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## Renewal Of Arabic Grammar (*Nahw*) By Al-Shatibi In *Al Maqashid Al Syafiyah*

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### Abstract

Learning Arabic to non-Arabic makes *nahw* (Arabic syntax) an important part that cannot be overlooked. The formulation of *nahw* renewal occurred in line with differences of opinion from previous scholars. As *nahw* developed as a science, its discussion became more complex and obscure. The emergence of the Basran and Kufan schools drove fanaticism among scholars, and their debates revolved around increasingly complex topics. While these discourses expanded the knowledge body of *nahw*, those grammarians did not propose anything novel, and its topics soon became incomprehensible to non-Arab learners. There was, therefore, a great urgency to reform and simplify *nahw* for such learners. Within this context, this study attempts to examine the innovative methods introduced by al-Shatibi to simplify and rejuvenate *nahw* through his book *al-Maqashid al-Shafiyah fi Sharh al-Khulashah al-Kafiah*. To achieve this objective, data were obtained through library research, primarily from Al-Shatibi's text and other related sources. The findings revealed that Al-Shatibi's diverse educational background allowed him to elucidate the principles through simple, straightforward sentences. His method in *al-Maqashid* was distinctive: He cited all the differing opinions in a given problem, supporting some while criticizing the others; his deep understanding of *Alfiyah* allowed him to clarify its implicit meanings; his excellence in *fiqh* and other sciences manifested in his commentary of some *nahw* problems; and he employed exemplary expressions in his writings, such as explicitly selecting a rule or opinion and not being vague, stating his preferred opinions, and implicitly deciding on an opinion. Al-Shatibi's educational approach, employing questions and answers, hypothetical arguments and counters, and systematic organization allowed non-Arabs to benefit significantly from the book.

**Keywords:** Al-Shatibi; Arabic; Nahw; Reform

### INTRODUCTION

Muslims' motivation to learn Arabic is to read, understand, and practice the Quran's teachings and hadith. Arabic is the key to opening the treasury of the two primary sources of Muslims above. Learning Arabic is learning the tools to understand it, including learning *nahw*. The science of *nahw* did not begin in its present form. It did not emerge as an established science; instead, it developed progressively. During the times of Caliph Ali ibn Abi Thalib, *nahw* merely refers

to the division of the *kalimah* (word) into *ism* (noun), *fi'l* (verb), and *harf* (particle).

Sibawayh's (d. 180 H) *Kitab fi al-Nahw*, completed around a one-half century after Sayidina Ali ibn Abi Thalib, had contributed much to the development of the discipline, transforming it from mere general rules into fine details. In outlining the scope of *nahw*, grammarians have popularly defined it as a science by which the state of the endings of words is known, either desinential inflection (*i'rab*) or construction (*bina'*). They thus limited their studies on the final letter of the word and recognized two of its defining features, *i'rab* and *bina'*. The scholars then did not offer much attention to *bina'* and its rules; instead, their inquiry concerning *bina'* mostly pertains to its causes (Musthafa, 1992).

When the Muslims conquered Andalusia, scholars of the latter found the desire to learn *nahw* from their Mashriqi counterparts. However, they found it complicated and flawed, so some Andalusian scholars attempted to release the discipline from its peculiar philosophies. They intended to enable their students to grasp the knowledge with ease, allowing the Arabized societies and other Arabic groups unfamiliar with the principles and rules of *nahw* to understand it with ease. This effort was of great necessity due to the heterogeneity of ethnic groups in the Islamic State of Andalusia and the linguistical conflicts among them; the geographical distance between Andalusia and Mashriq, the birthplace of *nahw*; and the call by some Andalusian scholars to simplify *nahw* for learners (Asidah, 2006).

Al-Rajhi declared that *nahw* initially originated in Basra and Kufa before developing into a mature and stable discipline. It maintained its supremacy in Baghdad, which eventually became the battlefield between two schools of *nahw*. Baghdad witnessed the rivalry between two brilliant scholars, al-Mubarrad, a Basran grammarian, and Abu al-'Abbas Ahmad bin Yahya Tsa'lab (d. 291 H), in their seminars. Their intellectual conflicts and debates intensified and escalated, drawing students to accept and study under both scholars. These students would then choose one or the other's opinions that fit their thinking and direction (Al-Rajhi, 1980).

It is the nature of any knowledge disciplines to grow progressively in stages and be subjected to factors that help it develop and prosper. Conversely, some factors contribute to its decline. The Arabic *nahw* in Andalusia grew and developed to such an elevated degree that it was considered one of the most important sciences to spread and develop in Andalusia. Indeed, these advancements were not the product of chance ('Ashidah, 2006).

However, the reality was that Sibawayh's transformation of *nahw* did not include a change in substance. The grammarians who succeeded Sibawayh did not come up with any novel contributions to *nahw*. On the contrary, they dedicated much of their effort in explicating Sibawayh's book and clarifying its problems. Some grammarians also had excessively complicated *nahw*, while some scrutinized linguistic principles that might affect grammatical rules. As a result, *nahw* had become a challenging subject for many. Hence there was an urgency to simplify it for new learners. These simplification efforts had come in many forms, one of

which was constructing new dictions that differ from earlier grammarians' traditions (Ashidah, 2006). Imam al-Shatibi, in *Kitab al-Maqasid al-Shafiah fi Sharh al-Khulasah al-Kafiah*, had treaded on an innovative path to simplify *nahw* during that period.

