

East and West: The Reconstruction of Linguists Network in the Arabic World

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Abstract

This study focused on linguistic ideas aimed at building linguist networks in the East and West. It made uses of an intellectual historical method. Documents, as books and scientific publications, were used both primary and secondary data. Linguists' writings were regarded as the major source. Historical papers, journals, and books that examine linguistic ideas, commentary on them, and other literatures linked to the subject were considered secondary sources. Re-reading was used to analyze the data received, particularly the aspects that had the most serious issues, were the most apparent, and attracted the most attention from linguists' ideas. This was done in order to come up with complete and critical findings that incorporate facts, hypotheses, and viewpoints. The study found that linguists who were connected in the network of linguistic study centers played an important role in disseminating linguistic ideas, both through the teaching and works of the kitab. This study concluded that Arabic linguistics had grown and developed in Islamic discipline in order to reach the totality of understanding of Lughat al-Tanzīl (al-Qur'ān). In general, the phenomena that stood out in the intellectual network were (a) the phenomenon of continuity and exploration with nuances of strict simā' and qiyās, (b) continuity and change with nuances of simā' and loose qiyās, (c) new synthesis through ikhtiyār (selection) and intikhāb (choice) processes with philosophical nuances, and (d) critical neo-synthesis with zhāhiriyy nuances, which simplify 'āmil, ta'līl, and qiyās, ultimately affiliated to the Basrah and Kufa Network.

Keywords: *ikhtiyār (selection); intikhāb (choice); intellectual network; Simā'; Qiyās*

Abstrak

Kajian ini fokus pada gagasan-gagasan linguistik dengan tujuan membangun jaringan linguistik di Dunia Timur dan Barat. Dengan menggunakan metode sejarah intelektual, penelitian ini menggunakan berbagai dokumen, seperti buku dan publikasi ilmiah, sebagai sumber primer dan sekunder. Tulisan ilmiah para linguistik menjadi data primer. Sementara artikel jurnal dan buku yang membahas ide-ide para linguistik, serta tulisan lain terkait dengan subjek kajian menjadi data sekunder. Pembacaan ulang terhadap teks-teks tersebut diperlukan untuk mendapatkan hasil yang lengkap dan kritis. Ditemukan bahwa para linguistik yang terhubung dalam jaringan pusat studi linguistik memainkan peranan penting dalam mensosialisasikan gagasan-gagasan linguistik, baik melalui pengajaran maupun karya kitab. Penelitian ini menyimpulkan bahwa linguistik Arab tumbuh dan berkembang dalam keilmuan Islam guna menghasilkan totalitas pemahaman lughat *al-tanzīl* (*al-Qur'ān*). Secara umum, karakteristik yang menonjol dalam jaringan intelektual adalah (a) fenomena kesinambungan dan perluasan (*continuity and exploration*) dengan nuansa *simā'* dan *qiyās* ketat, (b) kesinambungan dan perubahan (*continuity and change*) dengan nuansa *simā'* dan *qiyās* longgar, (c) sintesis baru melalui proses *selection* (*ikhtiyār*) dan *choice* (*intikhāb*) dengan nuansa filosofis, dan (d) neo-sintesis kritis dengan nuansa *zhāhiriyy*, yang melakukan simplifikasi *'āmil*, *ta'līl*, dan *qiyās*, meski pada akhirnya berafiliasi ke Jaringan Basrah dan ke Jaringan Kufa.

Kata Kunci: Jaringan intelektual, *Simā'*, *Qiyās*, *ikhtiyār* (*selection*), *intikhāb* (*choice*)

الملخص

تركز هذه الدراسة على الأفكار اللغوية بهدف حياة الشبكات اللغوية في الشرق والغرب. وسلك البحث مسلك المنهج التاريخي في الفكر، فوجد أن اللغويين المتصلين بشبكة من مراكز الدراسة اللغوية يلعبون دوراً مهماً في نشر الأفكار اللغوية، من خلال التدريس والكتابة. خلصت هذه الدراسة إلى أن علم اللغة العربي ينمو ويتطور في الدراسات الإسلامية للفهم الشامل في لغوية التنزيل (القرآن). بشكل عام، فإن الخصائص التي تبرز في الشبكات الفكرية هي (أ) ظاهرة الاستمرارية والاستكشاف مع الفروق الدقيقة في السماع المتشدد والقياس المطرد، (ب) الاستمرارية والتغيير مع الفروق الدقيقة في السماع المتساهل والقياس المتوسع، (ج) الاصطناع الجديد من خلال عمليات الاختيار والانتخاب ذات الفروق الفلسفية الدقيقة، و (د) الاصطناع الجديد النقدي مع الفروق الدقيقة الظاهرية والتي تبسط العامل والتعليل والقياس، على الرغم من ارتباطها في النهاية بشبكة البصرة وتابعة لشبكة الكوفة.

الكلمات المفتاحية: الشبكة الفكرية، السماع، القياس، الاختيار، الانتخاب

INTRODUCTION

Arabic linguistics developed through a tradition of “scientific wanderings” carried out by linguists, both in the capacity of a teacher (visiting lecturer) and as a student (student exchange). This created a scientific network that produced a distinctive Arabic linguistic discourse. The linguists involved in the network brought local scientific traditions to the cities they visited and carried out linguistic dialectics in order to acquire a comprehensive understanding of Islam from the original source, al-Qur’an. The linguist community is regarded as being highly skilled at reading critical linguistic ideas and in disseminating the results of the reading to the wider community through books or *kitāb* and the implementation of education/teaching. This forms a network of local and global linguistic intellectuals. In turn, intellectual dialectics gave rise to intellectual networks of linguistics in the East and the West. In the East, as written by Manshur (2018b), there are Islamic region which includes Basrah, Kufa, Baghdad, Mesir, and Syam, while in the West there are Islamic region which encompasses Andalusia (Spain) and Al-Maghrib (North Africa).

