
RESEARCH ARTICLE

The Nahwu Kufah Mazhab's View in Data Approach to Determining Rules

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ABSTRACT

Nahwu is the key and foundation of the Arabic language and its literature, so nahwu is an important thing to learn in Arabic. Not only in Arabic, nahwu also played a major role in the field of Islamic religious knowledge because the Al-Quran and Al-hadith, which are the main arguments in Islamic law, use Arabic. To understand both of them and not get lost in Islamic law, language knowledge, nahwu science is needed. Nahwu Kufah is underestimated by linguists because of the many weak narrations, and some of the narrations are not suggestive or contrived. This study aims to get to know the Nahwu Kufah school of thought and reveal whether or not this view is true. To seek this discussion, the author uses the literature review method, in which the writer looks for discussion and understanding related to the study and then puts the author's understanding in this discussion. The results of the literature review concluded that the difference in the problem of nahwu between Basrah and Kufah did not really affect the objectives of Nahwu science, where the purpose of nahwu was wasilah in Arabic, because the debate was only on branch issues. None of the nahwu scholars says fa'il is maf'ul or vice versa. Therefore this difference is not a big problem; everyone may argue on the matter of this branch.

KEYWORDS

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1. Introduction

Nahwu is the key and foundation of the Arabic language and its literature, so nahwu is thus an important thing to learn in Arabic. Not only in Arabic, nahwu also plays a major role in the field of Islamic religious knowledge because the Al-Quran and Al-hadith, which are the main propositions in Islamic law, use Arabic. To understand both and not get lost in Islamic law requires language knowledge, especially nahwu science.

The importance of nahwu science makes scholars eager to study it and protect it. When during the time of the caliph Ali radhiallahu anhu, Islam had spread to various countries, and many people other than Arabs made mistakes in speaking Arabic. In order to maintain the purity of the Arabic language, he gave orders to Abu Aswad Ad-duali to compile the knowledge of Nahwu. (Thanthawi) After that, the science of nahwu continued to grow until two major schools of thought were born in nahwu, nahwu Basrah and then nahwu Kufah.

In the past, Kufah was the markaz of knowledge like basrah, but basrah in the case of nahwu preceded kufah because the ahlu kufah, before focusing on nahwu, they focused more on narrations of qiraat, poetry, and Arabic literature, which described earlier Arab histories. After several years of ahlu basrah studying nahwu science, ahlu kufah joined in the study of nahwu.

The nahwu school of Kufah is often in dispute with the nahwu school of Basra. The difference between the two often lies in the treatment of language data. The two schools of thought have different approaches, and in the end, the results of the ideas they

get from language data are also different. In this case, the basrah school uses the ta'lil approach while the kufah uses the narration approach.

Nahwu Kufah is underestimated by some linguists because there are many weak narrations, and some of the narrations are not in verse or made up. This is explained in the Iqtiroh book that when the nahwu Kufah language experts hear a verse in which there is a law that differs from ushul, they immediately make the verse the original law and make a new chapter about it.

Therefore this study aims to get to know more closely about the nahwu Kufah school of thought and reveal whether or not this view is true. To find this discussion, the author uses the literature review method, where the author seeks discussion and understanding related to related studies, then puts the author's understanding on this discussion.

3. Methodology

This research is qualitative research in the nature of literature study using books and other literature as the main object (Hadi, 1995: 3). The research used a qualitative design, namely research that produces information in the form of notes and descriptive data contained in the text under study (Mantra, 2008: 30).

With qualitative research, it is necessary to do descriptive analysis. The descriptive analysis method provides clear, objective, systematic, analytical and critical descriptions and explanations. A qualitative approach is based on the initial steps taken by collecting the required data, and then classification and description are carried out.

4. Results and Discussion

4.1 Kufa School

Kufa is a city in Iraq. It is located 10 km northeast of Najaf and 170 km south of Baghdad. In the past, Kufa was the headquarters of science like Basra. However, the study of nahwu in Basrah was 100 years earlier than Kufah because previous Kufa scholars focused more on it fiqh, ushul fiqh, and qiraat narration. Besides that, the residents of Kufa were more inclined to adhere to ancient norms. Because in that area, there were many native Arab people, especially the elder companions of the Prophet Muhammad shallahu alaihi wa salam such as Amr bin Yasir, Abdullah bin Mas'ud and others radhiyallahu anhum ajma'iiin. During the time of Caliph Ali radhiyalahu anhu, Kufah was made the center of the activities of the Islamic army troops. So it was called Kufa because it was a military town.

