



Nahwu in the Book Futūhāt Qudsiyyah as an Effort to Create Values of Tolerance: A Case Study in Majelis Taklim of Darul Faqih Batusangkar

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Abstract

This study aimed to examine Ibn 'Ajjabah's Futūhāt Qudsiyyah using a linguistic approach based on the science of grammar (nahwu) to explore the role of language construction as a tool for spreading the value of tolerance in the Darul Faqih Assembly, Batusangkar. A qualitative-interpretive approach was employed, combining the study of primary texts with direct observation and in-depth interviews with members of the congregation. This study connected the dimensions of language (grammar) with the socio-religious context surrounding the area. The results showed that the grammar-teaching method through the bandongan method not only addressed the technical aspects of grammar but also interpreted these rules as signs of ethics and spirituality. For instance, al-Kalām wa Aqsāmuḥu emphasised the importance of cooperation in social interactions; al-Ma'rifah al-Nakirah taught respect for the stages in the learning process; al-I'rāb fostered social flexibility; al-Na't-al-Man'ūt encouraged acceptance of differences in nature; and al-Idāfah strengthened the existential bond between humans and God and with others. Field data revealed consistent changes in attitudes, from reactive to more reflective, from judgmental to more understanding, as well as an increase in patience, humility, openness, and tolerance towards differences in schools of thought or religion. Theoretically, this study confirmed that Sufi nahwu served as a bridge between language structure and social harmony; practically, it provided an applicable model of values education to address intolerance in West Sumatra.

Keywords: Futūhāt Qudsiyyah, Nahwu, Values of Tolerance.

Introduction

Traditional teaching methods in nahwu often rely on a one-way approach and are less interactive. Although methods such as translation traditions and grammatical arrangements are still widely used, research shows that these approaches are not always effective in improving students' mastery of nahwu (Hussin et al., 2023). This has implications for understanding tolerance values, which may not be conveyed effectively if learning is not processed in a participatory, in-depth manner. Furthermore, the methods applied in the learning context also greatly influence students' ability to understand the value of moderation, which in Islamic terminology is called wasathiyah (Eliza et al., 2024). The use of the Qawa'id and Tarjamah methods, which emphasise mastery of grammar and translation, can help students read and analyse books, including Futūhāt Qudsiyyah, more critically. (Widodo & Ainak, 2023). This approach can bridge the gap between traditional, often rigid learning practices and the current need to build a more inclusive and harmonious understanding.

The direct link between mastery of nahwu and the development of a tolerant attitude in Muslim society can be seen in how sentences and grammatical structures shape understanding of context. Islamic texts that effectively utilise grammatical structures can create space for more diverse interpretations, supporting the values of pluralism and moderation (Eliza et al., 2024). In this regard, Futūḥāt Qudsiyyah discusses aspects of religious tolerance that, when studied through the proper lens of grammatical structures, yield a broader understanding of moderate Islamic teachings.

Therefore, updating and rejuvenating nahwu learning methods is crucial. More interactive, relevant learning methods for today's social context will help deepen the values contained in religious texts, such as the Futūḥāt Qudsiyyah. The application of progressive methods will positively influence tolerance among younger learners of nahwu.

Thus, integrating the study of grammar and the development of values of tolerance is a crucial step in maintaining harmony and consensus within the Islamic community. Efforts to restructure Arabic language teaching by making grammatical studies a tool for strengthening moderation should be a primary focus of Islamic education today.

The recent incident of a ban on the establishment of places of worship for other religions that emerged in West Sumatra, as well as the forced use of the headscarf for non-Muslim female students at one of the Vocational Schools in Padang in 2021, has become a crucial social issue (Pasrin et al., 2022). The Minangkabau people, known for their traditional philosophy of Basandi Syarak (Syarak Basandi Kitabullah), should present a moderate and wise face of Islam. However, in reality, social tensions often arise from differences in understanding, beliefs, or even religious practices, which can trigger horizontal conflicts. This social fact shows that intolerance is still a real problem in people's lives, even though historically, Minangkabau is known as an area with strong religious and intellectual traditions.

In this context, the Batusangkar Darul Faqih Council, a forum for Islamic studies, plays an important role in instilling friendly, tolerant religious values. This assembly not only functions as a place for learning traditional Islamic books, but also as a space for developing community morals rooted in the tradition of classical Islamic scholarship. However, academic studies linking the activities of these assemblies with efforts to foster values of tolerance through analysis of classical Arabic are still very rare.

