

## MANHAJ NAHWU AND THE DIVISION OF KALAM (DESCRIPTIVE ANALYSIS OF TAMAM HASSAN)

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This study aims to explore Tamam Hassan's concept of manhaj nahwu and his classification of kalam. Manhaj nahwu is an independent linguistic methodology used to analyze texts, with the division of kalam (speech or utterance) being one of its central elements. The research method applied is library research, using Tamam Hassan's book *Manahij al-Bahts fi al-Lughah* as the main source of data. A qualitative descriptive approach is used to present Hassan's perspectives on manhaj nahwu and his alternative approach to the classification of kalam in Arabic grammar. The findings indicate that Tamam Hassan's manhaj nahwu emphasizes the functional meaning of words rather than merely their structural form. He stresses the importance of positional semantics and intonation, and views phonetics, phonology, morphology, and semantics as interrelated components of a unified grammatical system. Hassan proposes five steps to interpret words in the context of kalam: the written spelling, morphological distribution, contextual basis, the most common or functional meaning, and finally, the social function of the word. This study contributes to modern Arabic linguistic studies by introducing Tamam Hassan's alternative framework. His theory highlights the functional and social dimensions of language, offering a broader and more dynamic perspective on grammar and speech classification, moving beyond the rigid, traditional structural approach.

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## INTRODUCTION

Manhaj can be interpreted as an approach. In language studies, a specific approach is required to understand language as a learning object. Tamam Hassan, a linguist from Egypt, argues that language should be studied independently within its own manhaj (Bahri, 2016). This means that language, as a science, must stand on its own without relying on approaches from other disciplines. However, this does not rule out the possibility of studying language through other perspectives such as psychology, sociology, or history. Nonetheless, the true essence of language is best revealed when it is examined using a linguistic approach itself (Aziz & Saihu, 2019). Through this approach, the study of language structure, meaning, and function can be conducted more thoroughly and comprehensively in line with the internal characteristics of the language itself, rather than treating it merely as a supplementary object of another discipline.

Arabic, as a carefully structured communication system, shows a wealth of rules and regulations that form its linguistic foundation. The realm of phonetics (al-ashwat) details the rules of pronunciation and sound formation and phonology (at-tasykil al-shauti) deals with the overall structure of sounds (Fauzil & Siagian, 2023). Meanwhile, morphology (as-sharf) focuses on word and morpheme formation (Afif et al., 2024). Nahwu, as the syntactic dimension, deals with grammar and sentence structure (Wijaya, 2025). While mu'jam involves the study of lexicon and vocabulary. On the other hand, dalalah is closely related to word meaning and semantic structure in the context of the language (Azizah & Wardani, 2022). In this research, focus is given to the manhaj nahwu (syntactic approach), which opens up opportunities to understand more deeply the structure of sentences, the relationship between elements in sentences, and the impact of Arabic grammar.

Nahwu is one of the sciences of Arabic which is also often called i'rab. Nahwu is the science used to determine the final state of words, study the origins of sentence formation and the rules of i'rab (Hazuar, 2019). The purpose of studying it is to determine the ways of forming sentences, the positions of words, and the characteristics that a word acquires from these positions; whether it is the khasais nahwiyyah such as ibtida, fa'iliyyah, ma'f'uliyyah, or the provisions of nahwiyyah such as taqdim, ta'khir, i'rab and bina' (Sudrajat, 2021). However, the traditional nahwu approach tends to focus solely on grammatical structure without taking into account the context of utterance, social function, and the functional meaning of words or sentences.

In addition to discussing the manhaj nahwu, this study will investigate the arguments put forward by Tamam Hassan regarding the division of kalam. In the realm of language, the division of kalam has always been a topic that has caused differences of opinion among linguists. The diversity of views between language and kalam is also an interesting center of attention to study. This study will detail Tamam Hassan's views on the concept of kalam, the concept of language, and the essential differences between the two, and will explore the application of the division of kalam in the context of manhaj nahwu as a language approach. Thus, this study will not only deepen the understanding of manhaj nahwu, but also provide deep insights into the conception of kalam and language and the significance of the division of kalam in the context of Tamam Hassan's language approach.

