

THE GRAMMATICAL SCHOOL OF BAGHDAD : ITS ECLECTIC DOCTRINE AND IMPLICATION IN ARABIC GRAMMAR LEARNING

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Abstract

This article seeks to presents an analytical exploration about the epistimology of Nahwu in Baghdad, the eclectic doctrine as its liberation from the sectarian fanaticism among two previous schools Basra and Kufah, its implication surrounding Arabic grammar teaching. It employed historical method which attempts to reconstruct the significant events of the past through analysis, synthesis, and verification. The results of the analysis show that 1. The emergence of the school of Baghdad motivated by three main factors politic, civilization, and science during its evolution through three phases the tendency towards the school of Kufah, the tendency towards the school of Basra, and the reconciliation between two previous schools, 2. its eclectic doctrine led the grammarians to take a middle approach that does not hold rigidly the single paradigm between two previous schools but instead draws upon multiple theories and ideas to gain complementary insight into Arabic grammar material, its implications surrounding the new direction of Arabic grammar learning are bringing up the codification of Ushul Nahwu, supporting the Arabic Grammatical simplification and the renewal of Nahwu discipline in accordance to educational objectives for non-speaker learners, the emergence of reconciliation method as the middle approach which bring up of various directions, grammarians, and orientations of Arabic Grammar.

Keywords: the school of Baghdad, reconciliation method, Arabic grammar orientation, eclectic doctrine

A. INTRODUCTION

The Arabic language plays a special role for Muslim learners. The Qur'an and the Hadith forms the bedrock of Muslim's faith as they are the authentic religious sources. Every Muslim

is obliged to learn Arabic as much as he can in order to fully understand the magnificent words of their Lord. In addition to protect against the errors in recitation of the Qur'an and the Hadith, to protect against the errors in the Arabic pronunciation its self.

The essential protection of the Qur'an and the Arabic pronunciation from the errors encouraged Ali bin Abi Talib through Abu Al Aswad Ad Du'aly to develop Nahwu discipline

cipline. In this case, there are two main problems, the essential codification of Arabic grammar to protect the Quran from the destruction caused by acculturation of language and culture and the essential simplification to learn Arabic grammar for non-speaker learners in order to avoid pronunciation errors (Nadya 2018, 82)

During the era of the *Khulafaur Rasyidin*, Arabic grammar developed and evolved, leading to the emergence of five schools and doctrines of Arabic grammar: Basrah, Kufah, Baghdad, Egypt, and Andalusia. *Nahwu* which has undergone various discussions, orientations, and currents throughout history, from its foundational stage to its writing and reinforcement, will never be free from issues of grammatical differences and debates.

In the 3rd century Hijriyyah, both the Basrah and Kufah schools of grammar lost their significance due to the shift of the government from Damascus to Baghdad. This prompted them to showcase and introduce their merits to the new capital, as the Baghdad school emerged from the blending of the Basrah and Kufah schools that converged in Baghdad. *Nahwu* has experienced rapid development from its inception to the present day. The increasingly complex issues within *Nahwu* are a result of the emergence of different schools, each with its own perspectives, opinions, and thoughts, embraced by grammarians and their followers. (Mikail 2019, 36)

This encourages the current generation to examine the origins, developments, and characteristics of each schools to understand where the differences lie and the arguments and reasons for certain variations in the same topic in Arabic grammar. Grammarians who bring opinions and arguments from each school have made a major contribution to the development and progress of the Arabic Grammatical evolution. Many scientific works have been found to consolidate the efforts of previous grammarians who have left a lot of scientific heritage and knowledge, especially in the field of *Nahwu*, as well as efforts to develop and modernize Arabic as the language of religion, culture and communication by incorporating new ideas and discoveries required.

Based on the aforementioned background, this research aims to address the epistemological pattern of *Nahwu* in Baghdad, the eclectic doctrine as a liberation from the sectarian fanaticism of the previous two schools, Basrah and Kufah, and its implications for

the teaching of Arabic grammar. Several studies on Arabic grammar doctrines indicate that this paper is not the only one; among the previous studies that have explored this topic are the history of the development of Arabic grammar schools (Madchan 2017), the implications of the Basrah and Kufah schools in Indonesian education (Ihsanuddin 2017), the periodization of the Basrah Nahwu school (Afnan 2015), and Ibn Madah and the *Nahwu* revolution: the Andalusian school (Fathor 2018).