So far, research on intolerance in West Sumatra has been largely focused on sociology, anthropology, politics, or law. Meanwhile, linguistic aspects, particularly the study of grammar in inherited texts, have received little attention, despite their potential to reveal dimensions of meaning that foster tolerance in society. Therefore, this study is relevant to explore.

This study aims to describe and analyse the book Futūḥāt Qudsiyyah by Ibn 'Aḥḥbah using the approach of nahwu science, to reveal the construction of language that reflects the values of tolerance, and to see how this is practised and taught in the Majelis Darul Faqih Batusangkar. The focus of this research differs from that of previous studies because it connects linguistic analysis (nahwu) to a more specific socio-religious context. Thus, this research is expected not only to produce text analysis but also to make a real contribution to efforts to strengthen social harmony at the assembly community level.

The research questions that the author will answer in this article are: 1. How is the teaching of Nahwu using the book of Futuhat Qudsiyah in the Majlism Taklim Darul Faqih

Batusangkar? What is the relationship between the teachings of Nahwu and the values of tolerance? What is the congregation's view of this book in terms of tolerance? Through an interpretive qualitative approach, the analysis of Nahwu in *Futūḥāt Qudsiyyah* is presented as a means to examine the relationship between religious texts, moral values, and social realities within the *Majlism Darul Faqih*. In other words, this study aims to show that language does not function solely as a medium of communication but also as a space for internalising values, character building, and strengthening social harmony in the pluralistic Batusangkar society.

Thus, nahwu learning at the *Darul Faqih Batusangkar Assembly* uses the *bandongan* method, in which the teacher reads the *Futūḥāt Qudsiyyah* aloud. At the same time, the congregation listens, takes notes, and repeats together. This method is participatory and interactive, enabling the congregation not only to understand the technical rules of grammar but also to grasp the deeper meaning of each lesson. The nahwu material in *Futūḥāt Qudsiyyah* relevant to the value of tolerance encompasses five main topics. *Al-Kalām wa Aqsāmuhu* teaches the importance of cooperation in social interactions. *Al-Maʿrifah al-Nakirah* instils respect for the stages of the learning process. *Al-Iʿrāb* trains social flexibility in responding to change. *Al-Naʿt-al-Manʿūt* encourages acceptance of various forms of natural differences. *Al-Idāfah* strengthens the existential bond between humans, God, and each other.

The correlation between the nahwu material and the development of tolerance lies in its delivery method. The instructor not only explains grammatical rules but also relates them to social and spiritual contexts. For example, when discussing *al-Naʿt-al-Manʿūt* (nature and what is characterised), the instructor emphasises that in social reality, differences are inherent in every individual, and therefore must be addressed with acceptance, not rejection. The importance of tolerance in this context is particularly pressing given the rampant cases of intolerance in West Sumatra, such as the ban on the construction of houses of worship and the forced wearing of the hijab by non-Muslim students in Padang in 2021. This reality contradicts the *Minangkabau* philosophy of *basandi syarak, syarak basandi Kitabullah*, which should foster a moderate and wise face of Islam. Therefore, instilling the value of tolerance through learning the *Kitab Kuning* is an urgent need to maintain social harmony. Based on this background, this study aims to describe and analyse the teaching methods and nahwu materials in *Futūḥāt Qudsiyyah* that embody tolerance values, and to explain how both play a role in fostering a tolerant attitude among the congregation of the *Majelis Darul Faqih Batusangkar*.

Literature review

The science of nahwu in the Arabic linguistic tradition is understood as the basic foundation of the Arabic language (Harianto et al., 2025), or as a set of rules that regulate the state of words, both in terms of *iʿrāb* and *bināʾ*, which, in modern studies, has developed to include the relationship between words, phrases, and sentence structures. Its function is vital to maintain the purity of the meaning of the text of the Qur'an, hadith, and *turats*, because errors in *harakat* can cause deviations in meaning. Imam Mujāhid even emphasised that it is not permissible to speak about the Book of Allah without knowledge of grammar, thereby clarifying its role in interpreting religious texts. Nahwu not only maintains oral fluency but also trains logical and critical thinking, helping uncover moral messages and values from syntactic structures. For example, differences in subject-predicate construction in Arabic can alter the emphasis of meaning. This relevance is evident in studies of tradition and contemporary

research, including the Sufi Nahwu of al-Qushayri and Ibn 'Ajibah, which utilises nahwu analysis to explore the social, religious, and spiritual dimensions of religious texts. (Fazira, 2023)