There have been many studies on nahwu within the scope of classical Arabic linguistics, with approaches that are mostly descriptive-textual and tend to maintain the traditional division of kalam into ism, fi'l, and ḥarf, without in-depth methodological criticism. Some modern studies have attempted to offer alternative divisions, such as those proposed by Ibrahim Anis (Hazuar, 2019), yet there are still very few studies that

specifically discuss and elaborate the manhaj nahwu framework as an independent approach in Arabic linguistics especially through the thought of Tamam Hassan. Several previous studies have also explored nahwu concepts according to prominent grammarians. For example, (Roji, 2020), (Tsani et al., 2024), and (Holilulloh et al., 2021) compared the nahwu concepts of Sibawaih and Ibrahim Mustafa. Sibawaih is recognized as a key figure of the Basra school, while Ibrahim Mustafa, a modern linguist, sought to simplify the concept of i'rāb. In addition to these two scholars, Al-Farrā' is also acknowledged as a central figure of the Kufa school due to his contributions in introducing new terminologies in nahwu and for his more flexible approach toward linguistic phenomena.

Meanwhile, Tamam Hassan offers a new perspective by constructing a concept of kalam division that is not solely based on grammatical form but also includes five analytical foundations: orthographic form, morphological distribution, context, functional meaning, and social function. Unfortunately, studies that specifically examine Tamam Hassan's ideas within the manhaj nahwu framework and its application to the kalam division system are still very limited. In fact, some previous studies tend to merely compare Tamam Hassan's views with classical linguistics without systematically dissecting the manhaj principles he proposed and their implications for contemporary Arabic grammar. Several studies have indeed discussed nahwu from Tamam Hassan's perspective. These include research on the background and division of words in Arabic (Wulandari, 2014), as well as studies on the concepts of time and grammar in Arabic, which highlight that nahwu and sharaf are highly context-dependent (Burhani, 2018). Additionally, Tamam Hassan's view on the concept of simā' has also been explored, showing that nahwu rules were shaped through sources such as the Qur'an, Arabic kalam (poetry and prose), and riwāyah (Tsani et al., 2024).

These studies have not yet systematically examined Tamam Hassan's manhaj nahwu framework in depth. This study aims to explore and analyze manhaj nahwu as an independent linguistic approach, explain Tamam Hassan's version of the division of kalam, and assess its contribution to the development of modern nahwu through functional and social perspectives that have so far received little scholarly attention. This research aims to dissect and elaborate Tamam Hassan's thoughts on the nahwu approach and the division of kalam as one of the core elements of the approach. This research is expected to provide conceptual benefits as well as practical benefits for the sustainability of the development of Arabic language studies. From a conceptual point of view, the research reveals that the nahwu approach is an approach that has characteristics and is independent in an Arabic language study. In addition, the renewed division of kalam as a form of criticism of the previous division of kalam which is a form of criticism.

## **METHOD**

This study adopts a qualitative approach to detail Tamam Hassan's thoughts on the manhaj nahwu and the division of kalam. The main source of data comes from Tamam Hassan's work entitled "Manahij al-Bahts fi al-Lughah". Meanwhile, secondary data is obtained from research journals and books that discuss the topic of manhaj nahwu and the division of kalam. The data collection method used in this research is library research or literature study, where researchers take data directly from related sources as research instruments. The analytical approach applied is a descriptive technique, which aims to describe clearly and in detail Tamam Hasan's views on manhaj nahwu and the division of

kalam. Thus, this research is not only qualitative in nature but also based on an in-depth analysis of Tamam Hassan's key works and other literature relevant to the topic.

## RESULTS

At the beginning of his research, Tamam Hassan explained the difference between *lughah* and *kalam*. According to him, *kalam* is an organic motion accompanied by vocal phenomena, and its study is based on a specialized branch of linguistics, namely phonetics (Shalihah, 2018). Tamam Hassan would like to add here that the nuhat (nahwu scholars) sometimes say *kalam* in the sense of *al-kalimat* (word), so they call the division of words into *ism* (noun), *fi'l* (verb), and *harf* (letter) a division of *kalam*. It may seem inappropriate to say that in studying (*kalam*) we do not need to study the division of *kalam* (parts of speech), but if we realize that the first *kalam* means organic movements and the second *kalam* means words, then this statement appears before us in the form of a truth that is beyond criticism (Hassan, 1990).

