā'at* (Mohammed Abdullah Hussein & Mohammed Ahmed Mosleh, 2019). Meanwhile, studies that discuss Al-Kisā'i and his thoughts on Nahwu are still limited to studies that examine the Kufah madrasah in general. This article outlines Al-Kisā'i's thoughts that made his Nahwu concept different from the previous schools. This paper also explains new insights into the method of studying Nahwu developed by Al-Kisā'i, which is different from the method used by previous scholars, namely Basrah.

Method

This research is a library research with a descriptive qualitative approach. Library research is a search for literature and references to get the data needed in the research. The data of this research will be collected using the listening method and note-taking technique (M. Zaim, n.d., p. 59). The listening technique is done by reading references carefully, especially those related to the research, not only related to the use of spoken language, but also the use of language in writing. (Mahsun, 2005, p. 92) The steps taken in data collection are; tracing data in the form of words, phrases, and clauses found in references in the form of books and journal articles, then marking some data that shows Al-Kisa'i's thoughts and analysis of Nahwu problems. Furthermore, data analysis uses historical analysis, which is a study of a problem based on the context of the historical development of the study. The steps taken in data analysis are; examining the grammatical and contextual structure of the data that has been collected, namely in the form of Al-Kisa'i's views on certain Nahwu problems, then comparing Al-Kisa'i's analysis with the results of the analysis of the Basrah Nahwu scholars. Finally, drawing conclusions and differences to the thoughts of both.

Finding and Discussion

The Epistemological Foundations of Nahwu Kufah

Syauqī Ḍaif classifies Nahwu madrasah into five, namely Basrah, Kufah, Baghdad, Andalusia, and Egypt. The division of these madrasah generally refers to the place of residence of the Nahwu figures, although in its development, there are some separate characteristics that distinguish one madrasah from another. Basrah with its strategic

geographical location was a famous center of scientific study at the time. It was where there was a clash of civilizations with old cultures such as Persia, India, Rome, and Islamic Arabia. It was the same with Kufah. Scientists from Persia, India and Rome came to Basrah and Kufah in the middle of the first century hijri to study and seek new livelihoods. In addition to the immigrants, there were also Arab tribes who lived near Basrah and Kufah and eventually they also moved to Basrah and Kufah, such as the tribe of Asad, Tamim, Qays, Banu Bakr and others (Fahmi Yahya et al., 2021, p. 179).

Historically, Basrah was the pioneer as well as the foundation of Nahwu rules. This phase is known as the phase of laying the foundation and growth (طور الوضع و التكوين) (Asrina, 2016, p. 412). At first, the emergence of the Basrah Madrasah was a response to the *lahn* phenomenon that spread among Arabic speakers. This madrasah was spearheaded by several Nahwu scholars who conducted research into several Bedouin hinterlands to look for tribes whose language was still pure and maintained its *faṣahah*, such as Al-Khalīl ibn Ahmad who took the tribes of Najd, Hijāz, and Tihāmah as sources of narration (Ihsanudin, 2017, p. 104). The scholars of Basrah then became the reference for other Nahwu scholars in learning Nahwu. Then the scholars of Kufah went to Basrah to study, then they made certain efforts to perfect the rules of nahwu, even having their own thoughts and concepts that were different from their teachers.

In the history of its development, the Kufah Madrasah became a separate school that emerged after the Basrah Madrasah. The Kufah madrasah emerged a century after Basrah, because at that time Kufah was still preoccupied with the study of fiqh, hadīth, qirā'at, and the narration of Arabic syllables (Ismi Latifah Fauziah & Asep Sopian, 2023, p. 108). This school refers to the city of Kufah, a city in Iraq located on the right side of the Kufah river which is a branch of the Euphrates river. It is one of the historical cities in Iraq built by Sa'd ibn Abī Waqqās during the reign of Umar ibn Khaṭṭāb in 15 A.H. Kufah became the center of government during the time of Caliph Alī ibn Abī Ṭālib. For political reasons, Caliph Alī ibn Abī Ṭālib (656-661) moved the capital from Medina to Kufah. Since then, the city became the power base of the supporters of Ali and his family. Kufah was successful and developed until the time of Ibn Ajurūm who later wrote the book al-Ajurūmiyyah. Therefore, this book is categorized as a book influenced by the Kufah madrasah (Halimatus Sa'diyah et al., 2021, p. 5).

