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Discovering Sufism within the Arabic Grammar (Nahw): Exploring Imam al-Qushayri's *Nahw al-Qulub*

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ABSTRACT

This study explores the intersection between Sufism and Arabic grammar by examining *Nahw al-Qulub*, a lesser-known work attributed to Imam al-Qushayri. While al-Qushayri is widely recognized for his seminal contributions to Sufi thought, particularly through his Risalah al-Qushayriyyah, this work demonstrates how mystical meanings can be embedded within the framework of traditional Arabic grammatical discourse (nahwu). Through a close textual analysis, the study reveals that Nahw al-Qulub reinterprets grammatical concepts with spiritual symbolism, illustrating a unique fusion of linguistic and metaphysical insights. Al-Qushairi covered several grammar issue named *Aqsam al-kalam, Asma' wa Isytiqaqiha, Mawani' al-Sharaf, al-I'rab wa al-Bina'* and *al-Badal,* at five chapters in *Nahw al-Qulub* by which pointed three ideas from, first, *makrifah,* second *Takhalli, Tajalli, Tahalli,* and third, *adab* and *akhlak,* which is elaborated in sense of Arabic grammar. This research not only highlights the versatility of classical Islamic scholarship but also challenges the rigid boundaries between disciplines in pre-modern Islamic intellectual history. By uncovering Sufi elements in a seemingly technical genre, this paper contributes to broader discussions on the integration of spirituality in linguistic sciences within the Islamic tradition.

Introduction

Nahw al-Qulub (نحو القلوب), which translates as "The Grammar of the Hearts", is a spiritual and mystical work that metaphorically applies the rules and terminology of Arabic grammar (*nahw*) to the purification and orientation of the heart (*qalb*) in Sufi thought. While not as widely studied as foundational Sufi texts like al-Ghazālī's *Iḥyā'* or Ibn ʿArabī's *Fuṣūṣ al-Ḥikam*, or event *Risalah al-Qushairiyah, Nahw al-Qulub* represents an important fusion of linguistic and mystical traditions in the Islamic intellectual heritage (Anwar, 2021). The title *Nahw al-Qulub* reflects a creative and symbolic approach to inner spiritual development. Just as Arabic grammar seeks to organize and clarify language, this text seeks to structure and refine the inner states of the human soul. The underlying idea is that just as words require correct

grammatical structure to convey proper meaning, hearts must also be structured and purified to truly reflect divine realities (Anwar, 2021).

In the vast landscape of Islamic scholarship, the explicit convergence of Arabic grammar and Sufi spirituality is a rare phenomenon. While language is foundational to understanding sacred texts, its direct application as a vehicle for mystical purification remains largely unexplored. This research introduces Imam Abu al-Qasim al-Qushayri (d. 1072 CE), a towering figure whose scholarly prowess in Islamic sciences was matched by his deep spiritual insight. He was a celebrated Shafi'i jurist, a master of Qur'anic exegesis, and a revered Sufi master. *Nahw al-Qulub* stands as an unparalleled achievement in Islamic intellectual history, being the first known Sufi commentary specifically dedicated to Arabic grammar (Isbah, 2022). Al-Qushayri's choice of grammar as a conduit for spiritual cultivation was deliberate and profound. He believed that just as precise linguistic rules (*Nahw*) govern the correctness of speech, so too must spiritual disciplines guide the purification and soundness of the heart (*Qalb*) (Rosidi, 2022).

This study in fact supported by previous research, in term of to bridge Arabic grammar and sufism approach either document (Faiziah, 2020), article (Mahpol, et al., 2024) and several publications (Mahpol, et al., 2024). The main purpose of this research is to explore al-Qushayri's *Nahw al-Qulub* demonstrates how the precision and rules of Arabic syntax can serve as a profound metaphor for the discipline and transformation of the human heart on the Sufi path. In this propose, this research applied the textual analysis method to cover the meaning interpretation within Nahw al-Qulub., as al-Qushayri will be the prime figure to discover.

Method

This study employed a qualitative research design using a textual analysis approach to examine *Nahw al-Qulub*, a lesser-known work attributed to Imam al-Qushayri. The analysis focused on the al-Shaghir version of the manuscript, which is the more widely circulated and accessible form. Primary data were obtained from the original Arabic text (*Nahw al-Qulub al-Shaghir*, 1977 edition) and its contemporary Indonesian translation (2019), complemented by secondary sources such as journal articles, theses, and scholarly commentaries. The textual analysis involved close reading to identify, interpret, and categorize the grammatical concepts presented in the text, followed by examining their metaphorical and spiritual meanings within a Sufi framework. This process included cross-referencing with al-Qushayri's other works, notably *al-Risalah al-Qushayriyyah*, to contextualize his integration of linguistic and mystical thought.