*Nahw* first emerged to oppose solecism and respond to the increasing prevalence of detrimental grammatical errors (Mumtahan, 1388). Historians and scholars have differing views on the first person to introduce *nahw*. Some claim it was Abu al-Aswad al-Duali, some Nasr ibn 'Asim, while others' Abd al-Rahman ibn Harmuz. While the narration indicates that the founder of *nahw* was Abu al-Aswad al-Duali (Dhaif, 1968), he was, in truth, merely the first person to place diacritics at the end of every word in the Holy Quran. He did so under the instruction of Ziyad from his father and his son, 'Abdullah. Abu al-Aswad performed the task along with his students based on the recitation of the Quran.

Indeed, *nahw* had existed even before that, as evinced by an anecdote narrated from 'Ali ibn Abi Thalib about a Bedouin reciting the third verse of al-Taubah, "That Allah and His Messenger dissolve (treaty) obligations with the Pagans," with a genitive *lam* in *rasul* (رسوله). Hearing that grave error, 'Ali told him not to read the Quran unless he has become proficient in Arabic. So, where did the law of Arabic language and *nahw* come from if there had been no rules or standards? Its absence would cause Arabs to speak without the governance of standard grammatical rules. In another narrative, 'Abd al-'Aziz ibn Marwan once received a complaint from a group of Arabs about the poor linguistical skills of a Bedouin. He then instructed the nomad not to meet other people until he learned and became proficient in Arabic (Mumtahan, 1388).

Early scholars were aware that *nahw* was first introduced to assist non-Arabs in acquiring Arabic and catching up to the level of native speakers. Even so, that did not prevent them from making a clear distinction between *nahw* for beginners, encompassing the essential lessons and rules, and *nahw* for advanced students, discussing deep grammatical theories and problems. Arabic *nahw* was thus initially designed for non-Arabs (Abd al-Hamid, 2016).

Accordingly, Ibn Jinni (d. 392 H) defined *nahw* as "following the Arabs in terms of inflection, such as using the dual, plural, contempt, broken plural, noun phrase, attribution, structure, and so forth, to permit the non-native of Arabic to reach the fluency of the native, and thus he speaks it, even though he is not from Arab. If the non-natives thus transgress from correct Arabic, they shall be redirected back toward it with *nahw*". Grammar rules were derived from Arabic expressions found in Jahili and Islamic poetries and the customs prevalent during the discussion. With its grammatical precision, the Holy Quran was the highest form of Arabic expression from which rules were formulated.

The existence of grammatical schools suggests that *nahw* developed as a principle and idea, and the grammarian would support an idea by either accepting or rejecting it. *Nahw* has gone through different periods and stages of development. It first entered a construction stage, then the development phase, followed by the

perfection period, before arriving at the preference and simplification stage, which continues to the present day. Now, *nahw* phenomena are the subject of specific scientific disciplines, and their researchers receive distinguished scientific degrees for their contributions (Al-Thanthawi, 1995).

The Basran school of *nahw* is considered the oldest, followed by the Kufan, Baghdadi, Andalusian, and Egyptian schools. Each school has its unique grammatical thoughts and manuscripts. Various motives and reasons prompted the emergence of these schools. For the Basran school, religious and non-religious reasons underlay its inception. Among the religious factors was the enthusiasm to rigorously maintain the Holy Quran's eloquent recitation, especially after solecisms became rampant. Grammatical errors during the early periods of Islam were rare.

They became much more prevalent after other non-Arabic communities enter the Arabian society, overwhelming the pure Arabic with their language. The non-religious factor, on the other hand, was a social motive. The Arabized communities felt a pressing need for a compilation of Arabic rules to speak the language fluently and correctly (Dhaif, 1968). There was also a demand for discussion of linguistic phenomena and grammatical illustrations and rigid rules for eloquent phrases and structures.

Al-Imam Ahmad ibn Yahya (291 H), popularly known as Ts'alab, described Sibawayh's manuscript as a summary of previous scholars' efforts and his own. He said, "Forty-two scholars, including Sibawayh himself, had created this manuscript, while the principles and problems came from al-Khalil." The idea behind this statement was undoubtedly right. The principles in the manuscript were derived from the Holy Quran and poetries and proses of the Arabs. He supported these rules with many Arabic expressions found in *al-Kitab*, discussing their rules and declensions. The book includes 444 Quranic verses, 1050 lines of poetry, and 9735 sentences.