Historians believe that nahwu Kufah began with Abu Ja'far Ar-Ruasi. He was the originator and teacher of the two high priests of nahwu kufah Al-Kisai and Al-Farra. Abu Birkat bin Al-anbari mentioned that he had a nahwu book entitled Al-Faisal. The book has been reviewed and benefited by the high priest of nahwu Basrah Khalil bin Ahmad. Tsa'lab hinted that the book was the first Kufah nahwu book.

The studies in that book have been lost to the times and have not reached the present because none of the previous nahwu books mentions this book. However, some argue that every saying of kufah in Sibawayh's book refers to the book, but this opinion is not strong enough because none of the nahwu experts in the Sibawayh era stated that (syauqi dhaif). Some people claim that the loss of the book was due to the fact that there were no significant differences between Faisal's book and Basrah's nahwu, which made the book less referenced in its time.

Just as Basrah nahwu experts refer to the Sibawayh book, Kufa nahwu predecessors also refer to it. The book has a lot of nahwu knowledge in it until Ibnu Siraaj said: "Whoever writes a big book in nahwu after the Sibawayh book, then be ashamed" (Ibrahim samirai). This proves that the early nahwu Kufah did not have much difference from nahwu Basrah because both refer to the same book. In the end, it made Faisal's book less referenced at its time because Sibawayh's nahwu book was more phenomenal.

Nahwu kufah basically starts with the two high priests Al-Kisai and Al-Farra. Both of them have pioneered nahwu Kufah to become something different from nahwu Basrah, having its own characteristics and principles, which have been studied in depth by both of them.

In the beginning, the difference between nahwu Kufah and Basrah was in terms of transmission, where the nahwu Kufah experts highly respected the narration, while the Basrah experts were more inclined to use qiyas and ta'lil from the correct narration. This is because the nahwu Basrah experts only believe in the transmission of certain people who are very far from civilization so that their Arabic language is still pure so that the transmission is not as much as Kufah, while Kufah does not see it that way, for them transmission is more important than qiyas, prioritizing transmission after that's qiyas.

The different characteristics of nahwu studies between nahwu experts in Basrah and Kufah are influenced by the differences in social conditions, culture, and political views of the two cities. Judging from its location, Basrah is a city adjacent to the interior Arabs whose language has not been mixed by modern civilization. Besides that, Basrah is also close to the Al-Marbad market, which has been a market gathering for poets since the early days of Islam. This market is a place to exchange ideas and information between the Arabs and the people of Basrah. Apart from that, Basrah was also heavily influenced by Greek philosophy, making them more theoretical in laying down the science of nahwu.

While Kufa was far away from the inhabitants of the interior Arabs, apart from that, from a cultural point of view, the people of Kufa were heavily influenced by the Shi'i faith.

There are two other factors that make the difference between Kufah and Basrah, namely external and internal factors:

a. External factors:

External factors are the impetus that indirectly gave rise to the nahwu of the Kufah school. Political factors are external factors that influence the emergence of this school of Kufa. When Ali radhiyallahu 'anhu was in power, he chose Kufah because the people obeyed and submitted to him rather than the people of Basrah, who did not want to submit and even rebelled against him (ontology nahwu mahan). The situation heated up with the Jamal war between Ali radhiyallahu 'anhu and Aisyah radhiyallahu 'anha and the wars between umawiyah and Ali radhiyallahu 'anhu. These events made the people of Kufah who were loyal to Ali radhiyallahu 'anhu furious, vengeful and hated the Umawiyah group under which Basrah was under him.

When the Umawiyah succeeded in controlling the city of Kufa, they restrained and made things difficult for the people of Kufa, while Basrah was given freedom and convenience. However, this did not last long because after that, there was a change in which the Umawiyah dynasty collapsed and was replaced by the Abbasid dynasty, which emerged and was headquartered in Kufa. The emergence of the Abbasid dynasty was a breath of fresh air for the people of Kufa. Those who were previously oppressed and constrained during the Umawiyah era became free and free to create during the Abbasid period. They also began to be free to optimize their potential and dare to put forward ideas that contradicted their previous ideas, especially in the field of nahwu.

b. Internal Factors:

External factors and internal factors play a greater role in bringing about the nahwu of the Kufah School. This factor is in the form of a sense of competition and the desire to win from other parties as well as the bad view of the people of Kufah towards Basrah or vice versa. The desire to be different and defeat the people of Basrah is one of the reasons for the emergence of the Kufa School. This is proven by the emergence of verification and mutual criticism between Nahwu Basrah and Kufah experts. Verification or criticism carried out by one party is sometimes excessive to the point of causing a defense from the other party and then causing debates in Nahwu cases to mutually defend and defend each other's groups.