There are several opinions regarding the early pioneers of the Kufah madrasah. Syauqī Ḍaif states that the main pioneers were Abu Ja'far Ar-Ru'āsi and Mu'aż Al-Harrā'. It was later perfected by Al-Kisā'i and his student Al-Farra' (Syauqī Ḍaif., 1984, p. 154). Initially, the pioneers of the Kufah madrasah were students of Basrah scholars who had different ideas from their teachers. The emergence of this school was specifically caused by differences of opinion by several Kufah figures with Basrah scholars *(khilāfiyyah nahwiyyah)*. According to Ahmad Amin, the disagreement between the two madrasah was caused by the political fanaticism found in the two cities (Ahmad Amin, 2012, p. 215). This difference was influenced by several factors. First, the difference in methods used by the two schools in determining the rules. The Basrah madrasah, which is known for its prescriptive approach *(mi'yāri)*, tends to be selective and sets certain standards in choosing the tribe used as a reference in determining the rules. Basrah chose several tribes whose languages had not been mixed with foreign languages. While the Kufah madrasah tends to make all the data of the Arabic language which is considered pure and the daily language of the Arabs part of the reference in determining the rules, or better known as the descriptive approach (*washfi*) (Neldi Harianto, 2020, p. 40). The difference in approach affects the determination of different rules in the same law.

Second, Basrah's openness to outside civilizations rather than Kufah. The Basrah Madrasah was heavily influenced by philosophy and logic in the form of its rules. The influence of the Basrah Nahwu scholars on the study of logic and philosophy is reflected in various forms such as attention to definition or understanding, division or classification, seriousness about the theory of amil and the existence of *'illah* which is characteristic of the Basrah school (Asrina, 2016, p. 145). Meanwhile, the scholars of Kufah were more influenced by the study of hadith, fiqh, and *qirā'at* (Abdul Hamid, 2011).

Third, the geographical and socio-cultural differences between Basrah and Kufah. Basrah was one of the cities close to the interior Arabs whose language had not been polluted by the language of foreigners living in urban areas. To the west, Basrah was adjacent to the *wādī* Najd and to the south to Bahrain. In terms of population structure, the city of Basrah has a deep-rooted and fundamental fluency (*faṣāhah*) because they come from the tribes whose language is the cleanest (Qays and Tamīm).

Some of these factors led to differences in characteristics between the two madrasah. The differences that emerged in some of these figures were initially

disagreements in simple debates, such as the difference of opinion between Ar-Ru'asī of Kufah and Al-Khaliīl of Basrah (Ahmad Amin, 2012, p. 215). A serious debate arose in a debate between Al-Kisā'i who disagreed with Sibawaih in the matter of *iżā fujā'iyyah.* This debate, according to Syauqī Ḍaif, was the starting point of the separation of the Kufah madrasah from Basrah. The differences between the two madrasah then extended to various other Nahwu theories (Syauqī Ḍaif., 1984, p. 174). Al-Anbari in his book Al-Inṣāf fī Masā'il Al-Khilāf baina An-Nahwiyyīn Al-Baṣriyyīn wa Al-Kūfiyyīn describes 121 differences of opinion between Basrah and Kufah in detail (Al-Anbarī, n.d.).

Al-Kisā'i's Thought and Contribution in Nahwu

Al-Kisā'i is a Nahwu scholar who is considered the pioneer of the Kufah Madrasah Nahwu, which is one of the schools of Nahwu that emerged after the Basrah Madrasah. In addition, Al-Kisā'i's name is inseparable from the figure of *qirā'at sab'ah*, which is one of the seven imams of qirā'at that is referred to by Qur'an learners. He was Abū Al-Hasan Alī ibn Hamzah ibn Abdullāh ibn Bahman ibn Fairuz Al-Kisā'i Al-Kūfī, born in Kufah in 119 AH/737 CE. The nickname Al-Kisā'i was given to him by his teacher Hamzah ibn Habiīb because he wore an expensive black *kisā'* (robe) in his scholarly gatherings (Syauqī Ḍaif., 1984, p. 172).