The analysis was conducted in three stages. First, thematic coding was applied to classify the five major grammatical chapters—*Aqsam al-Kalam, Asma' wa Isytiqaqiha, Mawani' al-Sharaf, al-I'rab wa al-Bina', and al-Badal*—into the core Sufi themes of *ma'rifah, takhalli–tajalli–tahalli*, and *adab–akhlak*. Second, metaphorical mapping was used to trace parallels between grammatical structures and spiritual states, considering both linguistic and Sufi terminologies. Finally, interpretive

synthesis integrated these findings to reveal how *Nahw al-Qulub* functions as both a grammatical treatise and a spiritual manual. This method ensured a rigorous yet interpretive reading, sensitive to the interplay between form and meaning in pre-modern Islamic scholarship.

Results
1. Imam al-Qusyary: life, education, and contribution.

Imam al-Qushayri, whose full name was Abū al-Qāsim ʿAbd al-Karīm ibn Hawāzin al-Qushayrī, was born in 376 AH / 986 CE in the city of Nishapur, a vibrant intellectual and spiritual center in the region of Khurasan (in present-day Iran). Nishapur at the time was not only a crossroads of trade but also a thriving hub for Islamic scholarship, home to jurists, theologians, and mystics alike.. Al-Qushayri was born into a family of Arab origin from the Qushayr tribe, a lineage that perhaps played a subtle role in shaping his early exposure to Arabic language and classical learning. As a young man, he exhibited a profound aptitude for both rational sciences and spiritual disciplines, leading him to pursue a comprehensive religious education (Leaman, 2015).

His formal training began with Islamic jurisprudence (*fiqh*), particularly within the Shāfiʿī legal school, under the guidance of Abu Ishaq al-Isfarayini, a prominent Ashʿarī theologian of the time. Through this training, al-Qushayri developed a strong foundation in theology (*ʿaqīdah*) and law (*sharīʿah*), aligning himself with the Ashʿarī school of theology, known for its balanced use of reason and revelation.

However, al-Qushayri's intellectual and spiritual journey took a decisive turn when he encountered Abū ʿAlī al-Daqqāq, a well-respected Sufi master in Nishapur. Under al-Daqqāq's mentorship, al-Qushayri embarked on the inner path of Sufism (*tasawwuf*). More than just a spiritual apprenticeship, this relationship became deeply personal: al-Qushayri later married al-Daqqāq's daughter, further cementing his role within the circle of Sufi scholars (Leaman, 2015).

His most celebrated work, *Al-Risālah al-Qushayriyyah*, reflects this mission. Written with both scholars and spiritual aspirants in mind, it remains a cornerstone of Sufi literature, combining historical, ethical, and doctrinal dimensions of the mystical path. Al-Qushayri also authored *Laṭāʾif al-Ishārāt*, a Sufi commentary on the Qur'an, and *Nahw al-Qulūb*, a symbolic reimagining of Arabic grammar as a map of spiritual states—highlighting his innovative approach to integrating linguistic, theological, and mystical knowledge.

Imam al-Qushayri passed away in 465 AH / 1072 CE, and buried at Nisapur, near by his madrasah. In fact, his legacy endured far beyond his lifetime. Revered by both scholars and Sufi practitioners, he occupies a unique position in Islamic intellectual history: a figure who bridged the legal, theological, and spiritual sciences with elegance and depth.

2. A Brief Information on *Nahw al-Qulub*

In traditional Arabic linguistics, grammar (*nahw*) serves as the foundation for understanding, constructing, and interpreting language. However, in Sufi literature, language often takes on a deeper metaphysical significance. *Nahw al-Qulub* stands out as a work that integrates the rigor of grammar with the insights of spiritual experience, using grammatical rules to describe and guide inner transformation. This article provides a systematic overview of the major themes of the text and their spiritual meanings.