The earlier nuhats divided words based on principles that they did not mention to us. Instead, they presented us with the result of the division into *ism* (noun), *fi'l* (verb), and *harf* (letter) (Ulhaq & Wahyudin, 2024). However, if we look at this division in the light of modern linguistic studies, we can arrive at two things. The first is that Arabic words can be criticized for their old division. Secondly, this criticism is based on a foundation that can be used to divide words into new divisions. Directly or indirectly, researchers are asked to find the basis on which words are divided. Tamam Hassan answered the request by suggesting the following bases and explaining the way each of them is applied in the division: first the written orthographic form, second the morphological distribution, third the contextual basis, fourth the general meaning or meaning function, and the fifth is the social function (Hassan, 1990).

### ***As-Syaki al-Imlai al-Maktub (Written Spelling Form)***

*As-syaki al-implai al-maktub* (written spelling form) is the first basis of division. It can be said that a group of Arabic words can be referred to as (*waw* and *nun* group), and it is from this group that the word (مسلمون) arises, and it is not from this group that the word (مجنون) arises. This is because the analysis of this word group reveals to us that the two words are not similar in receiving tanween; in Arabic we do not find "مسلمون" as we find "مأفون", "ملعون", "مجنون", and so on. The spelling form here is one of the bases for distinguishing between two groups of words, one plural and the other singular (Hassan, 1990). The same can be said in distinguishing between (مسلمات) and (نبات) and between (مصري) and (كرسي), because *alif* and *ta'* are not original parts of (مسلمات), and because *ya'* is not original part of (مصري), while *ya'* is original part of (كرسي) (Hassan, 1990).

If you look at the group of words that end with one of the long fathah sounds (and these are *al-asma al-maqshurah* and *al-af'al al-mu'tallah al-akhir bi al-alif*), you can find that the orthographic form (spelling) helps a lot in determining the origin of the third (*al-ashlu al-tsalits*) from its origin. This is because those whose third origin is the *waw* of this group are written with the letter *alif*, and those whose third origin is *yā'* are written with

yā'; this is also seen in the difference between (رمى) and (سما) and between (هدى) and (علا) (Hassan, 1990).

Anything that begins its spelling with alif and lam comes from a special group of words, called the group of nouns signified by *adah* (*al-asma al-mu'arrafah bi al-adah*). It should be noted that we should not be fooled by words such as (ألقى), which is a past tense verb, into thinking it belongs to this category for the following reasons. The first is that the *alif* and *lam* in *al-ism al-mu'arraf bi al-adah* can be omitted, unlike the *fi'l* where the *alif* and *lam* cannot be omitted from the *fi'l*. Secondly, *hamzah adah at-ta'rif is washl hamzah*, different from the *hamzah* at the beginning of the *fi'l*. Thirdly, *hamzah adah at-ta'rif is washl hamzah* which is included in *maqtha' qashir* (ص ع), so the stress never falls on it, unlike *hamzah* (ألقى) which is the beginning of a stressed syllable (*manbur*) or the beginning of a syllable (ألقى).

#### ***At-Tauzi' as-Sharfi (Morphological Distribution)***

In addition to using *adah at-ta'rif* to divide words based on their orthographic form, it can also be used based on morphological distribution. Tamam Hassan has said that some *sighahs* are considered morphologically neutral, and he has mentioned a series of these *sighahs* (Syafri & Salimova, 2023). Tamam Hassan adds that morphologically neutral words lend themselves to being composed into one of two types of words, and he states it here in the neutral words (راح) and (باع). These two words are ambiguous in their present form, but become clear if we distribute them morphologically as follows (Hassan, 1990):

4	3	2	1
راح	راح	باع	باع
يروح	الراح	يبيع	الباع
رح	-	بع	باعان
رائح	-	بائع	أبواع
-	-	مبيع	باعى
غداوراح	روح وراح	باع أو أشتري	باع أو ذواع

So “باع” (1) is an *ism*, as evidenced by the inclusion of *adah* (*alif* and *lam*) into it at the time of distributing it, and “باع” (2) is a *fi'l*, because the tool does not enter into it as it does into its part, and for other reasons that are not appropriate, it is included in the comprehensive title (address *al-fi'l*). Similarly, differentiation with *idhafah* can also be done, where the division is done as follows:

راح	راح	باع	باع
راح السكر	رال السكر	باع محمدا	باع محمد

The difference here can be clearly seen in two ways: the first is the *harakat* of the *mudhaf* contradicting the *harakat* of the *madhi fi'l*, and the second is the *harakat* of the *mudhaf ilayh* contradicting the *harakat* of the *maf'ul* or *fa'il*. All of this applies to the *waqf* claim with the *sukun* in (باع) and (راح), but if we consider them to be halachic, then they are not morphologically neutral.