His intellectual journey began with a deepening of the knowledge of the Qur'ān as is done by scholars in general. He studied the Qur'ān with several *qurrā'* who were in his vicinity, namely in Kufah (Muhajir & Cecep Jaenudin, 2021, p. 140). He also studied with Hamzah ibn Habib, a famous qiraat scholar, so that he could master the Qur'ān with a very deep understanding. A narration says that he never read the Qur'an except by knowing its *i'rab* (Syauqī Ḍaif., 1984, p. 172). Although he studied with Imam Hamzah, Al-Kisā'i was very selective in his recitation, so there are around 300 recitations of Al-Kisā'i's *qiraat* that are different from Imam Hamzah's (Rahmi Damis, 2013).

Al-Kisā'i's enthusiasm for Nahwu began when he had a disagreement with his teacher Ar-Ru'āsi, and some of Ar-Ru'āsi's thoughts in his book did not answer some of his questions. He then traveled to the Bedouin countryside as the Basrah scholars had done before him, in search of a source of pure Arabic, and returned to Kufah. Al-Kisā'i then studied with several scholars of the Basrah school, such as Isā b. 'Umar Aṣ-Ṣaqāfī (d. 149 AH), Yunus b. Habīb, and Al-Khalīl b. Ahmad Al-Farāhidī. It is narrated that Al-Kisā'i

one day asked Al-Khalīl about the source of his narration. Al-Khalīl replied that he referred to several Bedouins, namely the tribes of Najd, Hijāz, and Tihāmah. Al-Kisā'i then traveled inland, to the latter Bedouin tribes with fifteen bottles of ink, and recorded what he heard from them (Syauqī Ḍaif., 1984, p. 173). On returning from the journey, Al-Kisā'i wanted to meet Al-Khalīl again, but found him dead. Then Al-Kisā'i went to Yunus ibn Habīb (Abd Al-Aziz bin Sa'dī, 2010, p. 20).

Al-Kisā'i later became famous as an imam of qirā'at and Nahwu. He was asked by the then Abbasid Caliph Al-Mahdī to be the teacher of his son Harun Al-Rashid, and became the teacher of Harun Ar-Rashid's sons Al-Amin and Al-Ma'mun. Some of Al-Kisā'i's works are Al-Aṡar fī Al-Qirā'at, Ajzā' Al-Qur'an, Ikhtilāf Al-Adad, Ash'ar Al-Mu'ayah wa Tharā'iqiha, Al-Hudūd fī An-Nahwi, Al-Hurūf, Al-Adad, Mā Talhanu Fīhi Al-Awām, Muhtaṣar fī An-Nahwi, and so on. Al-Kisā'i died on his way to Khurasan with Caliph Harun Ar-Rashid in 189 AH/805 CE. On the same trip, the fiqh scholar Muhammad ibn Hasan Ash-Shibanī also died. Both were buried in a village called Ray.

As Syauqī Ḍaif explains, Al-Kisā'i was the starting point of the Kufah Madrasah as a school in Nahwu becoming a separate school from the previous Madrasah of Basrah. This is because Al-Kisā'i had his own thoughts that were contrary to Basrah. In general, his most basic concept was his expansion of narration (taking narrations that are used as the basis for rule of law). He was influenced by Al-Akhfasy Al-Ausaṭ who opened the door to Al-Kisā'i and Al-Farrā' about *khilafiyah*, so that there are about 30 Nahwu issues that are similar opinions between Al-Akhfasy and Al-Kisā'i and Al-Farrā' (Syauqī Ḍaif., 1984, p. 156).

Al-Al-Kisā'i's basic concept in the development of nahwu is to expand the use of narration. He opened up the possibility of other narrations that Basrah had previously refused to use as a basis for rules. He expanded the use of *qiyās*, namely by considering the importance of nahwu rules based on uncommon language rules, expanding the differences in principles developed by the Basrah school. Thus, in taking narrations, Al-Kisā'i allowed the application of rules based on sha'ir, syllabic lafaẓ, and allowed narrations from all native Arab tribes. Whereas Basrah restricted narration to the tribes of Najd, Hijāz, Tihāmah, Qais, Tamīm, Asad, Hudzail, Kinanah, and Thay, Al-Kisā'i extended it to the language of both rural and urban Arabs. Although it is mentioned that Al-Kisā'i took narratives from the tribes of Najd, Hijaz, and Tihamah, he took very few

narratives; most of his narratives were taken from the urban tribes of Iraq, which according to Bashrah could not be used as a standard of narration because their language was mixed with Persian.

