

ARABIC CLASS THEORY BY TAMMĀM ḤASSĀN AND IMPLICATIONS FOR ARABIC LANGUAGE TEACHING

Taufik Luthfi¹, Khaidir Maulana², Dina Karinda Dewi³

^{1,2} STAI Dr. KH. EZ. Muttaqien Purwakarta, Indonesia

Email: teeldosen@gmail.com¹, Maulana.dede21@gmail.com², dinakarinda27@gmail.com³

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Abstract:

This study analyzes Tammām Ḥassān's conception of classifying Arabic word classes and its implications for Arabic language pedagogy in Indonesia. Building on the classical naḥw tradition that recognizes three categories (ism, fi'l, ḥarf), the paper foregrounds Ḥassān's sevenfold scheme *ism*, *waṣf*, *fi'l*, *ḍamīr*, *ẓarf*, *al-khalīfah*, and *al-ādāt* grounded in the theory of *taḍāfur al-qarā'in* and paired with his critique of the *al-awāmil* framework. Using a qualitative-descriptive design and literature review of primary works *al-Lughah al-ʿArabiyyah: Ma'nāhā wa Mabnāhā*; *Khulāṣah an-Naḥwiyyah*, classical references *al-Kitāb al-Inṣāf*, and Indonesian grammar as comparator, the analysis maps the rationale behind the seven-way classification and evaluates its explanatory reach especially for items often forced into *ism*, such as *ẓarf* and *ḍamīr*. Findings indicate the scheme is more *jāmi' māni'*, aligning formal marking, function, and contextual indicators via a network of *qarā'in*, thus clarifying form-meaning relations. Pedagogically, integrating this taxonomy supports grammatical material design, functional mapping in clause analysis, and strategies attentive to contextual cues. The study recommends developing *naḥw* curricula in *madrasahs/pesantren* with Arabic-Indonesian contrastive modules, *qarā'in* identification drills, and reading-writing assessments that evaluate category mapping, plus form-function rubrics and rigorous corpus-based evaluation of text comprehension.

Keywords: *classifying Arabic word classes, Arabic language pedagogy, taḍāfur al-qarā'in*

Abstrak:

Penelitian ini menganalisis konsep klasifikasi kata dalam bahasa Arab menurut Tammām Ḥassān serta implikasinya terhadap pedagogi (pembelajaran) bahasa Arab di Indonesia. Berangkat dari tradisi *naḥw* klasik yang hanya mengenal tiga kategori utama *ism*, *fi'l*, dan *ḥarf* kajian ini menyoroti skema tujuh bagian yang diajukan oleh Ḥassān, yaitu *ism*, *waṣf*, *fi'l*, *ḍamīr*, *ẓarf*, *al-khalīfah*, dan *al-ādāt*. Skema ini berlandaskan pada teori *taḍāfur al-qarā'in* atau konvergensi berbagai petunjuk kebahasaan serta disertai kritiknya terhadap kerangka *al-awāmil*.

Dengan menggunakan pendekatan kualitatif-deskriptif melalui kajian pustaka terhadap karya primer seperti *al-Lughah al-ʿArabiyyah: Ma'nāhā wa Mabnāhā* dan *Khulāṣah an-Naḥwiyyah*, referensi klasik *al-Kitāb*, *al-Inṣāf*, serta tata bahasa Indonesia sebagai pembandingan, analisis ini memetakan dasar rasional di balik klasifikasi tujuh jenis kata dan menilai daya jelaskannya khususnya bagi unsur-unsur yang selama ini dipaksakan masuk kategori *ism*, seperti *ẓarf* dan *ḍamīr*.

Hasil penelitian menunjukkan bahwa skema Ḥassān bersifat lebih *jāmi' māni'*, karena menghubungkan penanda bentuk, fungsi, dan indikator kontekstual melalui jaringan *qarā'in*, sehingga memperjelas hubungan antara bentuk dan makna. Secara pedagogis, integrasi taksonomi ini mendukung perancangan materi gramatikal, pemetaan fungsi dalam analisis klausa, serta strategi pengajaran yang lebih peka terhadap petunjuk kontekstual.

Penelitian ini merekomendasikan pengembangan kurikulum naḥw di madrasah dan pesantren dengan modul kontrasif Arab–Indonesia, latihan identifikasi qarā'in, serta penilaian membaca–menulis yang menguji pemetaan kategori, disertai rubrik bentuk–fungsi dan evaluasi korpus secara ketat terhadap pemahaman teks.

