
Reconstruction of *Qiyas Al-Nahwi* in *Ta'rib*: A Comparative Study of Classical and Contemporary Scholars' Thoughts on The Formation of Arabic Terms

Kojin¹ and Rihlah Ilmiah²

^{1,2}UIN Sayyidi Ali Rahmatullah Tulungagung, Indonesia

Article Info

Article history :

Received: May 03, 2025

Revised: August 23, 2025

Accepted: December 29, 2025

Keywords:

Qiyas al-Nahwi, Ta'rib, Arabic Terms, Comparative Studies of Classical and Contemporary Scholars

ABSTRACT

Qiyas appears as an intellectual method that operates in several fields at once: *usul fiqh*, *nahwu*, and modern linguistics, in which process it has undergone a shift in orientation from a relatively closed normative model to a more creative model that is more adaptive to contemporary socio-linguistic changes. Challenges *Industrial development, globalization, and technology* have made the role of *ta'rib* (Arabization) crucial as a process of incorporating foreign words or new concepts into Arabic through *qiyas nahwi*. This study focuses on the dynamics of *qiyas* according to classical and contemporary linguists and discusses *qiyas* patterns and what needs to be used as a reference in developing *qiyas* as a means of *ta'rib*. The results of this study indicate that the orientation of *qiyas* by Nahwu scholars emphasizes the preservation of language purity by generalizing from selected *fasih kalām*, thus tending to reject *syādz* forms as *aṣl* and limiting linguistic creativity. Meanwhile, in modern linguistics and *Majma'* practice, the challenges of the times demand openness and new rules that are more flexible, open, and applicable. The reconstruction of *qiyas* in contemporary *ta'rib* has four main points: the purpose of *qiyas* is directed at maintaining the vitality and expressive power of *fusha* as the language of science and civilization; sources are canonical and innovative; the inclusion of modern elements that are already stable in the pillars; and the role of authoritative institutions and popularity in the operation of *ta'rib*.

© Kojin & Ilmiah (2025)



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

Correspondence Address:

kojinmashudi69@gmail.com

MIMBAR AGAMA DAN BUDAYA

Please cite this article in APA Style as:

Kojin & Ilmiah, R. (2025). Reconstruction of *Qiyas Al-Nahwi* in *Ta'rib*: A Comparative Study of Classical and Contemporary Scholars' Thoughts on The Formation of Arabic Terms. *Mimbar Agama dan Budaya*, 42(2), (527-536). <https://doi.org/10.15408/mimbar.v42i2.50248>

1. INTRODUCTION

Arabic as the language of revelation of the Qur'an and the primary medium of Islamic sciences holds a central position in the scholarly tradition of Muslims. In its development, the formation of Arabic terms cannot be separated from classical linguistic methodology, particularly *qiyas al-nahwi* (syntactic analogy), which is a main pillar in *ushul nahwu*. *Qiyas al-nahwi* is defined as the process of measuring language rules based on origin (*'illah*), branch (*far'*), law (*hukm*), and reasoning (*dalil*), as formulated by early nahwu scholars such as Sibawayh and Ibn al-Anbari. However, amid contemporary dynamics, this method faces challenges in the form of language globalization, advances in digital technology, and the need for new terms relevant to modern realities, such as terms in the fields of science, technology, and digital communication. Sarah G. Thomason, professor emeritus of linguistics at the University of Michigan, said, "*The most common result of language contact is change in some or all of the languages,*" meaning that contact between languages inevitably causes changes in some or all of those languages. This is where the role of *ta'rib* (Arabization) becomes crucial as a process of making foreign words or new concepts an integral part of the Arabic language system through *qiyas nahwi* (Ahyar 2021).

