

## Textological-Philological Study on Arabic Language Sciences in Minangkabau Manuscripts

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**Abstract.** This paper investigated the types of Arabic linguistics (or *Ulûm al-Lughah al-Arabiya*) contained in Minangkabau manuscripts and analyzed them according to the context in which the manuscript was found. In addition, this paper also presented text transliteration as a form of Philology work. Furthermore, the research method used was the philology research method by conducting an inventory of manuscripts, description, transliteration, and translation of manuscripts, and finally, analyzing the content of the manuscript and relating it to the social context of the community. This study found one manuscript related to the science of Arabic, namely *'Ilm al-Nahw* which was found in Minangkabau, precisely in the Lunang village, Pesisir Selatan. The manuscript was coded (08/LNG.II/nhw/2019), while the form of text editing was in the form of transliteration and translation. The reason why the manuscript of *'Ilm al-Nahw* was in Lunang Pesisir Selatan and was a collection of the Mande Rubiah museum, was because it was closely related to the main purpose of learning *'Ilm al-Nahw* itself in the past in Nusantara, especially in Minangkabau. That was as a tool for teaching and learning, such as to help learning the religious sciences, such as the science of *Fiqh*, *Tawhid*, *Tafsir*, *Hadith*, and so on, which are indeed mostly written in Arabic. Therefore, to understand them properly requires the science of tools, namely *'ilm al-Nahw*.

**Keywords:** Textology-Philology; Arabic language sciences; Minangkabau Manuscripts

## Introduction

Religious texts or religious manuscripts are intellectual property heritage left by the scholars of the past. They are actually very valuable assets. The manuscript is one of the most authentic primary sources that can close the distance between the past (*zaman al-mâdhiy*) and the present (*zaman al-hâdhir*). The manuscript promises, of course, for those who understand how to read and interpret it, privileged shortcut access to know the intellectual treasures and social history of past societies<sup>1</sup>.

This paper actually answers some important questions related to the sciences of the Arabic language (in Arabic it is called '*Ulûm al-Lughah al-Arabiya*, in English, it is known as *Arabic Linguistics*) which was contained in the ancient texts (manuscripts) that exist and was found in Minangkabau. Over the past few years, especially in several studies related to these ancient texts, many questions have appeared in the minds of researchers regarding this issue, for example, what the Arabic language sciences existed and contained in the ancient texts/manuscripts that exist in the Minangkabau? Who were the authors and copyists of those manuscripts? Why are these manuscripts in the *tarekat surau* in Minangkabau? What were the texts used for? Do this surau also function as a 'school' that teaches that Arabic knowledge there or not? And so on.

*Ilmu al-Nahw* and *Ilmu al-Sharf* are two of the Arabic language sciences that are often found in ancient manuscripts in addition to other sciences, such as *ilmu al-ma'âni*, *ilmu al-Bayân* dan *ilmu al-Badî'* or known as *ilmu al-Balâghah* (Arabic stylistics). A collection of Pariangan manuscripts stored in the Pariangan surau scriptorium<sup>2</sup>, after being re-examined, also contained a collection of Arabic language sciences as above.

Of course, it is interesting to discuss why only these two sciences are popular and can be found in ancient manuscripts in Minangkabau.

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<sup>1</sup> Oman Fathurahman, *Filologi Dan Islam Indonesia* (Jakarta: Puslitbang Lektur Keagamaan, 2010), 3–4.

<sup>2</sup> Zuriati, "The Digitisation of Minangkabau's Manuscript Collections in Suraus," Research Report (London: Programme Endangered, British Library, 2008).

Although it must be admitted that it is also not easy to answer this question, apart from that, the task of Philology is actually to bridge the communication gap between past authors and today's readers<sup>3</sup>. Therefore, one of the objectives of manuscript research is "*making a text available*", i.e. trying in various ways so that an old text (read: ancient) can be accessed and enjoyed by more modern readers<sup>4</sup>.

In philological research that has been carried out by various experts in the Minangkabau, there were found a lot of religious texts whose content contained not only about religion such as *Fiqh*, *Tasawuf*, *Tauhîd*, *Tafsîr*, *al-Qur'an*, and others but also about sciences and knowledge of Arabic, such as '*ilmu al-Nahw*, *ilmu al-Sharf*, '*ilmu al-Balâghah* and so on. Yusri Akhimuddin, for example, explained in a bit more detail in his research findings, stating that out of 36 manuscripts from a private collection in Padang Pariaman, there were 7 manuscripts on Arabic language sciences<sup>5</sup>.