Kata Kunci: *klasifikasi kata bahasa Arab, pedagogi bahasa Arab, taḍāfur al-qarā'in*

INTRODUCTION

The development of Arabic grammar (naḥwu) can be traced back to the era of Caliph 'Alī ibn Abī Ṭālib and was later systematized by Abū al-Aswad ad-Du'alī. Building on these early foundations, the Arabic grammatical tradition evolved across major intellectual centers such as Basra, Kufa, Baghdad, al-Andalus, and Egypt. Although each socio-intellectual milieu produced its own modes of thought, the mainstream of classical grammar eventually converged on a triadic classification of words *ism*, *fi'l*, and *ḥarf*. This threefold scheme became the standard framework in canonical works and in the teaching of naḥwu for centuries (Ihsanudin, 2017).

Over time however, theoretical unease emerged regarding the dominance of the concept of 'āmil and the excessive emphasis on i'rāb as the determinant of word function. Such an overly formalistic focus often neglects meaning and contextual language use. In classroom practice, the implications are clear: instruction tends to prioritize memorizing rules over understanding how forms function and how sentence elements relate to one another within discourse. As a result, many learners can identify final case vowels (*i'rāb*) yet struggle to interpret sentence meaning holistically and in context (Luthfi, 2016).

Amid this need for renewal, Tammām Ḥassān advanced two key ideas: *al-taqṣīm al-subā'ī* (a sevenfold classification of *kalām*: *ism*, *waṣf*, *fi'l*, *ḍamīr*, *ẓarf*, *khalīfah*, *ādah*) and the theory of *taḍāfur al-qarā'in* (the convergence of contextual cues). Together, these offer a new perspective that shifts the center of grammatical analysis from “form in isolation” to “meaning that emerges from context and function.”

Supporting these ideas, recent studies summarize *qarā'in lafẓiyyah* (concurrent linguistic cues) into eight types: (1) *al-i'rāb* (final/case marking), (2) *al-rutbah* (linear order), (3) *al-ṣighah* (morphological patterning), (4) *al-muṭābaqah* (agreement), (5) *al-rabṭ* (cohesion/linking), (6) *al-taḍāmun* (collocation/co-selection), (7) *al-ādāt* (the inventory of functional particles), and (8) *al-tanghīm* (intonation/prosody). These eight cues explain why certain units cannot be accounted for by i'rāb alone; rather, it is the convergence of cues that secures their categorization ((Asyim, Muttaqin, & Wahab, 2023).

On the basis of this network of cues, Ḥassān specifies seven classes that are more *jāmi'–māni'* (inclusive yet distinctive): *ism*, *waṣf* (adjectival), *fi'l*, *ḍamīr*, *ẓarf*, *al-khalīfah* (a substitute that fills a particular syntactic slot), and *al-ādāt* (particles). This classification prevents the over-accumulation of elements under *ism* (e.g., *ẓarf* and *ḍamīr*), since each class is validated by a cluster of cues rather than a single indicator. Ḥassān's framework also highlights two key distinctions: (i) *al-zamān an-naḥwī* vs. *al-zamān aṣ-ṣarfī* (time as a syntactic function vs. time as a morphological form), and (ii) a hierarchy of *ḍamīr* based on *ḥuḍūr/ghaybah* (presence/absence) along with its sub classes *al-khuḍūr* includes *al-takallum*, *al-khiṭāb*, *al-isyārah*, while *al-ghaybah* includes *al-syakḥṣiyyah* and *al-mawṣūfiyyah*. These distinctions clarify how temporal value and reference are mapped without relying on 'āmil (Bani Muhtarom, Bani Muna, Bani Syukron, & Bani Yasin, 2023).

In the Indonesian context, both in madrasahs and universities, this framework opens space to reconceptualize naḥwu curricula and teaching strategies, shifting from a rule-oriented approach to one centered on meaning and communication. Practically, emphasizing qarā'in entails at least three implications: exercises in "cue identification" on authentic texts to link form and function; clause mapping based on the seven classes that requires explicit justification of cues when categorizing elements such as *ẓarf* or *ḍamīr* and Arabic-Indonesian contrastive modules (e.g., aligning *al-ādāt* with functional markers in Indonesian) accompanied by reading writing tasks that assess the ability to map categories and form function relations.

Against this historical background and theoretical problematization, the present study asks three central questions: How is the classification of kalām articulated according to Tammām Ḥassān? How does it differ from the classical conception? And what are its theoretical and practical implications for teaching Arabic in Indonesia?