The history of the formation of the science of nahwu began during the reign of Caliph Ali ibn Abi Thalib, when the phenomenon of lahn (reading errors) emerged due to the spread of Islam to non-Arab regions. Concern that these errors would change the meaning of the Qur'an prompted Ali to assign his student, Abu al-Aswad ad-Du'ali, to formulate the basics of Arabic grammar. From here were born the initial rules of nahwu, such as the division of words into isim, fi'il, and huruf, as well as the concept of i'rāb to determine the function of words in sentences. This effort was complemented by the addition of punctuation marks to the mushaf to maintain the authenticity of pronunciation. Ali's visionary steps were not only aimed at maintaining the purity of the Qur'an, but also became the foundation for the development of Arabic language science, which great scholars such as Sibawayh and al-Khalil ibn Ahmad later perfected. Thus, Ali bin Abi Thalib is considered the main initiator of the codification of the science of nahwu, while Abu al-Aswad ad-Du'ali was the first person to explain it (Zulqornaen, 2025)

The science of grammar plays a vital role in maintaining the integrity of the meaning of the Quran, hadith, and traditions. Mastery of grammar helps a reciter understand sentence structure, word relationships, and the context of verses, enabling them to accurately determine stopping points (waqaf) and starting points (ibtidā). Mistakes in waqaf and ibtidā can damage or alter the meaning of a verse, making understanding i'rāb essential for maintaining accurate interpretation and recitation. Classical scholars asserted that it is impossible to understand the meanings of the Qur'an or derive legal evidence from it except by understanding the semantics and grammatical structure of nahwu. Therefore, nahwu is an important means of protecting the Qur'an from reading and interpretation errors, as well as being the primary method for deepening the knowledge of tajwid and correctly understanding Islamic tradition (Ilmu et al., 2023).

Al-Qushayri, through his book Nahw al-Qulub al-Kabir, shows how syntactic structures not only function to maintain the accuracy of language but can also be a means of revealing moral and spiritual values. For example, the term mufrad in nahwu is connected with the concept of tauhid zat, which emphasises the oneness of Allah, while the discussion of ism, fi'l, and fā'il is connected with tauhid al-Asmā' and al-Afāl, so that the syntactic meaning acquires a deeper religious dimension. This approach demonstrates that grammar analysis can uncover the theological and ethical meanings behind sentence structures, not just linguistic technicalities. This study also serves as an example of research that uses grammar to explore social and religious meanings, as Al-Qushayri successfully combined grammar with the disciplines of monotheism and Sufism, giving birth to what is known as Sufi grammar or grammar of the heart, in which each grammatical rule is projected as a symbol of the appreciation of the values of faith, morality, and monotheism (Mahpol et al., 2022).

In Nahw al-Qulub, al-Qushayri interprets syntactic rules such as i'rāb rafa', naṣb, jar, and jazm not only as linguistic rules, but also as symbols of a spiritual journey. Rafa' is interpreted as a spiritual aspiration to attain al-Ḥaqq, naṣb as a readiness to obey, jar as humility before God, and jazm as a steadfastness of heart cut off from other than God. This interpretation shows

that syntactic structures can reveal moral messages and spiritual values, so that grammar has a dual function: maintaining the accuracy of the text while guiding the ethics and manners of a *sālik* (Harianto et al., 2025).

Tolerance is an integral part of Islam's theological vision, rooted in the Qur'an. Islam views the diversity of tribes, nations, languages and religions as a *sunnatullah* that cannot be rejected, as stated in QS. Al-Hujurāt: 13. Tolerance is understood as an attitude of patience, openness, and mutual respect for differences without having to mix beliefs. This concept is reflected in the principle of *ummatan wasaṭan* (moderate people), the prohibition of forcing others to convert to Islam (QS. al-Baqarah: 256), and the example of the Medina Charter, which guarantees equal rights between Muslims and non-Muslims. Thus, tolerance in the Qur'an is not a compromise of beliefs, but rather a recognition of the existence of other religions and the freedom to practice one's own beliefs, as well as the obligation to act justly and protect their rights (Yasir, 2014).

From the perspective of the hadith, tolerance is a fundamental teaching of Islam, reflected in the saying of the Prophet Muhammad (peace be upon him): “The religion most beloved to Allah is al-Ḥanīfiyyah al-Samḥah (the upright and tolerant religion),” which emphasises the importance of an open and friendly attitude in social interactions. Another hadith states, “Love those on earth, and those in heaven will love you” (Narrated by al-Tirmidhi), emphasising the universal dimension of compassion regardless of religious differences or backgrounds. Historically, the Prophet Muhammad (peace be upon him) upheld the principle of tolerance through the Medina Charter, which guaranteed religious freedom and equal rights among believers. These principles demonstrate that tolerance is not merely a social discourse, but a solid normative foundation of Islam (Ceputri & Musaddad, 2025).