Nahw al-Qulub written into two version manuscripts, called *Nahw al-Qulub al-Kabir* and *Nahw al-Qulub al-Shaghir*. It's referred to the meaning name of the manuscripts which *al-Kabir* indicated huge and large in discussion, whereas *al-Shaghir* addressed concise in certain point. However, the *al-Shaghir* most popular and most accessible, which is referred and applied in this research. Apparently, *Nahw al-Qulub al-Shaghir* displayed into two section. At the beginning of the manuscript Al-Qushayri explored 60 sub-discussions, where he started by determinate the meaning of *al-Nahw* in Arabic called *al-qasd* (the intention) and *al-tariq* (the way). *Nahw*, terminologically means *al-qasd ila shawab al-kalam* (the proper way the deliver the speech) (Al-Qushayri, 1977, 7). Thus, Al-Qushayri concern to determinate the meaning of *Nahw al-Qulub*. He said, *Fanahw al-Qulub al-qashd ila hamid al-qaul bi al-qalb, wa hamid al-qaul mukhatabah al-haq bi lisan al-qalb,* (*Nahw al-Qulub* means the intention to express the speech of the heart toward the Rightness [*al-Haqq*] in proper). In this term, he added two condition to express the speech of the heart, first, *al-munadah,* referred for those who worship Allah, second *al-munajah* referred for those who gain the closeness to Allah (Al-Qushayri, 1977, 7). At the second section, Al-Qushayri systematically classified the study into five chapters

1. *Aqsam al-Kalam* (the classification of the speech) (Al-Qushayri, 1977, 40).
2. *Asma' wa ishtiqaqiha* (Noun and its derivation) (Al-Qushayri, 1977, 40).
3. *Mawani' al Sharaf* (obstacles to nobility) (Al-Qushayri, 1977, 41).
4. *I'rab wa al-Bina* (the Inflection and the Indeclinable Words) (Al-Qushayri, 1977, 42).
5. *Al-Badal* (the apposition) (Al-Qushayri, 1977).

3. Core Sufi Teachings Embedded in *Nahw al-Qulub*

Within *Nahw al-Qulub,* Imam al-Qushayri masterfully translates complex Sufi doctrines into accessible linguistic metaphors. He systematically explores key spiritual concepts, demonstrating how grammatical rules reflect the journey of the soul. In second section of *Nahw al-Qulub*, al-Qushayri classified its discussion into four chapters, they are first *Aqsam al-Qalam* (the classification of speech). Second, *Asma' wa Ishtiqaqiha* (nouns and its derivation). Third, *Mawani' al-Saraf* (obstacles to nobility). Fourth, *I'rab wa al-Bina'* (Declension and Indeclinability. Fifth, *Badal* (opposition). Al-Qushairy applied the Arabic grammatical into Sufism term by addressed *Ahl al-Ibarah*, as prominent scholar in linguistic science, whereas *ahl al-Isyarah* as Sufism authority (Al-Qushayri, 2019). Those five chapters in *Nahw al-*

Qutub probably classified into three main idea in Sufism learning, called first *Makrifah*, second *Maqamat* and *Ahwal* and third *Adab* and *Akhlak*.

a. *Ma'rifah* (Gnosis)

Al-Qushaisy began the first section by determining the word *kalam* as the gnosis prominent issue in regard. He said "*al-ism huwa Allah wa al-fi'il ma kana min Allah wa al-hurf imma yakhtassu bi al-ism fayujabu lahu hakaman*" (Noun is Allah Itself, and the verb the identity inherent in Him, whereas the particle required condition in the sense of the noun) (Al-Qushayri, 2019). Al-Qushairy added, the components that constitute *kalam* (speech) regarding Arabic linguist are three: *ism* (noun), *fi'il* (verb), and *harf* (particle). Meanwhile, scholars of spiritual symbolism (*isharah*) say: there are three foundational phases, all of which are considered essential (*uṣūl*): *aqwāl* (the verbal declaration of the shahada), *af'āl* (actions), and *aḥwāl* (inner spiritual states).[1]

Linguist scholars say that the word *ism* (noun) originates from the word *sumuw* (elevation/nobility). Some others mention the word *sīmah* (sign) as the root of *ism*. Thus, there is a difference of opinion regarding its etymology. Scholars of spiritual indication (*isharah*) say: the sign of a servant (*ism al-'abd*) is experiencing both happiness and sorrow. These two states have been determined by Allah, the Exalted, at the beginning of creation according to His will. Therefore, whoever is determined by Allah at the beginning of his creation to be among those very close to Him, then he is among those of high rank compared to others (Al-Qushayri, 1977, 40).[2]

