Integration of Nahwu and Theology in the Book of *Risālah al-Maimūniyyah fī Tawḥīd al-Ājurrūmiyyah*: A Literature Study

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Abstract:
This study is motivated by the limited research exploring the relationship between *nahwu* (Arabic grammar) and theology, particularly within classical works that systematically integrate both fields. *Risālah al-Maimūniyyah fī Tawḥīd al-Ajurrūmiyyah* by al-Idrīsī presents a unique approach by interpreting the text of *al-Ajurrūmiyyah*- a foundational treatise in Arabic semantics -through the lens of *'ilm al-kalām*. This phenomenon highlights an academic gap that has not been widely addressed in either linguistic or theological studies. The aim of this research is to analyze in depth the content of the work, specifically how grammatical concepts are interwoven with theological discussions, such as the explanation of God's attributes -*nafsiyyah*, *salbiyyah*, and *ma'ānī*- which are linked to the structure of *marfū'āt al-asmā'*. The method employed is library research, examining the primary source, *Risālah al-Maimūniyyah*, which serves as a commentary on *al-Ajurrūmiyyah*, along with secondary literature relevant to both grammar and theology. The findings indicate that *nahwu* can be understood not only through a purely linguistic approach but also enriched through theological perspectives without contradicting conventional grammatical principles. The "theological grammar" approach presented in this work functions as an epistemic expansion that offers a new interpretive framework for reading *al-Ajurrūmiyyah*. This study contributes to opening a scholarly dialogue between Arabic linguistics and theology, while providing a foundation for further interdisciplinary development within Islamic studies.

Keywords: *Nahwu, Theology, The Book of Risalah Al-Maimuniyah*

Introduction

Nahwu is one of the fundamental disciplines for understanding Arabic texts, especially classical literature (*turāth*), which typically appears without diacritical marks. Errors in determining the grammatical position of words within a sentence can alter the meaning intended by the author;[1] therefore, mastery of *i'rāb* and *tarkīb* is essential for readers of traditional Islamic texts. Nevertheless, studies of *nahwu* have largely treated it as a purely linguistic science, with little exploration of its connections to other disciplines, particularly theology.

Historically, the development of *nahwu* cannot be separated from the phenomenon of reading errors (*laḥn*) that emerged during the expansion of Islam into non-Arab regions. The efforts of

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[1] Musthafa Al-Ghulayani, *Jami'ud Durus Al-'Arabiyyah* (Kairo:Maktabah at-Taufiqiyyah, 2019).

early scholars to formulate grammatical rules eventually produced a scholarly tradition that evolved through several schools, most notably Kūfah and Baṣrah. The methodological differences between these two schools -Kūfah being more descriptive and Baṣrah more analogical (*qiyāsi*)- illustrate that the study of grammar has always been intertwined with epistemological dynamics.[2] However, this historical narrative generally remains confined to linguistic aspects and has not sufficiently explored how *nahwu* may also be understood through the lens of theological inquiry.

Within the Islamic intellectual tradition, some theologians (*'ulamā' al-kalām*) not only contributed to the development of theological discourse but also paid close attention to the study of *nahwu*.[3] They examined Arabic linguistic structures through a *tawḥīd*-based approach, offering explanations of syntactic concepts from a theological perspective. This approach was not intended to alter the established framework of grammatical rules, but rather to connect linguistic terms and categories with doctrinal principles so that grammatical discussions gain a broader semantic and metaphysical dimension. From this context emerged the idea of *nahwu kalām* or theological grammar, a school of thought that views linguistic phenomena as inseparable from the metaphysical and theological values upheld by scholars.[4]

This theological approach is evident when theologians interpret the term nahwu not merely as a linguistic construct, but as a representation of the relationship between servants and God. For example, the term kalam, which in nahwu means "well-structured and comprehensible speech,"[5] is interpreted through a discussion of the nature of Allah's speech, giving rise to an explanation of the difference between the nature of God's speech and that of His creatures. Similarly, the discussion of marfū'āt is often linked to ma'ānī attributes such as *qudrah, irādah*, and *'ilm*, which some scholars view as analogies for understanding the grammatical position of "elevation." It is this combination of perspectives that gives theological *nahwu* its distinctive characteristics not found in conventional *nahwu*.[6]

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[2] Aziz Anwar Fachruddin, *Linguistik Arab: Pengantar Sejarah Dan Mazhab* (Diva Pres, 2021).

