HRMARS
Exploring Intellectual Capital

The Implementation of *Takhallī* Value in Arabic Grammar according to Al-Qushayri in *Naḥw al-Qulūb al-Kabīr*

Shahrizal Mahpol[1], Omar S.H.S[2], T.M. Farid T. A. Aziz[3], Najihah Abd Wahid[2], Rahimah E. [2], Othman, M.S.[1], Syed Omar, S.M.H. [1], Abdullah, M.S.[1], Fadzli Adam[2]

Universiti Sultan Zainal Abidin (UniSZA), Kampus Gong Badak, 21300 Kuala Terengganu, Terengganu, Malaysia
E-mail: sylutfi@unisza.edu.my

ABSTRACT

One of the ways to achieve the purification of the soul of a salik in his spiritual journey is through the process of takhalli. The discussion about the process is usually described in Sufism and is rarely discussed in detail in other Islamic disciplines such as Jurisprudence, Tawhid and Arabic. However, given the importance of cross-disciplinary knowledge of Islam, a famous Sufi in the 5th century of Hijra named Abd al-Karim bin Hawazin al-Qushayri produced his work in Arabic grammar which was tailored according to Sufism approaches by applying spiritual values in this discipline. Hence, this study focused on investigating his discussion on the concept of takhallī and its application in several Arabic grammatical topics found in the book *Naḥw al-Qulūb al-Kabīr*. Text content analysis was utilised to obtain necessary data. The study found that the first stage that every sālik must follow in their spiritual journey is the process of the removal of sins and the abominable traits which become the barrier of receiving the mercy and affection of Allah Ta'ala. Al-Qushayri was seen as a pioneer who successfully applied the values of Sufism in the discussion of the Arabic grammar which is usually discussed solely in linguistic terms. The study concludes that the approach introduced by al-Qushayri should serve as a basis and guidance in applying spiritual values, especially in Arabic grammar subjects at every level of study to make the learning of grammatical knowledge more integrated as not merely correcting verbal language mistakes, however to keep the heart from elements that can tarnish its purity.
Key words: Takhallī, Sufism, Grammar Of Heart, Al-Qushayri, *Naḥw Al-Qulūb Al-Kabīr*

---

[1] Faculty of Islamic Contemporary Studies (FKI), UniSZA.
[2] Research Institute for Islamic Products & Civilization (INSPIRE), UniSZA
3 Akademi Pengajian Bahasa, Uitm Kelantan.

INTRODUCTION

Similar to other Islamic disciplines, Sufism is a science that has its own methods and goals. The main goal of someone involved in tassawuf or spirituality is to remember Allah, seek His pleasure and mercy. While the culmination of goals is to achieve ma'rifah and the culmination of ma'rifah is to cultivate Him (Ibn Khaldun n.d.). One of the ways to reach this goal is through the path of purification of heart which is better known in Sufism as *tazkiyah al-nafs*. One of the processes that must be taken to achieve the level of self-purification is through the process of *takhallī*.

This article attempts to examine the implementation of *takhallī* values in the Arabic grammar which was highlighted by a prominent Sufi during the 5th century of Hijrah, Abd al-Karim bin Hawazin known by the nickname al-Qushayri. He pioneered a new approach which is different from what other scholars produced in their writing, namely by applying Sufism elements in the work of the Arabic grammar.

The author chose to study the book based on the need to apply Sufism values in the grammar discipline which is the basis of the strength of individual Arabic mastery. In addition, the integration of these two disciplines will produce individuals who not only are alert with grammar, but are also alert of words that conflict with the akhlaq values and spirituality of Islam. The study also found that not many studies have been conducted by scholars linking the knowledge of Sufism with grammatical disciplines in their works as in an integrated manner executed by al-Qushayri. Hence, a brief review of his biodata is seen as a necessity for the introduction of this article.