Al-Azhar scholars, as representatives of modern scholars, view tolerance through the concept of *wasathiyyah* (moderation), which is understood not merely as a “middle position” but as a principle of divine justice rooted in the Qur'an and hadith. With a hermeneutic approach, they interpret moderation verses such as QS. Al-Baqarah: 143 (*ummatan wasathan*) contextually, so that Islam is understood as relevant to the challenges of the times and remains inclusive. Dr Muhammad al-Madani, for example, emphasises the values of *tawassuth* (balance), *tasamuh* (tolerance), and *ukhuwah* (brotherhood) as pillars of *da'wah* that counteract radicalism. Dr Ali Muhammad Shalabiy emphasised that *wasathiyyah* means the best choice, fair and proportional, not a compromise between two extremes. Meanwhile, Dr Nour ad-Din Mukhtar al-Khadimiy emphasised the practical dimension of moderation in faith, worship, politics, and even fatwas, to ensure they remain just, balanced, and inclusive. This view demonstrates the role of Al-Azhar scholars in maintaining Islam as a religion of mercy for all the world by rejecting extremism, opening up space for interfaith dialogue, and upholding tolerance in a pluralistic society (Ridha, 2025).

The book *al-Futūḥāt al-Quddūsiyyah* is a *syarah* on *al-Muqaddimah al-Ājurrūmiyyah*, unique in combining *nahwu* (Arabic linguistics) with Sufism. Ibn 'Aḥḥbah not only explains grammatical rules technically, but also provides symbolic meanings (*isyārī*) that reveal the spiritual dimension behind each concept of *nahwu*. For example, *fī'il* is interpreted as a symbol of hard work (*takhallī*) to cleanse the soul from blameworthy traits, *jazm* is interpreted as steadfastness in *mujahadah* (*taḥallī*). In contrast, *i'rāb rafa'* is interpreted as a sign of achieving the highest spiritual level (*tajallī*). Thus, the external science of *nahwu* serves as a bridge to an

inner understanding that educates the heart and cultivates morals. The Sufi and linguistic characteristics of this book distinguish it from other nahwu syaraha: it does not limit itself to a technical discussion of grammar, but also presents moral and spiritual messages relevant to the journey of a seeker. Ibn 'Ajībah emphasises that verbal truth through nahwu must be accompanied by the truth of the heart through Sufism. Therefore, Futūḥāt al-Quddūsiyyah can be called an integrative work that reconciles the external (language) and internal (Sufism) dimensions, teaching that the structure of language is not merely a means of communication but also a medium for purifying the soul and forming morals (Isbah & Ula, 2022).

The book al-Futūḥāt al-Quddūsiyyah occupies an important place in the treasury of Islamic scholarship because it is one of the rare works that combines two disciplines: Sufism and linguistics. In the Sufi tradition, this book is seen as a representation of the Sufi nahwu approach, namely the interpretation of grammatical rules with *isyārī* meanings aimed at educating the soul, instilling morals, and guiding a seeker on the path of *takhallī*, *taḥallī*, and *tajallī*. Meanwhile, in the realm of linguistics, this book continues to uphold al-Muqaddimah al-Ājurrūmiyyah as a basic grammatical text, but adopts a more reflective, philosophical style of explanation. Thus, the Futūḥāt Quddūsiyyah is positioned not only as a linguistic *sharḥ* but also as an integrative work that connects the rigour of linguistic analysis with the depth of Sufism's spirituality. It demonstrates that Arabic is not merely an instrument of communication, but also a means of moral education and inner transformation. (Ibn Ajibah Al-Hasani, 2015).

Research method

This study employed qualitative research. According to Sugiyono, qualitative research is a research method based on post-positivist philosophy, used to examine natural object conditions, with the researcher acting as the key instrument. The approach employed in this research is a case study (Sugiyono, 2023). Creswell defines a case study as a research strategy in which the researcher carefully investigates a program, event, activity, process, or group of individuals in depth and within specific time and activity boundaries. This approach was chosen because it allows the researcher to holistically explore the phenomenon of internalizing the value of tolerance through learning grammar in the Futūḥāt Qudsiyyah book at the Majelis Darul Faqih Batusangkar as a system bound by the context of place and time (Creswell & Poth, 2023).