In the the search for the study of linguistic ideas, it is found that linguistic studies in the Arab world have been widely used. However, the discussion does not include the socio-intellectual context. Whereas the socio-intellectual context will provide a complete understanding of the spread of ideas that form the linguistic network in the Arab world. Chaqoqo (2015), for instance, views that in the reconstruction of *nahwu* (Arabic grammar), Sibawaih (d. 180 H) plays a central role in contributing to the authentic Arabic thought structures (*indegeneus*), especially in *nahwu*. This study uses a historical approach and linguistic perspective. Unfortunately, in the description of Sibawaih's teachers and students, the context is not on the network of linguistic intellectuals, but on the scientific climate that has contributed in shaping Sibawaih's intellectuals.

Meanwhile, Asrina (2016) states that Ibn al-Anbariy (513-577 H) is a linguistic figure who is affiliated with the Basrah Intellectual Network (BIN). This is evidenced by the problems of language that are secondary recorded in the book *al-Inshāf fīy Masā'il al-Khilāf bayn al-Nahwiyyīn: al-Bashariyyīn wa al-Kūfiyyīn*. From 212 differences between the BIN linguist and the Kufa Intellectual Network (KIN), Ibn al-Anbariy supports KIN only on seven language problems and he supports BIN on the remaining differences. As far as intellectual relations are concerned, there is a disconnection of *isnād* (transmission) so that in the article the intellectual network of Ibn al-Anbariy is not recognized.

There was an article by Thaha (2017) which discussed linguistics in North Africa with the linguist Ibn Ājurrūm (d. 723 H). By using content analysis, Thaha is of the opinion that Ibn Ājurrūm had a tendency towards KIN through the *ikhtiyār* (selection), *intikhāb* (choice) methods, in addition to being affiliated with BIN. This view also refutes al-Suyuti (d. 911 H) who maintains that Ibn Ājurrūm is categorized to the KIN linguist group.

Through historical approach, Manshur (2018b) believes that the existence of Andalusian nahwu (linguistics) is undeniable as evidenced by the work of al-Zubaidiy (308-379 H), *al-Wādlīh fīy 'Ilm al-'Arabiyyah*. The performance of Andalusian nahwu has a character marked by the use of al-Hadith as *hujjah* (evidence) in *taq'īd* (language regulation). In addition, the linguistic performance of Andalus by Andalusian linguists is based on *ushūl al-Nahwi* (grammar principles) which is affiliated to Basrah.

Meanwhile Fatoni (2019) examines the method aspects in regulating language, which is represented by the thoughts of Abu Ali al-Farisi (d. 377 H), the linguist of the Baghdad Intellectual Network (BdIN), which is affiliated to BIN, using the selection method (*ikhtiyār*) and choice (*intikhāb*). Indeed, Fatoni's study explored al-Farisi's teachers and students as an indication of intellectual relations. However, the context of exploring the relations was not

in the formation of intellectual networks in linguistics, but in al-Farisi's intellectual biography.

While the aforementioned studies discuss linguistic ideas with various approaches, ranging from historical, linguistic, and content analysis approaches, this study discusses not only linguistic ideas but also the network of linguistic ideas in the East, West, and between East and West comprehensively. How the linguistic ideas of the Basrah, Kufa, Bagdad, Andalus and Al-Maghrib network are. From the answer of the research question, it is expected that the spread of Arabic linguistic ideas can be elaborated. It is at this stage that the position of the idea can be mapped in the context of a linguistic intellectual network.

METHOD

To reconstruct the network of linguist intellectuals in the Arab world, this study uses intellectual social history approach. What is meant by intellectual social history is a systematical and objective attempt to reconstruct the past to the results of thoughts or ideas by understanding the tendencies or interests of an idea in a social, cultural, economic, and even political context (Shokheh, 2011, p. 153). In this sense, texts on the ideas of linguists in the Arab world are, in themselves, social intellectual factors that influence the course of linguistic history in the Arab world.

Sources of data are acquired from documents in the form of books and scientific articles, both primary and secondary. The works of linguists are used as the primary source. Secondary sources are obtained from historical documents, journals, and books that discuss linguistic ideas, feedback on them, and other literatures related to the subject.

The data obtained were processed through re-reading, especially the elements that have the most serious problems, the most prominent and those that attract the most attention from the ideas of the linguists. The background, objections and arguments, as well as their approach are then deduced and followed by the categorization, classification and systematization of thought. This is done in order to produce comprehensive and critical conclusions, which include facts, theories and perspectives.

RESULT AND DISCUSSION

Based on the research questions above, the discussion of this article is focused on 4 (four) main ideas, namely: the idea of the Basrah network, the idea of the Kufa network, the idea of the Baghdad network, and the idea of the Andalus and Al-Maghrib network.

Basrah Network Ideas

Historically, although al-Du'aliy was considered to be the most important pioneer figure in the inception of linguistics in the Arabic world (Ahmad, 2015, p. 2), the process of linguistic epistemology was actually carried out by post al-Du'aliy linguists: Abdullah bin Abi Ishak (w. 117 H), Abu Amr bin al-'Alā' (70-154 H), Isa bin Umar al-Tsaqafiy (w. 149 H), and Yunus bin Habib (94-182 H). They were instrumental in the history of linguistic intellectuals for laying the foundations of Arabic linguistic epistemology. The first three figures used the method of *qiyās* and *simā'* to regulate language (al-Sayyid, 2002, p. 46).

While Abdullah bin Abi Ishak had the ability to abstract *qiyās* and explained reasons related to *qiyās* rationally (Karar, 2012, pp. 22, 45), Abu Amr bin al-'Alā' had much deeper information about Arabic speech and dialects because, he spent half of his life, 40 years to be precise in the midst of Arab society who lived in the interior part of the country (al-Zubaidiy, 1974, pp. 32–33; Halasiy, 2014, pp. 16–17; Manshur, 2018a, p. 59; and Gumilar, 2019, p. 97). *Qiyās* found its momentum to develop in the hands of Isa bin Umar al-Tsaqafiy

who collected language data through a kind of participatory survey, made classifications, and reported them in the first book, namely *al-Jāmi'*. Furthermore, al-Tsaqafiy conducted an analysis and interpretation of the data he had classified, then formulated the Arabic linguistic rules as a new thesis, and reported them in the second book, namely: *al-Ikmāl* (al-Bārūniy, 2017, p. 8). From the association with Abdullah bin Abi Ishak and Abu Amr bin al-‘Alā’, it is assumed that the intellectual biography of Isa bin Umar al-Tsaqafiy was influenced by Abdullah bin Abi Ishak, while the second half was inspired by Abu Amr bin al-‘Alā’.