In a debate with Sibawaih known as the *'zunbūriyyah'* incident, Al-Kisā'i challenged Sibawaih's opinion that the khabar that comes after the *iżā fujā'iyyah* must be read *rafa'* in the sentence:

قد كنت أحسب أن العقرب أشد لسعة من الزنبور فإذا الزنبور هي/إياها and in خرجت فإذا زيد قائم/قائما.

In this case, Sibawaih argues that the phrase after *fa iża* is a *mubtada' khabar*, both of which must be read rafa', so it should read *qāimun* (Syauqī Ḍaif., 1984, p. 174). Sibawaih strengthened his argument by saying that the Arabs who still maintained their *faṣahah*, and Al-Khalīl never argued that the lafaz should be read *manshub*, and there is also a similar example in the Qur'an: (فإذا هي حيةٌ) (فإذا هي بيضاءُ). In contrast to Sibawaih, Al-Kisā'i argues that it can be read manṣūb because it contains the lafaz فوجد so that what follows it is maf'ul bih. As the debate became more intense, a pure Arab tribe was brought in, the *huṭāmah* tribe, and they held the same opinion as Al-Kisā'i. The *huṭāmah* tribe, according to Basrah, cannot be used as a reference because it is an urban community whose language is no longer pure, but is mixed with many foreign languages (Syauqī Ḍaif., 1984, p. 174). According to Ibn Hisyam in Mughnī Al-Labīb, the *huṭāmah* at that time were under pressure from the ruler. They were bribed to defend Kufah because at that time the political map showed Basrah was one of the Abbasid opposition bases.

Al-Kisā'i also expanded the definition of *nadīr* (an expression rarely used among the *al-Fuṣahā' Arab*), and *syadz* (an expression that contradicts the rules established by the Basrah madrasah). The phrases that were considered nadir and syadz according to Basrah could be narrated according to Al-Kisā'i. This was done in order to preserve the qirā'. This was done to preserve the recitation of the Qur'ān. As in Surah Al-A'rāf verse 164:

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ اللهِ عِبَادًا أَمْثَالُكُمْ

Based on the recitation of Sa'id ibn Jubair, the phrase عِبَادًا is read as *naṣab*. In this case, Al-Kisā'i ruled that the practice of *in nafiyah* in an *jumlah ismiyah* is like the practice of *laisa*, which is to make the isim *rafa'* and make the khabar *naṣab*. However, according

45

to Sibawaih, the *laisa* practice does not apply, so the qiraat of Sa'id ibn Jubair is considered *shaż*, so it cannot be used as a reference for nahwu rules.

Al-Kisā'i's other thoughts on the Qur'ānic verse also appear in his contrast with Basrah in the following verse:

إن الذين آمنوا و الذين هادوا و الصابئون و النصارى من آمن با الله و اليوم الآخر و عمل صالحا

صالحا فلا خوف عليهم ولا هم يحزنون (البقرة : ٦٢)

The phrase و الصابئون in the verse, according to Al-Kisā'i, is rafa' because it is the *ma'ṭūf* of the *isim inna*, which is read *nashab* before the completion of the *khabar*. It is like the phrase إن محمدا و على مسافران. This opinion contradicts the rule of the Basrah scholars. In the Basrah opinion, in this case, the *khabar inna* is discarded, and it is assumed that the phrase مأجوران/آمنون/فرحون, and the phrase و الصابئون is the *mubtada'* and after it is the *khabar.*

Al-Kisā'i also used the Arabs' syllables as a basis for narration. The narration of syi'ir, especially syi'ir phrases whose mistakes are intentional because they fit the syi'ir *(ḍarūrāt syi'riyyah)*. For example, he allowed the *tamyiz* to be in the middle of the *fi'il* and *fa'il*, as in طاب نفساً محمدٌ, or the *tamyiz* to come first, as in نفساً طاب محمدٌ. This is because there is a similar syi'ir in which the *tamyiz* comes first, namely:

أتهجر سلمى بالفراق حبيبَها   #   و ما كان نفسًا بالفراق تَطيبُ

Basrah argues that this is *ḍarūrāt syi'riyyah*, which makes permissible what is not permissible. Therefore, it cannot be considered as a basis for narration.