Several previous studies have explored Tammām Ḥassān's grammatical thought, particularly the theories of *Taḍāfur al-Qarā'in* and *al-Taqsīm al-Subā'ī*, from linguistic, comparative, and pedagogical perspectives. Setiyadi and Sa'adah (2019) analyzed Ḥassān's grammatical reform in *Al-Lughah al-'Arabiyyah Ma'nāhā wa Mabnāhā*, emphasizing his rejection of the 'āmil centered paradigm and his reconstruction of word classification into seven categories. Asyim, Muttaqin, and Wahab (2023) compared Ḥassān's theory of *Taḍāfur al-Qarā'in* with 'Abd al-Qāhir al-Jurjānī's *Nazm* and Chomsky's Transformational Grammar, concluding that Ḥassān's framework occupies a balanced position between classical semantics and modern linguistics by highlighting the interaction of verbal and semantic cues. Meanwhile, Rasyid (2022) developed Arabic teaching materials based on *al-Taqsīm al-Subā'ī* through an R&D approach, proving its pedagogical effectiveness in improving learners' understanding of Arabic word classes.

Distinct from those studies, the present research introduces a twofold novelty. Theoretically, it integrates *al-Taqsīm al-Subā'ī* and *Taḍāfur al-Qarā'in* into a unified analytical model that operationalizes Ḥassān's grammar in mapping form-function meaning relations. Pedagogically, it proposes a cue-based clause analysis framework and Arabic-Indonesian contrastive modules adaptable for curriculum design in madrasah and higher education, thus bridging grammatical theory with communicative and contextual Arabic teaching practices in Indonesia.

The aim of this study is to enrich contemporary naḥwu scholarship and to bridge Tammām Ḥassān's theory with pedagogical needs in Indonesia. Specifically, the study describes and reconstructs the concept of *al-taqsīm al-subā'ī* within the framework of *taḍāfur al-qarā'in*, together with its rationale and category boundaries; critically compares it with classical conceptions (*the triad ism-fī'l-ḥarf* and *the al-'awāmil framework*) to assess its strengths, limitations, and explanatory power for elements traditionally placed under *ism* such as *ẓarf* and *ḍamīr*; formulates pedagogical implications for Arabic teaching in Indonesia through the design of Arabic-Indonesian contrastive modules, prototypes of cue-identification exercises using authentic texts, and analytic rubrics for mapping form-function in clause analysis and reading-writing tasks; proposes an operational, cue-based clause-analysis model ready for adaptation in course outlines/syllabi; and develops evaluation indicators to assess learners' abilities to map categories and justify cues in written work.

This research is expected to yield theoretical benefits by consolidating a *tadhāfur al-qarā'in* based nahwu framework, rendering the sevenfold classification (*al-taqsīm al-subā'i*) more operational for analyzing form–function–meaning. Practically, the findings provide guidance for designing meaning-centered nahwu curricula and syllabi, including sample cue-identification tasks, functional maps for clause analysis, and assessment rubrics that evaluate argument-based category justification. For instructors, the study offers Arabic–Indonesian contrastive teaching tools that facilitate the mapping of particles (*al-ādāt*) and other elements that often overlap in the classical scheme; for students, it strengthens reading–writing proficiency through context-based category justification. In addition, the study opens a pathway to learner-corpus-based evaluation to monitor the progress of grammatical understanding more reliably, and supplies a micro-policy foundation at the program/madrasah level to promote nahwu instruction that is communicative and contextual.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive library-research design. All data were obtained through systematic retrieval, critical reading, and synthesis of primary literature namely, Tammam Hasan's works such as *Al-Lughah al-'Arabiyyah Ma'nāhā wa Mabnāhā*, well as secondary literature in the form of journal articles and books that discuss his thought and the development of classical nahwu.

After determining the research theme as described above, the researcher collected and analyzed data based on the content of primary and secondary sources relevant to the research topic. As noted by Tarigan, in descriptive or qualitative research, data may be gathered through interviews or derived from existing sources such as previous studies, documents, and other written references. (Tarigan, 1992)

The sources in this study were selected based on thematic relevance (*the theory of Tadhāfur al-Qarā'in*, *the classification of kalām*, and *critiques of the concept of 'āmīl*), scholarly authority, and novelty. Data collection was conducted systematically using focused keywords such as *tadhāfur al-qarā'in*, *al-taqsīm as-subā'i*, "theory of cues," and "classical Arabic grammar" through reputable academic journals.