The main issue underlying this research is the stagnation in the application of *ta'rib* through *qiyas al-nahwi*. Historically, *ta'rib* has successfully formed thousands of terms, ranging from *al-jabr* (algebra) to *al-falsafah* (philosophy), by adopting foreign roots and adapting them through *qiyas*. However, the thinking of classical scholars such as Sibawayh (d. 180 AH), Ibn Jinni (d. 392 AH), and Ibn al-Sarraj (d. 316 AH) tended to be bound to the context of pure fusha Arabic, where *qiyas* relied on *sama'* (direct observation), *ijma'* (consensus), and *naql* (transmission). This approach was effective for the pre-modern era, but it is less adaptive to contemporary contexts that demand flexibility, such as the formation of terms such as *al-raqamiyah* (digitalization) or *al-dzaka' al-Shina'iyyah* (artificial intelligence) (Firda 2019).

When looking at the evolution of contemporary scholars' thinking, thinkers such as Amin al-Khuli (d. 1967 AD), Muhammad Abd al-Hakim, and Sayyid Qutb integrated *qiyas* with Saussurean structural linguistics, resulting in dynamic *ta'rib* for political and social terms. For example, al-Khuli in *Falsafat al-Nahw* proposes *qiyas khafi* (hidden analogy) to adapt Western concepts (al-Kitab. With 'Abd al-Salām Muḥammad Hārūn. 2021). A comparative study between classical (Basrah-Kufah school) and contemporary thought reveals an epistemological gap: the classical focuses on the static nature of *i'rab* and *binā'*, while the contemporary adds functional and contextual dimensions, as seen in *Majma' al-Lughah al-Arabiyyah*, which has produced thousands of new terms.

Contemporary challenges further emphasize the urgency of reconstructing *ta'rib* in *qiyas al-nahwi*. First, there has been an explosion of technological terms that require *qiyas* (Dhaif 2029). As noted by the Rabithah al-'Alam al-Islami organization and

Majma' al-Lughah, most modern scientific terms do not yet have a pure ta'rib form through qiyas. Second, there is a crisis of identity in the Arabic language in Muslim countries, where young people are more familiar with *smartphones* than with *hatif dzakiy*. Third, there is the influence of secularization, whereby without ta'rib based on qiyas, the Arabic language risks becoming merely a colonial tool of Western post-colonialization in the Middle East. As stated in a related publication in Majallat al-Lughah al-Arabiyah, only some contemporary medical terms are formed through qiyas. In Indonesia itself, as the largest center of Islamic studies, the pesantren curriculum still relies on classical nahwu without adaptation, so comparative studies are needed to formulate a model for reconstructing qiyas (Qaththan 2022).

Previous research conducted by Merry Choironi explains in her article how modern figures emerged to respond to the challenges of the times by using analogies and how majma' was formed, and there was no further analysis of *ta'rib* in *qiyas*. Furthermore, an article entitled. From this review, it can be seen that studies specifically discussing the relationship between qiyas and ta'rib. This study focuses on answering how the dynamics of qiyas, especially ta'rib, are understood by classical and contemporary scholars, then discussing the patterns of *qiyas* and what needs to be used as a reference in the development of qiyas as a means of *ta'rib*.

2. METHODS

Based on its type, this research is qualitative research that will produce descriptive analytical data. Primary and secondary data sources are carefully read using *content analysis*, which is analyzing content objectively, thoroughly, and scientifically. In order for the analysis to produce satisfactory research results, the researcher also uses interdisciplinary and multidisciplinary approaches, which are used by connecting various disciplines, both those directly related, namely the theme of qiyas found in nahwu books, and those that support it, such as history and other Arabic language sciences.

The data in this type of research includes: First, a theoretical study of the qiyas method in nahwu from several classical nahwu books such as *al-Qiyas fi al-Lughah al-'Arabiyyah*, *al-Lughah wa nahwu baina al-Qadim wa al-Hadits*, *al-Iqtirah fi 'ilmi Ushul an-Nahwi* and other nahwu books. Second, a theoretical study of the qiyas method in nahwu from several contemporary nahwu books, such as the opinions of *Majma' al-Lughah*, *Desausure*, *Tammam Hassan*, and so on.