In contrast to Abu Amr bin al-‘Alā’ who lived in the interior of Arabia, Yunus bin Habib went in and out of the interior of Arabia for *musyāfahah* (verbal transmission), and compiled languages from native speakers, which in Arabic linguistic literature is often called *simā'* (al-Khatslan, 2017, pp. 28–29). This explains why Yunus bin Habib is appreciative of texts and compromises on *lahjah* (Arabic dialect) in the context of Arabic linguistic discourse.

Yunus bin Habib significantly contributed in connecting the early generations of the Basrah network with the al-Khalil connector and the early Kufa network with the al-Kisā’i connector as it can be traced from the path of Yunus bin Habib's teachers and students. Yunus bin Habib's teachers were Ibn Abi Ishak, Ibn al-‘Alā’, and Ibn Umar. While his students were Khalf al-Ahmar (d. 180 H.), al-Yazidiy (w.202 H), Abu Ubaidah Mu'ammār ibn al-Mutsanna (d. 213 H.) who testified that Yunus bin Habib dictated what he memorized to me for 40 years, Abu Zaid al-Anshariy (214 AH) for 10 years, and Khalf al-Ahmar for 20 years (al-Khatslan, 2017, pp. 24–25). Other students were al-Khalil (100-170 AH), Sibawaih (d. 180 H.), al-Kisā’i (d. 189 H) and al-Farrā’i (144-207 AH) (al-Khatslan, 2015, p. 559). The first two disciples are the key connectors for Basrah network and the last two are the key connectors for the Kufa network.

Unfortunately, there are no sources informing how students regarded as having the necessary skills which indicates that they have completed their studies. Sources informing study completion time are also unavailable. What is conclusive is that recognition of academic competence is marked by the existence of *isnād*, namely a chain of authority that shows an unbroken relationship between teachers and students in the transmission of certain books or teachings (Azra, 1994, p. 77). When a student is regarded to be competent with the *sanad* to the teacher, the student can organize a *halaqah* which was frequented by the next generation of students with the same scientific process as what the teacher had gone through. The process of scientific transmission continued and took place to form an intellectual network, to create linguistic levels and form geolinguistics, both in the East (Basrah, Kufa, and Baghdad) and the West (Andalus and North Africa).

It is worth noting that the mention of the names of linguistic networks based on geolinguistics is sometimes misleading because it shows not only a discontinuity of intellectual linguistic history, but also a disconnection of an idea (nihilism). In fact, the results of exploring the talents and intellectual genius of the linguists in a particular network show signs of continuity with the networks that previously appeared. Certainly, there are also new trends that develop by expanding the study, although it is undisputable that this cannot be separated from the previous trend. The phenomenon of linguistic continuity and exploration tends to be found only in the key connector of the Basrah network, al-Khalil (100-170 H.) who not only maintains the *simā'* and *qiyās* methods but also analyze in greater depth and makes a wider description along with reasons and linguistic arguments to reinforce this method (al-Rabb & Malak, 2015, p. 129).

It is important to explain that with the description of Arabic linguistic standardization above, what will be emphasized here is the tendency of al-Khalil to not merely receive information without verifying it with inland Arabic speech through the *simā'* method, and

this explains why al-Khalil did "blusukan" to the interior of Arabia, as did Isa bin Umar al-Tsaqafiy and Yunus bin Habib. It was informed that al-Khalil directly observed the linguistic practices of native speakers in the interior of the Hijaz, Nejad and Tuhamah (Manshur, 2018a, p. 66; Audl & al-Rahim, 2018, p. 72; and Ahmad, 2015, p. 7).

There is a tendency that al-Khalil standardize *qiyās* as a method of language regulation. The tracing of the source reveals that Al-Khalil limits *maqīs 'alaih* to utterances whose frequency is relatively much used by native speakers who are al-*mautsūq bi 'arabiyyatihim* (enshrined *fashāhah* in their language), as adopted by Basrah's early mainstream networks, such as Abdullah bin Abi Ishak and Isa bin Umar al-Tsaqafiy. This means, al-Khalil did not follow a procedure in which utterances categorized as *syādz* (anomaly), let alone *nādir* (rare) utterances, were made *maqīs 'alaih*. (Manshur, 2018b, p. 122 and Karar, 2012, pp. 40, 45).

In addition, in the context of the epistemology of language regulation, al-Khalil discussed in detail the theory of *'āmil*, which is a factor that influences the punctuation of the final letter of words in sentence structure. According to al-Khalil, each sentence unit, be it *isim* (noun), *fi'l* (verb) or *harf* (particle) has the effect of *i'rāb* (punctuation change in the final letter of the word), and the form of the effect can be *rafa'*, *nashab*, *jarr*, or *jazam* depending on *'āmil* which is in the sentence structure. In general, the form *'āmil* is an explicit-verbal text (*madzkūr-malfūd*). If it is not identified explicitly-verbally, then *'āmil* is assumed to be implicitly implied (*muqaddar-malhūd*) (al-Sayyid, 2002, pp. 46–47 and Pribadi, 2017, pp. 85–86). At this stage, the epistemological procedure of language regulation, either through *qiyās*, *simā'*, or *'āmil*, finds its standard formula.