Data were collected through documentary techniques: identifying sources, extracting core ideas, and categorizing quotations into analytical clusters, namely: (1) the epistemological foundation of classical nahwu; (2) Tammam Hasan's theoretical framework; (3) the sevenfold classification of kalām; and (4) pedagogical implications. The data were then analyzed using content analysis through three stages: description (mapping Hasan's central ideas and argumentative structure), interpretation (explaining the meanings of concepts and their interrelations, such as how qarīnah operates beyond i'rāb), and synthesis (constructing coherent arguments about the new direction of nahwu and its implications for teaching).

Validity was maintained through source triangulation (comparing Hasan's primary texts with independent secondary studies) and conceptual validation (examining cross-source consistency in terminology and conceptual relations).

Conceptually, this research is grounded in two major ideas proposed by Tammam Hasan. First, the theory of *Tadhāfur al-Qarā'in*, which asserts that grammatical meaning emerges from the convergence of various cues (qarīnah), both verbal and semantic: form (*ṣiḡhah*), order (*rutbah*), syntactic linkage (*rabṭ*),

agreement (*muṭābaqah*), *i'rāb*, as well as discourse context and pragmatic value. Thus, nahwu analysis no longer centers on a single axis such as *'āmil* or final inflection (*i'rāb*), but rather on the synergy of multiple cues that collectively produce meaning.

Second, Hasan's sevenfold classification of *kalām* (*al-taqṣīm as-subā'ī*), which extends the traditional tripartite model. In this study's operational framework, each category is understood as both a form and a function: *Ism* as referential entity (the informational nucleus of a sentence); *Wasf* as marker of attribute or quality; *Fi'l* as temporally bound action and role relation; *Dhamīr* as indicator of person and discourse cohesion; *Khalīfah* as semantic substitution (including *ism fi'l* and *ism ṣawt*); *Zharf* as contextual anchor of time/place; and *Ādah* as grammatical or pragmatic tool (such as prepositions, intensifiers, negators, and interrogatives).

This conceptual framework was operationalized through analytical units consisting of each category's definition, examples, and syntactic-semantic functions, along with the operation of *qarīnah* within them. The researcher evaluated the conceptual adequacy (*jāmi'–māni'*) of each category, examined potential overlaps (e.g., between *wasf* and *ism*), and connected them to pedagogical contexts show categories and *qarīnah* assist learners in interpreting functional meaning within texts. In this way, the method (data collection and analysis) is tightly integrated with the conceptual lens, ensuring that the research does not merely describe the history of ideas but also explains the mechanisms by which meaning operates more contextually and communicatively in the teaching of nahwu.

FINDINGS AND DISCUSSION

The review indicates that Tammam Hasan's reformulation of nahwu rests on two pillars: (1) *al-Taqsīm al-Subā'ī* the sevenfold classification of *kalām*; and (2) *Tadhāfur al-Qarā'in* in the idea that grammatical meaning arises from the synergy of verbal and semantic cues (*qarīnah*), such as form (*ṣighah*), word order (*rutbah*), linkage (*rabt*), agreement (*muṭābaqah*), *i'rāb*, and discourse/pragmatic context. Thus, the function of a linguistic element is not determined by a single factor (e.g., *i'rāb*) as in the *'āmil* tradition, but by the convergence of cues working together within the sentence.

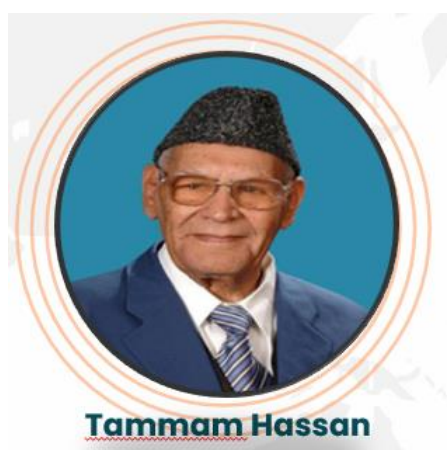


Figure 1: Founder of the “*Taḍāfur al-Qarā'in*” theory in Arabic grammar.

1) The Seven Categories of *Kalām*: Core Findings and Functional Analysis

The sevenfold division reorganizes sentence elements in a more *jāmi'–māni'*

(comprehensive–definitive) and functional manner.