The Basran grammarians depend on auditory pieces of evidence (*sima'*) as their main grammatical proofs. They employed it to establish the rules of syntax, morphology, and phonology. Additionally, they also relied on analogy (*qiyas*) and consensus (*ijma'*). Scholars have agreed that Basran grammarians' analogies were the most precise, as they did not base their argument on all auditory proofs or analogize on anomalous evidence (*shadz*). The Basran grammarians were renowned for picking eloquent styles and correct proofs (Yusmadi, 2015). The Kufan school, on the contrary, employed analogy liberally. While the Basrans were strict with an analogy—never utilizing it except on accepted literary pieces of evidence (*shawahid*) supported by superior eloquence—the Kufans were lenient with the method anomalous sayings and solitary lines of poetry (Dirah, 1991).

After that came the attempts from classical grammarians to reorganize *nahw* according to a more accessible educational method. Examples include *Muqaddimah fi al-Nahw* by Khalaf al-Ahmar (d. 180 H); *al-Madkhalila 'Ilm al-Nahw* by Mufaddhal ibn Salamah (d. 186 H); *al-Mukhtasar fi al-Nahw* by al-Kisa-I (d. 189 H) and Yahya ibn al-Mubarak al-Yazidi (d. 202 H); *al-Mukhtasar fi al-*

*Muta'allimin* by al-Jarumi (d. 225 H); *al-Madkhal fi al-Nahw* by al-Mubarrad (d. 285 H); *al-Mukhtas fi al-Nahw* by Ibn Kaysan (d. 299 H); *al-Mujaz* by Ibn Siraj (d. 316 H); *al-Mukhtasar* by Abu Musa al-Hamidh (d. 317 H) and Ibn Shaqir (d. 320 H); *al-Mukhtasar al-Nawh* by Abu Sa'dan al-Dharir (d. 321 H); *al-Tuffahah fi al-Nahw* by Abu Ja'far al-Nuhas (d. 338 H); *al-Jumal* by al-Zujaji (d. 340 H); *al-Awlawiyyat fi al-Nahw* by Abu Bakar al-Zubaidi (d. 379 H); *al-Ijaz fi al-Nahw* by al-Rumani (d. 384 H); *al-Luma' fi al-Arabiyyah* by Ibn Jinni (d. 577 H); *al-Anmudzaj* by al-Zamakhshari (d. 538 H); *al-Asrar al-Arabiyyah* by al-Anbari (d. 577 H); *al-Radd 'ala al-Nuhah* by Ibn Madha al-Qurthubi (d. 597 H); *al-Muqarrab fi al-Nahw* by Ibn Ushfur al-Ishbili (d. 669 H); *Taqrib al-Maghrib* by Abu Hayyan al-Andalusi (d. 845 H); *Mughni al-Labib* by Ibn Hisham (d. 761 H); and *al-Muqaddimah al-Ajrmiyyah* by Ibn Ajrum (d. 723 H) (Abdul Hamid, 2016). These books were written by classical scholars, and their styles differed according to the intention of their writings.

Muslim scholars mainly recognize Imam al-Shatibi as an *ushuli* and a jurist, while only a few know him as a linguist, but indeed a reformer of Arabic *nahw*. This study intends to answer the following questions: Who is the linguist Imam al-Shatibi? How was his academic life? What is the methodology used in his book *al-Maqasid al-Shafiah*? What are the reforms that he brought to Andalusian *nahw*? This study attempts to present the linguist Imam al-Shatibi and his academic life, reveal the methodology used in his book *al-Maqasid al-Shafiah*, and discuss his reforming efforts Andalusian *nahw*.

## METHOD

The researcher used the descriptive-qualitative method to answer the research questions. Qualitative research aims to understand human and social problems, not describe the surface part of reality as positivist quantitative research does. Researchers interpret how subjects derive meaning from their surroundings and how this meaning affects their behavior. The study was conducted in a naturalistic setting, not the result of treatment or manipulation of the variables involved (Walidin & Idris, 2015).

There are three main points in qualitative research: the initial response, the reconstruction process, and the conclusion (Suwendra, 2018).

Definisi Primary books related to the Andalusian school and its leading scholars—unknown to many authors of history and biography—were consulted. The primary reference was Imam al-Shatibi's *al-Maqasid al-Shafiah fi Sharh Khulasah al-Kafiah*, supported by other sources relating to the topic. The findings revealed al-Shatibi's diverse educational background allowed him to elucidate the principles of *nahw* through simple, straightforward sentences.

## FINDING AND DISCUSSION

### Nahw Arabic Learning For Non-Speakers

The linguistic aspects of Arabic include the linguistic aspect (*'ilm al-Lughah*) and the non-linguistic aspect. Linguistics (*'ilm al-lugah*) is the study of the substance of language. This science has two branches: theoretical linguistics (*'ilm al-lugah al-nazari*) and applied linguistics (*'ilm al-lugah al-tatbiqi*). Theoretical linguistics (*'ilm al-lugah al-nazari*) has the study of science that includes phonetics (*'ilm al-aswat*), phonemic (*'ilm al-funemat*), linguistic history (*tarikh al-lugah*), semantics (*'ilm al-ma'ani*), morphology (*'ilm al-sharf*), and syntax (*'ilm al-nahw*). Applied linguistics (*'ilm al-lugah al-tatbiqi*) has a scientific study that includes foreign language learning, translation, psycholinguistics, and sociolinguistics (Rahmap&Hardianti, 2017).