Most sources inform that Sibawaih who was a student of al-Khalil had a phenomenal work, namely *al-Kitāb*. In general, language information in al-Kitāb has an intellectual network with al-Khalil. Sibawaih's strong network with al-Khalil is known through the interpretation of the phrase *قاله ، قاله or سألته* which is contained in *al-Kitāb*. Although there is no indication of who said the phrase and who was asked, it is beyond doubt that this person was al-Kahlil (Faraj, 2018, p. 1217 and Ahmad, 2015, p. 6). The significance of Sibawaih in Basrah's intellectual network is to reinforce the formulation of al-Khalil's version of *qiyās*, *simā'*, and *'āmil* through al-Kitāb's work.

With regard to *al-Kitāb*, another figure who supported and expanded Basrah's intellectual network was al-Ahfasy al-Ausath (d. 215 H.) who not only had a strong network with Sibawaih, but also maintained al-Kitāb's continuity. The fact that al-Ahfasy al-Ausath was very instrumental in Basrah network can be observed from his students who were not merely from Basrah but also extended to Kufa, even Baghdad. Notable among his students, as informed by Dlayf (1976, pp. 112, 115, 123, 132), were al-Maziniy (d. 249 H.) and al-Jarmiy (d. 255 H.). Al-Jarmiy facilitated al-Mubarrad (210-285 H) to be able to access Sibawaih's work indirectly. Al-Mubarrad was the last generation figure of the Basrah network who made significant contribution in the Basrah network. Al-Mubarrad not only became *qiyās* as *hujjah* in regulating language, but more than that he did not tolerate the use of *qiyās* which clashed with utterances with relatively large frequency of use (*simā'*).

Ideas of the Kufa Network

The linguistic study of the Basrah network has been expanded by al-Ahfasy al-Ausath not only in terms of the area that reaches Baghdad but also in substance. In one of his works, *Kitāb al-Masā'il al-Kabīr*, al-Ausath presented reinterpretations of Sibawaih's teachings, especially with regard to the application of *qiyās* which seems to contradict Sibawaih's own principles. According to al-Ausath's *syādz* (anomaly) utterance, even *nādir* (rare) can be made *maqīs 'alaih* (Ahmad, 2015, p. 6 and al-As'ad, 1992, p. 70). This new interpretation was actually accessed by al-Kisā'i (111-189 H) and al-Farrā'i (144-207 H) which happened

to be the main connector of the Kufa network to confront Sibawaih. It is not difficult to understand that the last generation of the Kufan network, Tsa'lab (200-291 H) gave appreciation to al-Ausath.

With the advent of the Kufa network key connector, the Basrah network paradigm was not completely abandoned. *Simā'* and *qiyās* are still practiced by the Kufa intellectual network, as we saw in al-Kisa'i's experience as the key connector for the Kufa network. As a linguist in the Kufa network, al-Kisā'i did not try to omit all aspects of the earlier linguistic scientific tradition. If al-Khalil is described as a phenomenon of continuity and expansion, al-Kisā'i is described as a symptom of continuity and change. Al-Kisa'i substantially applies the principles of *simā'* and *qiyās* by emphasizing adherence to the local Arabic dialects (*lahjah*), at the same time maintaining the links to the results of their intellectual genius with his teacher, namely al-Ausath who happened to be affiliated to the Basrah network. However, in an effort to maintain al-Ausath relations, al-Kisa'i tended to separate himself from the epistemological guidelines of Basrah network which were based on high language and tended to be strict.

Although friends with al-Khalil and learned from Yunus bin Habib, the growth of al-Kisā'i's intellectual biography originated from the *qirā'ah* scholarly tradition which sociolinguistically has a tendency to justify local dialects. This explains why the utterances of *syādz* (anomaly), *nādir* (rare) and even a single quantity are still valid as far as it is used by Arabic speakers (Ahmad, 2015, p. 7). Here al-Kisā'i really appreciates local dialects, and therefore, the basis for language regulation is language variants and tends to be loose.

The substantial role of al-Kisā'i gained momentum to institutionalize through the role of his pupil, al-Farrā'i who was the first linguist in the Kufa network that compiled the book *Ma'āniy al-Qur'ān* on substantive thought in the context of the Qur'an (Qasim, 2018, p. 222). The significance of this book is the institutionalization of the linguistic thinking of the Kufa network which methodologically uses *simā'* which tends to be loose as *hujjah* (argument) for phonological-phonetic, morphological, and syntactic thoughts. This book became a reference book for the linguistic thought of the Kufa network.

The book *Ma'āniy al-Qur'ān* was compiled by means of *imlā'* before students who gathered at the mosque. One of the students who was practicing *qirā'ah*, as narrated by al-Zubaidiy (1974, pp. 132–133), recited al-Qur'ān verse by verse at the command of al-Farrā'i who gave his exegesis or tafseer and the student wrote it down. The recitation and interpretation begins from Chapter or Surah al-Fātihah to all the Chapters in the al-Qur'ān in sequence, whose total pages are not less than 1000 pages. Although not as popular as Sibawaih's al-Kitāb, al-Farrā'i's *Ma'āniy al-Qur'ān* perpetuated al-Kisā'i's substantive thoughts, as well as satisfying the methodological tastes of Governor al-Hasan bin Sahal who ordered the compilation of books that could be used as references.

The approaches and local wisdom in the next period were followed and institutionalized in the academic tradition with historical unity and methodological diversity. This continuity is reflected in Basrah network of linguistic intellectuals facing opposite sides of Kufa linguistic intellectuals, although both have a strong commitment to develop Arabic linguistics. The problem of approaches and methods had an impact on the tendency of linguistic studies, especially to deal with the problem of *'āmil* which was the central topic of discussion among linguists. It was this *'āmil* problem that underlied the academic debate between the Basrah network and the Kufa network, as documented in the al-Anbariy's book (1985).

It is not easy to determine which of the two networks won academic leadership. We assume that the continuity and permanence of a thought is influenced by three factors that are interrelated with one another, namely: a) academic work that maintains the intellectual

treasure of the network, b) the power that supports the figures in the network, and c) educational institutions that prepare cadres of successors and network defenders.