Al-Qushairy developed the meaning of *Isim* (noun) in term of the existence of God, and also the natural of humankind. He said there are two types of ism (nouns): *ism ṣaḥīḥ* (sound noun) and *ism mu'tal* (weak noun). Linguist scholars say a *ṣaḥīḥ* noun is one that is free from weak letters ('*illat* letters), namely *alif, wāw*, and *yā'*. Meanwhile, scholars of spiritual indication (*ishārah*) say: if what is meant by a person's name is that it is free from *alif al-ilbās* (confusion/mixing), *wāw al-waswās* (satanic whispers), and *yā' al-ya's* (despair), then his name is *ṣaḥīḥ* (sound), and thus, he is worthy of receiving *i'rāb*, which symbolizes: *bayān* (clarity of light), *kashf* (unveiling), and *'iyān* (direct witnessing). As a result, he attains knowledge in the form of *'ilm al-yaqīn* (knowledge of certainty), *'ayn al-yaqīn* (eye of certainty), and *ḥaqq al-yaqīn* (truth of certainty) (Al-Qushayri, 1977, 41).[3]

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[1] Al-Qushayri, *Nahw al-Qulub*, p. 40

قَال أهل العبارة:أقسام الكلام ثلاثة: اسم و فعل و حرفو قال أهل الإشارة: الأُصُلُ ثلاثة: أقوال، و أفعال، و أحوال

[2] Al-Qushayri, *Nahw al-Qulub*, p. 40.

قال أهل العبارة: الاسم مشتق من السمو أو من ا لسمة على الحروف. وقال أهل الإشارة: اسم العبد : ما وَسمه الله

تعالى به في سابقِ مَشيئِتَه من شقاوة وسعادة، , فمن قربه في سابق مَشيئة، فقد بِما قدره بين بريته

[3] Al-Qushayri, *Nahw al-Qulub*, p. 41.

b. *Takhalli, Tajalli, Tahalli*

Takhallī refers to the act of emptying oneself of blameworthy traits, such as arrogance, envy, hypocrisy, love of the world, and other negative qualities. It is the initial stage of spiritual refinement, aiming to cleanse the heart and prepare it for divine illumination. This kind *takhalli* comprehended by Al-Qushayri in second chapter (*mawani' al-sharaf*), Al-Qushairy captured the spiritual obstacle to identify. He said according to linguistic scholars, the preventers of *tanwīn* (declension) are nine in number, as is well known. Meanwhile, according to scholars of spiritual indication (*ishārah*), the preventers of *tanwīn* are as follows:

1. A person avoids mixing with the world and avoids letting others become attached to them.
2. A person directs others' attention toward themselves.
3. A desire to be known and spoken about by others.
4. A weak resolve that is easily influenced by blameworthy things.
5. Knowing that all pleasures come from Allah the Exalted but not showing gratitude to Him.
6. Neglecting Allah's blessings by hiding knowledge.
7. Turning away from the straight path.
8. Mixing acts of worship with ignorant behavior.
9. The alif of ego — the claim of "I".
10. The nūn of grandeur — the claim of "We".
11. Weighing one's own acts of worship while boasting that they will certainly be accepted, which gives rise to *'ujb* (self-conceit or pride).

If there are two *'illah* (here meaning obstacles) from among those mentioned above present in the heart of a spiritual seeker (*sālik*), then he will not reach the degree of *qabūl* (acceptance of deeds). In fact, he will be increasingly distanced from the gate of *wuṣūl* (spiritual arrival or union), meaning he will not reach the pinnacle of *taṣawwuf* (Sufism) (Al-Qushayri, 1977, 41).[4]

وهي: الألف والواو والياء، وقال أهل الاسم: صحيح و معتل. قال أهل العبارة: الصحيح ما سلم من حروف العل اسمه و حق له وياءالياس، وواو الوسواس، و ياء الياس– فقد صح الإشارة: من سلم اسمه من الف الإلباس، أعلم الإعراب وهو البيان، ثم الكشف والعيان، فعلم علم اليقين ، ثم عين اليقين، ثم حق اليقين، والله

[4] Al-Qushayri, *Nahw al-Qulub*, p. 41.