[3] Ahmad Khoirur Roziqi and M Yunus Abu Bakar, "EPISTEMOLOGI ILMU NAHWU : STUDI ILMU TATA BAHASA DALAM PERSPEKTIF FILSAFAT ILMU" 6, no. 1 (2025): 56–75, https://doi.org/https://doi.org/10.52166/alf.v6i1.7983.

[4] Rosidi Rosidi, "KONEKSITAS ILMU TASAWUF DAN ILMU NAH}W: TELAAH ATAS KITAB NAHWU AL-QULUB KARYA AL-QUSHAYRI Rosidi," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 12 (2022): 1134–60, https://doi.org/https://doi.org/10.36781/kaca.v12i2.272.

[5] Adib Alfalah and Asep Sopian, "Simplifikasi I'rab Nahwu Imam Sibawaih Perspektif Nahwu Modern Ibrahim Mustafa / Simplification of I'rab Nahwu Imam Sibawaih According to Perspective of Ibrahim Mustafa's Modern Nahwu," *LOGHAT ARABI Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 5, no. 1 (2024): 1–20, https://doi.org/https://doi.org/10.36915/la.v5i1.93.

[6] Muhammad Yunus Anis et al., "Sufi Healing and the Translation of Metafunction in Al-Hikam Aphorisms," *Humaniora* 33, no. 3 (2021): 221–30, https://doi.org/https://doi.org/10.22146/jh.68070.

One work that clearly represents this approach is Al-Idrīsī's *Risalah Al-Maimuniyah fī Tawḥīd Al-Ajurumiyyah*. This book not only comments on *Al-Ajurrūmiyyah* from a grammatical perspective, but also inserts theological analysis into various grammatical terms. For example, when discussing isim, Al-Idrīsī distinguishes between created names (makhluk) and qadīm names such as the names of Allah, so that syntactic studies are combined with explanations of the creed regarding the attributes of God. Similarly, when discussing fi'il, he associates changes in word form with the nature of af'āl Allah, which in theology does not undergo real change. This kind of interdisciplinary reading makes *Risalah Al-Maimuniyah* an important text that shows how nahwu can be explained through the framework of kalam thinking without losing its consistency as a science of syntax.

Studies linking nahwu with classical religious disciplines have been conducted by several researchers, albeit with different focuses. Khaerul Anwar[7] shows that *Nahw al-Qulūb* by al-Qusyairī combines the concept of nahwu with Sufi symbolism, while Jaenudin's[8] research reinforces similar findings by highlighting Sufi methodology in the interpretation of grammatical structures. Both studies confirm that nahwu can be read in an interdisciplinary manner, but the study is still limited to the perspective of Sufism, not theology *('ilm al-kalām)*.

Meanwhile, research on *Ar-Risālah al-Maimūniyyah*, such as the work of Asnawi[9] and the study by Nursyamsi Irfan et al.[10], places this text more as a reference for ethics and spirituality. These studies do not touch on linguistic aspects, particularly how the concept of nahwu is used to explain theological ideas. The research by Makhluf et al. on the epistemology of nahwu also only provides a theoretical basis without leading to a textual analysis that combines nahwu and kalam.[11]

From this tendency, it appears that the integration of nahwu with non-linguistic disciplines generally revolves around Sufism, while the reading of al-Maimūniyyah is still focused on morals. There has been no research examining how Al-Idrīsī utilized nahwu as a basis for theological argumentation in the treatise.

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[7] Khaerul Anwar, "NAHWU SUFISTIK: KAJIAN TASAWWUF DALAM KITAB NAHW AL-QULUB KARYA IMAM AL-QUSYAIRI," *Tsaqofiya : Jurnal Pendidikan Bahasa Dan Sastra Arab* 3, no. 2 (2021): 6, https://doi.org/https://doi.org/10.21154/tsaqofiya.v3i2.74.