B. THE EPISTIMOLOGY OF NAHWU IN BAGHDAD

As recorded in history, the people of Basrah were the pioneers of Nahwu as a formal discipline. After 100 years, the people of Kufah came to study and refine the existing rules. The involvement of the Kufah scholars fostered a spirit of competition among them, causing Nahwu studies to develop rapidly. Nahwu studies reached their peak in Baghdad before the 3rd century Hijriyyah (Tanthawy 1997, 19).

Baghdad was an important city in Islamic history, serving as the capital of the Abbasid Caliphate established by Abu Ja'far Al Mansur in the year 245 Hijriyyah. Baghdad was a distinguished city because it was a center of civilization and renowned knowledge in the world, which suggests that Baghdad was able to surpass Basrah and Kufah in terms of knowledge and scholarship, which were previously the centers of knowledge and civilization at that time.

Mahmud Husain Mahmud mentions many accounts explaining the origins of the city of Baghdad. Among these, it is noted that Baghdad was initially a desolate, uninhabited area despite being surrounded by many villages. Additionally, it is mentioned that Baghdad was originally a field owned by sixty residents of Baghdad, known as Al Mubarakah. Another account suggests that Baghdad was an ancient village located on the western bank of the Tigris River, where it meets the Sirath River, which was later conquered by the Muslims in the year 13 Hijriyyah under the leadership of Al Mutsna bin Haritsah As. Syaibani (Mahmud 1986, 10). Baghdad is officially known by another name, *Madinatus Salam*, or the City of Peace, after it was declared the capital of the Abbasid Caliphate by Abu Ja'far Al Mansur. The name chosen by Caliph Al Mansur was derived from the Tigris River, and *Madinatus Salam* means "the valley of peace," and since peace is from God, the intended meaning is "The City of God" (Alkhatib 2001, 59).

There are different opinions among the schoolars regarding the scholarly activities in Arabic grammar in Baghdad, which include the schools, doctrines, Baghdadiyyun, and thought (lessons). The emergence of the third group following the arrival of the scholars from Kufah and Basrah, and their disagreements in Baghdad, led to various speculations, criticisms, and support from some scholars. Some scholars argue that Baghdad represented a new independent

orientation in the history of Nahwu, thus justifying the designation of the Baghdad school as the third school after Basra and Kufah. The reconciliation method adopted by Baghdad incorporated characteristics of both the Basrah and Kufah schools, leading to the perception that Baghdad was subordinate to its predecessors.

The emergence of the Baghdad school was essentially driven by three main factors. The first was political. Baghdad, as the seat of government offering a prosperous life, indirectly attracted scholars to come and meet there. The proximity between the government and scholars at that time is illustrated by Al-Kisa'i, the first scholar from Kufah who migrate to Baghdad to spread his knowledges and ideas. He is believed to have been close to the Abbasid government at that time, particularly to Caliph Al-Mahdi, and later had a close relationship with his son Harun Al-Rashid who entrusted the education of his two sons, Al-Ma'mun and Al-Amin, to Al-Kisa'i. When Al-Kisa'i was no longer able to continue his duties due to illness and old age, Al-Rashid appointed Al-Kisa'i's close associate, Ali bin Al-Mubarak Al-Ahmar, to continue his work. Thus, Al-Kisa'i expanded the position of Kufah scholars in Baghdad.

With the arrival of Basrah scholars in Baghdad, debates between scholars of the two schools were inevitable, such as those between Kisa'i and Sibawayh, Al-Asma'i and Al-Yazidi. The peak of this was when Tsa'lab and his followers were studying the thoughts of Al-Kisa'i and Al-Farra' in the Baghdad mosque. Mubarrid came to attend the session, but Tsa'lab seemed reluctant to respond to Mubarrid, who was expressing his views in the forum. He pointed one of his students to discuss with Al-Mubarrid, thus Abu Ishaq Az-Zujaj set out to discuss Nahwu issues. A discussion took place between them, addressing 14 Nahwu issues. Ultimately, after this lengthy discussion, Tsa'lab changed his stance and joined Al-Mubarrid, becoming his follower (Khadijah 2001, 197).