موانع الصرف عند اهل العبارة تسع وهي معروفة ؛ وعند اهل الإشارة (الجمع)أنِ يجتنب العالم جمع الدنيا واجتماعَ الناس عليه. (والصرف) صرف وجوهم إليه (والوصف) أن يكون قصده أن يوصفْ بالخير ويعرف به (والتأنيث) (والعَجُمة) أن يهمل .ضعف العزم،ُ والرضى بالرذائل. (والمعرفة) أن يعرف نعم الله تعالى عليه ثم يُقْصِرَ عن الشكر نعمة الله بكتمان علمه(والعدل) عدوله عن الطريق القوم (والتركيب) إنُ يشوب عمله بأفعال الجهل (والألف) ألف العظمة. (ووزن الفعل) أن يزن أعماله معتقدا أن عنده حاصلاً فيحصل العجب فمتى اجتمعت   أنا (والنون) نون علتان من هذه العل لم يَنصَرَفِ إلى القبول، وأنحرف عن باب الوصول

In this line, Al-Qushairy elaborated the spiritual condition signed certain stages. He said in *nahw* (Arabic grammar), there are four forms of *i'rāb* marked by diacritical signs: *i'rāb rafa'*, *i'rāb naṣb*, *i'rāb jar*, and *i'rāb jazm*. In *Nahw al-Qulūb*, these forms of *i'rāb* are given special attention by scholars of spiritual (*ishārah*).In their terminology: *Rafa'* signifies the exalted spiritual aspiration (*himmah*) of the Sufis to reach *al-Ḥaqq* (Allah). *Naṣb* represents the readiness of the soul and body of the Sufis to obey Allah, the Exalted. Jar denotes the humility and lowliness of the Sufis before Allah. *Jazm* is the locking of the heart from everything other than Allah, or the severance of the heart's attachments to anything besides Him, accompanied by inner calm in journeying toward Him. A *mu'rab* (declinable word) symbolizes a spiritual seeker (*sālik*) whose inner state is still undergoing change — still traversing the stages of spiritual development, known as the phase of *talwīn* (spiritual fluctuation). A *mabnī* (indeclinable word) symbolizes the knower of the Divine (*ṣāḥib al-ḥaqīqah*) whose spiritual state is firm and unchanging one who has reached the stage of *tamkīn* (spiritual stability) (Al-Qushayri, 1977, 42).[5]

Chronologically the *Takhally*, continued by and going troughs *Tahally* which means adorning the soul with praiseworthy qualities, such as patience, gratitude, sincerity, trust in God, and love for the Divine. Al-Qushayri seems founded *Tahally* in such way in term of *Badal*. He starts by categorizing *badal* in four types in term Arabic grammar, and in the same time connect it with Sufis interpretation.

First, *Badal kulli min al-kulli*, this is the badal of the spiritual knowers (*'ārifūn*). They abandon everything, and they are replaced entirely. Allah the Exalted says: Faces,that Day, will be radiant, looking at their Lord." (QS. al-Qiyāmah [75]: 22-23)

Second, *Badal ba'ḍhu min al-kulli*, this is the badal of the worshippers, who replace sinfulness with obedience and replace pleasure with spiritual struggle (*mujāhadah*). Allah says:Then Allah will replace their evil deeds with good." (QS. al-Furqān [25]: 70).

Third, *Badal ishtimāl*, this refers to those whose deeds are encompassed by fear (*khawf*) and hope (*rajā'*), so what they hope for is granted, and they are safe from what they fear. Allah says: Indeed, the friends of Allah no fear will there be concerning them, nor will they grieve." (QS. Yūnus [10]: 62).

Fourth, *Badal ghalaṭ* this is the badal of those who are rejected because they sell their acts of worship for worldly gains. Allah says: Indeed, Satan is an enemy to mankind, so take him as an enemy." (QS. al-Kahf [18]: 50) (Al-Qushayri, 1977, 44).[6]

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[5] Al-Qushayri, *Nahw al-Qulub*, p. 42.

لما كان الإعراب بالحركات الثلاث: الرفع والنصب والجر والجزم. كان مدار أهل الإشارة برفع هِمَمِهِمَ إلى الله تعالى، ونصب أبدانهم في طاعة الله تعلى، وخفض نفوسهم تواضعا الله تعالى، وجزم قلوبهم عما دون الله تعلى وسكوَنم إل الله تعالى. والمعرب، هو المتغر من اصحاب التلوين، والمني ماكان مستقيما في حاله لا يتغير وهم اصحاب التمكن.