In fact, if we re-read the so-called religious texts more carefully, it will be found that these texts do not only contain religious matters, such as *Fiqh*, *Tasawuf*, *Tauhîd*, *Tafsîr*, *al-Qur'an*, and others, as mentioned above but also includes Arabic language sciences (*Ulûm al-Lughah al-Arabiya* or *Arabic Linguistics*). For example, in our last research in 2018, we found no less than 5 manuscripts in Bukik Gombak, Sijunjung district, 4 of which were ancient manuscripts related to '*ilm al-Nahw* and one was about *Fiqh*<sup>6</sup>.

No	Manuscript Location	Manuscript Title	Manuscript Content	Manuscript Condition	Manuscript Code
1	Sijunjung district	none	<i>Fiqh</i>	Not so good	07/BG.III/fq h/2018

<sup>3</sup> S Robson O, *Principles of Indonesian Philology* (Leiden: Foris Publication, 1988), 11.

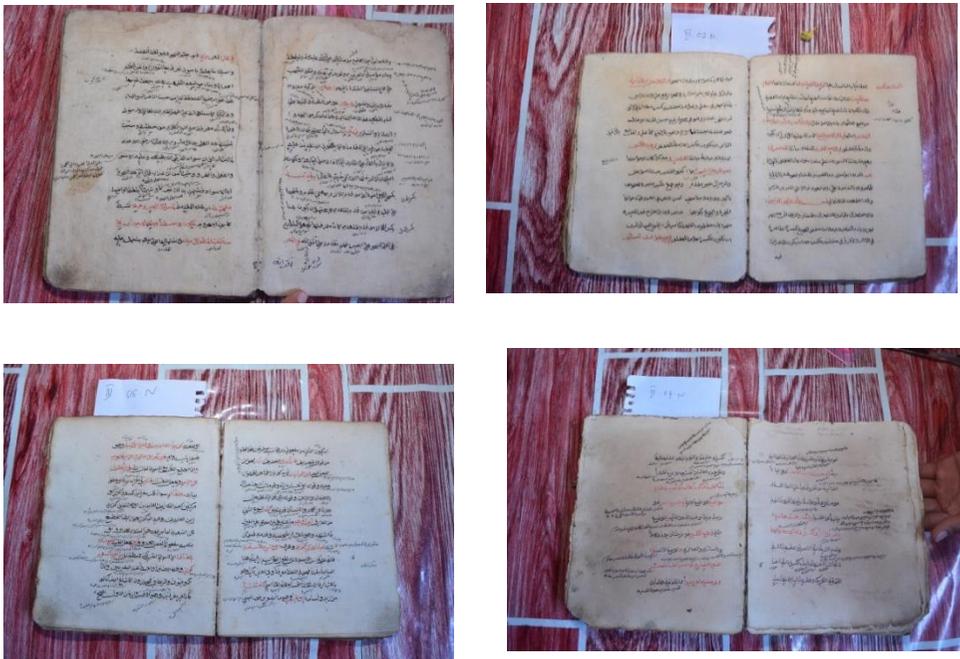
<sup>4</sup> Oman Fathurahman, *Filologi Indonesia: Teori Dan Metode* (Jakarta: Prenadamedia Group, 2015), 18.

<sup>5</sup> Yusri Akhimuddin, "Pemetaan Naskah-Naskah Keagamaan Di Padang Pariaman," Research Report (Batusangkar: STAIN Batusangkar, 2007).

<sup>6</sup> Akhyar Hanif, "Menelisik Naskah Minangkabau Yang Tercecer: Studi Filologi Terhadap Naskah-Naskah Keagamaan Di Sumatera Barat," Research Report (Batusangkar: IAIN Batusangkar, 2018).

2	Sijunjung district	none	' <i>ilmu al-Nahw</i>	Not so good	08/BG.III/n hw/2018
3	Sijunjung district	none	' <i>ilmu al-Nahw</i>	Not so good	09/BG.III/n hw/2018
4	Sijunjung district	none	' <i>ilmu al-Nahw</i>	Not so good	10/BG.III/n hw/2018
5	Sijunjung district	none	' <i>ilmu al-Nahw</i>	Not so good	11/BG.III/n hw/2018

Table 1. Manuscript data in Bukit Gombak, Sijunjung District

Figure 1. Digitization of '*ilmu al-Nahw* Manuscripts of Sijunjung District

The photos above are actually the result of a simple digitization process that researchers have done on five manuscripts in Bukit Gombak, Sijunjung District, West Sumatra. From the photos above, it is clear that the condition of the manuscripts is still in very good condition, without significant physical damage, and can be read with the naked eye. From the photos above, it can be "read" at a glance that the 4

manuscripts contain texts about the *'ilmu al-Nahw* which are written in Arabic script and in Arabic.