The fact that the two networks meet these three factors create difficulties for us to measure which of the two networks is superior. However, most sources inform that the majority figures of the Kufa intellectual network were previously in the circle of power in their capacity as teachers for the sons of the Royal Palace. With this fact, it is not an exaggeration to assume that the Kufan network became strong and superior because of the support of power. This allegation was confirmed by the *munāzharah* (debate forum) activity organized by the Royal Palace by presenting linguists from the Basrah network and the Kufan network, such as Sibawaih versus al-Kisa'i, al-Kisa'i versus al-Yazidiy, al-Kisa'i versus al-Ashmu'iy, al-Farra'i versus al-Jaramiy; and al-Mubarrad versus Tsa'lab; all ended with the superiority of the Kufan network because, there was support from the Palace (Amin, 2012, p. 402 and al-As'ad, 1992, pp. 109–112).

While the legacy of thoughts stored in the books was the basis for the superiority of Basrah's network, moreover Sibawaih's student Quthrub (d. 206 H) also gave support because he had the opportunity to pursue a career in the circle of power where he became a teacher for the son of the Warlords of the era of Harun al-Rasyid and Makmun. Abu Dulaf al-Ajliy (Dlalyf, 1976, p. 108). Strictly speaking, the Kufa network became strong because of political nuances and Basrah network was superior because of academic work. For this reason, Mahdi al-Mahzumi (1958, p. 7) concludes

However, in the end Basrah network was able to outperform the Kufa network, not because it was stronger than the Kufa network, but because Basrah network received a lot of support and provided methodological convenience for scholars in the field of linguistics and grammar given the adequate availability of works on Arabic linguistics. Also because the basic foundation on which Basrah network was based was *al-Kitāb* which Sibawaih wrote based on the lectures of his teachers, al-Khalil and the grammarians of the previous Basrah network, such as Isa ibn Umar and Yunus ibn Habib etc. *Al-Kitāb* is a systematic and holistic intellectual hazanah in the fields of language, phonetics, morphology, and syntax, for scholars.

Al-Makhzumi's statement above encourages us to conclude that the polarized linguistic intellectual network has been steadily becoming the Basrah network and the Kufa network, after both of them are superior. It is known that the key figures of the last generation, such as al-Mubarrad (210-285 AH) of the Basrah network and Tsa'lab (200-291 AH) of the Kufa network, both cultivated direct or indirect links with later generation linguists in Baghdad.

The ideas of the Baghdad Network

Lately there had been a strong desire among Baghdad linguists not to become involved in academic competition which consumed a lot of energy and thought. Al-Mubarrad and Tsa'lab, representations of the Basrah network and the Kufa network respectively, are good examples that illustrate the beginning of the decline in competition. These two linguists were instrumental in reducing the competition by continuing to develop their talents of intellectual geniuses without losing their respective characteristics, and this was done in the palace environment and in the Baghdad mosque in turn through their respective roles as teachers. The longstanding intellectual rivalry between the two networks appears to have begun to diminish considerably along with academic reconciliation. The Baghdad linguists mostly followed the *halaqah* organized by both al-Mubarrad and Tsa'lab, and the students mastered the technicalities of the *simā'*, *qiyās* and *'amil* theories of Basrah and Kufa versions at the same time. The disciples of Tsa'lab were students of al-Mubarrad too. As it turned out, when

there was scientific contact and affinity between the linguists in the Baghdad network, some of them began to reduce the intensity of competition.

Nevertheless, we must not rashly conclude that with this intellectual reconciliation the tension between the two networks had come to an end. Academic pattern of change among linguists continued to give impact to the development of Arabic linguistics. With regard to this tension, it is important to observe that not all Baghdad networks have a tendency to refer to the thoughts of Kufa networks even though they were supported by power. There were even some linguists who defended Basrah network thinking, such as al-Zajjajiy (d. 339 H.) and Ibn Jinniy (320-392 H) (Ahmad, 2015, p. 8 and al-Jundiy & Syatyawiy, 2017, p. 3352).

It is undeniable that in terms of intellectual content, the Baghdad linguists exhibit a large number of new trends. Baghdad is the hub for the Basrah network tradition and the Kufa network tradition. We have observed that the Basrah network carries a methodological tradition based on *qiyās*, while the linguists of the Kufa network come with the content of *simā'* or *naql* with the qualities of *shādz* and *nādir*, even a single quantity. These traditions interacted with one another and with the traditions found in Baghdad. Consequently, a "new synthesis" in Arabic linguistic studies came into being.

There should be a consensus that the term "new synthesis" does not denote to an entirely novel understanding. Although not entirely new, the "new synthesis" is unique when compared to the previous tradition, and at the same time it also has elements which are in some ways a continuation of the previous traditions. The striking characteristic of the Baghdad network is the adoption of the Basrah network of thought and approach based on various high languages and the Kufa network which is oriented towards speech and local dialects (*lahjah*) as well as through selection and choice (Ahmad, 2015, p. 8).

The Baghdad network of linguistic intellectuals increasingly showed its characteristic as a network that differentiates it from its predecessor by penetrating rational and philosophical dimensions into linguistic studies. This can be observed from the perspective of al-Sairafiy (284-385 H) that linguistics is logic and vice versa, and linguistics has a language set, while logic is understood through language. The difference between pronunciation and meaning lies in the natural pronunciation and rational meaning. Even long before Sairafiy, Abu Ali al-Farisiy (d. 377 H) made his choice that I prefer to criticize 50 *simā'* based language problems rather than one *qiyās*-based language problem, while his student, Ibn Jinniy (321-392 H), who is a Mu'tazilite, said: "If *simā'* fails to formulate a *nahwu* (linguistic) rule, its *qiyās* and rational formulation is imperative (al-Bujadiy, 2016, p. 379 and Na'im, 1999, p. 48). The rational characteristics in the linguistic study of the Baghdad network are evident in Zamakhsyari's *al-Kasasyāf* (467-538 H), a book of rational interpretation with a *balāghah* (rhetorical) and pragmatic approach. Methodologically, al-Kasasyāf's interpretation is built with arguments based on language whose syntactic and morphological structures are actually used by Arabs by focusing on aspects of *ma'āniy*, *bayān*, and *nukāt balāghiyah* (rhetorical jokes) (al-Zamakhsyariy, 2009, p. 12).