3. RESULTS AND DISCUSSION

A. The Dialectics of Qiyas According to Classical and Contemporary Linguists

When examining records of qiyas, it can be seen that it appears as an intellectual method that operates in several fields at once: usul fiqh, nahwu, and modern

linguistics, in which process it has undergone a shift in orientation from a relatively closed normative model to a more creative model that is more adaptive to contemporary socio-linguistic changes (Sumarna and Delami 2023). Before discussing how qiyas is used in linguistics, it is important to note that in classical *usul al-fiqh*, qiyas is placed after the Qur'an, Sunnah, and *ijma'*, as defined by al-Āmidī, Ibn Qudāmah, and 'Abd al-Wahhāb Khallāf. *Qiyas*, from a linguistic perspective, is an isim mashdar derived from the word *qasa-yaqisu-qaisan-wa qiyasan*, which means, among other things, to measure, compare, and equate. Meanwhile, in terms of terminology, it is defined as the process of equating a new event/problem (*far'*) with the original event/problem (*aṣl*) because they have similarities *in 'illat*, so that the original law can be extended to cover new cases that do not yet have explicit *nash*. Qiyas here clearly functions as a method of deducing normative Sharia laws (*istinbat ahkam al-syar'iyah*) (Karimah 2024). Qiyas is not merely a logical tool, but an instrument for actualizing sacred texts in an ever-changing social reality, as long as all the conditions and pillars are fulfilled, namely *aṣl*, *far'*, *ḥukm aṣl*, and *'illah*, which must be clear, measurable, and strongly presumed as the reason for the establishment of the law. Thus, *qiyās fihiy* is a mechanism for rationalizing texts that remain bound to the authority of revelation, while at the same time providing flexibility to the Islamic legal system to respond to new issues that are not explicitly accommodated in the *nash*.

Abu Aswad ad-Dūali 69 H. can be considered the father of qiyas in linguistic studies. It is said that Abu Aswad was ordered by Caliph Ali to collect various sentences he encountered in order to derive legal rulings from them. Ali said to him: "Know, O Abu Aswad, that a sentence consists of three elements: nouns, verbs, and particles. Create *nahwu* (examples) that are similar!" Then Abu Aswad applied qiyas to every sentence he encountered, guided by the definition given by Ali. At home, he encountered his daughter who uttered a sentence intended to express amazement, but because she mispronounced the *harakat*, it became a sentence of *istifham* (Choironi 2025). Then Abu Aswad corrected her pronunciation by creating a sentence pattern intended to express amazement. From this story, many linguists say that Abu Aswad had made *a qiyas*.

When examined closely, the thinking patterns of the Bashrah school of grammar cannot be separated from the background of their environment. The city of Bashrah developed rapidly after it was conquered by Uthbah bin Ghazwan in 638 AH on the orders of Caliph Umar bin Khathab. The city was inhabited by many ethnic groups, both Arab and non-Arab. The Arab tribes included the Tamim, Qais, Qaramithah, Bani Bakr, Bani Azd, and others, while the non-Arab tribes included the Persians, Greeks, Indians, and North Africans (Al-Qarnai 2021). All the people who lived there contributed greatly to the development of the region in all areas of life, including language. The Greeks and Indians, for example, brought with them their expertise in

philosophy and logic, which would later greatly influence the characteristics of the language. For Muslims, Basra is a historic city because it was the site of the Battle of Jamal, a war between Ali ra. and Aisha in 656 AH. A tragic event also occurred in Basra when Genghis Khan's army burned and destroyed all signs of prosperity and progress in Basra, razing it to the ground in 871 AD.