[8] Cecep Jaenudin, "INTEGRASI TASAWUF AL-QUSYAIRI DALAM NAHWU AL-QULUB" (Pascasarjana Fakultas Ilmu Tarbiyah dan Keguruan (FTIK) Universitas Islam …, 2019).

[9] Asnawi Asnawi Asnawi, "Internalisasi Akhlak Dalam Kajian Kitab Ar-Risalah Al-Maimuniyah (Studi Fenomenologi Terhadap Mahasiswa Bimbingan Dan Konseling Islam Di Institut At-Tanwir Bojonegoro)," *Psycho Aksara: Jurnal Psikologi* 2, no. 2 (2024): 149–55.

[10] Irfan Nursyamsi, Selamet, and Udung Hari Darifah, "KONSEP AKHLAK PESERTA DIDIK DALAM KAJIAN ILMU TASAWUF (Analisis Kitab Ar-Risalah Al-Maimuniyah Karya Syaikh Imam Ali Bin Maimun)," *Jurnal Penelitian Pendidikan Islam [Online]* 3, no. 1 (2018): 35–52.

[11] Husnaini Muhammad Makhluf and Ubaid Ridlo, "Ilmu Nahwu Dan Dalalah Bahasa Arab Di Zaman Klasik," *Jurnal Teologi Islam* 1, no. 2 (2025): 158–64, https://doi.org/doi.org/10.63822/evmhfp08.

This gap is filled by researchers. This study reveals that *al-Maimūniyyah* is not only morally and spiritually valuable, but also utilizes nahwu logic to explain kalam concepts, thereby demonstrating the epistemic function of Arabic grammar in understanding the doctrine of divinity-a perspective that has never been explored before.

This research is important because nahwu serves to prevent misunderstanding of texts,[12] while tauhid aims to avoid errors in belief.[13] Both disciplines are oriented toward accuracy of understanding, so their integration -as offered in *Risalah Al-Maimuniyah*- is worthy of academic study. Therefore, this study aims to analyze the concept of theological grammar in the book and describe how the theological approach enriches the understanding of grammatical rules without contradicting conventional syntactic theory.

Methods

This study uses a descriptive-analytical qualitative approach with a literature review.[14] All data were obtained through a review of various literature without involving field observations, so this study is entirely based on text analysis. The object of study focuses on the wording and concepts of nahwu in *Risālah al-Maimūniyyah*, which are interpreted from a theological perspective, especially when Al-Idrīsī provides kalam explanations of nahwu terms within the framework of tauhid thinking.

The research data was collected from primary literature in the form of *al-Maimūniyyah*[15] and classical nahwu books, as well as supporting literature such as works on Sufism, kalam, and other relevant religious references. This study also utilizes secondary sources in the form of scientific journals and previous studies that discuss the integration of nahwu with non-linguistic disciplines. All literature was read in depth, then the important points were noted and organized based on thematic relevance to form a pattern of relationships between linguistic and theological aspects.

Data analysis was conducted following the principles of qualitative analysis as described by Creswell and Miles and Huberman, namely through the processes of reduction, presentation, and

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[12] Muhammad Husni Shidqi and Adam Mudinillah, "The Effect of Nahwu Learning Understanding for The Insya.," *Al-Ta'rib Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab* 9, no. 2 (2021): 225–36, https://doi.org/https://doi.org/10.23971/altarib.v9i2.3105.

[13] MUALLIM POHAN, "KONSEP TAUHID DAN IMPLIKASINYA MENURUT SYAIKH IBRAHIM AL LAQQANI (W 1041 H/1631 M)" (UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU, 2024).

[14] Rizaldy Fatha Pringgar and Bambang Sujatmiko, "Penelitian Kepustakaan (Library Research) Modul Pembelajaran Berbasis Augmented Reality Pada Pembelajaran Siswa," *Jurnal IT-EDU* 05, no. 01 (2020): 317–29.