### ***Al-Usus as-Siyaqiyyah (Contextual Foundations)***

The formal aspect of a word in context relates to its relationship with what comes before and after it; Tamam Hassan has explained how *adah at-ta'rif* is definitely evidence of the *ismiyyah* (nominative) nature of what comes after it, and that *yā' nisbah* is evidence of the *ismiyyah* (nominative) nature of what comes before it, just as (سوف) is evidence of the *fi'liyyah* nature of what follows it (Holilulloh et al., 2021). *Adah at-ta'rif* in French, for example, does not stop at the nominative designation of its companion, but its form also shows its masculine (*tadzkir*) and feminine (*ta'nits*) nature. This is why Tamam Hassan gave a separate mark for *adah at-ta'rif* in Arabic. It is very difficult to distinguish between (هم) as a separate pronoun and between (هم) as a connected pronoun except on a contextual basis. This is because in its orthographic form it may not indicate connection or separation, with comparative evidence in the following examples (Hassan, 1990):

هم يحضرون	يحضرهم
هم يجدون	يجدهم

The orthographic form here is not useful to distinguish between the two pronouns (*dhamir*), but to distinguish between them, their location in context is required. Context (*siyaq*) is the natural place to explain the functional meaning of words; if the function of the word is clear, then its place in the structure of the divided parts of speech will be clear. Tamam Hassan has explained earlier that *siyaq* is useful in this aspect to the extent of clarifying the function of words even in the babbling sentences (*hiraiyyah*) mentioned earlier, let alone words incorporated in literary texts from which *nahwu* methods are drawn. Tamam Hassan hypothesizes that Arabic *nahwu* scholars, having taken their rules from literary texts, relied on word division based on contextual grounds alone (Hassan, 1990). If we consider two couplets of Ibn Malik (Malik, 2014) which read:

ومسند-للاسم ميزه	بالجر والتنوين والنداوال
حصل	
ونون ( اقبلن)- فعل	بتا(فعلت واتت)،
ينجلي	ويا(افعلي)

Tamam Hassan found that all the signs he mentioned can - in fact should - be extracted from the context of the literary text. Perhaps one of the virtues of Arabic nahwu is that it relies on evidence and texts as its principle of creation, although the application of its methods has turned into a rational practice that ultimately allows what has no evidence except *qiyas* (analogy) (Hassan, 1990).

### ***Al-Ma'na al-A'am aw Ma'na al-Wazifah (Most General Meaning or Functional Meaning)***

Tamam Hassan has pointed out that this meaning is most clear in context, but some become clear out of context. The difference between (محمد) and (يقوم) becomes clear just by looking at it, even though it is out of context. At first glance it would appear that (محمد) is an *ism*, and such is its function in nahwu, and that (يقوم) is a *fi'l mudhari'*, and such is its function as well (Hassan, 1990). The identification of an *ismiyyah* (nominal) or *fi'liyyah* (actual) adjective arising from a functional or more general meaning is the division of a word into one of its forms. This becomes clear by looking at the following words:

علي - علي - من - قائم - سمح - استغفار - يتعلم - عربي - كتاب - مساجد - هو - الذي

Each of these words can be attributed to a word part just by looking at it. This is because the word incorporates a more general meaning that is apparent from its function in the language, and its position in the general nahwu system (Syuhada' & Ridho, 2025).

### ***Al-Wazifah al-Ijtima'iyah (Social Function)***

It should be noted that some words have special social connotations. As these are involved in defining the relationships on which society is built, and the following words are examples of this:

أب - أم - مولود - رئيس - مرؤس - قائد - مقود - موظف - صديق - مدرس - طالب -  
أقارب - أعداء - زملاء

Also included:

أنت - هو - نحن - أنتم - هم - هذا - هذه - هؤلاء - أولئك - وهلم جرا

It should be noted that the social connotation of the first group of words is different from that of the second group of words, the *dhamir* (pronouns). This is because the first group of words has two connotations, one is conformational (*muthabiqiyah*) and the other is obligatory (*ilzamiyyah*) (Hassan, 1990). This can be said to be true if we use *mantiq* terms in studying nahwu, in contrast to the words found in the second group. Nevertheless, there is something that unites the two groups of words, which is that if we take one of the words, then it is correct to use this word to indicate whoever it is used for. Therefore, everyone is *ab*, *umm*, *maulud*, *rais*, *marus*, *qaid*, or *maqud* and so on. They all say: *ana* and *nahnu*, and speak to the other person with *anta* and *antum*, and are called *huwa* and *hum*, and are called *hadza* or *hadzih*, and so on. It can be concluded that the

first part of these words is *asma'*, while the second part is personal pronouns (*dhamair syakhshiyah*) or indicative pronouns (*dhamair isyariyyah*).