There have been efforts to facilitate the learning of *nahw* Arabic in terms of being born in the 20th century, but the ideas and concepts have existed since hundreds of years ago by being pioneered by Ibn Madha. In the 20th century, efforts to facilitate Arabic *nahw* continued to develop from an idea to an inevitable need because Arabic became one of the languages studied throughout the world, not only by Arabs but also by non-Arabs (Hakim, 2014).

The problem in *nahw* learning on differences in opinion of *nahw* scholars in one theory makes students lazy and bored of learning Arabic, reducing enthusiasm and motivation. In the *irabnahw* Arabic materials, students face a severe problem (Fakultas et al., 2012). *Nahw* science as theoretical science becomes the core material in learning Arabic. Many theories must be studied and taught in *nahw*. The teacher or lecturer must be more active and creative to make learning easier and find solutions to learning problems, especially *nahw* learning (Rahmat&Abdurrahman, 2017).

*Nahw* also develops along with the development of periodicity. Generation of *nahwbashrah* followed by the grammarians of Kufah, Baghdad, Andalus, then Egypt. Each school has its characteristics and ways of developing *nahw* to be more uncomplicated and more comfortable to learn and teach.

### Andalusian School Of Nahw

There is a disagreement among scholars regarding the use of madrasah (Dhaif, 1968) or madhhab (al-Rajhi, 1980) and cities or states' names to classify grammarians' thought as BasraKufa, Baghdad, Andalusia, and Egypt. An important question emerged regarding the Baghdadi school: Is it an independent school established on its foundations? Some scholars opined that Baghdad was an independent school with its principles and thoughts; some viewed it as an extension and successor of the Kufan school; some saw it as a combination of both Basran and Kufan, albeit being much closer to the Basran school; and others denied the existence of schools (al-Samerai, 1969). Individual scholars stated that the Baghdadi school was the selective amalgamation of the two schools, encompassing both' distinctive methodologies.

Al-Samerai viewed that the use of *madhhab* or *madrasah* is invalid except if it is established on a unique foundation and has distinctive, clear thoughts. If these conditions are not met, then the thought collection should be categorized as either Basran or Kufan. Without satisfying these requirements, it should not be called a *madhhab*, even if it only exists in a given location. Likewise, it is not appropriate to include grammarians who happen to live in a given place as a school member, much like the case of al-Mubarrad and Ts'alab. Though both lived in Baghdad, they belonged to different schools: The former was a Basran grammarian while the latter Kufan. According to al-Samerai, a collection of *nahw* thought may be categorized as a *mazhab madrasah* if it is independent in three aspects: the foundation on which it builds its principles; the nomenclatures that it employs; and the controversial issues that it discusses (Al-Samerai, 1969). If it proves to be unique in all these aspects, it can then be recognized as a school. If not, then it is merely a part of another school.

Muhammad As'adThalas was a scholar that supported the existence of the Baghdadi school of *nahw*. He opined that the school emerged after the Basran and Kufan schools. As the debates between the two groups intensified, their views drew closer to each other. At the same time, they had weakened the Kufan school. After the convergence of both parties in Baghdad, the grammarians' attitude deviated into three views, each with their inclinations. The group that conflated the Basran and Kufan schools continued to practice the methods of both without any sense of fanaticism to either. A school would indeed have a strong opinion on specific issues, and likewise the other. This group encouraged their contemporaries to extrapolate correct grammatical laws without favoring one group over the other. It thus had resulted in the conflation of two different schools (Al-Thanthawi, 1995: 183).

The intermingling of Kufan and Basran grammarians in Baghdad opened even more opportunities to present opinions in the mid-third century of Hijri. Scholars would compare both schools' views until eventually they were collected into a third school that compiled the two groups' best opinions. To the new school, they added, as well, their own opinions. Initially, those grammarians were more inclined to agree with the Kufan school's views due to its standing among the caliphs, but soon they followed the Basran school in many problems (Hasan, 1952, 104-105).

The Andalusian people traveled to Mashriq to seek knowledge, while Mashriqi scholars would travel to Andalusia, bringing their knowledge. Among these scholars was Abu' Ali al-Qali, who remained in Cordoba until he passed away in 356 Hijri. Though the early Andalusian scholars were more inclined toward Kufah because of their interest in *qira-at*, Sibawayh's book nonetheless had occupied a special place among them. It was studied, memorized, explained, and given comments. The manuscript was explained by many, including Abu Bakar al-Kashani, Ibn al-Tharawah, Ibn Kharuf, Ibn al-Badzish, and Ibn al-Badha-i'. The Andalusian scholars would alternate between learning from the Basran, Kufan, and Baghdadi schools, though they did not entirely comply with Mashriq*nahw*; they



added their interpretations (Al-Rajhi, 1980). Among the most popular Andalusian grammarians was Ibn Malik (d. 672 H), the author of the well-known *Alfiah*, whose teaching method remains prevalent today. Another was Imam al-Shatibi with his brilliant book *al-Maqashid al-Shafiah fi SharhKhulashah al-Kafiah*.