This study utilises Norman Fairclough's critical discourse analysis, which encompasses three dimensions of analysis: text analysis (micro), discourse-practice analysis (meso), and social-practice analysis (macro). This theory was chosen because it allows researchers to connect the linguistic structure of the nahwu text with the social practice of tolerance that develops in society, thereby producing an analysis that is not only textual but also contextual. Data sources in this research are divided into two categories. The main (primary) data includes the text Futūḥāt Qudsiyyah fī Syarḥ al-Muqaddimah al-Ājurrūmiyyah by Ibn 'Ajībah as a written primary source, as well as empirical data obtained from observations and in-depth interviews with the congregation of the Darul Faqih Council as a primary field source. Secondary data take the form of various supporting documents, such as study notes, assembly archives, literature on nahwu, Sufism, and tolerance, as well as previous research results relevant to the study's focus.

Data collection techniques were carried out in an integrated manner in three ways. First, a literature study was carried out to examine the structure of nahwu in the *Futūḥāt Qudsiyyah*, along with the Sufistic interpretation put forward by Ibn 'Aḡībah. Second, participant observation was conducted at the Darul Faqih Council to directly observe the dynamics of the study implementation, patterns of social interaction among congregants, and the process of internalising the values of tolerance in daily religious activities. Third, in-depth interviews were conducted with key informants, including assembly leaders, religious teachers, and active congregants. According to Sugiyono, the combined use of several data collection techniques is a form of technical triangulation aimed at obtaining more credible and comprehensive data (Sugiyono, 2023).

The data analysis technique in this study employed the interactive analysis model developed by Miles and Huberman (Miles & Huberman, 2023). Sugiyono explains that activities in qualitative data analysis are conducted interactively and continuously until the data are saturated, resulting in complete data. These activities include data reduction, which is the process of summarising, selecting key points, and focusing on important aspects; data display, which is the arrangement of data in narrative form to facilitate understanding; and conclusion drawing and verification, which is the effort to find meaning from the collected data. The analysis used a thematic approach to identify key themes related to tolerance values that emerged from both the *Futūḥāt Qudsiyyah* text and field findings. The entire analysis process was carried out cyclically and continuously throughout the data collection process until the saturation point was reached (Sugiyono, 2023).

Data validity was tested through source triangulation and technical triangulation. According to Sugiyono, source triangulation involves checking data from multiple sources. In this study, the results of textual studies, interviews, and observations were compared. Technical triangulation was carried out by testing the data's credibility by checking it against the same source using different techniques, namely a library approach, in-depth interviews, participant observation, and documentation, to ensure the consistency of the findings. Furthermore, to minimise interpretation bias, the research results were validated through academic discussions with experts in grammar, Sufism, and Islamic education. By applying this methodology, the research is expected to be able to provide a complete picture of the role of Sufi nahwu in the book *Futūḥāt Qudsiyyah* and its relevance for the formation of tolerance values in the Darul Faqih Batusangkar Council (Sugiyono, 2023).

Results

At the Majelis Darul Faqih Batusangkar, the teaching of nahwu through *Futūḥāt Qudsiyyah* follows a unique pattern that differs from conventional Arabic language learning approaches. This activity is held weekly on Wednesday nights, using a combination of *bandongan* and *musyawarah* methods. During the *bandongan*, the ustaz will read the original text by Ibn 'Aḡībah, then explain the literal meaning (*zāhir*) of each nahwu rule, while also revealing the Sufi interpretations (*bāṡin*) hidden behind them. Afterwards, through the *musyawarah* session, the congregation is allowed to discuss, ask questions, and relate nahwu rules to everyday social experiences. With this pattern, the congregation does not just learn language as a rule, but also interprets its structure as a reflection of moral and spiritual values.

The five main chapters of *Futūḥāt Qudsiyyah* are the entry point for internalising the value of tolerance: 1) *Al Kalām wa Aqsāmuhu* (the division of sentences), 2). *Al Ma'rifah wa al Nakirah* (definiteness and indefiniteness), 3). *Al I'rāb* (change of word position), 4). *Al Na't wa alMan'ūt* (relationship of adjectives & objects) and 5). *Al Idāfah* (support construction)

Through these chapters, the congregation is encouraged to see that language rules do not stand alone but rather have a social impact. For example: *Isim*, *fi'il*, and letters are interpreted as symbols of different but complementary human roles, *Ma'rifah* vs *nakirah* as a symbol of the stages of human knowledge a reminder that understanding each person's process requires patience, *I'rāb* symbolizes social elasticity, namely the ability of humans to adapt to the context, *Na't* and *man'ūt* emphasize acceptance of the diversity of human nature, while remaining grounded in common humanity and *Idāfah* depicts the meaning of existential connectedness: just as the *muḍāf* (that which is relied upon) only becomes meaningful through the *muḍāf ilayh*, so too do humans find meaning through relationships with Allah and others.