Thirdly is a scientific factor that refers to Al Akhfasy's neutral and moderate attitude towards the two schools. The school of Bahsrah and Kufah, which are the previous school of arabic grammatical with prominent characteristics from each other, finally met in the city of Baghdad, whick make the school of Baghdad entitled to take a neutral stance between these two schools by referring to the process of collection of the thought or *al jam'u*, comparison or *al muqaranah*, selection or *al intiqah*, and reconciliation or *at taufiq* which eventually bring up the emergence of the new school, named by the school of Baghdad (Mahmud 1986, 112)

The third factor is scholarly inclination, referring to Al-Akhfasy's neutral and moderate stance toward both schools. The Basrah and Kufah schools, which were the earlier Arabic grammar schools with distinct characteristics, eventually met in Baghdad. This allowed the Baghdad school to adopt a neutral position between the two schools by referring to both Basrah

and Kufah schools. The process involved gathering thoughts or *al-jam'u*, comparison or *al-muqāranah*, selection or *al-intiqā*, and reconciliation or *al-tawfiq*, which eventually led to the emergence of a new school named the Baghdad school (Mahmud 1986, 112).

The grammatical school of Baghdad emerged amidst the disputes and fanaticism of grammarians and their followers between the Kufah and Basrah schools. Initially, the followers of the grammatical school of Kufah were more numerous than those of the grammatical school Basrah because the Kufah grammarians arrived earlier than the Basrah grammarians. The peak of this was the intense debate between Al-Mubarrid and Tsa'lab. This fierce disagreement prompted the caliphs and leaders to seek to validate the truth of these conflicting opinions and methods. By the end of the 3rd century Hijriyyah and the beginning of the 4th century Hijriyyah, a reconciliation method was developed to mediate the conflict between the Basrah and Kufah schools (Muhammad 1995, 109).

According to Syauqi Dhaif, by the 4th century Hijriyyah, the grammatical school of Baghdad school had begun to use new methods in its studies and in books referring to the choices of the two previous schools. Referring to 'Abduh ar-Rajihy's opinion, the Baghdad generation can be categorized into three phases of development. The first phase is the generation known as *al-Baghdadiyyun al-Kufiyyun*. The second phase is the generation known as *al-Baghdadiyyun al-Bashriyyun*. The third phase is referred to as *al-Baghdadiyyun al-Muta'akhirun* (Abduh 1980, 160). A brief explanation of these phases is as follows:

1. The first generation *al-Baghdadiyyun al-Kufiyyun*

Initially, the Baghdad generation was composed of followers of the grammatical school of Kufah who studied under Tsa'lab. After the arrival of Al-Mubarrid, they also studied under him. This generation did not fully embrace what they learned from the grammatical school of Kufah. Conversely, they did not entirely abandon or reject the ideas of the grammatical school of Kufah, as they were still influenced by the grammatical school of Kufah thoughts they had previously acquired. Therefore, there was a tendency towards the grammatical school of Kufah but was not fanatical about the Basrah school (Abduh 1980, 159).

The grammarians in this generation include Abu Al Hasan Muhammad bin Ahmad ibn Ibrahim ibn Kaisan An Nahwi (299 H) (Mahmud 1986, 181), Abu Musa Sulaiman ibn Muhammad who is known as Al Hamid (305 H) (Nasser 2015, 159), Ali ibn Ahsan Al Hunaiy (310 H) (Mahmud 1986, 167), Ali ibn Sulaiman Al Akhfasy Al Ashghar (315 H) (Jamaluddin 182, 276), Abu Bakr Muhammad ibn Ahmad ibn Manshur Al Khiyath (320 H) (Abu Bakr 1984, 129), Ibrahim ibn Muhammad ibn Arafah or Niftawaih (323 H) (Abu Al Farj, 121), Abu Bakr Muhammad ibn Al Qasim ibn Muhammad ibn Basyar ibn Al Anbary (327 H) (Mahmud

1986, 168) , and Abu Bakr Ahmad ibn Husain ibn Al Abbas ibn Al Farj ibn Syaquir An Nahwi Al Baghdadi (368 H) (Abu Al Farj, 129).