### Efforts To Rejuvenate *Nahw* in Andalusia

The endeavor to renew *nahw* began historically with the attempts of Ibn Madha' al-Qurthubi (d. 592 H) in his manuscript *al-Radd 'ala al-Nuhah*. In the book, he criticized the agent's theory (*'amil*) and the grammarians' preoccupation with the agents' assumed effects and their causes and analogies on obscure and convoluted problems. Consequently, *nahw* texts were filled with such discussions, contributing little to practical knowledge. However, the researchers will further discuss the book, though do not deny its substantial influence on grammarians after Ibn Madha's rejuvenation and simplifying *nahw*.

Some efforts by early grammarians to simplify *nahw* were to condense chapters because some chapters had not been written to neither fulfill a linguistic purpose nor an intellectual requirement; instead, they were composed to investigate a logical rule, close evasive devices (*sadd al-dzara-i'*), or refute an imaginary argument. Some chapters did not even discuss a linguistic issue or nature (Al-Ghanamiyyin, 2004). Nasreen Abdullah Syauq opined that early grammarians attempted to make *nahw* easier for learners by using abridged *nahw* manuscripts by summarizing their rules, removing the many scholarly disputes erasing irregular literary pieces of evidence (*shawaz*) (334). He explained that the facilitation efforts did not occur in the reformation and renewal of the *nahw* methodology. Likewise, no books had been written according to this new methodology. Scientific development among scholars entails the progressive development of their views in line with their intellectual capacities in different life stages. The grammars of Ibn Hisham had indeed reflected this phenomenon: As he became intellectually mature, he grew familiar with the many opinions in a given problem and the emergence of new, more substantial evidence. Consequently, he reconsidered many of his previous views.

Modern simplification efforts have been carried out by al-Thahthawi (1999 M), Ali al-Jarim (1949 M), Musthafa Amin (1997 M), Ibrahim Musthafa, and Syauqi Dhaif. These grammarians were heavily influenced by Ibn Madha's *sal-Radd 'ala al-Nuhah*. They improved upon the traditional method of teaching *nahw*, which involved memorizing uncommon *nahw* problems, definitions, and rules that are neither applicable today nor useful for the betterment of linguistic ability. Modern facilitation efforts are nothing more than the product of previous endeavors, and they will develop further in the present and future following the changing environment.

### The Andalusian *Nahw* Methodology

Andalusia was crowded with grammarians during this time, and, as mentioned previously, *nahw* was of great importance in the nation during this period (7<sup>th</sup> century). Sibawayh's book was a household reference among those scholars, and they consider inferior the knowledge of grammarians who did not learn it (Al-Thanthawi, 1995). The Andalusian *nahw* had many unique qualities. Andalusian grammars contradicted Basran, Kufan, and Baghdadi grammarians. Like Baghdadi scholars, they adopted particular views of the Kufan and Basran school and developed their own opinions. A renowned grammarian who trod this path was al-'Iam al-Shantamiri (d. 476 H), as well as Imam al-Shatibi (Hajib, 2018).

Another quality was that they did not find it sufficient to base a linguistic ruling on a single cause (*illah*); a minimum of two was necessary. The Andalusian methodology contributed to the compilation of *nahw* discussions, chapters, and terminologies and smoothing out its difficulties and convolutions. For instance, Ibn Malik, a pioneer of auditory evidence, would not decide on a rule without leaning on such evidence. He would mention irregular pieces of evidence but not use them for analogy (similar to Kufans) or interpret (*ta'wil*) them (similar to Basrans) and had as well ironed out the intricacies of *nahw*. Abu Hayyan was the most prominent Andalusian figure to succeed him; he was renowned for his fanaticism with Sibawayh and Basran grammarians (Hamud, 2003).

### A Brief Biography Of al-Shatibi

His full name was Ibrahim ibn Musa ibn Muhammad (Al-Majari, 1982); most records do not mention any further ancestors. Biographers stated that he was a descendant of the Lakhmids of the eponymous Lakhm ibn 'Adi. The Arabian tribe came from Yemen and settled in Sham, specifically in the village where Prophet Isa was born, Bethlehem (Hajib, 2018). It was mentioned in *al-Sahhah* that Lakhm refers to "a district in Yemen, which was the origin of Arabian kings during the period of ignorance (*Jahiliyyah*), descendants of 'Amr in 'Adi ibn Nashr al-Lakhmi" (Al-Jauhari, 1956). He was known as al-Shatibi, a great scholar in *ushul*, exegesis, *fiqh*, hadith, linguistics, and rhetoric. His biographers agreed that his teknonym was Abu Ishaq, though there were no records of his children's names and numbers. They also stated that his affiliation (*nisbah*) was al-Ghirmathi and al-Shatibi. The former was attributed to the Emirate of Granada in which Imam al-Shatibi lived (Hajib, 2018), while the latter to Xàtiva, a large city in eastern Andalusia and the east of Cordoba (Yaqut, 1990). He studied Arabic and other sciences from Moorish scholars, including Abu al-Qasim al-Sabti, Abu Abdullah al-Tilmisani, al-Maqri, and Ibn Labb. He specialized in various sciences and wrote numerous texts on those subjects, astonishing his contemporaries and those after him (Al-Thanthawi, 1995).