The city of Basra, on the other hand, with its diverse population, often had errors in determining the reading of harakat, but on the other hand, the people of Basra were more advanced in the field of language when compared to Kufah. This was partly because Basra had a special place called Marbad. This place was a market similar to the Ukazh market during the Jahiliyyah period, which was located near the Ka'bah. This place was not only used as a place for trading goods, but also served as a venue for competitions in eloquence in delivering speeches or poetry (Thomason 2020). Al-Ashfahani mentioned that a famous poet named Farazdaq herded his camels in Marbad, and he was surrounded by his fans. With the flourishing of philosophical and logical studies in Basra, the study of grammar in that city was more advanced than in Kufa, especially in *qiyas*.

At the same time, in classical nahwu, *qiyās*—as formulated by Sībawaih, Ibn al-Anbārī, and continued by al-Suyūfī plays a similar role but in the linguistic domain. Ibn al-Anbārī defined *qiyās* as applying something that has no evidence to something that does have evidence when the two have similar meanings, or applying something that already has evidence to something that does not yet have evidence because of this similarity, then stating that the essence of nahwu is *qiyās*, so that rejection of *qiyās* is tantamount to rejection of nahwu itself. Here, the pillars of *qiyas* consist of three things: *aṣl*, *furū‘*, *‘illah*, and *ḥukm*, serve to justify the generalization of examples of eloquent Arabic speech into patterns of rules, with the important condition that *aṣl* must not be *syādz*, either in the sense of a form that violates the rules even though it is popular, or a form that conforms to the rules but is rarely used and therefore not representative. The social function of *qiyās* nahwu, therefore, is conservative-normative: it standardizes and preserves the purity of fusha Arabic, limiting the acceptance of new variations so as not to disrupt the system of rules that is considered established and authoritative (Salim 2023).

However, when *qiyās* entered the realm of modern linguistics, particularly through readings of Ferdinand de Saussure in his book *Cours de Linguistique Generale* and modern Arabic linguists such as Anīs Ibrāhīm and *Majma‘ al-Lughah al-‘Arabiyyah*, the epistemological orientation of *qiyās* underwent a significant shift. Saussure defined analogy as the imitation of one form from another with a certain pattern, even modeling it mathematically ($A:B = C:D$), and acknowledged that forms traditionally considered "incorrect" could be valid sources of analogy as long as those forms successfully existed and were stable in practical usage (At-Thanthawi 2022).

By distinguishing between *langue* (the collective language system) and *parole* (individual speech), Saussure emphasized that analogy first operates at the level of *parole*, as an expression of "individual spirit," and then has the potential to rise to become part of *langue* when it gains social acceptance. From this framework, the author in the file concludes that *qiyās* can no longer be reduced to a process of forming static rules, but rather as a spirit of language that continuously produces new patterns based on the relationship between form and meaning, while maintaining old patterns that live on in linguistic tradition.

Anīs Ibrāhīm then continued this line of thought by interpreting *qiyās* as an individual reasoning process, stating that every new word formation based on existing patterns is an act of *qiyās*, and therefore *qiyās* is not the monopoly of linguistic scholars, but belongs to all language users. He criticized the restriction of classical *qiyās* sources to only accepting certain corpora with geographical and historical conditions, and instead proposed expanding the source material of *qiyās* to every actual speaker of the language, even if the forms produced are not yet popular or do not yet have many *syawāhid*. Methodologically, this position shifts *qiyās* from the domain of singular authority (grammarians, scholars of Basrah, etc.) to a more democratic domain of collective praxis, although it still requires scientific filtering to avoid falling into boundless relativism (al-Nawahi 2024).