From this mapping, it is clear that *nahwu* is not just a science of language, but rather "social grammar", a set of linguistic rules that serve as guidelines for social interaction. Ibn 'Ajībah showed that the structure of Arabic is not merely a means of communication, but a medium for internalising values, character formation, and social harmony. The Sufi elements enrich the function of *nahwu*, enabling each grammatical rule to be projected as a symbol of social and spiritual ethics. Thus, the teaching of *nahwu* at the Darul Faqih Council has gone beyond the technical realm and entered the realm of forming a more patient, inclusive, and tolerant social attitude.

From the congregation interviews, a real influence on daily behaviour can be seen: Mr. Jon, a mosque administrator at Batusangkar Market, stated that after participating in the study, he has become more patient. He used to get angry easily at market meetings, but now he is better at controlling his emotions. Mr. Efendi, a retired BRI employee, admitted that he used to be very emotional, but after studying this book several times, he found it easier to control himself. These two testimonies show that *Futūḥāt Qudsiyyah* functions as a kind of emotional therapy that reduces reactive and temperamental attitudes.

The impact on tolerance is also clear: Mr. Razak, a freelancer, said that through Sufi - style *nahwu*, he is now more tolerant of differences in schools of thought, understanding, and religion, because he believes that everything is a manifestation of Allah and Mr. Alfī, a cloth trader, said that he is more content with Allah's provisions, does not judge others easily, and is more open to seeing differences.

These two statements show how the Sufi concept, through *nahwu*, has changed the congregation's perspective on diversity: from seeing differences as a threat to seeing them as manifestations of *sunnatullah* that deserve respect.

In addition, a more personal spiritual impact is felt: Refki, a motorcycle taxi driver, said that now he is more accepting of life's challenges and does not easily fall into negative thinking. Mrs. Paula, a housewife, said that this study made her more introspective, leading her to prefer improving herself rather than finding fault with others. Mrs. Desi, a civil servant, admitted that she was increasingly interested because this study softened her heart.

This testimony confirms that the study of Sufi *nahwu* not only fosters social tolerance but also cultivates spiritual awareness, peace of mind, introspection, and a gentle soul.

Overall, the interviews revealed a consistent pattern of attitudinal change: from reactive to reflective, from judgmental to understanding, from suspicion to acceptance, and from focusing on others' mistakes to self-reflection. These changes indicate that the internalisation of tolerance values through the teaching of Islamic grammar (*nahwu isyārī*) is effective. These values are not only understood cognitively, but also internalised affectively and applied in real life.

In the social context of West Sumatra, which sometimes experiences tensions due to differences in religious understanding, the existence of the Darul Faqih Council and the study of *Futūḥāt Qudsiyyah* are highly strategic. This book serves as a cultural strategy that brings the discourse of tolerance from the realm of normative discourse into real social practice. Language is used not only as a means of communication, but also as a means of purifying the soul and forming character. Thus, *Futūḥāt Qudsiyyah* becomes a bridge between language structure and social coexistence, and connects the external (*zāhir*) and internal (*bāṭin*) aspects of religious life in society.

The three research questions posed can be answered consistently: 1) Nahwu teaching at the Darul Faqih Council is carried out through a transformative approach that combines linguistic and Sufi aspects. 2) The teachings of nahwu in *Futūḥāt Qudsiyyah* have a conceptual and applicative relationship with the values of tolerance, reflected in the symbolization of grammatical rules into moral and spiritual messages. 3) The congregation's views show real changes in social and spiritual attitudes, ranging from emotional control, acceptance, introspection, to tolerance between sects and religions.

This finding confirms that *Futūḥāt Qudsiyyah* is not just a traditional book (*turats*), but rather a social education instrument highly relevant to building harmony in a plural society in Batusangkar.