[6] [6] Al-Qushayri, *Nahw al-Qulub*, p. 44.

The four types of *Badal* previously related with *Tawqīd*. *Tawqīd* is affirmation literally meaning in Arabic. However similar with *tashdīq* (confirmation) in the Sufis study, as strengthen the faith. They reinforce their bond with Allah Almighty through *tautsīq* (certainty) and are earnest in performing worship with steadfastness (*istiqāmah*) (Al-Qushayri, 1977, 45).[7]

Tahally, naturally will raise up the *Tajally* as the manifestation or unveiling of Divine light (*nūr*) upon the heart of the seeker. It is a mystical experience where God's presence is revealed inwardly. Al-Qushayri described *Tajally*, through certain term as *mubtada' fa'il, hal, hurf 'athaf* and *tamyiz*.

The *mubtada'* (subject) is in the nominative case (*marfū'*) because it is free from any explicit governing agent (*'āmil lafẓī*). Likewise, a poor person who is free from the temptations of wealth will have their rank and status elevated. This is because their heart's attachment to the worldly life has been severed, and their heart is firmly bound to the divine realities of the Creator (Al-Qushayri, 1977, 42).[8]

The *fā'il* (subject) is in the nominative case (*marfū'*), while the *maf'ūl* (object) is in the accusative case (*manṣūb*). When a spiritual knower (*'ārif*) testifies that there is no *fā'il* (doer/subject) except Allah, then his rank is exalted and his status is elevated because he submits to His greatness, humbles himself in witnessing His perfection, and realizes that he is only a *maf'ūl* (object). Then, he sincerely devotes himself to worshiping Him. Allah the Exalted says: "So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing."(QS. al-Inshirah [94]: 7-8) (Al-Qushayri, 1977, 43).[9]

Ḥāl is an adjective that describes the state of the *fā'il* (subject) or *maf'ūl* (object). One of the conditions for something to be considered a *ḥāl* is that it must be an indefinite noun (*ism nakīrah*), which is placed in the accusative case (*manṣūb*). A

البدل: على أربعة أقسام، بدل الكل من الكلّ، وهو بدل العارفنين، تركوا عِوضهم فعوضهم الكل (وجوه يومئذ ناضرة، إلى رّبها ناظرة) [القيامة:87،88] وبدل البعض بدل العابدين، بدلوا بلمعاصى الطاعات، وبدلوا باللذات المجاهدات (فأولئك يبدل الله سيآهتم حسنات) [الفرقان:81] وبدل الاشتمال: لقوم اشتملت أعمالهم على خوف ورجاءٍ فأعطوا مايرجون، وأمنوا مما يخافون (ألا إن أولياء الله لا خوف عليهم ولا هم يحزنون) [يونس:28] وبدل الغلط: بدل المطرودين، باعوا نصيبهم من القرب، بحظوظ عاجلة (بئس للظامين بدلا) [الكهف:01.]

[7] Al-Qushayri, *Nahw al-Qulub*, p. 45.

االتوكيد : هو التحقيق والقوم أكدوا إيماﻧهم بالتصديق، وعقدهم مع الله بالتوثيق، وﺛمروا في ﻣلازمة الطريق

[8] Al-Qushayri, *Nahw al-Qulub*, p. 42.

المبتدأ: مرفوع لتجرده عن العوامل اللفظية، والفقير المتجرد مرفوع القدر، وخيره ِ مرفوع، لانقطاعة عن العلا ئق، وتعلُّقه بالحقائق، الواردة من الخالق.

[9] [9] Al-Qushayri, *Nahw al-Qulub*, p. 43.

الفاعل مرفوع، والمفعول منصوب، فلما رأى العارف ألا فاعل إلا الله تعالى عظُم قدره، ورفع ذكره، وخضع ۛلجلاله، وتواضع عند شهودكماله، ورأى نفسه مفعولًا فانتصَب لعبادته (إذافرغت،وإلى ربك فارغب) (الشر7،8)

spiritual knower ('ārif) is always facing Allah, striving to improve his condition and to conceal himself so as not to be recognized. Thus, his relationship with Allah is always ongoing and well-preserved because he hides, disguises, and covers himself from others. Allah the Exalted says: "Those who do not ask the people persistently, and whatever good they spend [in Allah's way] He knows it."(QS. Al-Baqarah [2]: 273) (Al-Qushayri, 1977, 43).[10]