His name is Abdul Karim bin Hawazin bin Abdul Malik bin Talha bin Muhammad Al-Qushayri also known as Abu al-Qasim and also called as Zayn al-Islam (Omar, 2017). He was born in a place called Ustuwa (Ibn Khallikan n.d.) in 376H and died on Sunday, 16 Rabi'al-Awwal in the year 465H (al-Baghdadi, n.d.). In Sufism, the study found that al-Qusahyri only focused on his studies with a renowned Sufi Shaykh and his own father-in-law, Abu Ali Al-Daqqaq. Al-Daqqaq altered the thinking of al-Qushayri in the field. After al-Daqqaq's death, al-Qushayri continued to pursue Sufism knowledge with other Sufi scholars such as Abu 'Abd al-Rahman al-Sulami (d. 412H) until he became a leading figure in the discipline (Abd al-Ghafir 1989).

Qushayri's inner talent in Arabic was unleashed during childhood when placed under the guidance of Abu al-Qasim Ali bin al-Hasan al-Alyamāni, a scholar in Arabic, to teach him the Arabic language and literature; he is also of Arabic descendant from both mother and father (al-Dawūdi, 1983). In addition, he is also among the famous poets of the second tabaqat from Nisabur City (al-Bakharzi 1969). His credentials have also been approved by his grandson 'Abd al-Ghafir (1989) as highly skilled in Grammar and Arabic. In addition, al-Subki (n.d.) also stated that al-Qushayri is a linguist (*lughawiy*), expert in grammar (*nahwiy*), expert in literature (*adib*), writer (*kātib*) in various fields of Islamic sciences (Omar, 2017).

RESEARCH METHODOLOGY

This is a qualitative research, using the content analysis framework based on Qushayri's work so called *Naḥw Al-Qulub Al-Kabīr* as a premier source, as well as published articles and books related to the subject as a secondary sources. In this approach, textual analysis on the

premier source is brought forward to determine his stand on the implementation of *takhallī* values in the Arabic grammar which was highlighted.

FINDINGS AND DISCUSSION

1. Definition of *Takhallī* in Sufism

The meaning of takhallī from the terms of the Sufism is to abandon and turn away from all things which may distract from the remembrance of Allah Ta'ala (al-Jurjani, 2003). In the context of the discusion here, takhallī can be defined as a self-purification process performed by a person of all the sins that can damage the purity of the heart.

A sin in Islam can occur by either two aspects which is committing a prohibited deed or to omit what Allah has commanded (Ibn al-Qayyim, n.d.). A Muslim cannot assume that sins or vices are only focused on committing what is forbidden and neglecting another form of sin such as abandoning Allah's instructions. In this case, al-Dīrīni (2003) claimed that the first sin committed against Allah is the defiance of the Devil to execute Allah's order to prostrating to Adam (P.B.U.H.).

2. The Importance of Takhallī' Value and Its Implementation in Arabic Grammar

In the process of cleansing the soul (*tazkiyah al-nafs*), al-Qushayri (2005) views that a *sālik* (the person who is going to God (novice)) is required to distance himself from all the sins, whether minor or great sins. The value has been applied by him in the *mubtada* (subject) topic in the Arabic grammar. According to al-Qushayri, *mubtada* 'is a noun which is located at the beginning of a sentence provided it should be free from any *awāmil* (regents). The value he wants to apply from the perspective of Sufism is the importance of avoiding various forms of sin and vice to Allah.

His implementation is based on the similarity of terms of *takhallī* (being free) contained in the description of the two disciplines. From the aspect of Sufism, a person is required to start his spiritual journey by liberating and freeing himself from all minor or great sins by performing repentance to Allah. The same can be seen in the *mubtada*', as it is required to be free from all *āwāmil* which may change its *i'rab* (inflection). Al-Qushayri compared the sins which cause a person's failure in his spiritual journey with *'āwāmil* which is the reason for a noun not to be named as *mubtada'*.

3. The Impact of Sin and Its Implementation in Arabic Grammar

The study also found that al-Qushayri (2005) applied a discussion about the effect of sins on the perpetrator in the clause "*ḥurūf al-jarr*" (prepositions) in the grammar. He explains that ḥurūf al-khafḍ serves to make a name that lies after it read *majrūr* with a *kasrah*. These particles are "*min*" (from), "*ila*" (to) "*fi*" (at), "*bi*" (by), "*ka*" (like) and many more. According to al-Qushayri (2005), *kasrah* is a weak vowel in Arabic grammar. Whereas, *dammah* is the strongest vowel compared to others.