2. The Second generation *al Baghdadiyyun al Bashriyyun*

In this generation, there was a tendency towards the Basrah school, but they also adopted some of the ideas of Kufah scholars like Tsa'lab. This inclination towards Basrah was not only observed in Baghdad but also in every place and situation where Nahwu studies were being conducted (Syauqi 2019, 245). For example, Az-Zujaj, who initially studied under Tsa'lab and was a trusted student of Tsa'lab, became inclined towards Basrah and became a staunch supporter of Al-Mubarrid after being sent to discuss Nahwu issues with him. He was impressed by Al-Mubarrid's skillful and engaging explanations, and he also developed a strong admiration for Sibawayh and his book (Khadijah 2001, 219). The grammarians in this generation include Abu Ishak Ibrahim ibn As Sirri ibn Sahl atau Az Zujaj (310 H) (Abu Bakar, 118), Abu Bakar ibn Siraj (316 H) (Al Qadi 1955, 108), Abu Al Qasim Abdurrahman ibn Ishaq atau Az Zujaji (337 H) (Mahmud 1986, 210), Abu Bakar Muhammad ibn Ali ibn Ismail atau Mabraman (345 H) (Jamaluddin 1982, 189), Abu Sa'id Al Husain bin Abdullah Al Marzaban atau As Sirafi (368 H) (Jamaluddin 1982, 348), Abu Ali Al Hasan ibn Ahmad Abdul Ghofar ibn Muhammad ibn Sulaiman ibn Aban Al Farisy An Nahwi (377 H) (Jamaluddin 1982, 261), Abu Al Hasan Ali bin Isa yang terkenal dengan sebutan Ar Rummaniy (384 H) (Abu Albarakat 1985, 234), in Ibnu Al Fath Utsman ibn Jinni Al Mausily (392 H) (Abu Albarakat 1985, 243).

3. The third generation *al Baghdadiyyun al Muta'akhirun*

In this phase, there was a process of accumulation, including gathering thoughts (al-jam'u), comparison (al-muqāranah), selection (al-intiqā'), and reconciliation (al-tawfiq). Scholars favored and promoted their own works by highlighting the unique characteristics of their contributions, the most notable works from this period include Al Anbary's *Al Inshaf fi Masaili al-Khilaf* and Al 'Akbariy's *At Tabyin* (Muhammad 1995, 207). The scholars in this generation are Ali ibn 'Isa ibn Al Farj ibn Solih Abu Al Hasan Ar Rabi'iy (420 H) (Jamaluddin 1982, 299), Abu Al Qasim Muhmud ibn Umar ibn Muhammad ibn Ahmad ibn Umar atau Az Zamakhsyari (538 H) (Jamaluddin 1982, 403), Abu As Sa'adat Hibatullah ibn 'Ali ibn Muhammad ibn Ali ibn Abdullah atau As Syajariy (542 H) (Abu Albarakat 1985, 299), Abdurrahman ibn Muhammad ibn 'Ubaidillah ibn Abi Sa 'id atau Abu Al Barakat Al Anbary (577 H) (Mahmud 1986, 39), Abdullah ibn Al Husain ibn Abdullah ibn Al Husain (616 H) (Yaqut 1993, 1515), Ya'isy ibn Ali ibn Muhammad ibn Abi As Saraya ibnu Ya'isy (643 H) (Khadijah 2001, 280), dan Najmuddin Muhammad ibn Al Hasan Ar Ridho Al Astarbadiy (686 H) (Mahmud 1986, 410).

D. THE ECLECTIC DOCTRINE OF THE GRAMMATICAL SCHOOL OF BAGHDAD

'Aisany stated that the emergence of the grammatical school of Baghdad was considered a natural phenomenon of the development of Nahwu discipline. The scholars of Baghdad did not fully oppose either the Basrah or Kufah schools, nor did they fully support one over the other. Ultimately, a new generation in Baghdad emerged, reconciling the conflicting ideas of these two schools in the 4th century Hijriyyah. Thus, the Baghdad school cannot be said to be entirely subordinate to either of its predecessors, Basrah or Kufah, as it established a new methodology based on accumulation, comparison, selection, and reconciliation (Abdul Majid 2002, 158).