From several research results by philologists, it was found that the content of the Minangkabau manuscripts did not only contain religious knowledge, such as *Fiqh*, *Tasawuf*, *Tauhîd*, *Tafsîr*, *al-Qur'an*, and others, but also contained Arabic language sciences, such as *'ilm al-Nahw*, *'ilm al-Sharf*, *'ilm al-Mantiq*, and so on. For example, of the 250 Minangkabau manuscripts found in surau by Akhimuddin, contained the religion of Islam, customs, medicine, divination, amulets, and others. This includes religious texts such as the Qur'anic text, commentary, hadith, *ushul al-fiqh*, *fiqh*, *nahwu-sharaf*, *tasawuf*, *balaghah*, dan *mantiq*<sup>7</sup>.

Although Akhimuddin explicitly grouped the manuscripts whose content was about *nahwu-sharaf*, *balaghah*, and *mantiq* into a group of religious texts, these manuscripts were included in the Minangkabau manuscript group whose content contained Arabic knowledge (*Ulûm al-Lughah al-Arabiya* or *Arabic Linguistics*). So, why are these *'ilm al-Nahw*, *'ilmu al-Sharf*, *'ilm al-balaghah*, and *'ilm al-mantiq* found in many manuscripts in Minangkabau? in the form of research? This is what is interesting and has not been widely studied and disclosed by skilled hands in the form of research.

There are several popular work steps in carrying out Philological research, i.e. inventory, description, transliteration and translation, and text and context analysis of manuscripts. First, this research took an inventory of all manuscripts that were still stored in community scriptoriums or in public-private collections. In this study, as an initial stage, the researcher took an inventory of the manuscripts at Mandeh Rubiah's house, in Lunang, Pesisir Selatan.

After taking an inventory of all the manuscripts found, the next step was to carry out the codicological process. What is meant by this codicological process is to describe the texts. Next, the researcher sorted, digitized, and coded each of the manuscripts according to their respective contents.

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<sup>7</sup> Akhimuddin, "Pemetaan Naskah-Naskah Keagamaan Di Padang Pariaman," 22-23.

The next step was to carry out the transliteration process, which was to transliterate the scripts. It was important to note here, of course, that not all texts related to the Arabic language sciences (*Ulûm al-Lughah al-Arabiya* or Arabic Linguistics) were transliterated, but one of each branch of knowledge was chosen from the existing knowledge of as many as the thirteen. This step was certainly very important to present new texts that could not only be accessed or “read” by expert researchers, but could also be read by today’s society in general.

Finally, the analysis of the text and the context of the text, namely “reading” the texts with their context or contextualizing the text, or in other words, using other scientific glasses to explain the meaning of the text to make it feel more alive<sup>8</sup>. This study used all Minangkabau manuscripts found in the West Sumatra region as primary data. Meanwhile, other additional data were everything related to this research, whether it was directly related to the object of this research or not, like the published works of Philology, the results of previous Philological research and also included theories about social-intellectual society in addition to historical theory.

## **Findings and Discussion**

### ***Arabic and Arabic Studies***

#### a. Arabic as the language of the Qur'an

Regarding the discussion of Arabic as the language of the Qur'an, the basic question is perhaps what is the relationship between Arabic and the Qur'an? Or why was the Qur'an revealed in Arabic and not in any other language? It is not easy to explain this either. However, placing the correlation between Arabic and the Qur'an is actually an important thing because between the two there is a very close relationship. Like two sides of a coin, one cannot be separated from the other but can be distinguished. The al-Qur`an is called al-Qur`an (*kalâmmullâh/God's word*) if it is in Arabic. Al-Qur`an which is translated into other languages, other than Arabic, is not called the Qur`an, but The translation of the Qur`an, not the Qur`an. There is Yusuf Ali's translation of the Qur`an in

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<sup>8</sup> Fathurahman, *Filologi Dan Islam Indonesia*, 18.