[15] ALI AL IDRISI, *Risalah Maimuniyah Fi Tauhid Jurumiyah* (Surabaya: Al-Haramain, 2020).

meaning extraction.[16] Data related to theological interpretations of nahwu rules were selected, grouped, and interpreted to identify patterns of integration constructed by Al-Idrīsī. This approach enabled the study to describe how nahwu devices were used as part of theological arguments in the text, so that this library method directly supported the study's objective of revealing the conceptual relationship between *nahwu* and *kalam* in *al-Maimūniyyah*.

Results and Discussion

Introduction to Nahwu as a Science and Tool for Integration with Theology

Nahwu is a separate science that functions as a tool for accessing the Arabic language through the aspects of *i'rab* (word ending changes) and *bina'* (word structure). Linguistically, nahwu means intention, example, direction, size, or part, which is more general than the meaning of the term.[17] Terminologically, as defined by Al-Ahdal in Al-Kawakibud Durriyyah, nahwu is the science of the principles used to determine the final condition of words in terms of *i'rab* and *bina'*. These principles include isim, fi'il, letters, types of *i'rab, amil*, and sentence rules. Nahwu originates from the formulation of original Arabic language rules through the study of Arabic words, making it possible to detect sentence rules in independent or combined contexts.[18]

The main purpose of studying nahwu is to be able to distinguish between right and wrong speech, culminating in a thorough understanding of the words of Allah and the hadith of the Prophet Muhammad (peace be upon him). The name "nahwu" originates from Ali bin Abi Talib's command to Abu Al-Aswad to codify this science, with the words "انح هذا النحو" (arrange this nahwu).[19]

In the context of this study, nahwu is not only a linguistic tool, but also a bridge for integration with theology, as demonstrated in the work of Imam Al-Idrisiy. This distinguishes this approach from previous studies, such as "Sufistic Nahwu" by Khaerul Anwar[20], which focuses more on Sufi aspects, whereas this study emphasizes explicit theological connections to enrich the understanding of *Ahlussunnah Wal Jamaah* beliefs.

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[16] Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting and Administration* 1, no. 2 (2024): 77–84, https://doi.org/https://doi.org/10.52620/jomaa.v1i2.93.

[17] موسى محمد صالح, "تعليم النحو العربي نظرية وتطبيقا", *The Dhaka University Arabic Journal* 26, no. 6 (2025): 115–34, https://doi.org/110.62295/mazallah.v26i29.99.

[18] Muhammad bin Ahmad bin Abdul Bari Al-Ahdal, *Kawakib Al-Dzurriyah* (Surabaya:Al-Haromain, 2015).

[19] Ahmad Zaini Dahlan, *Mukhtashar Jiddan* (Beirut: Syirkah Dar Al-Masyri', 2014).

[20] Anwar, "NAHWU SUFISTIK: KAJIAN TASAWWUF DALAM KITAB NAHW AL-QULUB KARYA IMAM AL-QUSYAIRI."

Ilmu Kalam (Theology) as a Basis for Thought

Kalam, literally meaning "speech," is a discipline that discusses divinity, prophethood, and unseen matters, supported by rational and transmissional arguments. Ibn Khaldun defined it as the science of argumentation to defend the beliefs of Ahlussunnah Wal Jamaah from deviation.[21] Its main subjects include the nature of Allah, prophethood with miracles, and the unseen from the Quran and hadith, always accompanied by convincing arguments.

The science of kalam is known by other names such as *fikih akbar, ushuluddin*, or Islamic theology (from the Greek words "theos" and "logos," meaning the science of God). It was born out of the need to protect Islamic teachings from non-Muslim attacks and to answer logical and philosophical questions. Key figures such as Imam Al-Asy'ari, Imam Maturidi, Imam Ghazali, and Imam Fakhruddin Al-Razi contributed greatly to this field.[22]

The integration of nahwu with kalam, as in the work of Al-Idrisiy, provides a new contribution: nahwu is not only linguistic, but also a theological tool for understanding the nature of *Allah* through language structure, strengthening faith without relying on external philosophy.