The value implemented by al-Qushayri from the point of Sufism is that every sin committed by a person will lower his state in the sight of Allah. When Allah has lowered the status of a

560

person due to his sins, no one is able to glorify and elevate his status, even though among the society, he is a noble person because of his rank or wealth (Ibn al-Qayyim n.d.).

The implementation made by al-Qushayri is based on the similarity of the meaning of sin as compared to the effect of *ḥurūf al-jarr* to a noun. From the spriual's aspect, sin committed by a servant will make him in a state disgracefullness in the sight of Allah. This has been compared in Arabic grammar with the *kasrah* which is considered weak vowel. Symbolically, *kasrah* shows the disgrace because its position is under the letter. Consequently, a sinless servant will be in a strong and noble position in the sight of Allah.

The study also found that the process of *takhallī* is very important for a person in embarking on his spiritual journey, for sins and vices can prevent him from obtaining the blessings of Allah Ta'ala. In addition, sins will also prevent him from the closeness to Allah. Moreover, sins will cause the heart of the sinner to be veiled from guidance of Allah Ta'ala.

4. The Types of Sins of Heart and Their Implementation in Arabic Grammar

The sin committed by a servant, can be divided into two types, a sin committed by the physical body and a sin committed by the heart (Ibn al-Qayyim n.d.). Al-Qushayri (2005) discussed about the kinds of sin of the hearts in the "*fi'l mu'tall*" (weak verb) topic. From the Arabic grammar aspect, he explained that *al-fi'l al-mu'tall* is a verb that has been formed from one of the letter of *'illah* (weak/soft letters) such as *waw, alif* or *ya*. These three different types of letters are different from its *makhraj* (outlet of a letter) as described in the *tajwid* science.

From the aspect of Sufism discussion, the value that al-Qushayri wants to apply in this clause is that there are three types of sins of heart that will cause the servant's practice not be accepted by Allah. The sins are:

a. *Riyā* 'compared to the letter *waw*.
b. *'Ujb* compared to the letter *alif*
c. *Musākanah* compared to the letter *yā*.

According to al-Qushayri, the three sins of the heart differ from the point of strength and weakness in affecting the servant's practice as each letter of *'illah* is different in terms of *makhraj*.

Riyā' is the opposite of sincerity (al-Qushayri 2010). It means a person who worships with the aim of showing off and not because of Allah (al-Jurjani 2003). Al-Qushayri compared *riyā* 'with the letter *waw*, which is based on the similiarity of the severity of *riyā* compared to the difficulty in pronouncing the letter *waw*. *Riyā* from the point of Sufism is considered to be greater than *'ujb* and *musākanah* because it is closely related to the aspect of associating Allah (*syirk*).

The same can be seen in the letters *waw*, because it is heavier and required the movement of the base of the tongue. While the way to pronounce *yā* is, it only required the movement of the bottom of the tongue. While the letter *alif*, is the easiest to be pronounced compared to the previous letters. (Bisyuni & al-Jundi 1994). Symbolically, it can be understood that *riyā* is a greater sin compared to *musākanah* and *'ujb*.

'Ujb also means a self proud of oneself. The feeling of *'ujb* will result in a person forgetting that all the pleasures given to him are the gift of Allah (al-Ghazali 2005). *'Ujb* is compared to the

letter *alif* because both shows the arrogance. From the aspect of Sufism, *'ujb* will lead to arrogance. In the context of the letter *alif* it symbolically portrays a person who is arrogant.

The third sin of the heart is *musākanah* which means to feel calm (*sukūn*) when one acquires benefits from Allah Ta'ala. A servant who is in *musākanah*, at first will significantly observe his greatness and be happy with oneself. Then he will look at the advantages of others. Eventually he forgets of the duty of solely directing all his convergence to Allah Ta'ala and not to others. This state of the heart can be experienced by anyone even the *awliya'* who have been blessed with *karāmah* (al-Qushayri 2010).