Table 1: The Seven Categories of Kalām

Category	Core Function	Brief Analytical Finding
Ism	Entity/referent of meaning	Serves as the sentence's informational center (musnad ilayh); not established by i'rāb alone, but by semantic reference and its role in predication.
Wasf	Property/quality	Separated from ism to foreground its descriptive function; reduces the catch-all tendency that "whatever is not verb/particle is ism."
Fi'l	Action + tense/aspect	Analysis goes beyond temporal form; maps relations among agent-action-result and their embedding in context.
Dhamīr	Person/cohesion	Not merely a substitute for ism; marks referential continuity and intersentential linkage (a pragmatic dimension).
Khalīfah	Semantic substitution	Captures phenomena like ism fi'l, ism sawt, exclamation; shows role flexibility without rigid morpho-syntactic change.
Ẓharf	Temporal/spatial anchor	Connects action to context; occupies a meaning-critical position comparable to core elements because it guides event interpretation.
Ādah	Grammatical/particle tool	Not a passive "letter/particle"; carries logical-pragmatic force (emphasis, negation, interrogation, relations) that reshapes sentence construal.

Cross-category analysis: Sentence structure is read as a network of functions *ism–wasf* build referential description; *fi'l–dhamīr* build roles and coherence; *ẓharf–ādah* supply context and relations; *khalīfah* bridges expressions that deviate from ordinary patterns. Ultimately, meaning is determined by the convergence of *qarīnah*, not by any single marker. (Hassan, 1994)

2) How *Tadhāfur al-Qarā'in* Determines Function

Another key finding concerns the operationalization of *qarīnah*: (a) verbal cues (*lafẓiyyah*) word form, order, *i'rāb*, *rabṭ*, *muṭābaqah*; and (b) semantic cues (*ma'nawiyyah*) predication (*isnād*), the work–object relation (*ta'diyah*), temporal spatial adverbiality (*zarfiyyah*), purpose (*ghāyah*), and discourse context. In practice, the identity of “subject,” “object,” or “adjunct” does not rest on a single indicator but on a bundle of indicators that mutually reinforce one another. This approach explains many ambiguous cases that *i'rāb* alone cannot resolve.

3) Comparative Findings: Classical Nahwu vs. Tammam Hasan

The comparative analysis underscores a paradigm shift: Orientation: the classical model centers on *āmil + i'rāb*, whereas Hasan centers on meaning–context (*qarīnah*). Classification: classical 3 categories; Hasan 7 categories to reduce overlap and highlight function. Method: classical normative–deductive (rule right/wrong); Hasan descriptive–functional (how meaning is constructed).

Implication: sentence reading moves from “validating form” to “understanding functional meaning in context.”

4) Analytical Synthesis

These findings show that the sevenfold classification and the mechanism of *Tadhāfur al-Qarā'in* offer a meaning-oriented framework for grammatical analysis. Categories are no longer mere part-of-speech labels but functional nodes within a network of meaning read through combined signals (*qarīnah*) operating simultaneously. This provides the conceptual basis that bridges grammatical theory and modern pedagogical needs: from form to meaning, from rules to understanding.

CONCLUSION

Tammam Hasan's thought marks a paradigm shift in the study of nahwu from a form-centered approach (such as *i'rāb* and *'āmil*) to a meaning and context-oriented approach through the theory of *Tadhāfur al-Qarā'in*. Grammatical meaning is no longer determined by a single indicator; rather, it emerges from the synergy of various cues such as form, order, connection, agreement, *i'rāb*, as well as discourse and pragmatic context.

Through the sevenfold classification of *kalām* (*al-Taqsīm al-Subā'ī*) *Ism, Wasf, Fi'l, Dhamīr, Khalīfah, Ḥarf*, and *Ādah* Hasan offers a framework that is more *jāmi'-māni'* (comprehensive and definitive) than the classical triadic model. Each category is grounded not merely in formal characteristics but in its syntactic-semantic function within the network of sentence meaning.

By separating *Wasf* from *Ism*, recognizing *Ḥarf* as a temporal-spatial anchor, and introducing *Khalīfah* (semantic substitution), Hasan clarifies the roles of sentence elements and reduces the overlap common in the classical tradition.

Pedagogically, Hasan's framework promotes a meaning-based approach to nahwu instruction. Students are encouraged to read texts, identify *qarīnah*, and infer the function of sentence elements leading to deeper comprehension, discourse cohesion, and communicative competence, as opposed to traditional rule-memorization methods.

In the Indonesian educational context, this framework provides a foundation for reformulating nahwu curricula in madrasahs and universities toward more contextual and communicative practices. It does not abandon the classical heritage but rather repositions grammatical rules as tools for understanding meaning, rather than as ends in themselves.

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About the Author:

Chief Researcher
Taufik Luthfi
Researcher Member
Khaidir Maulana Dina Karinda Dewi