In the chapter on *istiṡnā'*, the Basrah scholars do not allow the introduction of *mustaṡna* at the beginning of a sentence in a *mūjab* or *kalam manfī*, such as the example ما - إلا زيدا - قام القوم or إلا زيدا ما أكل أحد طعاما or إلا زيدا قام القوم. In this case, Al-Kisā'i allows it, based on the syi'ir which reads:

خلا الله لا أرجوا سواك و إنما   #   أعد عيالي شعبة من عيالكا

Al-Kisā'i ignored the *ḍarūrāt syi'riyyah* and laid down the general rule, which is that it is permissible to give mustaṡna precedence at the beginning of both *mūjab* and *manfī* words (Syauqī Ḍaif., 1984).

Some of Al-Kisā'i's other thoughts are as follows:

1. Al-Kisā'i allows separating لن from the muḍāri' manshub fi'il that comes after it, as in the sentence لن والله أقرأ الكتاب (separated by a qasam sentence), or in the sentence لن الكتاب أقرأ where Basrah in that case does not allow separating لن from the muḍāri' manṣūb fi'il that comes after it.

2. Al-Kisā'i allows separating the conditional fi'il with its customary one, such as the sentence مَن زيدا يكرمْ أكرمه

3. Al-Kisā'i allows giving precedence to the ma'mul of the conditional fi'il and its answer over the conditional custom such as خيرا إن تفعل تكرم، خيرا إن أتيتني تُصِبْ.

4. Al-Kisā'i allows the use of the word إن after meeting the word ما. Example: إنما زيدا قائم (Syauqī Ḍaif., 1984).

Discussion

Based on the research results, it can be seen that Al-Kisā'i in determining the rules of Nahwu with the method of expanding the narration *(al-ittisā' fī ar-riwāyah),* as explained by Syauqī Ḍaif in his book Al-Madāris An-Nahwiyyah. (Syauqī Ḍaif., 1984, p. 159) This method allows Al-Kisā'i to allow several sources of narration that were previously not allowed by the scholars of Nahwu Basrah such as; allowing narration originating from Arabic poetry, allowing narration from Arab tribes other than Najd, Hijāz, Tihāmah, Qais, Tamīm, Asad, Hudzail, Kinanah, and Thay, taking narration from sentences that are nadir and syadz, and *ḍarūrāt syi'riyyah*. For this reason, the Basrah scholars believed that al-Kisa'i corrupted the science of nahwu by allowing narration of lahn, shadz and nadir words, and other things that the Basrah scholars did not allow (Muhammad Sayyid An-Nabiil & Mukhamad Sarifudin, 2024, p. 31). This explains that in the narration of Nahwu, Al-Kisā'i tends to use the descriptive method *(waṣfi)*, in the sense that Al-Kisā'i tends to be freer in determining the rules of nahwu. This is different from the scholars of Basrah who tend to use the prescriptive method *(mi'yari)*, namely the selective standardization of rules in narration. (Rabiul Farra Tazkiyatun, 2024, p. 249)

Al-Kisā'i had his own thoughts that were contrary to Basrah. He was influenced by Al-Akhfasy Al-Ausaṭ who opened the door to Al-Kisā'i and Al-Farrā' about khilāfiyyah, so

that there were around 30 Nahwu issues which were similarities of opinion between Al-Akhfasy and Al-Kisā'i and Al-Farrā'. Al-Kisā'i's thoughts were the basis for the birth of a separate school of thought in Nahwu which was different from the previous school, namely the Kufah school. The difference in thought also gave rise to the *khilāfiyah nahwiyyah* between the Basrah and Kufah schools, where in his book entitled *Al-Inṣāf fī Masā'il Al-Khilāf baina An-Nahwiyyīn Al-Baṣriyyīn wa Al-Kūfiyyīn*, Al-Anbarī describes that there are 121 differences of opinion between Basrah and Kufah in detail. The problems of *khilāfiyyah* are disputed issues or issues that are not agreed upon. Thus, *khilāfiyyah nahwiyyah* are Nahwu issues that are debated or not agreed upon. The *khilāfiyyah* referred to here is the khilāfiyyah between the Basrah and Kufah schools, namely the disagreement between them in determining a Nahwu rule or in analyzing aspects related to language (Asrina, 2016, p. 411).

As previously explained, Al-Kisā'i's focus in developing Nahwu studies was to allow sources of narration that were previously prohibited by the Basrah sect. This is as he allows *tamyiz* to be in the middle between *fi'il* and *fa'il*, allows the introduction of *mustaśna* at the beginning of a sentence in *kalam mūjab* or *manfī*, allows separating *'lan'* from *fi'il muḍāri' manshub* which falls after it, allows separating *fi'il* conditions with their customs, allows prioritizing the *ma'mul fi'il* conditions and answers rather than the customary conditions, and allows the use of the word *'inna'* after meeting the word *'ma'*. This thought contributed to its own expansion in Nahwu science which was previously not allowed by the Basrah school.