4.2 Nahwu proposition

In Nahwu, there are 4 propositions for giving birth to the law in this school of thought used by the Kufah and Basrah schools:

1. Sima'

Sima' or naql is everything that is taken from what has been acknowledged for its fluency, be it the Koran, the words of the Messenger of Allah -peace and prayer of Allah be upon him, and the words of Arabic in ignorance or after the time of the Prophet -peace and prayer of Allah be upon him, until the time when there was a lot of confusion in people's speaking Arabic because more and more people from outside spoil the language.

The argument from the Koran is that all qiraat can be used as evidence in nahwu, qiraah mutawatir, aahad, and also syaadz. However, if qiraat is syaadz, then according to nahwu Basrah experts, it is not permissible, while some nahwu Kufa experts allow this.

As for the hadiths, what is only permissible is the hadith of marwii, which means that the hadith is pronounced exactly what the Messenger of Allah (peace and blessings of Allaah be upon him) said. This hadith is very rare; most of the hadiths are of the marwii bima'na type, which means that the hadith is narrated in meaning and is not exactly the same as what the Prophet sallallaahu 'alaihi wasalam said.

Therefore, hadiths are rarely used as evidence by nahwu experts as Abu Hayyan mentioned in the Syarh Tashiil book that he never saw basrah and kuffah predecessors such as Khalil, Sibawayh, Al-Kisaai, and Al-Farra using hadith as a reference in nahwu this is due to their lack of belief that the hadith is pronounced exactly like what the Prophet sallallaahu 'alaihi wa salam said.

As for Arabic words, in this case, the nahwu Basrah experts require that they only be taken from people who are really far from modern civilization and mixed with people other than Arabs, such as the Quraysh, the Huzayl, the Tamim, the Qays and some of the Kinayah. Meanwhile, Kufah nahwu experts do not require that Arabic words can only be taken that are really far from modern civilization; in this case, Kufah allows taking evidence from the words of people who are close to modern civilization, such as the Iraqis.

2. Al-Ijma'

Ijma is an agreement between the nahwu basrah and kufah schools in a law (Suyuthi). The Bashrah school and the Kufah school make the Al-Ijma' method one of the arguments considered in the formulation of nahwu principles, such as Ijma in the rofu sign and so on. However, Ijma can mean agreement among the scholars of the sect itself, not only when two schools of thought agree, such as the Ijma of the Basrah experts themselves in their opinion and the Ijma of the Kufah experts themselves in their opinion.

3. Al-Qiyas

Qiyas can be concluded as a way to give birth to a branch of law from the original law contained in the naql postulate. Qiyas is very often used by nahwu experts, both Basrah and Kufah; Ibn Al-Anbari revealed that people who deny qiyas in nahwu are people who are not true, because most of the knowledge of nahwu is taken from qiyas, whoever denies it, he denies nahwu.

Qiyas has 4 pillars:

1. Al-Ashlu: An issue that has been stipulated by law; in this case, Basrah experts require that Al-Ashlu cannot be syaadz, while some nahwu Kufa experts allow it.
2. Al-Far'u: An issue whose legal rulings you want to know
3. Illah: the reason that connects Al-Ashlu with Al-Far'u
4. Law: namely, the results obtained

4. Al-Istishab

Istishab is establishing a state of a lafadz as it is when there is no argument that cancels or diverts from it. Istishab is the weakest dail in nahwu, but Al-Suyuthi is of the view that many nahwu laws use Istishab, not even counted (iqtiroh). Both Basrah and Kufah nahwu experts use Istishab as one of the legal provisions.

4.3 Kufa scholars

Each sect or madhhab has scholars who raised the foundational pillars of that sect with their zeal and persistence. The figures of the nahwu Kufah scholars can be recorded by generation, including the following:

a. The first generation:

1. Abu Ja'far Ar-Ruasi: His real name is Muhammad bin Al-Hasan, a freed slave of Muhammad bin Ka'ab Al-Quradhzi. He was nicknamed Ruasi because of his big head. He grew up in Kufah, then went to Basrah to study with Abi Amr bin Al-'ala and others from the second generation of Basrah nahwu experts, then returned to Kufah and busied himself teaching nahwu there together with his uncle Muadz Al-Haraa, thus forming a generation first nahwu.