None of al-Shatibi's biographers could determine his birth year, though a detailed investigation would strongly suggest that he was born between 720 and 730 H. It is indeed surprising to note that the biography of a scholar such as al-Shatibi, with all his contributions to linguistics and religious sciences, could barely

be found in most well-known biography manuscripts circulating among scholars and researchers. He was not even mentioned in *al-Hafidz Ibn Hajar al-'Asqalani'sal-Durar al-Kaminah fi A'yan al-Mi-ah al-Tsaminah* (Hajib, 2018), even though this book was noted for its comprehensive collection of profiles of notable eighth-century Mashriqi and Maghrebi linguists and religious scholars. We later learn that al-Shatibi never performed pilgrimage or sought knowledge in Mashriq. Hence, it may be why he was an unknown figure among Mashriqi scholars, much less their biographers. This argument was further substantiated by his absence in biographies written by Mashriqi authors. His biography was only included by later Mashriqi writers who cited Maghrebi historians' works (Hajib, 2018).

Al-Shatibi had excelled in *wasa-il* (means) sciences, such as linguistics, morphology, and *ushul*, and *maqashid* (ends) sciences, such as *fiqh*, exegesis, and hadith. He was thus able to produce many brilliant writings on these subjects. By importance, his writings include:

1. *Al-Muwafaqat*, his *magnum opus*

He attempted to renew Sharia's perspective and sharpen scholars and mujtahid's minds by turning their concentration into Sharia's objectives and secrets (Hajib, 2018).

2. *Al-Itisham*

Its name, meaning adherence, perhaps signaled the close connection between the book's topic and the author's reformist outlook. The book was written with the same reformative motivation. Al-Shatibi observed that religious innovations had divided Muslims into sects, causing them to leave Allah's commands and instead embrace the products of their desires (Hajib, 2018). *Al-Itisham* was a reformative call to the Muslim *ummah* to return to the Book of Allah and Sunnah of the Prophet PBUH and leave desire-driven innovations (Ibn Ashur, 1996).

3. *Al-Maqashid al-Shafiah*

The *nahw* book that the researchers will discuss.

4. *Al-Ifadatwa al-Inshadat*. It is akin to a notebook in which al-Shatibi compiled memorable scientific lectures in various disciplines. These were narrated by the teachers and Andalusian and Maghrebi contemporaries.

5. *Fatawa al-Imam al-Shatibi*, a compilation of his fatwas

6. *Sharh al-Khulashah (al-Alfiah)*, which is also a *nahw* text

7. *'Unwan Al-Ittifaq fi 'Ilm al-Ishtiqaq*, a book on morphology and grammar

8. *Ushul al-Nahw*, a book on *nahw* and morphology, briefly discussed both disciplines' original fundamental principles.

9. *Al-Majalis*, a *fiqh* book, illustrates the chapter on transactions from *Shahih al-Bukhari*.

10. *Juz' Mufrad*, a book in which al-Shatibi explained that scholars are the inheritors of the prophets.

### ***Al-Maqashid Al-Shafiah Fi Sharh Khulashah Al-Kafiah***

*Al-Maqashid al-Shafiah fi Sharh Khulashah al-Kafiah* is a text on syntax and morphology. Al-Shatibi, in the book, explained Ibn Malik's *Alfiah* with clear, simple sentences, employing close-knit and interconnected phrases, each completing the other. Through such a method, he was able to disentangle the vagueness and obscurity of the subject. He also decided on the causes of syntactic and morphological rules by leaning on various literary evidence obtained from poems and proses. He discussed and compared the opinions of other grammarians on contentious grammatical problems. His methodology was educational: He would ask questions and answer them, suppose objections and counter them, and claiming or denying similarities. All these were structured in a logical, sequential organization. He had been influenced by Ibn Malik, as he would agree with most of his views, though he would disagree with him on specific problems (Hajib, 2018).

In the book, Imam al-Shatibi drew his references from numerous scientific disciplines. He was influenced by many grammarians and benefitted from their diverse views and inclinations. Sibawayh was at the forefront of these scholars. Al-Shatibi would, on many occasions, subscribe to his views, refer to his literary pieces of evidence, and borrow from his expressions. The reason behind it was apparent: Sibawayh was of a superior status among Andalusian grammarians, and al-Shatibi himself had a deep understanding of his arguments and opinions. Following Sibawayh was Ibn Malik, whom from al-Shatibi benefitted greatly. He quoted him extensively and agreed with most of his opinions. He also compared Ibn Malik's style in *Alfiah* with his other manuscripts, especially *al-Tashil* and its commentary. Al-Shatibi also benefitted from other grammarians such as al-Khalil Yunus, Abu Zaid al-Anshari, al-Akhfash, al-Mazini, al-Mubarrad, al-Zujaj, Ibn al-Siraj, al-Zujaji, al-Kisa-i, al-Farra', and Abu' Ali al-Farisi. Their influences on him manifested in his books (Hajib, 2018).