Conclusion

Al-Kisā'i is a Nahwu scholar who is considered the pioneer of the Kufah Madrasah Nahwu, which is one of the schools in Nahwu that emerged after the Basrah Madrasah. The emergence of the Kufah Madrasah is inseparable from the role of Al-Kisā'i in his contribution to Nahwu. Al-Kisā'i in developing his thoughts in the field of nahwu, namely by expanding the use of narration by opening the possibility of narration from syi'ir, expanding the use of qiyas by considering the importance of nahwu rules based on uncommon language rules, expanding the differences in principles developed by the Bashrah school. This expansion of Al-Kisā'i's narration influenced his disagreement with the Bashrah school, and allowed some things that the Bashrah school did not allow before.

In studying Nahwu, Al-Kisā'i studied with several Basrah school scholars such as Isā bin Umar Aṡ-Ṡaqāfī (d. 149 AH), Yunus bin Habīb, and Al-Khalīl bin Ahmad Al-Farāhidī. In a history it is said that Al-Kisā'i one day asked Al-Khalīl about the source of the language narrative that Al-Khalīl had obtained. Then Al-Khalīl answered that he was referring to several Bedouin tribes, namely the Najd, Hijāz and Tihāmah tribes. Al-Kisā'i then traveled inland, to several other Bedouin tribes, carrying fifteen bottles of ink, and recorded what he heard from the tribe. When he returned from the trip, Al-Kisā'i wanted to meet Al-Khalīl again, but it turned out he was already dead. Then Al-Kisā'i studied with Yunus bin Habīb.

Al-Kisā'i had his own thoughts that were contrary to Basrah. In general, the most basic concept is its extension to narration (taking history as a basis for legal norms). He was influenced by Al-Akhfasy Al-Ausaṭ who opened the door to Al-Kisā'i and Al-Farrā' regarding khilāfiyyah, so that there were around 30 Nahwu problems which were the same opinion between Al-Akhfasy and Al-Kisā'i and Al-Farrā '. Al-Kisā'i's differences in thought underlie the emergence of the Basrah school, as well as the emergence of nahwiyyah khilāfiyyah problems, where in the book Al-Inṣāf fī Masā'il Al-Khilāf baina An-Nahwiyyīn Al-Baṣriyyīn wa Al-Kūfiyyīn, Imam Al- Anbarī described there as 121 differences of opinion between Baṣrah and Kufah in detail.

Among Al-Kisā'i's thoughts are; allows tamyiz to be in the middle between fi'il and fa'il, allows the introduction of mustaṡna at the beginning of a sentence in kalam mūjab or manfī, allows separating 'lan' from fi'il muḍāri' manshub which falls after it, allows separating fi'il terms with its customs, allows prioritizing the ma'mulnya fiil terms and answers rather than the customary conditions, and allows the use of the word 'inna' after meeting the word 'ma'. This thought contributed to its own expansion in Nahwu science which was previously not allowed by the Basrah school.

Based on the research results described, it can be concluded that Al-Kisa'i has a role in the development of broader Nahwu. This can be seen from his contribution in providing a new method in the study of Nahwu; namely the expansion of narration. The expansion has a significant impact on the study of Nahwu which was previously not found in the Nahwu studies of Basrah scholars. Based on these findings, it is suggested to researchers who are interested in similar studies to examine the work with several perspectives that have not been studied in previous studies, including; examining the

implications of Al-Kisa'i's method for the study of Nahwu learning or also called Nahwu learning (*nahwu ta'limī*).

References

Abd Al-Aziz bin Sa'dī. (2010). *Arā' Al-Kisā'i An-Nahwiyyah fī Kitāb Mugnī Al-Labīb*. Ummu Al-Qurrā'.

Abdul Hamid. (2011). Perdebatan Nahwu Aliran Basrah dan Kufah dalam Konteks Sosial-Budaya dan Implikasinya dalam Pembelajaran Bahasa Arab. *UIN Maulana Malik Ibrahim Malang*. *https://ejournal.uin-malang.ac.id/index.php/research/article/view/2097*

Ahmad Amin. (2012). *Ḍuhā Al-Islām*. Hindawi.