Sa'id Al-Afghany noted that the grammatical school of Baghdad had distinguishing features that set it apart from its predecessors in Arabic grammar, particularly in its use of *al-istisyhad fi al-kalam wa as-syi'ir* as sources of Nahwu knowledge and in introducing new methods in the history of Nahwu development. These methods are reflected in the thoughts and opinions of several grammarians such as Ibn Qutaybah, Ad-Dainury, Ibn Kaisan, Muhammad bin Ahmad Al-Mansur Al-Warraaq, Sulaiman Al-Hamid, Al-Asfahani, Ibn Siraj, Ibn Khiyat, Al-Kirmaniy, and Hamzah Al-'Uqail (Sa'id, 94).

In this regard, Mahmud Husni Mahmud asserted that the establishment of the grammatical school of Baghdad and its followers was not a new phenomenon, as earlier scholars had discussed the distinct perspectives of Baghdad scholars compared to those from Basrah and Kufah. Thus, it can be said that Baghdad became an independent school in Arabic grammar, not bound by its predecessors. He added that the grammatical school of Baghdad emerged in the mid-3rd century Hijriyyah after Al-Akhfasy laid the initial groundwork for it in the late 2nd century and early 3rd century Hijriyyah, with contributions from Al-Farra', Al-Mazany, and Al-Mubarrid. The grammatical school of Baghdad then became distinct and operated alongside the Basrah and Kufah schools in the latter half of the 3rd century Hijriyyah. By this time, there were three Arabic grammar schools: Basrah, Kufah, and Baghdad. Eventually, the Basrah and Kufah schools were fully developed before the end of the 3rd century, marked by the death of Al-Mubarrid, who passed his knowledge to Az-Zujaj, representing the Baghdad school's inclination towards Basrah's ideas. The death of Tsa'lab, who passed his knowledge to Al-Hamid, marked the Baghdad school's inclination towards Kufah's ideas (Mahmud 1986, 118).

Muhammad Thantawi was one of the contemporary scholars who has extensively discussed the grammatical school of Baghdad in his book *Nasy'atu an-Nahwi* (Muhammad 1995, 184). Additionally, Mahdi Makhzumy argued that the emergence of reconciliation as a new method marked the beginning of the grammatical school of Baghdad, which rejects the notion that Baghdad was subordinate to its two predecessors, Basrah and Kufah (Mahdi 1958, 70). Some Orientalists, such as Karl Brookman, recognized the existence of the grammatical school of Baghdad in his book *Fi Tarikh al-Adab al-'Arabi* (Karl, 221), and Howell also acknowledged the existence of the grammatical school of Baghdad (Khadijah 2001, 221).

On the other hand, the rejection of the existence of the Baghdad madrasa is unavoidable. Among the scholars who rejected the existence of the school of Baghdad were Ibrahim as Samaraiy, Fadil Sholih As Samaraiy, Abdul Fattah Syibliy, and Ali An Najdiy Nasif. With the argument that the school of Arabic grammatical are only intended for Basrah and Kufah, the ancient scholars do not mention the school of Baghdad in their works, that these scholars actually only follow one madrasa so that the inclination of the Baghdad scholars towards one school is considered as their disagreement against other school, and Baghdad scholars actually intended for the Kufa scholars who settled in Baghdad because of their close relationship with the caliph, and the assumption that the school of Baghdad did not have a definite source of fundamental thought such as *qiyas* and *sima'* like the Basra and Kufah have. (Musthofa 1986, 145)

Regarding to *sima'* the grammatical school of Baghdad accepted languages based on their merits, such as the language spoken by the *Banu Aqil*, they were Arabian who lived in urban centers. (Mahmud Husni 1986, 131) They did not reject any reading as a source, even if it was disputed, this acceptance was due to their belief that the Kufah grammarians were readers of the Qur'an, which influenced their grammatical practices. (Mahdi Makhzumy 1958, 62) Regarding to *qiyas*, the Baghdadi grammarian's stance was intermediate between two previous schools. They sometimes accepted *qiyas* based on a single example, and sometimes they rejected it if it was not supported by hearing or other examples. They accepted *qiyas* on some occasions and rejected it on others (Mahmud Husni 1986, 134-136). A distinguishing feature of this school is its selective approach, where Baghdadi grammarians narrated from both Basran and Kufah traditions without exclusively favoring one over the other (Mahmud Husni 1986, 146-147)

Nevertheless, it cannot be denied the Baghdad grammarians were liberated from the sectarian fanaticisms that was prevalent among two previous schools Basra and Kufah by taking a middle approach that does not hold rigidly the single paradigm between two previous schools,

the emphasis on one school over another cannot be enforced because Baghdad grammarians developed their own system based on the traditions and teachings they learned from both Basrah and Kufah but instead draws upon multiple theories and ideas to gain complementary insight into Arabic grammar material.