*Musākana*h was compared to the letter *yā'* from the similarity of humility's meaning. In Sufism aspects, *musākanah* lead a *sālik* to the state of inferiority because he feels he has a certain advantage in the sight of Allah. The same thing can be seen in Arabic grammar, because the letter *yā* is synomym to *kasrah*, which can be considered weak vowel. This condition symbolizes the meaning of humility (Ibrahim Bisyuni and al-Jundi 1994).

5. The Influence of Sin of Heart on Servant's Practices and The Implementation in Arabic Grammar

Furthermore, al-Qushayri (2005) discussed about the effects of sins of heart to the servant, as follows: -

a. In Arabic grammar, the verb found in the beginning of the word the letter *'illah* is called *al-mithāl*. The value he wants to implement from the perspective of Sufism is that from the beginning of servant's practice have been stained with sins of the heart such as *riyā'* and so forth. It has resulted in the practice being rejected and not accepted by Allah Ta'ala.

b. The verbs that contain the letters *'illah* in the middle of a word are named *al-ajwaf*. The value he wants to implement is also the practice which is stained with sins while performing the practice. This would result in the practice not being accepted even though it was initially done with sincerity.

c. The verbs that contain the letter *'illah* at the end of the word are known in Arabic grammar as *Nāqiṣ*. The values implemented is the servant's practice who at the beginning and during the process may have avoided from all forms of sinful heart. But at the end of the practice has been stained with *'ujb*, then it will fail and lost its reward.

d. The verbs found on the two letters of *'illah* are either close or separated by other letters. This verb in grammar is known as *lafīf mafrūq* or *lafīf maqrūn*. The value he wants to apply from Sufism aspect is, there are practices of a servant which has been tainted with sin from all angles starting with *riya'* followed by *'ujb* and finally the practice is also rejected by Allah Ta'ala.

In relation to the above description, the study found that al-Qushayri has warned every *sālik* to be careful of sinful hearts who constantly seek the opportunity to influence their practice. The illustration he gave about this sinful heart is that it could occur either at the beginning of practices or in the middle, during the practice. At times, the sin of the heart comes at the end of the practice of a servant.

All these conditions have been applied in his explanation of the *fi'l mu'tall* types. The application is based on the aspect of similarity in the position of the negative elements and the effects that are discussed in the two disciplines. As a result of all these circumstances, the

practice of a servant remains unacceptable to Allah. The same thing can be seen in Arabic grammar, when every verb found in it the letter *'illah* in any position it is still considered as *fi'l mu'tall*.

Al-Qushayri also has compared each practice which is *ṣaḥīḥ* or accepted by Allah with the *fi'l ṣaḥīḥ* (strong verb) with the similiarity of the term used. It means, every practices of a slave will be considered *ṣaḥīḥ* or eccepted when it is not stained with the sin of heart, as every verb is also called *fi'l ṣaḥīḥ* when there is no letter *'illah*. He has used the word "*ṣaḥīḥ*" for both conditions to illustrate the similarities in the use of the term and the meaning that can be applied in Sufism and Arabic grammar.

From the *ishārat* (symbols) explained by Al-Qushayri, it can be concluded that a person who is in the early stages of spiritual path is required to distance himself from the sin of the heart. Every practices will be accepted (*ṣaḥīḥ*) by Allah Ta'ala when it is avoided from any sins (*'illah*) that may occur either in the beginning, in the middle or at the end of the practice. Therefore, sincerity is the basic principle in spiritual life because without it, all the practices performed will not be accepted by Allah Ta'ala.

CONCLUSION

The study found that the concept of *takhallī* has been considered as the early stage before a *sālik* continues his spiritual journey. Al-Qushayri successfully implemented Sufism values on the concept of *takhallī* in Arabic grammar by comparing the two disciplines. The implementation made was based on the similiarites of the terms used or the meaning contained in the discusion of both disciplines. Hence, the approach introduced by al-Qushayri should be the basis and guidance for applying spiritual values, especially in Arabic grammar subjects at every level of study. When these values are implemented, it will produce a balanced human being both inwards and outwards (*zahir* and *batin*). His efforts have made the study of grammar more integrated as not merely correcting verbal language mistakes but also in keeping the heart from elements that can tarnish its purity.