Al-Anbarī. (n.d.). *Al-Inṣāf fī Masā'il Al-Khilāf baina An-Nahwiyyīn Al-Baṣriyyīn wa Al-Kūfiyyīn*. Dār Al-Fikr.

Asrina. (2016). Khilafiyah Nahwiyah: Dialektika Pemikiran Nahu Basrah dan Kufah dalam Catatan Ibn al-Anbâri. *Jurnal Miqot*, *XL*(2). *http://dx.doi.org/10.30821/miqot.v40i2.289*

Dul Saiin. (2021). Implikasi Tafsir dalam Qira'at al-Kisa'i. *Al-Fatih: Jurnal Studi Islam*, *9*(1). *https://ejurnal.staimaarif.ac.id/index.php/alfatih/article/view/54*

Fahmi Yahya, Maman Abdurrahman, & Asep Sopian. (2021). The Dissimilarities Between The Nahwu Science of The Basrah and Kufah Sects Along with Their Implications for Translating Al-Qur'an. *Diwan: Jurnal Bahasa Dan Sastra Arab*, *7*(2). *http://journal.uin-alauddin.ac.id/index.php/diwan*

Fatkhur Roji. (2020). Pembaharuan Nahwu Menurut Shauqi Dhaif dan Ibrahim Musthafa. *El-Ibtikar*, *9*(1). *http://dx.doi.org/10.24235/ibtikar.v9i1.6146*

Halimatus Sa'diyah, Maman Abdurahman, & Asep Sopian. (2021). Pengaruh Madrasah Kufah dalam Kitab Nahwu yang Diajarkan di Indonesia. *Hijai – Journal on Arabic Language and Literature*, *4*(1). *https://doi.org/10.15575/hijai.v4i1.12741*

Ihsanudin. (2017). Sejarah Perkembangan Mazhab Nahwu Arab (Sebuah Tinjauan Historis). *Jurnal Thaqafiyat*, *18*(1). *https://ejournal.uin-suka.ac.id/adab/thaqafiyyat/article/view/1309*

Ismi Latifah Fauziah & Asep Sopian. (2023). Kajian Inna: Dialektika Aliran Basrah dan Kufah dalam Buku Al-Inṣāf fī Masā'il Al-Khilāf. *Ukazh*, *4*(1). *https://doi.org/10.37274/ukazh.v4i1.739*

M. Zaim. (n.d.). *Metode Penelitian Bahasa: Pendekatan Stuktural*. Sakabina Press.

Mahsun. (2005). *Metode Penelitian Bahasa: Tahapan, Strategi, Metode, dan Tekniknya*. PT Raja Grafindo Persada.

Mohammed Abdullah Hussein & Mohammed Ahmed Mosleh. (2019). Disagreement Of Al Imam Al Kisai (D: 082 A.H) To Him Sheikh Al-Imam Hamza (D: 026 A.H), And Its Impact On The Criticism Directed To Them—A Comparative Study. *Islamic Sciences Journal*, *1*(3). *https://doi.org/10.25130/jis.19.10.3.13*

Muhajir & Cecep Jaenudin. (2021). *Mengenal Tuhan dari Nahwu*. lughotuna.

Muhammad Sayyid An-Nabiil & Mukhamad Sarifudin. (2024). Al-Farra' dan Mazhab Kufah. *Ihtimam: Jurnal Pendidikan Bahasa Arab*, *7*(1). *https://doi.org/10.36668/jih.v7i1.766*

Neldi Harianto. (2020). Perbedan Nahwu Bashrah Dan Kufah dalam Menyikapi Jama' Alam Muannats. *Ad-Dhuha*, *1*(2). *https://online-journal.unja.ac.id/Ad-Dhuha/article/view/10913*

Rabiul Farra Tazkiyatun. (2024). Divergensi Mazhab Nahwu: Kajian Komparatif Aliran Basrah-Kufah. *Dewantara: Jurnal Pendidikan Sosial Humaniora*, *3*(2). *https://doi.org/10.30640/dewantara.v3i2.2639*

Rahmi Damis. (2013). Kaidah Qira'ah Abu Al-Hasan Al-Kisa'i. *Jurnal Tafsere*, *1*(1).

Syauqī Ḍaif. (1984). *Al-Madāris An-Nahwiyyah*. Cairo: Dār Al-Ma'arif.