The *Majma' al-Lughah al-'Arabiyyah* in Egypt provides an example of how *qiyās* is institutionally mobilized to respond to the challenges of linguistic modernity. The *Majma'* sees *qiyās* as a movement that had been "dormant" for centuries and seeks to revive it in order to develop the Arabic language. Among the activities of the *Majma' al-Lughah* is the revival of the *qiyas* movement, which had been dormant for hundreds of years since 500 AH. Some examples of decisions made by the *Majma' al-Lughah al-Arabiyah* related to the *qiyas* method are: *First*, *Al-Tadlmin* (التضمين). This is the use of a verb or similar word in another verb or its equivalent, due to their similarity in meaning, so that their position is the same in terms of *ta'diyah* (object) or *lazim* (no object). According to *Majma' al-Lughah*, this method is considered *qiyas*, not *sima'i*. In this case, *tadlmin* is permissible on the following conditions: 1. There is a similarity between the two verbs. 2. There is an indicator that suggests a mixture (الالتباس) of meaning between the two verbs. 3. *Tadlmin* must be in accordance with *dzauq Arabi* (Arabic taste and sense of language) (Syuyuthi 2023). An example of verses in the Qur'an that contain *tadlmin* is "... هداكم ولتكبر الله على ما... ", where the word "لتكبروا" in the verse contains the meaning "لتحمدوا" and so on. According to *Majma' al-Lughah*, the use of words like this is permissible in language, as long as the above conditions are met. *Second*, *Al-Ta'rib* (التعريب). This is the adoption of foreign words into Arabic, so the word *al-mu'arrab* (Arabization) is a foreign word that has been changed into Arabic, by reducing letters, adding letters

or shifting them, for example, the word "صدر" is ta'rib to "سرد" which means "برد". Another example is the word television, which in Arabic becomes التلفزيون and so on. Majma'al-Lughah also allows the use of some foreign words in Arabic through ta'rib (Arabization), such as; بكسو (bakso). However, this recognition is not done without rules. The Majma' still requires conformity with *dzauq 'Arabī*, clarity of meaning, and priority for original Arabic words and classical terms, except when new terms have become more popular. Here, qiyās acts as a mechanism of "controlled modernization": opening the door to new technological and scientific terms while maintaining the continuity of the morphological and semantic system of Fusha Arabic (Ali 2021).

From this comparison, it appears that *qiyas is present* in three domains, namely usul fiqh, classical nahwu, and modern linguistics. These qiyas have different epistemological and social orientations, but can be synthesized into a more comprehensive contemporary methodological reconstruction. In usul al-fiqh, qiyas serves to expand the scope of the nash to new social realities with strict control through its pillars and the principle of maqasid al-sharia, so that legal analogy does not become merely a game of formal logic, but continues to serve the protection of religion, life, reason, property, and offspring. In classical nahwu, qiyās is more oriented towards maintaining the purity of language by generalizing from selected fasih kalām, thus tending to reject the form of syādz as aṣl and limiting linguistic creativity to patterns that have been approved by tradition. Meanwhile, in modern linguistics and Majma' practice, the challenges of the times demand openness and new rules that are more flexible and applicable.

B. Contemporary Qiyas Construction in Arabic Terminology Formation

After discussing the dynamics and dialectics of Qiyas according to Arabic language experts, we can understand the effective construction pattern of qiyas in the ta'rib process. The contemporary reconstruction of the rational qiyas method can move from comparative awareness to an integrative framework that combines the strengths of each approach (As'ad 2023). First, in terms of objectives (maqāṣid al-qiyās), qiyās needs to be understood not only as a formal technique for comparing cases, but as an instrument for realizing benefits in the legal sphere (Rini 2025). It must be directed towards the realization of maqāṣid al-syarī'ah in dealing with modern issues such as digital finance, biotechnology, and ecology. In the realm of language, it can be directed towards preserving the vitality and expressive power of fusha as the language of science and civilization. Second, in terms of sources, contemporary qiyās can utilize a tiered structure: the classical-canonical layer (Qur'an, Sunnah, ijma', classical Arabic kalām) as the primary aṣl. The layer of institutionalized contemporary practice (majma' lughah, and established modern language corpus) as a secondary aṣl. And the layer of individual innovation that can

be upgraded to *aṣl* after selection and verification by the scientific community. Thus, the spirit of Saussure and Anīs regarding the contribution of individual *parole* can be accepted without sacrificing the role of institutions and traditions (Saurer 2020).