While al-Imam al-Shatibi had taken inspirations from those before him, he as well inspired later grammarians, some of whom had embraced his views. These included al-Ra'i al-Andalusi in his book *al-Ajwibah al-Mardhiyyah 'anal-As-ilah al-Nahwiyyah*, al-Baghdadi in *Khizannah*, Ibn al-Thayyib al-Farisi, and al-Suyuthi. Likewise, other great Andalusian scholars had also been influenced by al-Shatibi, including al-Hasan 'Ali ibn Muhammad ibn Musmi'ah, al-Shabban in his *Hashiyah*, and al-Syeikh Khalid in *Sharh al-Tashrih* (Hajib, 2018).

### **The Renewal Of Nahw In Al-Maqashid Al-Shafiyah**

The following points are the main features of the methodology used by al-Shatibi in his book, obtained after an in-depth analysis of the manuscript:

1. Imam al-Shatibi would list the different opinions in a given problem, discussing their respective strengths and weaknesses. For example, in the case of beginning a sentence with an adjective without an *i'timad*, he said, "The author's (Ibn Malik) words are related to two problems: When he gave an

example of a sentence with a subject that substitutes for a predicate (*khobar*), the author would connect it with a *hamza istifham*. The interrogative *hamzah(hamzahistifham)* is a prerequisite for the syntactic validity of the sentence structure. Therefore, it is not permissible to make the active participle (*ism al-fa'il*) or other such modifiers a nominative, a separate subject that substitutes for the predicate if it is not attached to or other similar particles. Thus, you may not say, 'اقائم الزيدان' (Hajib, 2018). If it is the case, then it is established that the *mubtada'* must be attached to making the apparent subject (*al-dzahir*) or predicatenominative. On the other hand, al-Akhfash saw that such a structure is permissible, even without an interrogative *hamzah* other such particles; as such, you may say, 'اقائم الزيدان', 'اخراج الصالحون', and so forth. But the correct opinion is that of the majority." (Al-Shatibi, 1977). He also commented on the state of *ni'ma*(نعم) and *bi'sa*(بس) as either verbs or nouns; it was a controversial topic among Kufan and Basran grammarians. Basran grammarians and al-Kisa-i, a Kufan scholar, saw both as verbs. However, the rest of Kufan grammarians viewed both as nouns, not verbs. The author expressed his view with the following verse:

ونون أقبلن فعل بنحلي وبتا فعلت أنت و(يا) افعلي

"The verb forms with *a ta'infa'alta* (فعلت) and *andatai* (أنت); with *haya'* in *if'ali* (افعلي); and *numinaqbalna* (أقبلن)".

The author stated that the jussive feminine *ta'* connecting to the end of a word—that never connects with neither a *ha'* during a stop (*waqf*) nor *haraka* without a requiring particle (*mujib*)—is a distinct feature of a verb. Likewise, grammarians agreed that *ta'* in *فعلت*, which represents the obscured subject (*dhamir*), also evinces such a condition. The fact that verb-specific particles can be inserted into *ni'ma* and *bi'sa*, such as the expressions *نعمت المرأة وينست الجارية* and *نعمت القبيلة وينست القبيلة*, rightly suggests that both are verbs. Another supporting evidence is the possibility of linking them with a nominative, explicit pronoun, such as the examples given by al-Kisa-i: *الزيدان نعمان رجالا والزيدون نعمان رجالا*.

On the contrary, those who categorized both words as nouns argued that the two words adhere to nouns' typical characteristics. Both are not inflected for past, imperative, and imperfect tenses. They also do not indicate a period, not the past, present, or future. All these are the attributes of nouns, not verbs (Hajib, 2018).

2. Imam al-Shatibi demonstrated a deep understanding of *Alfiyah*. Though Ibn Malik followed a general method in his explanations, al-Shatibi uncovered the implicit meanings behind Ibn Malik's writings without needing his explicit explanations. It is indeed a distinctive feature of al-Shatibi's commentary on Ibn Malik's *Alfiah* (Hajib, 2018: 86). He also criticized other commentaries of *Alfiyah*, especially Ibn Nadhim's. He studied their opinions, and, if he saw the need, counter them with the correct opinion, giving his justifications for it (Hajib, 2018: 91).