There is no question that the study of linguistics rationally and philosophically has the potential to hone the ability of the brain, especially to grasp meaning in a text. However, it should be acknowledged that these studies do not foster the development of language skills. In this case, *nahwu* (linguistics) experiences disorientation, from language proficiency (*learn how to use language*) to knowledge of language (*learn about language*) which has a tendency towards logical exercises. Thereupon, it was criticized by one of the figures of the Western network, namely Ibn Madlā' (d. 592 H). In order to be skilled at language, Ibn Madlā' initiated the simplification of the *'āmil* theory, rejected *qiyās*, negated *īlal tawāniy wa tsawālis* (second and third layer reasons), and stopped *tamrīnāt iftirādliyyah*, namely the process of *i'lāl* (defection), *idghām* (impregnation) and *ziyādah* (affixation) of letters and /

or certain punctuation marks (*harakah*) to form certain word patterns based on *qiyās* (Halasiy, 2014, pp. 69, 103). In other words, Ibn Madlā' deconstructed the foundations of Arabic linguistic structures.

Unfortunately, there is no source stating that after deconstructing the foundations of linguistic buildings, Ibn Madlā' carried out the reconstruction. The book that presumably describes his reconstruction, namely: *Tanzīh al-Qur'ān 'Ammā lā Yalīq bi al-Bayān* by Ibn Madlā' has not been found to date. This clarifies why Ibn Madlā' ideas did not last long, let alone the power that supported his intellectual style that rejected *taqlīd*, *qiyās*, *ta'līl*, and the *furū'īyyah* problem had been destroyed with the collapse of the Muwahhidun State on the one hand (Halasiy, 2014, pp. 68–69). On the other hand, the Eastern network is increasingly finding formulas that are progressively standardized and established in Arabic linguistic studies as stated earlier, hence attracting Western attention to study them.

The Ideas of Andalus (Spain) and Al-Maghrib (North Africa) Network

Up to a point, the East was the center of Western admiration. In general, this admiration was the basis for Western travel and contacts to centers of study in the East, following a number of *halaqah* learning from various teachers who have linguistic intellectual traditions. The impact is to establish an intense academic relationship between East (teachers) and West (students). This academic relationship is described as the academic freedom that teachers and students have in exploring a teaching problem. Discussions, debates and new views are encouraged to develop within the framework of Islamic teachings. This academic freedom explains why students can move freely from one *halaqah* to another, from one mosque to another, even from city to city. Scholars with extensive academic travel and contacts emerged as model scientists who became role models for the academic community in Western networks.

Travel and contacts among linguists of the Western network and the wider Eastern network were shown through the experience of Abu Bakr al-Zubaidiy (308-379 AH). This linguist was one of the linguists from Isybīliyah (Seville), the most prominent of his time, received Ulum al-Hadith from Muhammad bin Jinadah in Seville and from Thahir bin Abd al-Aziz and Ubaidillah bin Yahya bin Yahya al-Laisiy in Qurthubah (Cordova), traveled to Makkah and had intense academic contact with Abdullah bin Ali bin al-Jarud. He then returned to Cordova. Unfortunately the sources do not inform him of the activities he undertook during the trip to his hometown. Certainly al-Zubaidiy spent a successful period at Cordova in his academic career development; acquire knowledge, teach students, and write academic works. Also bureaucratic career development considering that al-Zubaidiy was trusted by the Caliph al-Mustanshir Billah to become Qādhi, and at the same time became the *mu'addib* (educator) of the Crown Prince, Hisyam al-Mu'ayyid Billah. When Hisyam al-Mu'ayyid Billah became Caliph in place of al-Mustanshir Billah, he was entrusted with handling the law as well as managing the police administration (Akawiy, 1993, p. 92).

Al-Zubaidiy's connection with the network of linguist intellectuals can be seen from his teachers' name, and most renowned of whom are Abu Ali al-Qāliy al-Bagdadiy (d. 356 H) and Abu Abdullah Muhammad bin Yahya bin Abd al-Salam al-Rabahiyy (d. 358 H). Al-Qāliy was the linguist of the Baghdad network, who in 330 H visited Cordova at the invitation of the Caliph al-Hakam who intended to expand the Cordova mosque building and decorate the mosque with mosaics brought by Byzantine artists, as well as to prepare an international standard university based in the mosque. If in Cairo there is an international standard university Al-Azhar University and in Baghdad there is the Nizhamiyyah University, then Cordova University was established to be a leading university in the world with Al-Qāliy

who was a student of Ibn Darastawaih (d. 347 H.) as one of its professors and made Sibawaih's *al-Kitāb* as a textbook (Masruri, 2017, p. 61).

Meanwhile, Al-Rabahiy was the early generation of Western networks from Jayyan-Andalus who traveled to Egypt, where he studied linguistics from the Egyptian linguist Ibn Walladah (d. 332 H) who had strong connections with the Baghdad network or linguists who lived in Baghdad, especially Tsa'lab and al-Mubarrad directly. Al-Rabahiy also studied from Abu Ja'far al-Nuhās (n 338 H) who was also connected to the Baghdad network, such as al-Mubarrad, al-Akhfasy al-Ashghar (d. 315 H), al-Zajaj (d. 311 H), Nifthiyah (d. 323 H), Ibn al-Siraj (d. 316 H), Ibn al-Anbariy (271-328 H). Upon his return from Egypt, al-Rabahiy settled in Cordova, serving as *mu'addib* (educator) for the sons of the Umayyad Caliphs in Andalus, holding *halaqah* at his house. Among the books read was *al-Kitāb* by Sibawaih which was read by many students, and one of them was al-Zubaidiy. Through the Al-Qaliy and Al-Rabahiy links, al-Zubaidiy has strong relation with the linguist networks of Basrah, Kufa and Baghdad.