Biography of Imam Al-Idrisiy

Imam Al-Idrisiy (full name: Ali bin Maimun bin Abu Bakar bin Yusuf Al-Hasyimi Al-Hasani Al-Idrisiy) was born in Ghumarah (Fez region) in 854 AH and settled in Fez. He was a legal scholar in Shafi'i law, known for his criticism of contemporary scholars who did not adhere strictly to the Quran and hadith. He encouraged people to follow the sunnah of the Prophet Muhammad SAW and reject deviations.

Al-Idrisiy emphasized the sunnah, as in his statement about interacting with Sultan Abu Yazid based on the sunnah. He was modest, refusing gifts from the government, but feeding 20 students a day. He was also active in jihad as a military commander. His works include *Ghurbatul Islam fi Misr Wa Syam, Tanzihus Siddiq 'An Sifatiz Zindiq*, and others, including *Risalah Maimuniyah fi Tauhid Al-Ajurumiyyah*.

His biography shows his theological commitment, reflected in the integration of nahwu-theology, distinguishing his approach from other scholars who are more literal.

Description of the Book Risalah Maimuniyah fi Tauhid Al-Ajurumiyyah

Risalah Maimūniyyah fī Tawḥīd al-Ajurrūmiyyah is Al-Idrisiy's work in the field of grammar, which serves as a commentary on *al-Ajurrūmiyyah*. As is customary in Arab scientific tradition, a

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[21] Yayat Hidayat, "Pendidikan Dalam Perspektif Ibnu Khaldun," *Jurnal Pendidikan Islam AL-ILMI* 2:, no. 1 (2019): 11–22, https://doi.org/10.32529/al-ilmi.v2i1.261.

[22] Subhan Ashari, "Teologi Islam Persepektif Harun Nasution," *An-Nur Jurnal Studi Islam* 10, no. 1 (2020): 73–96.

concise text is usually explained through a commentary, then expanded further through a *ḥāsyiyah*. Al-Idrisiy's work is a commentary that not only provides linguistic explanations, but also integrates linguistic structure with theological foundations, making Al-Idrisiy's work a theological book intended to provide explanations for the book *al-Ajurumiyyah*, which is one of the books that explains semantic issues.

The background to the writing of this work stems from *Al-Idrisiy's* intellectual experience when reading *al-Ajurrūmiyyah*. He found that a number of nahwu concepts could be interpreted in a more philosophical and theological manner. This impulse led him to write a grammatical text combined with the principles of tauhid, making *Risalah Maimūniyyah* one of the works that represents the theological nahwu approach.

The first discussion in this work follows the original structure of *al-Ajurrūmiyyah*, namely the chapter on speech. In conventional nahwu, speech is understood as a structured utterance that conveys meaning that can be understood by the listener. Al-Idrīsī explains that speech, based on the criteria mentioned by the scholars of nahwu, is a characteristic of both humans and God. It is said to be an attribute of humans because, in reality, humans speak and utter words. It is said to be an attribute of God because speech is an action performed by God's creatures, while all of God's creatures and their actions, including speech, are created by God, so that human speech is an attribute of God's actions that is not within God's essence and is not separate from God's essence. It is said not to be within God's essence because God's essence cannot be described by something that exists after it does not exist (*hawadits*). It is said not to be separate from God's essence because something that is separate must have the potential to join and connect.

Thus, it can be concluded that human speech is part of God's actions, because it is created and manifested by His essence. However, these actions are not attached to or separate from God's essence.[23]

In discussing sentences, nahwu divides them into three categories: *isim, fi'il*, and *ḥarf. Al-Idrīsī* views this classification as containing references to three forms of ontological existence:

1. An entity that exists by itself without needing anything else (*Allah*).

2. An entity that exists because it is created but does not depend on being attached to another entity (*jisim/jirim*)

3. Something that cannot stand alone and needs another entity (*a'rāḍ*/accident).

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[23] Idris Siregar, "Hadis Tentang Eksistensi Allah SWT," *Shahih: Jurnal Ilmu Kewahyuan* 6, no. 1 (2023): 16–28, https://doi.org/http://dx.doi.org/10.51900/shh.v6i1.17028.