Third, the pillars of *qiyās* can be reformulated by incorporating new dimensions. *Aṣl* is not only a case or form established by classical *simāʿ*, but also includes modern forms that are stable, not systematically *syādʿ*, and recognized by collective authority. *farʿ* is a new case or form that requires the establishment of a law or rule, while *ʿillah* and *munāsabah* are not only normative (*fiqhiy*) or structural (*nahwi*) in dimension, but also take into account empirical data, social functions, and communicative needs; while the *ḥukm* resulting from *qiyās* is considered tentative and open to revision when new, more representative patterns or stronger new data emerge (Taufik, M.A, and Ag 2024). With this logic, the rule that "*aṣl* can become *furūʿ* and *furūʿ* can become *aṣl*," which is already known in *nahwu qiyās* theory, gains new actualization in the context of rapid socio-linguistic change (Dihe 2020).

Fourth, operationally, contemporary *taʿrib qiyās* can be formulated as a process involving the identification of basic patterns (pattern recognition) in law or language, then mapping similarities (analogy) using the principle of proportionality. Saussure (both at the level of form and function) (Zaini 2023); testing for consistency with *maqāṣid* and *dzauq*; validation through scientific forums and institutions; and dynamic revision based on developments in practice and knowledge (Hassan 2019). In the realm of *fiqh*, this means that *qiyās* on digital financial issues, for example, does not only borrow *ʿillah* from classical usury, but also considers the contemporary economic structure, the objectives of justice, and the protection of the weak, so that the analogy is not reductionist. In the realm of language, this means the formation of new technological terms through *qiyās sharfiyyah* permitted by the *Majmaʿ*, while still opening up the possibility of relatively direct *taʿrib if*, socially, the foreign term is more effective and has become established (Asrina 2021).

Thus, the contemporary reconstruction of the rational *qiyās* method will position *qiyās* as the epicenter of dialogue between text, tradition, and reality. On the one hand, it preserves the normative and authoritative roots of *qiyās* as developed by classical *usul* scholars and *nahwu* experts; on the other hand, it absorbs modern linguistic insights and contemporary institutional practices that affirm that language and law are living systems that develop through continuous interaction between individuals, communities, and social structures. This model appears promising for further development as a theoretical framework in dissertation studies, as it allows the analysis of *qiyās* to move beyond historical description toward a methodological design relevant to the new problems of the *ummah* and the development of modern science.

CONCLUSION

The conclusions drawn from this study indicate a fundamental difference in orientation between classical and modern linguistic approaches in responding to language development. Classical linguists generally prioritize maintaining linguistic purity by generalizing based on carefully selected fluent speech. They tend to reject forms considered odd or unusual as authentic, even if they appear in the linguistic practices of society. This attitude limits linguistic creativity, as linguistic innovation must always adhere to patterns legitimized by tradition and passed down through past linguistic authorities.

In contrast, in modern linguistics and the practice of *Majma' al-Lughah*, the challenges of the times demand openness to change and renewal of rules. Developments in science, technology, and social dynamics require language to be more flexible, adaptive, and applicable to meet contemporary communication needs. Therefore, reconstructing the concept of *qiyas* in contemporary *ta'rib* is inevitable. This reconstruction rests on at least four main points. First, the primary goal is to maintain the vitality and expressive power of *fushā* language, ensuring its relevance as a language of science and civilization. Second, reference sources should not be limited to the classical canonical corpus but should also allow for measurable innovation. Third, modern elements already established in public usage can be integrated as part of the linguistic pillars. Fourth, the role of authoritative institutions and the level of acceptance and popularity within society are crucial factors in the operationalization of *ta'rib* in the contemporary era.