## DISCUSSION

As we have learned, nahwu is an in-depth study of the relationship between chapters on words in a text (*nash*). Various examples of Nahwu that are the focus of discussion include analyzing sentence structure, including the use of grammatical devices such as *fi'il madhi* and *fi'il mudhari'*, as well as other aspects. For example (ضرب محمد عليا), we don't call *dharaba* but we call it *fi'il madhi*, and *fi'il madhi* falls under the chapter of nahwu. We also don't call Muhammad but we call him by another chapter, *fa'il*. We also don't call Ali Ali but we call it the *maf'ul* chapter. What is the reason for this? Why is it necessary to change from words to chapters? Because according to Tamam Hassan, nahwu is a study of relationships between chapters not relationships between words (Hassan, 1990). Ibn Malik argues that nahwu is a science that talks about chapters and not examples.

Each of the chapters of nahwu has a functional meaning for the word being i'rabbed, for example in the word *dharaba* when we say that the functional meaning of *dharaba* is *fi'il madhi* it means that *dharaba* stands in the context of being a *fi'il madhi* and has its own *wazifi* (functional) nahwu meaning. When the early nahwu scholars argued that i'rab is a branch of meaning, this was a correct opinion in terms of method, but less correct in terms of application. This is because they interpreted the word *al-ma'na* with *al-ma'na ad-dalali* (semantic meaning) or *al-ma'na al-mu'jami* (lexical meaning), but they did not interpret the word *al-ma'na* with *al-ma'na al-wazifi* (functional meaning) (Hassan, 1990).

I'rab and functional meaning have a very close relationship. Therefore, in familiarizing a sentence with the correct I'rab, it is sufficient to know the function of a word in a context (Hassan, 1990). The function of a word is derived from its *sighah* and its placement, and not from the meaning of the word in its linguistic meaning. Therefore, we can associate words that have no meaning, but meet the formulas and conditions of the Arabic language and are arranged similarly to their collocations. For example, the sentence *حنكف المستعص بسقاحته في الكمظ*. Although this sentence is difficult to interpret lexically, it can still be analyzed by relating it to its functional meaning. The word *hankafa* is a *fi'il madhi*, the word *al-mustaish* is *fa'il*, the word *bisiqahatihi* is a series of *jar* and *majrur* related to the word *hankafa*, and the word *fi al-kamzi* is a series of *jar* and *majrur*. From the above analysis it can be concluded that we can still familiarize the sentence by knowing its functional meaning without knowing its lexical meaning.

There is a problem with the above statement, namely how a reader can relate to words that have no lexical meaning, while the text in this context does not show any special semantic meaning? The answer is because the babble words or words that have no meaning (*al-kalimat al-huraiyyah*) (As-Samrai, 2023) still contain functional meaning or *wazifi* meaning. The word *hankafa* in the previous sentence has a functional meaning which is *fi'il madhi*, this is due to two reasons, the first reason is because the word is a *sighah fi'il madhi* and the second reason is because the word is located in the position of *fi'il madhi*. Therefore, it can be concluded that *ikrab* is a branch of functional meaning, not lexical meaning or semantic meaning.

The study of correct grammar is impossible without including in its approach the science of phonetics (*'ilmu al-ashwat*), the science of phonology (*'ilmu at-tasykil as-shauti*), and the science of morphology (*ilmu as-sharf*). An indispensable chapter in the study of nahwu is the chapter on *mauqi'iyah* (positionality), because nahwu is full of the positional behavior of words, meaning that the location controls most of the *ikrab*, as well as the *harakat* and 'address it indicates (Fahrurrozi, 2015). One can see the clear position of the final *kasrah* of the *fi'l amr* (imperative verb) in (اضرب الولد) and the final part of the *fi'l mudhari'* (present verb) in (لم أضرب الولد), while the former is *mabni* over *sukun* from the aspect of *taqsimiyah* (division) and the latter *majzum*? Therefore, it can be said that the positionality here is the positionality of the meeting of two consonants. This is what necessitates the final *harakat* in both *fi'l*. The role of *nabr* (intonation) in distinguishing affirmation and negation is indispensable in this case. This is one of many examples of the need to understand sound and phonetic formation in any study of nahwu. The early nahwu scholars were the creators of the science of qiraat, so their knowledge of qiraat and the sounds in it helped them produce what they wanted to do in the development of nahwu.