This division is then related to the concept of sentences: *isim* as a stand-alone entity, *fi'il* which requires *fa'il*, and ḥarf which is incomplete in meaning unless it relies on other words. Thus, it can be concluded that the isim sentence is a symbol for an entity that does not need anything else, while the *fi'il* sentence reflects an entity whose existence does not have to be attached to another entity but requires another entity in its manifestation, while the huruf sentence indicates an accident that needs others in terms of its manifestation and also needs other entities in terms of its existence (cannot stand alone).[24]

In the chapter on *i'rab*, *nahwu* defines *i'rab* as a change in the ending of a word due to the presence of *'āmil*. Al-Idrīsī interprets changes in *i'rab* as a reflection of changes in one's inner state. Harakat is speech, speech is action, and action originates from the whisperings of the heart. According to him, these whisperings are divided into four types: *rahmani, malaki, nafsani*, and *syaitani*. If the heart is dominated by rahmani and malaki whispers, a person is in a position of rafʿ (glory); conversely, the dominance of nafsani and syaitani whispers leads to a position of *khafḍ* (humility). The other two i'rab are between the two. All these changes show that all movements of the heart are the creation of God.

In the chapter on *af'al*, he distinguishes between two types of actions: the actions of God and the actions of servants. In nahwu fi'il, actions are divided into *māḍī, muḍāri'*, and *amr*, but according to him, this division only applies to beings that are bound by time. The actions of God do not fall into any temporal category because they are not limited by the past, present, or future.[25]

In discussing marfū'āt, Al-Idrīsī followed the tradition of previous scholars such as al-Maqdisī, who interpreted the seven *marfū'āt al-asmā'* as references to the seven attributes of *Allah*: knowledge, power, will, hearing, sight, speech, and life. According to *Al-Idrīsī*, the attributes of God are divided into three:

1. Attributes that are inherent to Allah Himself (such as existence, eternity, permanence),
2. Attributes of actions that are not Allah but are His creations (such as killing, giving benefit),
3. Attributes that are neither *Allah* nor other than *Allah*, namely the seven attributes whose meanings are beyond the reach of reason.

[24] Muhammad Syafiq Mughni, *INTEGRASI KEILMUAN RASIONAL-INTUITIF: Model Pengembangan Keilmuan Perguruan Tinggi Keagamaan Islam*, *CV WIDINA MEDIA UTAMA* (Bandung: CV WIDINA MEDIA UTAMA, 2023).
[25] Muhammad Adam, Muhammad Alwi, and M Ilham, "KONSEPSI KETUHANAN DALAM DISKURSUS TEOLOGI ISLAM," *J-Alif Jurnal Penelitian Hukum Ekonomi Syariah Dan Sosial Budaya Islam* 7, no. 1 (2022): 65–77.

Due to their high level of difficulty, these seven attributes are said to be "raised" beyond the reach of reason, and therefore the term *marfū'āt al-asmā' sab'atun* is interpreted as the majesty of these seven attributes.

In discussing *fa'il*, Al-Idrīsī explains that actors are divided into two categories: absolute actors (*Allah*) and non-absolute actors (creatures) because their actions depend on God's will. If *fa'il* belongs to the *marfū'āt* category, then the meaning of "exalted" can be associated with the fact that the only truly independent actor is *Allah*.

In the section on mubtada' and khabar, he associates *mubtada'* as the beginning with the concept that creatures have a beginning, while their existence is a sign of God's majesty as the first cause. As for khabar, which literally means information, it is understood as the actions of creatures; and because the actions of creatures are God's creation, *khabar* indicates God's existence as the creator of all information and events.

Table 1: The Relationship between Nahwu and Theology in *Al-Idrīsī's* Thought

Nahwu Aspects	Linguistic Concepts	Theological Interpretation (Tauhid)	Primary Theological Meanings
Kalam	Well-structured and understandable speech	Human speech is the action of creatures; every action of creatures is the creation of Allah.	All actions, including speech, are acts of Allah that are inseparable and indivisible from the essence of God.
Isim	Words that are meaningful and can stand alone without being associated with time	It symbolizes the essence that "exists by itself, and is not bound by time" (Allah)	Independent existence belongs only to God, meaning that He does not need anything.
Fi'il	Verbs that require a subject	Symbolizes an entity that needs another party, such as a creature that needs God's will.	The dependence of creatures on God. Or creatures cannot stand independently on their own.