REFERENCES

- Ahyar, Dasep Bayu. 2021. "Understanding Al-Mubarrid's Thought and His Contribution to the Development of Balaghah." *Science* 2(2).
- al-Kitab. With 'Abd al-Salām Muḥammad Hārūn., Sibawayh. 2021. "Dār Al-Kutub Al-Ilmiyyah." 15.
- al-Nawahi, Asyraf Mahir Mahmud. 2024. "Terminology of the Science of the Principles of Grammar." *Daar Gharib* 8(1):122.
- Al-Qarnai. 2021. "Aidh. Tafsir Al-Muyassar." *Obeikan* 6(1):12.
- Ali, Mufti. 2021. "Imam Sibawaihi and His Major Al-Kitab." 1(18):20.
- As'ad, Abdul Karim Muhammad. 2023. *Al-Wasīth Fitârikh Al-Nahwi Al--'*. Dar asy-Syauq.
- Asrina. 2021. "Khilafiyah Nahwiyah Dialectics of Nahu Kufah in the Notes of Al-Anbariy." IX(2).
- At-Thanthawi. 2022. *The Origin Grammar and the History of the Grammarians*. Daar al-Manar.
- Choironi, Merry. 2025. "Analogy (Qiyas) According to Modern Linguists and the Results of the Arabic Language Institute's Decisions on Analogy." 17.
- Dhaif, Syauqi. 2029. *Al-Madaris an-Nahwiyah*. Dar al-Ma'arif.
- Dihe, Bustamin. 2020. . "Of Sibawaih's in the Study of Nahwu."

- Firda, Muhammad Ikram. 2019. “The Foundations of Arabic Grammar An Analysis of the Application of Qiyas from the Perspectives of Basrah and Kuffah.” . . *Ukazh: Journal of Arabic Studies* 4(2):609–19.
- Hassan, ‘Abbas. 2019. *The Language and Grammar Between the Ancient and the Modern*. Daar al-Ma’arif.
- Karimah, Hasna Iffah. 2024. “THE MEANING OF GHARĪB AL-QUR’AN VOCABULARY FROM THE PERSPECTIVE OF MAKKĪ AL-QAISĪ.” 16(2).
- Qaththan, Manna’. 2022. *On the Sciences of the Qur’an*. Dar an-Nahdhah.
- Rini, Rini. 2025. “Ushul Al-Nahwi Al-Arabi: A Study of the Foundations Nahwu.” *Arabiyatuna: Jurnal Bahasa Arab* 3(1):145–62.
- Salim, Abdul. 2023. *The Lost Circle in the History of Arabic*. Dar al-Fikr al-Arabi.
- Saurer, Ferdinan de. 2020. “Course in General Linguistics.” 17–18.
- Sumarna, Lukman, and Delami Delami. 2023. “Sibawayh’s Linguistic Reasoning Polemic of Legitimizing the Authority of Poetry in the Formulation of Nahwu Rules Diwan.” *Journal of Arabic Language and Literature* 12(2):128–52.
- Syuyuthi, Jalaluddin ‘Abdurahman ibn Abi Bakr al-. *Kitab al-Iqtirah fi Ilmi Ushul al-Nahwi*. With Dr. 2023. “Ahmad Salim Al-Hamshi and Dr.” *Muhammad Ahmad Qassim. Jarus Burs* 2(1):15.
- Taufik, S. A., Taufik M.A, and S. Ag. 2024. “,Mazhab-Mazhab Ilmu Nahwu Dalam Sastra Arab Klasik.” *Journal of Arabic Language Education* 4(1):65–87.
- Thomason, Sarah G. 2020. *Language Contact*. Edinburgh University Press.
- Zaini, Hisyam. 2023. *Ta’rib in Arabic, A Study of the Entry of Foreign Vocabulary Arabic Language and Cross-Cultural Communication Edited by Habib*. Adab Press.