Discussion

In the science of nahwu, kalam is divided into three main elements: isim, fi'il, and huruf. According to Ibn 'Aḡībah, the division of sentences into isim, fi'il, and huruf is not just a linguistic rule, but also has a deep Sufi meaning. Isim is understood as a word that conveys meaning without being bound by time, interpreted as permanent (*tsubūt*), and referring to a stable essence. He likens isim to a symbol of a servant who remains in remembrance of Allah, where the mention of isim mufrad, like *lafz Allah*, becomes the main door for a salik to enter the Divine presence. By making the mention of Allah a habit, a servant will always be connected to the dhikr verbally and in the heart, so that spiritual calm is achieved. Meanwhile, fi'il, whose meaning is always related to the dimension of time, was interpreted by Ibn 'Aḡībah as a symbol of the dynamics of a Sufi's spiritual journey. Fi'il māḡī symbolises deeds that have been done and is a reflection of past spiritual experiences, fi'il muḡāri' describes deeds that are being done as an exercise in patience against lust, and fi'il amr is a symbol of total obedience to Allah's commands. With this interpretation, fi'il is seen as a symbol of a servant's continuous efforts in mujāhadah and riyāḡdah. The letters, whose meaning cannot stand alone unless combined with others, are interpreted as symbols of human attachment to God and each other. The letters that connect the noun (noun) and verb (verb) to make a sentence meaningful are likened to the social relations that make human life whole. In the Sufi dimension, letters symbolise a seeker's need for external supports such as a teacher (*murshid*), congregation, and

a supportive spiritual environment. Ibn 'Ajibah even emphasised that just as a sentence cannot live without letters, so too, without spiritual connection, humans will lose the meaning of their lives (Ibn Ajibah Al-Hasani, 2015).

From this interpretation, we can draw the value of tolerance, namely the awareness that each element of life has a different, complementary function. Just as nouns, verbs, and letters cannot be separated in forming meaningful sentences, so too humans need to accept the differences in character, role, and spiritual stage of each, because all contribute to creating social and spiritual harmony.

Ma'rifah is a noun that refers to something clear and specific, such as a person's name (عمر), a place name (دمشق), or a pronoun (أنت). At the same time, nakirah is a noun that refers to something unclear or general, such as the word rajul (a man), kitāb (a book), or madīnah (a city). Ma'rifah has seven types, namely ḍamīr (pronoun), 'alam (proper name), ism isyārah (demonstration), ism mawsūl (conjunction), isim that includes al- (ال), isim that is based on ma'rifah, and munādā, which is specifically intended. Meanwhile, Nakirah can turn into Ma'rifah if it is included in al- or if it relies on something that is already Ma'rifah (1994, مصطفى, p. 147). According to Ibn 'Ajibah, the difference between ma'rifah and nakirah is not only a linguistic matter, but also provides a meaningful lesson: something that is clear and definite (ma'rifah) must be distinguished from something that is still general and vague (nakirah). In a Sufistic framework, it can be understood that people who have reached the level of ma'rifah towards Allah will be more solid and calm, while those who are still at the level of nakirah need guidance to reach clarity. This attitude instils the value of tolerance, namely accepting differences in levels of human understanding and respecting each other's process in seeking the truth (Ibn Ajibah Al-Hasani, 2015).

I'rāb is a change that occurs at the end of a word in a sentence due to the influence of the factors ('āmil) that precede it. This change can be in the form of marfū' (with the vowel ḍammah), mansūb (fathah), majrūr (kasrah), or majzūm (sukūn), according to the demands of the word's position in the sentence structure. Thus, i'rāb functions as a marker of the grammatical role of a word, whether it is positioned as a subject, object, or other function. The existence of i'rāb is very important because it determines the clarity of meaning, so that differences in vowels at the end of a word can change the meaning of the entire sentence. Therefore, mastering i'rāb is the main key to understanding Arabic correctly, including in reading the Qur'an and hadith, so that the meaning is not misinterpreted. (Bahri, 2023)

Ibn 'Ajibah's Sufi explanation of i'rāb does not stop at the technical meaning of changing the ending of a word, but rather is interpreted as a symbol of a servant's spiritual journey in approaching Allah. Each sign of i'rāb has a spiritual meaning: ḍammah symbolises the student's attachment to his teacher, the Messenger of Allah, and Allah, who provides guidance and protection; fathah is interpreted as fana', namely melting ego and self in full obedience; kasrah becomes a symbol of humility and obedience, distancing oneself from arrogance; while jazm shows steadfastness and serenity in belief until reaching the station of baqā'. From here is born the value of tolerance, because just as i'rāb adapts words to its position, so too must humans adapt to their social and spiritual circumstances. Everyone is at a different stage; some are still struggling, some are learning to be humble, and some are steadfast in their beliefs. Awareness

of these differences fosters attitudes of mutual respect, patience, and friendliness, which are the foundation of tolerance in community life (Ibn Ajibah Al-Hasani, 2015).