3. In some instances, he would describe the Kufan school's stance as "assertions". As they say, assertions are the steed of falsehood (Hajib, 2018: 86). For example, he stated, "The Kufan grammarians asserted that *saufa* (سوف) is attached with an omission (*hadzf*), and it is not a noun according to consensus." (Al-Shatibi, 1985).
4. His extensive knowledge background, such as his fiqh expertise, shone in his commentary of Ibn Malik's *Alfiyah* and explanation of *nahw* problems. Indeed, before he was a grammarian, he was an *ushuli* and *faqih*. His linguistic principles' proficiency also stood out in his explication of *nahw* problems, seen in his discussion of *lakinna* (لكن). According to the Basran school, it should not be placed after an affirmative statement (*itsbat*), though the Kufan school had an opposing view (Hajib, 2018; 90). Imam al-Shatibi commented, "The argument of the Basrans lied on Sibawayh's previous statement, that *lakinna* should only be used as a conjunction in an affirmative statement to correct an error or forgetfulness since you affirm with *lakinna* the second statement, not the first one. Therefore, it becomes known to the listener that the first affirmation was rescinded." (Al-Shatibi, 1985).
5. In his writings, Imam al-Shatibi employed simple, clear, and educative proses. He would pitch questions or viewpoints and respond to them in a logical and structured way. Such a method of writing had been lost in many other texts. The clarity of his writing can be exemplified as follows (Hajib, 2018: 93-102):
6. Explicit selection of a rule. Imam al-Shatibi would explicitly state his preference, never intending to confuse the reader. He said, "The preferred opinion is this; I agree with this; this is the most obvious opinion; the decisive evidence in this problem is this; the obvious view is this." For example, when discussing the rule of the imperfect tense with the attached *nun* of emphasis and the feminine *nun*, he said, "...because they disagreed in the ruling of the imperfect tense when a *nun* of emphasis attaches to it: Does it revert into its original state of *bina'* or does it remain as *i'rab'*? There are three opinions on this..." He then presented all three views before selecting one, "...and this is the most obvious view." (Al-Shatibi, 1977: 137).
7. Classifying an opinion as correct. When he discussed the opinions and evidence of grammarians on a given issue, we observe him mentioning the opinion that he deemed correct, "This is the correct opinion, and the correct opinion is this." He would follow these two statements with the opinion that he had deemed correct. There are copious examples of such statements. For example, when presenting the issue of using *lam al-ibtida'* on the *khobar* of *lakinna*, he said, "Do not say, 'لكن زيدا لقائم', among Basrans. The author (Ibn Malik) as well agreed with this opinion. The Kufans, though, agreed that it is permissible. The correct opinion is that of the Basrans, as suggested by analogy and auditory pieces of evidence." (Al-Shatibi, 1977: 311).
8. Stating preferences. The researchers see him prefer the opinions that he would later choose. For instance, when discussing the accusative agents of *maf'ulfihi*,

he stated, "...the author of *al-Inshaf* narrated from Tsā'lab something close to this. The majority of Kufans saw that it becomes accusative due to a difference (*manshub 'ala al-khilaf*). If 'زيد أخوك,' the first word shares a common status with the second (i.e., both are definite nouns), so both become definite. If 'زيد زيد' or 'قدومك عدا' or 'خلفك,' the second word differs from the first, and so the meaning causes it to become accusative, distinguishing one from the other. Ibn Kharuf said, 'The governing agent (*amil*) in the adverb (*ḥarf*) is the *mubtada'* itself,' and he asserted that it was the opinion of Sibawayh and early Basrans. Al-Mubarrad said, 'The adverb here becomes accusative because it is, in fact, an adverb.' The preferred of all those views is that of the author (Ibn Malik)." (Al-Shatibi, 1977: 293).

9. Implicitly selection of a rule. Imam al-Shatibi, based on his understanding of *nahw* principles and evidence, supported an opinion over the others without following the abovementioned patterns. In this case, he would justify an opinion and not comment on the others or comment on individual opinions while discussing them. For example, he would say, "This is the popular opinion; the majority of grammarians holds this opinion; the opinion that most grammarians hold; we do not know this opinion before." (Hajib, 2018: 94-102).

Through his *ijtihad*, Imam al-Shatibi arrived at quite many novel opinions. He opined that the genitive *min* (من) of the accusative of specification (*tamyiz*) could be used to describe gender. He maintained that if a noun ending with a *mamdudah* Arabic (*hija-i*) letter is transformed into the *maqsurah* form, it must be ended with a *nun* (*tanwin*, *ṭrab*) would be on an *alif* that is removed for *tanwin*. In another setting, he explained that the entity described by the circumstantial accusative (*shahib al-hal*) should not be indefinite except if it can deliver a full meaning (*fa-idah*). Similarly, an indefinite noun cannot be a *mubtada'* or subject (*fa'il*) except to convey the full meaning.

## CONCLUSION

Through this study, it becomes clear that Imam al-Shatibi is considered one of the most outstanding scholars whose reputation stretches beyond Andalusia's borders, reaching many nations in Maghreb and Mashriq. He was a brilliant academic in the sciences of Sharia who wrote countless manuscripts. Through his books, Imam al-Shatibi contributed significantly to the Arabic language. *Al-Maqashid al-Shafiah fi Sharh Khulashah al-Kafiah* is considered a complete and valuable text on syntax and morphology and one of the best commentaries *al-Khulashah Alfiah*. Through his endeavors, he presented novel contributions to *nahw*, guiding it into a new phase of scientific development. His method in *al-Maqashid* was distinctive: He cited all the differing opinions in a given problem, supporting some while criticizing the others; his deep understanding of *Alfiah* allowed him to clarify its implicit meanings; his excellence in *fiqh* manifested in his commentary of some *nahw* problems; and he employed exemplary expressions in

his writings, such as explicitly selecting a rule or opinion and not being vague, stating his preferred opinions, and implicitly deciding on an opinion.

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