As for neural (morphology) and the extent to which it is related to nahwu, the proof is in the statement that the ancient nahwu scholars did not separate the two approaches in acquiring it (Basit & Ummah, 2018). We only need to look, for example, at Alfiyah Ibn Malik and try to separate the chapters on nahwu and nerves. In this case Tamam Hassan believes that the problem requires deep thought from the reader, and there will be the possibility of finding some chapters that are difficult to understand by adding this or that approach, because of the mixing of the two approaches (nahwu and saraf) (Hassan, 1990).

In the study of grammar, there are four approaches or *manhaj* that play a major role, namely phonetics, phonology, morphology, and semantics. These four approaches together form a discipline known as the science of grammar or grammatical science. Someone who states that he is studying a dialect from the point of view of grammar and phonetics, or grammar and phonology, or grammar and morphology, or grammar and nahwu, is actually mistaken in his statement, because the term grammar includes all these approaches as a whole (Hassan, 1990). Nahwu is the study of complete sentences in terms of syntagmatic or contextual relationships, in contrast to neural which studies pragmatic or tabular relationships. In addition, nahwu studies general chapters of sentence meaning, such as *taqrir* (determination), *an-nafy* (negation), *al-istifham* (interrogation), *ta'kid* (affirmation), and so on, and this is where logic comes in, so it is necessary to be careful of nahwu and logic which can be mixed (Hassan, 1990).

If we know that grammars discuss meaning up to the lexical limits, then the role of dictionaries begins to define it at the word level, until it reaches the limits of *dalalah* (semantics) which treats it at the social level which includes sentences and events that surround them, it will appear to us that the meaning studied by grammars is only functional meaning. This functional meaning is the meaning that determines the function of sound, the function of letters, syllables, position, stress, number, and intonation, the function of morphemes and *sighah*, and the function of chapters among the chapters of nahwu (Abdullah et al., 2024). This is the part of meaning that the science of grammar studies in its four branches. Perhaps this makes it clear that all linguistic studies tend to determine meaning, both individually and collectively (Hassan, 1990).

In this research, Tamam Hassan provides a thorough explanation of the concept of sign in the domain of language, which includes various symbolic forms, such as phonetic expressions, lexical units and grammatical structures. The research utilizes a complex

methodology to understand these symbolic forms. The main emphasis of this research lies on the clear distinction between philosophical and linguistic analysis, with a special focus on the differences between the two fields. This distinguishes it from other disciplines such as epistemology or psychology, which focus on the intricacies of cognitive processes or the understanding of knowledge with an emphasis on meaning. Tamam Hassan seeks to make all linguistic information pragmatic, based on induction through the senses, rather than transcendental, based on intuition and conjecture (Hassan, 1990).

## CONCLUSION

Tamam Hassan's approach has important implications for the study of contemporary Arabic linguistics. First, this approach can be a methodological basis in analyzing classical and modern texts more comprehensively. Second, the application of Tamam Hassan's five steps of analysis can enrich research in the fields of syntax-semantics and pragmatics of Arabic, especially in the context of social, political and literary discourse. Third, this approach encourages the study of *nahwu* not to stop at structural aspects, but also to consider the functional and social dimensions of language, making it more relevant to the development of modern linguistic studies. Based on the findings and limitations of this study, several recommendations can be proposed for future research. One possible direction is conducting a comparative analysis between Tamam Hassan and other *nahwu* scholars, both from the classical and modern eras. In addition, future studies may also explore Tamam Hassan's thought in the domain of macro linguistics. In this way, future research is expected to expand the scope of *manhaj nahwu* applications and deepen our understanding of the relevance of this approach in the context of Arabic linguistics.

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## AUTHORS' CONTRIBUTIONS

The authors take full responsibility for the planning, writing, analysis and preparation of this article. All ideas, data, and interpretations contained in the article are the work of the author without direct involvement of other parties.

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