Tamyīz is the interpretation of something still unclear, or the clarification of something not yet understood. Through knowledge, a people can distinguish between what is true (ḥaqq) and what is false (bāṭil). Through spiritual practice (sulūk), a people can ensure that their condition is not in vain. Tamyīz does not appear except after the completion of speech (or revelation). Likewise, you must first seek knowledge, then perform i'tizāl or withdrawal in solitude with al-Ḥaqq (the Truth). Perfect your knowledge first, then separate yourself from worldly influences. After a servant's level of tamyīz is perfected, Allah the Exalted will prepare him to improve the condition of other servants, purify them to love Him sincerely, and distinguish the good group from the bad group. Allah the Exalted says: So that Allah may separate the evil from the good. (QS. al-Anfāl [8]: 37) (Al-Qushayri, 1977, 44).[11]

The ḥarf jar (preposition) can cause the ism (noun) to be in the genitive case (majrūr). When the people of truth (ahl al-ḥaqīqah) realize that everything originates from Allah Almighty, by His power, and will return to Him, they are noble because they constantly rely on Allah. They are the ones chosen by Allah to be among those close to Him (Al-Qushayri, 1977, 45).[12]

3. Adab and Akhlak

There are two types of ism (nouns): ism ma'rifah (definite noun) and ism nakirah (indefinite noun). Likewise, the servants of Allah, the Exalted, are of two

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[10] Al-Qushayri, *Nahw al-Qulub*, p. 43.

الحال : وصفٌ هيئة الفاعل والمفعول، ومن شرطه أنيكون نكرةً منصوبةٌ، فالعارف متوجِّه إلى الله مستقيمة منتصبة، وهي بستر التورية، والنكرةْ مختجبةٌ (يَحْسَبهم الجاهلُ أَغْنِيَاءَ مِنَ التعَفُّفِ) [البقرة:887

[11] Al-Qushayri, *Nahw al-Qulub*, p. 44.

التمييز: تفسيرما أبهم وتبين ما لم يكن يفهم فالقوم بالعلم ميزوا الحق من الباطل وتبين لهم بالسلوك الحالي من العاطل، ولم يكون التمييز إلا بعد تمام الكلام، وكذلك تفقوا ثم اعتزلوا، وأحكموا العلم ثم تمييزوا، فلما تمتْ لهم رُتبةالتميز نصبهم الله تعالى لإصلاح عباده، وميزهم فاستخلصَهم لوداده، قال الله تعالى: (ليميز الله الخبيث من الطَّيِّب) (الأنفال:78

[12] Al-Qushayri, *Nahw al-Qulub*, p. 45.

حرُوف الجر : تحفض الأسماء، فلما علم المحققون أن ألشياء بالله، ومن الله، وإلى الله خُفضوا أنفسهم تواضعاً للهِ، فتعزّزوابالإضافة إلى جانب الله تعالى، أولئك الذين اصطفانم الله لقربه وجعلهم من حزبه،

kinds. There are those who are known recognized and have the right to be among those who make them known and who are worthy of bearing the title *ṣiddīq* (the truthful), as a quality they truly deserve. However, there are also servants who are not known at all. They have no right to be among those who make one worthy of being recognized, and they are entitled to no enjoyment except for eating and sleeping (Al-Qushayri, 1977, 42).[13]

The *fi'l muḍāri'* (present tense verb) remains in the nominative case (*marfū'*) as long as it is not affected by a *nāṣib* (subjunctive) or *jāzim* (jussive) particle. In *Nahw al-Qulūb*, *nāṣab* is the trait of a servant who judges his own deeds. Meanwhile, jazm is the trait of a servant who abandons the spiritual path (*sulūk*) he is traversing. Therefore, if a servant is free from the tendency to judge his own deeds and from abandoning the path of *al-Ḥaqq* (the Truth), then his rank will be elevated in the sight of Allah, the Almighty and Most Forgiving. Allah the Exalted says: "And to Him ascends good speech, and righteous work raises it up."(QS. Fāṭir [35]: 10) (Al-Qushayri, 1977, 43).[14]

There are three types of *fi'l* (verbs): *fi'l māḍī* (past tense), *fi'l ḥāl* or *muḍāri'* (present tense), and *fi'l mustaqbal* or *amr* (future or imperative tense). Similarly, human mentalities also differ. Some people are preoccupied with thinking about the past. Others focus on the future. And there are those who are more concerned with improving the present time they are living in, rather than dwelling on the past or worrying about the future (Al-Qushayri, 1977, 43).[15]

The conjunction letter (*ḥarf 'aṭaf*) functions to connect the ending sentence with the beginning sentence. The scholars of spiritual signs (ulama ahli isyarat) seek means (*wasīlah*) through Allah Almighty to obtain His mercy, so that they may be joined with those who are close to Him and be included among their ranks (Al-Qushayri, 1977, 45).[16]

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[13] Al-Qushayri, *Nahw al-Qulub*, p. 42.