He is a scholar expert nahwu priest. He was also a teacher of the two great Imams of Kufa, Al-Kisai and Al-Farra. In his time, he wrote a book called Faishal, this book was the first book of nawu Kufah, and it is narrated that Khalil bin Ahmad asked for the book to study it. He died during the time of the caliph Ar-Rashid and was said to be in 187 H.

2. Muadz Al-Haraa: His kunyah is Abu Muslim. He was nicknamed Al-Haraa because he sold underwear. He is the uncle of Ar-Ruasi; with him, he busied himself teaching nahwu. He was very skilled in Arabic wazan until historians called him the pioneer of the science of shorf. During his life, he had never written a book. He lived a long life and died in the same year as Ar-Ruasi 187 H.

b. Second generation:

1. Al-Kisai: He is Abu Al-Hasan Ali bin Hamzah, a native Persian. He was nicknamed Kisai because he always wore fancy black clothes born in kufah in 119 AH and grew up there. When he was small, he was always present at qiraat expert majlis; when he was growing up, he studied nahwu from Muadz Al-Haraa and Al-Ruasi, and then he went to basrah to study with Isa bin Umar, Abi Amrin bi Al-'alaa, and Yunus bin Habib.

His works are numerous, including An-Nahwu Al-Mukhtashar, Maani Al-Quran, Kitab Al-Qiraat, and so on. Because of his fame and expertise, he was appointed by Caliph Al-Mahdi as a language teacher for his son Harun Al-Rashid until Harun became his successor Caliph. He and Muhammad bin Al-Hasan Al-Syaibani died while traveling with caliph Al-Rasid to Persia in 189 H. On that day, the caliph Ar-Rashid said: "Today I have buried fiqh and nahwu".

c. Third Generation:

1. Al-Ahmar: He is Abu Al-Hasan Ali bin Al-Hasan. Formerly he was a soldier guarding the door of the caliph Ar-Rashid, but then he busied himself to study. He took nahwu knowledge from Al-Kisai when Al-Kisai came to Harun Ar-Rashid and asked him about problems in language until he became a nahwu expert.

When Al-Kisai was stricken with illness, Caliph Al-Rashid ordered him to become a substitute language teacher for the caliph's children. Al-Ahmar was a shrewd person; he always pursued learning and teaching activities until he died during the pilgrimage in 194 H.

2. Al-Faraa: He is Abu Zakaria Yahya bin Ziyad; it is said that he was nicknamed Al-Farra because he likes to interrupt conversations. He was born in Kufah, and he is a pure Persian. His teacher in nahwu is Al-Kisai. He is very clever and proficient in various kinds of knowledge, such as Arabic history and poetry, medicine, philosophy, astrology, and especially nahwu, to the point that it is said that he is the high priest of all Muslims in nahwu.

He was appointed as the teacher of the caliph's child. He wrote many books, including: the Book of Hudud, the Book of Ma'ani, the Book of Mafakhir and so on. He continued to teach and work until he died in 207 H.

d. Fourth Generation:

1. Ibn Qadim: He is Abu Ja'far Muhammad bin Abdullah bin Qadim, one of Al-Farra's students. He is very deep into nahwu and ta'ilinya. He has many works in nahwu, including: Al-Kafi, and Al-Mukhtashar. He died in Baghdad in 251 H.

e. Fifth Generation:

1. Tsa'lab: He is Abu Al-Abbas Ahmad bin Yahya, born in Baghdad during its golden age in 200 H. He studied with Ibn Al-'Arabi, Ibn Qadim, and Salmah bin 'asim. He excelled in the field of nahwu until he memorized the books written by Al-Kisai and Al-Farra.

At the end of his life, he lost his hearing. On Friday during Asr, after he left the mosque, he was rammed by an animal because he did not hear his voice; he fell into a ravine with his head down. He could not stand up and was eventually brought back to his home. He also died in 291 H. With his death, the pages of the expert leaders of the Nahwu School of Kufa ended.