The significance of al-Zubaidiy's experience in the linguistic intellectual network in the West is in three ways. First: *halaqah* has created intellectual networks in the linguistic field through teacher-student relationships. The intellectual network of linguistics is finding momentum to be expanded and reinforced by the "scientific journey" undertaken by linguists, both in their capacity as teachers (visiting lecturers) and students (student exchange).

Second; academic mobility among linguists accelerate the dissemination of books (*kitāb*) and knowledge from one area to another in the Western network. This allows the Western network to have academic independence in the development of science, even competing with the East even though the contribution of the East network cannot be nullified. The establishment of the Cordova University, for example, is an effort to demonstrate the independence of the Western network while still showing the contribution of the Eastern network through Al-Qāliy. Even the deconstruction of Ibn Madlā' *'āmil*, the negation of *'ilal tsawāni wa taswālits* (second and third layer reasons), and the refusal of *qiyās*, as mentioned earlier, are forms of intellectual competition between the Western network and the Eastern network.

Third; the Andalusian network was connected to the Basrah network and the Kufa network, in particular through the academic contacts of the last generation of linguists from both networks. It is also connected to the Baghdad network, both affiliated with the Basrah network and the Kufa network, as seen in the transmitters of Al-Qāliy and Al-Rabāhiy. The two read *al-Kitāb* by Sibawaih in *halaqah* which was visited by many students.

Reading Sibawaih's *al-Kitāb* does not mean that Western networks ignore the Kufa network. In terms of intellectual content, the Western network was also influenced by the Kufa network through Gudiy bin Utsman al-Maurūriy (d. 198 H). This Qairawan-Tunisian linguist traveled to Iraq, establishing academic contacts with al-Kisā'i, al-Farrā'i, and al-Riyā'siy in the student-teacher scheme (Karar, 2012, p. 52). Next, he returned to Qairawan. Unfortunately there is no information about his activities there, but he is seen as the first linguist to carry al-Kisā'i's teachings and to spend successful years developing academic ideals in Qurthubah (Cordova); teaching the sons of the Caliph.

After Gudiy's death, there were no Western networked linguists which recorded the teachings that tended to the Kufa network until the 7th century Hijriyah, a linguist appeared with the full name of Abu Abdullah Muhammad bin Muhammad bin Dāud al-Shanhājiy. Popular with the name Ibn Ājurrūm (672-723 AH), he was born, raised, and studied in Fez-Marocco and in Cairo-Egypt. He traveled to Makkah to perform the pilgrimage. Among his most influential works is *al-Muqaddamat al-Ājurrūmiyyah fiy Mabādi 'Ilm al-'Arabiyyah*

which has been translated into several non-Arabic languages (Thaha, 2017, pp. 526, 530–531, 533). The process of compiling this book is filled with mystical stories which are described as works that will experience permanence and continuity because they are written near the Ka'bah, then thrown into the sea to prove the author's "inner supernatural powers". I myself interpret this mystical story as a picture of a writer who has reached a certain level in the Sufi journey. Lexically, Ājurrūm itself refers to the meaning of indigent and holy, and this means that the author of the book is a Sufi who has reached the *zuhud* level.

Although the Western network connected with the Kufa network predates the Basrah network, most sources convey that the Basrah network dominated the history of linguistic development in the Western network. It is easy to explain that Gudiyy bin Uthman did not leave a legacy of academic work that the next generation of linguists could fight for and defend. A further consequence of this lack of inheritance was a disconnection from the Kufan network. This emptiness lasted until Ibn Ājurrūm appeared with his linguistic work which in Indonesia was popularly known as *Kitab Jurmiyah*.

The nature of the relationship between Gudiyy bin Uthman and Ibn Ājurrūm (d. 723 H) is not clear, not only because the two of them are very much different, both in terms of space and time. In terms of space, Gudiyy came from Qairawan-Tunisia, then settled in Cordova-Andalus, while Ibn Ājurrūm originated and lived in Fez-Marocco and could not access reference sources for the Kufa network. In terms of time, Gudiyy bin Uthman lived in the 2nd century AH, while Ibn Ājurrūm in the 7th century AH and traveled conversely to the East, Cairo-Egypt where he met Abu Hayyān al-Andalusiy (651-745 AH) in student-teacher relationship.

It is worth noting that Abu Hayan al-Andalusiy was the last generation linguist from the Western network, born in Gharnāthah (Granada), building his academic talents by becoming a teacher at the Cairo al-Aqmar Mosque in 679 AH, at the Cairo al-Hākīm mosque in 704 AH, in Sultan al-Manshur Palace in 710 AH, after he was in the capacity as a student who traveled to Isybīliyyah (Seville), he met students of al-Syalwabeniy (d. 645 AH), such as: Ibn al-Haj (d. 651 H.), Ibn 'Ushfur (d. 663 AH), Ibn al-Dlāi '(d. 680 AH), and Ibn Abi al-Rabi'. Abu Hayan al-Andalusiy's most popular work is the *tafsir bi al-ra'yi* (rational style) with a linguistic approach, entitled *al-Bahr al-Muhīth fīy al-Tafsīr* (d. 688 H.) (al-Jundiyy & Syatyawiy, 2017, pp. 69–70).

By presenting Abu Hayan al-Andalusiy's notes, the point of emphasis here is that the nuances of Basrah network were significant in the intellectual biography of Abu Hayan al-Andalusiy. This is apparent in his point of view in *al-Bahr al-Muhīth fīy al-Tafsīr*, that *taq'īd* (language regulation) should not be based on *syādz* utterances, and this is the view of Basrah's streamline network. We can understand why he worshiped and praised three thick books with his Basrah nuances, namely *al-Kitāb* by Sibawaih, *al-Tashīl* by Ibn Malik, and *al-Mumatta' fīy al-Tashrīf* by Ibn 'Ushfur (Iqbal & Andar, 2017, p. 98).