Huruf	Meaningless unless used with other words	Symbolizing a'rāḍ (accident) that is necessarily attached to another entity	All accidental properties depend on a particular existence.
I'rab	Changes in the harakat at the end of a word due to 'āmil	Changes in harakat reflect changes in the condition of the heart: rahmani/malaki → rafᶜ; nafsani/syaithani → khafḍ	The movement of the heart is God's creation; the degree of humanity rises and falls according to the dominance of the whispers within the heart.
Fi'l (Afᶜāl al-'Ibād)	Māḍī / Muḍāriᶜ / Amr	This division applies to beings bound by time.	God's actions are not bound by time, affirming His eternal nature.
Marfū'āt al-Asmā'	Seven nouns that are read with rafa'	Signs of the seven attributes of God	The majesty of God's attributes that are "beyond the reach of reason"
Fa'il	Perpetrator	Absolute agent: God; creatures are only relative agents	God's absolute sovereignty in every action
Mubtada'	Beginning of a sentence	Symbolizing the beginning of existence	Creatures have a beginning, God has no beginning.
Khabar	Information about mubtada'	Information = the actions of creatures created by God	Every event demonstrates God's existence and power.

Al-Idrīsī's theological approach to these nahwu concepts shows an integrative pattern that has not been widely studied. Research by Khaerul Anwar[26] and C. Jaenudin[27] on Nahw al-Qulūb

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[26] Anwar, "NAHWU SUFISTIK: KAJIAN TASAWWUF DALAM KITAB NAHW AL-QULUB KARYA IMAM AL-QUSYAIRI."

[27] Jaenudin, "INTEGRASI TASAWUF AL-QUSYAIRI DALAM NAHWU AL-QULUB."

by al-Qusyairī shows that the integration of nahwu with non-linguistic disciplines has been done before, but in a Sufi context. This research interprets grammatical structure as a symbol of spiritual journey, not a tool for understanding the concept of divinity.

Several studies on *Risalah Maimūniyyah* conducted by Asnawi[28] or research by Nursyamsi[29] Irfan et al. only highlight the dimensions of morality and spirituality without discussing the theological mechanisms behind the grammatical structure presented by Al-Idrīsī. Thus, analysis of how *al-Ajurrūmiyyah* is interpreted through the framework of kalam science is still very minimal.

This research fills this gap by showing that nahwu functions not only as a linguistic tool but also as an epistemological instrument in understanding *tawhid*.

Conclusion

This study shows that *Risālah Maimūniyyah fī Tawḥīd al-Ajurrūmiyyah* is a commentary that presents a grammatical reading through a theological perspective without violating conventional nahwu rules. Al-Idrīsī uses the framework of kalam to interpret grammatical categories, so that each grammatical discussion acquires a broader semantic dimension. This study shows that the theological approach he uses does not change the syntactic structure, but enriches the understanding of concepts such as *fa'il, i'rab, kalimat*, and *marfū'āt* through the affirmation of the principle of tawhid. For example, the acknowledgment that fa'il remains *marfū'* according to the rules, but is theologically understood as an indication that the true actor of every action is God alone.

The main contribution of this research lies in explaining that theology can function as an interpretive layer that complements nahwu, not as a tool that competes with or replaces it. Thus, Al-Idrīsī's work opens up new space for understanding nahwu that is not only technical but also epistemically valuable. This integration shows that the Arabic grammatical tradition has the potential to be read in a multidisciplinary way without losing its foundation as a tool science.

The implication of these findings is that there are opportunities for further research on the relationship between nahwu and other religious disciplines, as well as the need for further exploration of grammatical texts that contain theological or philosophical content. This approach can enrich linguistic studies while broadening our understanding of Islamic intellectual heritage.

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[28] Asnawi, "Internalisasi Akhlak Dalam Kajian Kitab Ar-Risalah Al-Maimuniyah (Studi Fenomenologi Terhadap Mahasiswa Bimbingan Dan Konseling Islam Di Institut At-Tanwir Bojonegoro)."

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