4.4 The specificity of Kufah nahwu experts in the data approach and rule setting

Syauqi mentioned that there are two specificities in nahwu Kufah in establishing rules, namely the breadth in terms of transmission and also the breadth in terms of qiyas. The Kufa scholars took Arabic narratives from all the tribes, whether they were inland or not. The filtering of Kufa's narrations was very loose; many syadz and fabricated narrations were included as evidence. Not only loose in filtering history, the Kufah experts are mentioned in Syauqi's book, but they are also loose in terms of qiyas. They justify the law of transmission that is shadz or fabricated. This is because they really appreciate any transmission, and their assumption is that it is not only the interior Arabs who are true because there are many native Arab people who are fluent and do not live in the interior.

This is very different from nahwu Basrah, where they are very strict in terms of transmission and do not take history except in certain Arabs who are far from civilization because, for them, the further away the civilization, the purer the Arabic will be from mixing other languages. In terms of qiyas, Basrah is also very strict because it does not allow qiyas except from language history, which has a higher degree than syaadz.

4.5 Opinions of Kufah differed from Basrah

As previously discussed, the difference in the data approach will give rise to differences of opinion between Kufah and Basrah. Al-Anbari revealed in the book Al-Inshaf that between Basrah and Kufah, there were 121 differences in the issues of the nahwu branch, and in the book, At-ta'wil mentioned there were 449 issues that were debated.

The differences between the two streams can be grouped into 3 groups: basic problems (Al-masail al-ushuliah), problems with general nahwu themes (Masail mawdhuaat nahwiayah), and branch problems (juziyah problems). The following are the opinions of Kufa that contradict Basrah:

a. In basic issues (Al-masail al-ushuliah):

Al-Masail al-ushuliyah are problems that occur on the basis of nahwu science in establishing nahwu principles, namely As-Sima' and Al-Qiyas. As already mentioned, Kufah prioritizes As-Sima' while Basrah prioritizes Al-Qiyas. Kufah is very lax in filtering transmission, and Basrah is very strict in filtering transmission, as mentioned. Therefore, in this matter of foundation, there will be differences that cannot be avoided.

Kufah argues that it is permissible to pronounce ism for ism, which has the same meaning as an example:

دُ Amen

And from the sky, We send down water that gives blessings, and then We grow with it (water) trees that are shady and seeds that can be harvested. (QS. Qaf: 9)

وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا

And verily the village of the Hereafter is better for those who are pious (QS. Yusuf: 109)

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ

In fact (what is mentioned here) is a true belief (QS. Waqiah: 95)

Habb has the same meaning in language as hashid, as well as two other examples, daar sama aakhirah and haqq and yaqiin; the Kufa School allows this because there are examples in the Koran and this style of language is often used.

For Basrah, this is not permissible because idhafah has the function of at-ta'rif and at-takhsis because it is impossible to interpret things that have the same meaning. in these examples : "حب زرع الحصيد" "ولدار ساعة الآخرة" "حق أمر اليقين"

Another example is Al-Kisai's opinion that it is permissible for idhafah haitsu حيث al-ism with the argument that the poet said:

ببيض المواضي حيث لي العمائم Lord حيث الحبي بعد ضربهم

Where haitsu حيث teaches Al-'amaim العمائم with idhafah, Basrah saw that this could not be used as evidence because this was an emergency matter in poetry and only one history postulated this, so Basrah, in this case, was of the opinion that this syaadz should not be recited.

Another example is the expression of the Arabs who pronounce ta'kid ism inna and which is addressed to ism inna:

إنهم أجمعون ذاهبون، وإنك وزيدٌ ذاهبان

In this case, Kufah allows it because of the sima' argument, which shows this, while Basrah does not allow this because it violates the usul

b. Problems with general themes (Masail mawdhuaat nahwiayah)

- The problem of al-i'rab

General problems such as the problem of al-i'rab, as it was stated that Kufah did not use the philosophical method in nahwu. For them, the types of i'rab and types of bina are the same, while Basrah differentiates between the two; The types of i'rab are raf'u, nasb, jar, and jazm, while the types of bina are fath, kasr, dham, and breadfruit. In the study of nahwu, this has no effect; it is only different in terms.

Another example in the case of i'rab is i'rab taqdiri; in this case, the Kufah did not accept i'rab taqdiri, for they prioritised what is written in nahwu law as more important. As in the sentence:

إن محمدٌ جاءك أكرمه

Kufah argues that Muhammad was raped by the fi'il after him, while Basrah is of the opinion that it was fi'il taqdiri who made Muhammad, namely جاء before Muhammad.