E. THE IMPLICATIONS OF THE ECLETIC DOCTRINE OF THE BAGHDAD SCHOOL TOWARDS ARABIC GRAMMATICAL LEARNING

In the context of modern grammar studies, the influence and contributions of past grammarians remain significant. Historical debates and disputes, particularly concerning schools and doctrines of Arabic grammar, have a substantial impact on current grammar education. In this regard, the emergence of the Baghdad school in the field of grammar had a major effect on its development.

Firstly, discussions on the principles of grammar during the Basrah and Kufa periods were limited to the separate ideas of each school, supported by the evidence of narration, analogy, and hearing that each school adopted to defend its views. At that time, there were no references available except for the opinions of the Basrah and Kufa schools. If the scholarly framework of grammar can be said to have matured during the time of Khalil bin Ahmad and Sibawayh, the principles of grammar only began to be formulated by Ibn al-Siraj (316 AH) in the third century Hijriyyah. Ibn al-Siraj, a scholar from Baghdad, authored *Al-Usus fi an-Nahwi*. This work was later popularized by Ibn Jinni, also a Baghdad scholar, in his work *Al-Khasais*. The development paused and then re-emerged through Ibn al-Anbari (577 AH) in his work *Lam'u al-Adillah fi Usus an-Nahwi* and As-Suyuti (911 AH) in his work *Iqtirah fi al-Usus an-Nahwi wa Jidalihi* (Asyraf, 2001, 9). Thus, it can be said that the grammatical school of Baghdad played a significant role in the emergence of the principles of grammar.

Secondly, the decline of fanaticism between the followers of the Basrah and Kufah schools in the early 4th century Hijriyyah indirectly cooled the disputes between the two schools. Moreover, with the meeting of scholars from Basrah and Kufah in Baghdad, the study and examination of these conflicting ideas became more organized. Efforts were made to focus on re-evaluating the strengths and weaknesses of each school's ideas. This led to the emergence of groups supporting Basrah and Kufah, as well as groups based on reconciliation methods that aimed to resolve the conflicts between the two schools. Ultimately, this resulted in an increase in the number of grammar scholars and a heightened focus on grammar studies.

Thirdly, a new method based on accumulation, comparison, selection, and reconciliation emerged in Arabic grammatical thought. This established the Baghdad school as

a pioneer of a new orientation in grammar, influencing the development of grammatical scholarship in various Islamic regions such as Syria, Egypt, Andalusia, and the Maghreb. This influence is evident today in works like *Nahwu Wadhih* by Ali Jarimi and Mustafa Amin, which also integrate Basrah and Kufa ideas for teaching grammar to beginners. For instance, the Kufa view on the reason for the raising of the imperfect verb (*raf'u al-mudari'*) is based on the absence of particles of *jazm* and *nasb* in a sentence or their being preceded by particles of *jazm* and *nasb*, as found in the book. This contrasts with the Basrah opinion, which states that the reason for the imperfect verb is its position as a noun (Abu Albarakat 1955, 438). In discussing the *nasb* of *mubtada'* as a noun from *inna wa akhawatiha* and the raising of the *khavar* as *khavar inna wa akhawatiha*, the book uses the Basrah perspective, which asserts that if the nominal sentence is preceded by *inna wa akhawatiha*, it will result in raising the *khavar* as *khavar inna wa akhawatiha*. This view contrasts with the Kufa perspective, which does not cause raising in the *khavar* of *inna wa akhawatiha* (Abu Albarakat 1955, 153).