In the absence of academic work on the Kufan network at the beginning of the development of linguistic history in the Western network, even to the final generation of the Western network whose representative was Abu Hayan al-Andalusiy, Sibawaih's *al-Kitāb* became the primary referenced book, even said to be the *Qur'ān al-Nahwi* among Western networked linguists. It is not surprising that Western networked linguists are so concerned with *al-Kitāb*, and this explains why most of the works of Western networked linguists are *ikhtishār* (summaries), *syarh* (explanations) and *ta'līq* (comments) on *al-Kitāb*, Sibawaih's work. The dominance of Basrah's nuances was prompted to become stronger with the expansion of the Baghdad network into the Western network, conversely through the linguists in the Baghdad network who were affiliated with the Basrah network, through the works of al-Zajjajiy, Ibn Siraj, al-Farisiyy, and Ibn Jinniy.

The dominance image of the Basrah network is clearly seen in the figure of Ibn al-Badzisy (d. 528 H.) who was born in Gharnāthah (Granada). Born with the name Abu al-Hasan Ali ibn Ahmad ibn Khalaf, he has a number of *syarh* works, including *Syarh Kitāb Sibawaih*, *Syarh Ushūl Ibn Sirāj*, *Syarh Muqtadlab al-Mubarrad*, *Syarh Īdlāh al-Fārisiy*, *Syarh Jumal li-Zajjājiy*, *Syarh al-Kāfiy li al-Nahās*. In addition, he also works on the works of Sairafi (280-367 H), Abu Ali al-Farisiy (288-377 H), and Ibn Jinniy (321-392 H)

Basrah network dominance is also seen in Ibn Thahir (d. 580 H.) who had *Syarh Kitāb Sibawaih* and *Ta'liq ala Īdlāh al-Fārisiy*, and al-Suhailiy (d. 581 H.) who was born in Malāqah (Malaga) and received criticism from Ibn Madlā' (d. 592 H.) on the application of second and third layer illates (*ilat*). Followed by Ibn Kharuf (d. 609 H.) who had *Syarh Kitāb Sibawaih* and *Syarh Jumal al-Zajjājiy*, and al-Jazuliy (d. 607 H.) who was born in Morocco and traveled to Egypt, finally settled in Andalus, which produced the work of *Syarh Ushūl Ibn Sirāj* and had a student Ibn Mu'thiy (d. 628 H.) who had a popular work by the name of *Alfiyah Ibn Mu'thiy* called Ibn Malik (600-672 H) at the beginning of his *Alfiyah* stanza (al-As'ad, 1992, pp. 153–154, 161).

Considering the expansion of the Basrah, Kufa and Baghdad networks, it is not easy to understand the characteristics of the Western network. It is known that the linguists within the Baghdad network alone performed selection and choice methods of Basrah's *simā'* and *qiyās*, which tended to be strict or the Kufa network of *simā'* and *qiyās* methods, which tended to be loose in regulating language. It is true that the Baghdad network linguists have a "new synthesis" which may be different from the Basrah network and the Kufa network. However, the method of regulating the network language of Baghdad offers no other method than to adopt the method developed by the Basrah network or the Kufa network. We can understand that in the process of linguistic epistemology, the Western network also goes through *ikhtiyār* (selection) and *intikhāb* (choice) between the Basrah network method, the Kufa network, and the Baghdad network in regulating language, as seen in Ibn Malik (Syasi, 2017, p. 351). In addition, there are new developments in language regulation where the Western Network, as informed by Manshur (2018b, p. 124) makes al-Hadith as evidence - which is rejected by Basrah Intellectual Network and Kufa Intellectual Network- in language regulation, as seen in Ibn Malik.

CONCLUSION

Regarding the substance of the content of ideas, Arabic linguistics in various centers of study is not only a language oriented towards the speech of native speakers *al-mautsūq bi 'arabiyyatihim* (guaranteed language purity), but also language oriented to the local dialect (*lahajāt*). This is a big leap, because Islamic scholarship is very appreciative of local wisdom. and this at the same time explains why especially in Kufa the science of *qirā'ah* grows with the substance of its content is *naql* which in hadith is called *riwāyah* and in Arabic linguistics it is called *simā'* (spoken language). In addition, it develops especially in Basrah, which attempts to interpret the phenomena of language in *'aql* which are applied in the form of *qiyās* and *ta'liq*. The *'aql* approach gained momentum to develop, especially in Baghdad through the academic climate created by the linguists who gave birth to Arabic linguistic works.

Various interactions with local traditions and knowledge from Basrah, Kufa, Baghdad, Seville, Qordova, Qairawan, Fez, Cairo etc. have all spawned a network of linguist intellectuals in the East, in the West, and in East-West. Network expansion occurs through linguistic visits, both in the capacity as a teacher (lecturer visiting) and as a student (student exchange). Having previously established relationships with centers of linguistic studies and following the *halaqah*, they spent the following years developing academic careers.

The linguistic intellectual network itself involves complex relationships among linguists from various centers of study, which include regional origin, knowledge of *kalam* and *fiqh*, intellectual tendencies. In general, the most prominent characteristic of Arabic linguistic discourse is the phenomenon of continuity and exploration with nuances of strict *simā'* and *qiyās*, as seen in al-Khalil as the key connector of the Basran network, continuity and change (continuity and change) *simā'* and *qiyās* loosely, the representation is in the key transmitter of the Kufa network, namely al-Kisā'i, and new synthesis through the *selactian* process and choice with rational and philosophical nuances in linguistic studies, whose image is in the Baghdad network, and critical neo-synthesis with zhāhiriyy nuances who simplified *'āmil*, *ta'līl*, and *qiyās*, as initiated by Ibn Madla from Qordova-Andalus and Abu Hayan al-andalusiy from Granada-Andalus, although in the end more affiliated to the Basran network with the figure of Ibn Malik from Jayyan -Andalus and Abu Hayan al-Andalusiy (651-745 AH) from Granada-Andalus and affiliated to the Kufan network which can be seen on Ibn Ājurrūm of Fez-Marocco.

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