The concept of na'at (attributes) and man'ūt (what is characterised) is discussed as one of the important aspects in the science of nahwu because it regulates the descriptive relationship between nouns and the attributes that follow them. Na'at serves to explain, emphasise, or limit the meaning of man'ūt so that the meaning of the sentence becomes clearer and more accurate. This relationship is not only grammatical, but also has a semantic dimension: na'at ensures that the description given corresponds to the state or nature of man'ūt. This article emphasises that the agreement between na'at and man'ūt in the aspects of i'rab, type, and definiteness (ma'rifah-nakirah) is an absolute requirement for a sentence to be unambiguous. In a broader perspective, this rule reflects how Arabic emphasises precision in conveying meaning, and can be drawn as a symbol of the importance of the agreement between speech and reality (Journal, 2018).

The dimension of Sufism in na'at (attributes) and man'ūt (what is attributed), where attributes are understood not only as complements to grammatical meaning, but also as symbols of the connection between the essence of creatures and the Creator. Ibn 'Ajibah suggests that attributes are never separate from maushūf (what is attributed), just as the external characteristics of humans cannot be separated from their dzāt. In a Sufi perspective, this is a lesson that differences in attributes such as skin colour, abilities, positions, or character should not give rise to division but should be seen as variations inherent to the same human essence.

This is where the value of tolerance is born: a seeker is taught to appreciate all the differences in the appearance of traits in fellow human beings, because behind this diversity lies the single Divine Essence. The visible traits are only a reflection of God's diverse beauty, so differences must be accepted as sunnatullah. From this perspective, tolerance is not just a social attitude, but also part of spiritual awareness: anyone who belittles or rejects diversity is rejecting the manifestation of God's tajallī. Sufism in these na'at and man'ūt, thus, instils the understanding that social harmony and mutual respect are a continuation of the awareness of tawhid in everyday life (Ibn Ajibah Al-Hasani, 2015).

In the science of grammar, idāfah is a grammatical construction that connects two words (muḍāf and muḍāf ilayh), where the meaning of muḍāf becomes clearer because it is based on muḍāf ilayh. For example, "kitābu Zayd" (كتاب زيد) means "Zaid's book", where the word kitāb only gets a specific meaning after being handed over to its owner. This relationship is not just a linguistic technique, but also implies a connection and complementarity between the two elements to create a complete meaning.

From a Sufi perspective, the concept of idāfah is understood more deeply: it symbolises the existential relationship between humans and God, as well as among humans. Just as the muḍāf cannot exist alone without the muḍāf ilayh, so too humans would be meaningless without a connection with God and their environment. From this arises the value of tolerance, namely the awareness that every individual needs each other, complements each other, and cannot stand alone in absolute isolation. Within Ibn 'Ajibah's Sufi framework, idāfah teaches that differences in status, position, or nature are not grounds for mutual humiliation, but rather a means of mutual strengthening to achieve the perfection of the meaning of life. Thus, tolerance is seen as a spiritual consequence of tawhid awareness: recognising one's connection with others as part of the path to God (Ibn Ajibah Al-Hasani, 2015).

Majlis Tallim Darul Faqih is an Islamic studies council that regularly carries out activities three times a week. Namely, Monday evening with the study of the Arbain Nawawi hadith, Wednesday with the study of Arabic using the book Futuhat Qudsiyah, and Friday with the study of the Arbain Nawawi Hadith sharia. Apart from the books above, this assembly has discussed two basic fiqh books, namely Ar Risale Al Jami'ah and Safinatu Najah, as well as one book of faith, Aqidatul Awam.

Conclusion

Based on this research, it can be concluded that Ibn 'Ajibah's Futūḥāt Qudsiyyah successfully connects the science of grammar with the dimensions of Sufism, transforming grammatical rules into moral and spiritual symbols that directly shape attitudes of tolerance. Its implementation at the Majelis Darul Faqih Batusangkar has been proven to transform the congregation's attitudes from emotional to patient, from judgmental to understanding, and from exclusive to inclusive. This demonstrates that language functions not only as a means of communication but also as a medium for internalising values and strengthening social cohesion. However, these findings need to be understood within the context of the research's limitations, including the focus on a single location, the limited number of informants, and the short observation period. To implement these results more broadly, an integrative educational approach is needed, revitalising traditional texts through creative and contextual reading. This learning model can be adapted as a cultural strategy to address intolerance, while also opening up space for more in-depth interdisciplinary studies among linguistics, Sufism, and social education in the future.

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