Fourth, as a result of the meeting of Basrah and Kufa in Baghdad, several works on the dispute between the two schools emerged. One of the scholars who discusses this is Abu al Barakat Abdurrahman Muhammad ibn Abi Sa'id al Anbary in his work entitled *al Insaf fi Masail al-Khilaf baina al Bashriyyin wa al Kufiyyin* and *Asrar al 'Arabiyyah*. Al Anbary was a Baghdad scholar has a scientific lineage to al Afarisy through as Syajary. The emergence of this book can bridge students who want to study the disagreements between the thought of Basrah and Kufah scholars so that they can take a stand and choose one of the opinions between the two schools. Disputes between scholars have also made Nahwu a discipline of Arabic language with the most extensive discussion, so that many works have appeared about Nahwu that attempt to cover the complexity and breadth of discussion of Nahwu.

Fourthly, as a result of the meeting of Basrah and Kufa grammarians in Baghdad, several works emerged discussing the disputes between the two schools. One scholar who addressed this issue was Abu al-Barakat Abdurrahman Muhammad bin Abi Sa'id al-Anbary, in his works titled *al-Insaf fi Masail al-Khilaf baina al-Bashriyyin wa al-Kufiyyin* and *Asrar al-'Arabiyyah*. Al-Anbary was a Baghdad scholar with a scholarly lineage tracing back to al-Afarisy through al-Shajari. The emergence of these works helps bridge the gap for students who wish to study the differences between Basrah and Kufa scholars, enabling them to take a stance and choose one of the opinions between the two schools. The disputes among scholars also led to Nahwu becoming the most extensively discussed discipline in Arabic linguistics, resulting in the production of many works that explore the complexities and breadth of Nahwu studies.

Fifthly, as Nahwu experts debated differing opinions on the subject, the discussion became broader, more intricate, and complex. This indirectly created obstacles for beginners wanting to study Nahwu. In this regard, al-Farisy commented on ar-Rumany, who was known for his fondness for disputes over grammatical causes. Al-Farisy stated that if Nahwu were as ar-Rumany described, nothing would be gained from his statements; conversely, if Nahwu were as we describe it, he would gain nothing from what we say (Abdul Fatah 1958, 588). The disputes among Nahwu scholars were not intended for beginners because the primary goal is to avoid errors in Arabic pronunciation, reading, and understanding Arabic texts. Therefore, students need Nahwu books that do not contain conflicting opinions among scholars. Hence, the movement towards simplifying and updating Arabic grammar has been promoted as an effort to present Nahwu in a manner consistent with educational and learning goals without burdening students in their pursuit of learning Nahwu.

F. CONCLUSION

The emergence of the school of Baghdad madrasah is a phenomenon of the natural development of Nahwu, where the two conflicting schools Basra and Kufa met and mixed together in Baghdad. Like its two predecessor schools, the school of Baghdad has a characteristic that lies in the accumulation process *al jam'u*, comparison *al muqaranah*, selection *al intiqa'*, and reconciliation at *taufiq* in order to break the conflict between the thoughts and opinions of these two schools. Even though the rejection its existence is unavoidable, as an eclectic Arabic grammatical doctrine and school. However its implication in Nahwu was detected such the emergence of several works about the disagreements *qawaid* in Arabic grammatical, it was echoed to concentrate on re-examination in order to find out the weaknesses and strengths of each thought of the two schools, so it can support the emergence of reconciliation as a new method in studying contradictory thought in Arabic grammatical, its also enrich the orientasion and scholars in Arabic grammatical, and support the Arabic grammatical simplification and renewal movement to present Nahwu knowledge in accordance with educational and learning objectives.

The emergence of the grammatical school of Baghdad represents a natural development in the field of Nahwu, where the two conflicting schools, Basrah and Kufa, met and merged in Baghdad. Like its predecessor schools, the Baghdad school is characterized by processes of accumulation (*al-jam'u*), comparison (*al-muqaranah*), selection (*al-intiqa'*), and reconciliation (*at-taufiq*) in resolving the conflicts between the ideas and opinions of the two schools. Despite some rejection, its existence as an eclectic doctrine and school of Arabic grammar is inevitable.

The implications for Nahwu learning include the emergence of several works addressing the contradictions in Arabic grammatical rules. These works emphasize the need for a reexamination to understand the strengths and weaknesses of the opinions from both schools, thereby supporting the emergence of reconciliation as a new method for studying conflicting ideas in Arabic grammar. This also enriches the orientation and scholarship in Arabic grammar and supports the movement towards simplification and reform in Arabic grammar to present Nahwu in a manner consistent with educational and learning goals.

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