معروف، ومقام في الصدق هو الأسماء: معارف و نكراة وكذلك العباد منهم معروف، له نصيب مع القوم هو به

ولا حظ له سوى ألكل والنوم به موصوف، ومنهم منكّر لا نصيب له مع القوم

[14] Al-Qushayri, *Nahw al-Qulub*, p. 43.

والجازم فترته عن سلوكه، فإذا وفعل الحال: مرفوع مال يدخل عليه ناصب أو جازم، فالناصب رؤية العبد لفعله،

العزيز الغفور (إليه يصعَدُ الكَلِمُ الطيّبُ والعمل الصاحل سلم العبد من الملاَ حظة والفتور ، ارتفع قدره عند

يرفعه) [الفطر: 01

[15] Al-Qushayri, *Nahw al-Qulub*, p. 43.

في السابقة، و منهم من فكرته في الأفعال ثلاثة: ماض و حال ومستقبل، و أ حوال القومُ مختلفة: فمنهم من فكرته

هو فيه الفكرة في مستقبله وماضيه الخاتمة ومنهم من اشتغل بإصلاح وقته الذي

[16] Al-Qushayri, *Nahw al-Qulub*, p. 45.

حرف العطف تتبع الآخر الأول، واهل الإشارة توسلوا إلى الله تعالى في العطف عليهم، واللطف عليهم، و اللطف

بهم ليُلحقهم بأبل قربه، ويجعلَهُم من حِزبه

Na'at (adjective) follows the *man'ūt* (the noun it describes), and the attribute follows the one who is described. Likewise, the acts of worship of a servant cannot be separated from his self and character. The goodness or evil that he performs will always follow him (Al-Qushayri, 1977, 45).[17]

Conclusion

The genius of *Nahw al-Qulub* lies in its central metaphor, by the grammar of the hearts. This concept links the external, observable rules of language to the internal, hidden states of the human soul. For al-Qushayri, understanding how words are formed, inflected, and related within a sentence provides an analogical framework for understanding the intricacies of inner spiritual states, their causes, and their effects. This unique approach also served a broader social and intellectual purpose in al-Qushayri's time. By demonstrating the intricate connections between rigorous linguistic science and mystical experience, he effectively bridged orthodox Sunni Islam with Sufi practice, showing their inherent harmony rather than perceived opposition. It was an intellectual endeavor aimed at both spiritual edification and scholarly legitimization of Sufism.

Imam al-Qushayri's *Nahw al-Qulub* explored five chapter with Arabic grammar that he mention *Aqsam al-kalam, Asma' wa Isytiqaqiha, Mawani' al-Sharaf, al-I'rab wa al-Bina'* and *al-Badal*. He serve those five chapter within metaphor for the discipline and purification of the human heart in Sufism approach. In general, Al-Qushayri pointed three prior issue related Sufism study, first, *makrifah*, second *Takhalli, Tajalli, Tahalli,* and third, *adab* and *akhlak*. This work is not merely a linguistic treatise nor solely a Sufi manual, it is a spiritual guide disguised within the framework of grammar. Ultimately, *Nahw al-Qulub* reminds us that the quest to purify the heart is an ongoing journey, one that can be illuminated and guided by the sacred sciences, even those as seemingly secular as grammar. It is a timeless pursuit, where linguistic precision becomes a profound pathway to inner peace and ultimate truth. *Nahw al-Qulub* is a testament to how Sufi masters sought to integrate their mystical experiences into the broader framework of Islamic knowledge.

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[17] Al-Qushayri, *Nahw al-Qulub*, p. 45.

النّعت: تابع للمنعوت، والوصف تابع للموصوف، كذلك أعمال العبد لا تفارقة،وما حصُل من خير أو شرّ فهو لا

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