- Al-ishtiqaq problem

Another common problem is in the process of changing words (al-ishtisqaq), such as the problem of isthiqaq masdar and fiil. According to Kufah, masdar was taken from Fi'il, while Basrah argued that fi'il was from masdar because fiil is time-bound and masdar is not.

- Sharing problem

Other common problems are in division problems, such as the division of verbs; Kufah divides fiil into fi'il madhi, fi'il mudhari', and fi'il mustamir. The fiil amr is included in the fiil mudhari'. While Basrah fi'il madhi, fiil mudhari', and fi'il amr

- Admin problems

Then in terms of word content (tadmin) as an example:

(النور : 63) فليخذر الذين يخالفون عن أمره

Kufah argues that the harf jar here is **عن** replace **في** because **خالف** should use **في**, while Basrah, in this case, does not allow it because, for them, the harf jar, like other harfs, cannot be replaced. To get out of this problem, Basrah replaced **خرج** to **خالف** because if it was fi'il, then they could replace it according to them.

- Original typesetting problem

Another common problem is the problem in the original arrangement of letters found in adawaat nahwiyah; for example, like **كم**, Kufah argues that **ك** comes from **ك** and **ما**, **كما**, qiyakkan from a simplification **لِمَ** of which comes from **لِما** and **لما**, as the verse says:

يا أبا الأسود لِمَ أسلمتني.....

because it is often used by Arabs, **كما** becomes **كم** like the verse.

Whereas Basrah believes that it is a word that does not come from **ك** and **ما** because all words originally ifrad are not tarkib unless there is a valid argument that is clearly not from qiyas.

c. Branch problems (Masail juziyah)

- The problem of i'rab al-asma al-sittah

Differences in the previous problems give rise to branch problems. There are many differences in branch issues, such as the problem of i'rab al-asma al-sittah, namely **أبوك** و **أخوك** و **حموك** و **فوك** و **هذوك** و **ذو مال**. Kufah experts argue that al-asma al-sittah is mu'tal mu'rab in two places with the argument that the vowel dhommah equals waw, fathah with alif, and kasrah with yes is a sign of i'rab, because in the words:

أَبُوكَ أَبِيكَ أَبَاكَ

what has changed is not only the waw ya alif in the raf'u, jar, and nasb conditions, but the previous vowel also follows.

Whereas Basrah believes that al-asma al-sittah is mu'rab in one place, basically, there is only one i'rab, and there is already someone who represents it, so there is no need for two i'rabs in this case.

- What are the problems of mu'tada and khabar narration

The problem of another branch is in terms of what mu'tada and khabar recite; in this case, Kufah argues that it is khabar who recites mu'tada and mu'tada recites khabar with the argument that mu'tada and khabar are one unit, mu'tada will always need news and khabar will always need mu'tada.

Whereas Basrah, in this case, is of the opinion that those who recite mu'tada and khabar are ibtida even though they are not visible, with the argument that ibtida is like **أخواتها** و **إن وأخواتها**, so he is the one who recites mu'tada and khabar.

- Problems in what defines maf'uul

Another branch of the problem is what constitutes maf'uul. Kufah is of the opinion that what determines maf'uul is fa'il and also fi'il, with the argument that maf'uul will not exist except after fa'il and fi'il. Whereas Basrah, in this case, said that only fi'il determines maf'uul because basically, ism fa'il does not do charity, while fi'il does charity.

- The problem is whether or not it is permissible to forward khabar before mu'tada

The problem of another branch is whether or not it is permissible to forward khabar before mu'tada. Kufah is of the opinion that it is not permissible to advance khabar to before the mu'tada because that is like advancing dhamir to ism dzhahir, for example: **قَاتِمٌ زَيْدٌ** that there is dhamir hidden in **قَاتِمٌ**, then this is obligatory.

Whereas Basrah allows this because there are many arguments from Arabic sayings that advance khabar to before mu'tada.