CORRESPONDING AUTHOR

Omar S.H.S (Ph.D), Research Fellow, Research Institute for Islamic Products & Civilization (INSPIRE), Universiti Sultan Zainal Abidin (UniSZA), Kampus Gong Badak, 21300 Kuala Nerus, Terengganu, Malaysia. E-mail: sylutfi@unisza.edu.my

REFERENCES

Al-Fārisi, A.G. (2008), *al-Muntakhab min Al-Siyāq li Tārīkh Nīsābūr, intakhabahu Ibrahim bin Muhammad,* Mesir:Maktabah al-Thaqāfah al-'Ilmiyyah

Nasr, A. (1994), *Ghāyah al-Murīd fi 'Ilm al-Tajwīd*, Mesir: Dar al-Fajr li al-Turath

Bakharzi, A. (1993), *Dumyah al-Qasr wa 'Usrah Ahl al-'Asr*, Beirut: Dar al-Jil.

Dawūdi, M.A. (1983), *Ṭabaqāt al-Mufassirīn*, Lubnan: Dar al-Kutub al-'ilmiyyah

Al-Dirini, A. (2003), *Ṭahārah al-Qulūb wa al-Khuḍū' li 'Allām al-Ghuyūb*, Mesir: Dar al-Fajr li al-Turath

Al-Ghazali, A.H. (2005), *Iḥyā' 'Ulūm al-Dīn* Lubnan: Dar al-Kitab al-Arabi

Ibn Manẓūr, J. (n.d.), *Lisān al-'Arab*. Beirut : Dar Ṣādir

Ibn al-Qayyim, M. (n.d.), *al-Dā' wa al-Dawā'*, Mesir: Maktabah al-Iman.

Bisyuni, I. & al-Jundi, A. (1994), *Naḥw al-Qulūb al-Kabīr li al-Imām Zayn al-Islām 'Abd al-Karīm al-Qushayri*, Mesir: Maktabah 'Ālam al-Fikr

Ibn Khaldun, 'A. R. (n.d.), *Muqaddimah Ibn Khaldun*, Mesir:Dar Ibn Khaldun

Ibn Khallikan, A. (n.d.), *Wafayāt al-A'yān wa Anbā' Abnā' al-Zamān*. Beirut: Dar Sadir

Ivany, T. (1996). *The Grammar of The Heart : al-Qusayri's Nahw al-qulub* , Proceding of the Colloqium on logos, ethos and Mythos in The Middle East and North Africa. LEM – part 1, Linguistics and Literature – Budapest

Jurjani, A. (2003), *Al-Ta'rīfāt*, Kaherah: Maktabah al-Qur'an

Khatib al-Baghdadi, A.B. (n.d.), *Tārikh Baghdād*, Lubnan: Dar al-Kitab al-'Arabi

Najib, M.S. (1985), *Mu'jam al-Mustalahat al-Nahwiyyah wa al-Sarfiyyah*, Syria: Muassasah al-Risalah

Al-Baqi, M.F. (n.d.), *al-Lu'Lu' wa al-Marjān*. Mesir : Dar Ihya' Al-Kutub Al-'Arabiyyah

Muslim, Q. (2006), Ṣaḥīḥ Muslim, Riyad: Dar Taybah

Omar S.H.S., Faisal M.N., Fadzli Adam, Najihah A.W., Rahimah E., Othman M.S., Abdullah S. (2017). Nature of *Af'al* According to Imam Al-Qushayri in the Book *"At-Tahbir Fi At-Tazkir".* International Journal of Academic Research in Business and Social Sciences, Vol. 7, No. 8. DOI: 10.6007/IJARBSS/v7-i8/3226

Qushayri, A.K. (2005) *Nahw Al-Qulūb* , Beirut : Dar al-Kutub al-'Ilmiyyah

Qushayri, A.K. (2008), *al-Risālah al-Qushayriyyah*. Mesir Sharikah al-Quds lil-Tijarah

Subki, T.D. (n.d.). *Ṭabaqāt al-Shāfi'iyyah al-Kubrā*. Mesir: Dar 'Ihya' al-Kutub al-'Arabiyyah