- The problem is whether or not it is permissible to forward khabar laisa before laisa

Another branch's problem is whether or not it is permissible to prioritize khabar laisa before laisa. Kufah is of the opinion that it is not permissible to prioritize khabar laisa before laisa because laisa **ليس** fi'il ghoiru mutasharif, different from kana **كان** which is fi'il mutasharif so it is permissible to prioritize khabar kana before kana. In fact, laisa **ليس** like the second maa **لما** nafi, not mutasharif, so just as maa **لما** cannot be preceded, so does laisa. Ibn Malik in this case, is more supportive of Kufah

While Basrah allows it with the argument:

ألا يوم يأتيهم ليس مصروفاً عنهم (هود : 8)

That **يوم يأتيهم** here is dzharaf which is tied to **مصروفاً** which is khabar **ليس** so if it is permissible to prioritize things related to khabar, then it is also permissible to prioritize khabar from laisa to before laisa.

- Problems in whether or not it is permissible to put things forward before amilnya

Another branch's problem is whether or not it is permissible to bring things forward before amilnya. Kufah argues that it is permissible if in ism mudhmar, like: رَاكِبًا جَاءَ زَيْدٌ and it is not permissible in ism dzahir: رَاكِبًا جَاءَ زَيْدٌ with the argument that doing so will make dhamir earlier than dzahir, in رَاكِبًا there is dhamir for زَيْدٌ and advancing dhamir to before ism dzahir it is not can.

Whereas Basrah allows both ism mudhmar and ism dzahir because of two arguments naql and qiyas, as for the argument naql said by the Arabs:

شَتَّى تُوْبُ الْحَبْلَةُ

شَتَّى in his words is the thing, and he precedes his amil. Whereas from qiyas, because the amil is fi'il mutasharif, then the charity should also be mutasharif, so it is permissible to prioritize the previous amil, namely fi'il

- The problem is whether ni'ma نِعْم and bi'sa بَيْس ism or fi'il

The issue of another branch is whether ni'ma نِعْم and bisa بَيْس ism or fi'il. In this case, Kufah is of the opinion that ni'ma نِعْم and bi'sa بَيْس are ism muftada with the argument that there is an argument that the inclusion of the harf jar into ni'ma as in the words of poetry

أَلَسْتُ نِعْمَ الْجَارِ يُؤْلَفُ بَيْتَهُ

ni'ma here is connected with the jar letter, and one of the specialities of ism is the inclusion of the jar letter, so with this Kufah is sure that ni'ma and bisa'sa are ism muftada. And also the inclusion of nida's harf to ni'ma like so:

يَا نِعْمَ الْمَوْلَى

The harf nida can only be followed after ism, it cannot be fi'il, so this is an indication that ni'ma is included in ism.

Basrah, in this case, says that both of them are fi'il with the argument that the Arabs included dhamir marfuu in ni'ma: نِعْمًا رَجُلَيْنِ and also included ta'nits in ni'ma: نِعْمَتِ الْمَرْأَةِ these two things are the specificity of fi'il, with the Basrah believes that ni'ma نِعْم and bisa بَيْس are fi'il.

5. Conclusion

Based on the study and analysis of the nahwu Kufah school through various data approaches, the author concludes that: nahwu Kufah is a mustaqil or independent school, even though it was originally born from the Basrah school of thought but the Kufah experts with their enthusiasm and perseverance managed to create a data approach that differs from the Basrah madhhab. The nahwu Kufah experts highly value their transmission and will prioritize transmission from qiyas, but that does not mean that they do not use qiyas at all. As has been explained in the opinion of nahwu Kufah in matters of branches, they also use the qiyas method a lot in setting the rules in nahwu science. Taking Arabic words from non-inland tribes is not a complete disgrace because it is true that many fluent Arabs do not live within the interior tribes, but this loose filtering makes today's linguists look down on Kufah's nahwu. This cannot be completely blamed because the socio-cultural conditions of the Kufa people think that the words of the syadz or maudhu are true. The nahwu Kufah experts were also enthusiastic about establishing their principles, they were recognized for their knowledge and were exalted by the caliphs of their time. Not all of their opinions are weak because they just like to take syadz and untranslated narrations, some opinions are based on sayings that have strong narrations and strong qiyas. Thus, it is not a mistake to adhere to the opinion of Kufa as many people think, because like the school of fiqh not all opinions are absolutely correct, even the Basra school is sometimes weak in its opinion because it puts forward its philosophical method of opinion. The difference in nahwu issues between Basrah and Kufah does not really affect the goal of Nahwu science, where the goal of nahwu is wasilah in Arabic, because there are only a lot of debates on branch issues. None of the nahwu experts says that fa'il is ma'ul or vice versa. Therefore this difference is not a big problem, everyone can have an opinion on this branch issue.

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