English, the translation of the Qur`an by H.B. Yasin, a translation of the Ministry of Religion in Indonesian, and even a translation of the Qur'an in Minangkabau by Yulizar Yunus et al. All of that once again is not the Qur`an but the translation of the Qur`an. Therefore, there may be differences between one translation with another, and they may even seem 'contradictory'. That's why we don't know the term "version" of the Qur'an. We only know the term "translation" of the Qur'an.

Unlike the Bible, this holy book is either written in its original language, namely the *Aramaic* language (a language that is also cognate with *Arabic*, which can be seen in the book of *Fiqh al-Lughah* by Ramadhân 'Abd al-Tawwâb), or written in English, Arabic or even Indonesian, and it is still called the Holy Bible. In Christology (as explained very clearly by Sheikh Ahmad Deedat in his dialogue with Pastor Jimmy Swaggart on the youtube channel), we see that there are various versions of the Bible. There is a Roman Catholic version, a King James Version, and an RSV (Revised Standard Version) of the Bible. Each version of the scriptures has undergone changes either in the form of subtraction or addition. So, we must be able to distinguish between the Translation and the Version.

In addition, Arabic is considered a "sacred" language as sacred as the holy book of the Qur'an itself. Therefore, this language was not only deliberately chosen by God as the language of His book but also must be used when carrying out religious rituals, especially in the implementation of *ta'abbudi* rites, such as prayer, pilgrimage, and others. There is unanimous agreement (*al-ijma'*) among Muslims, that the Qur'an is not called the Qur'an when the language is replaced with a language other than Arabic, even though it is a synonym for the words. Therefore, the translation cannot replace the position of this book in the original language. This concept does not apply to other holy books, as mentioned above.

Meanwhile, empirical experience shows that the use of Arabic in formal religious acts, such as in the aforementioned rites, gives a sense of universal unity. Although there is controversy regarding this; such as the Turkish experience in the past which replaced the pronunciation of *âzân* and *iqâmat* with Turkish. The same thing happened in a city on the

island of Java, where a group of people reads the translation of *al-fâtiḥah* during the prayer ritual into Indonesian. According to them, not everyone understands Arabic; translating the prayers into Indonesian makes their prayers even more special instead of reading them in the original language. This incident also shocked the Indonesian Muslim community<sup>9</sup>.

#### b. Arabic Sciences

Arabic is often claimed to be a complete and perfect language when compared to other languages in the world. Even the only language that is considered to be guaranteed "divine protection" (*al-himâyah al-Ilâhiyyah*)<sup>10</sup>. Its specialty is the field of grammar or known as *'ilm al-Nahw wa al-Sharf*, in addition to its other features, makes many people think that Arabic is complicated, complex, difficult, and so on, especially among students.

The main motive of the early generations of Muslims to study Arabic or to spark Arabic knowledge (read *Nahwu*) was to understand the Qur'an and to guard it against reading errors (*hifzhan li al-Qur'an min al-khatha'*). They studied and discussed every meaning of the words contained in the verses of the Qur'an. After Islam spread widely to various areas of the former Persian political and intellectual hegemony in the east of the Arabian Peninsula and Roman hegemony in the west, many non-Arabs were forced to adapt and learn Arabic. All of that in turn triggered and spurred the birth of various disciplines in Islam, including the Arabic language itself.

This in turn gave birth to the disciplines of Arabic language sciences (*'Ulûm al-Lughah al-Arabiya*) which are popular to date, and have 13 branches of knowledge, including the following; *al-Sharf*, *al-I'râb*, (the two were later combined as *al-Nahw*), *al-Rasm* (the science of the origin of writing words), *al-Ma'âni*, *al-Bayân*, *al-Badî'*, *al-'Arûdh*, *al-*

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<sup>9</sup> Akhyar Hanif, "Studi Terhadap Kosakata Bahasa Arab Dalam Bahasa Minangkabau," *Arabiyatuna: Jurnal Bahasa Arab* 1, no. 2 (2017): 119–38, doi:10.29240/jba.v1i2.174.

<sup>10</sup> Muḥbib Abdul Wahab, "Peran Bahasa Arab Dalam Pengembangan Ilmu Dan Peradaban Islam," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 1, no. 1 (June 30, 2014): 1–20, doi:10.15408/a.v1i1.1127.

*Qawâfi, Qardh al-Syi'ri, al-Insyâ', al-Khithâbah, Târîkh al-Adab, Matn al-Lughah*<sup>11</sup>. In other sources it is called so;

On the other hand, theological developments and debates coupled with differences in the schools of jurisprudence at the beginning of the 2nd to 4th centuries Hijri also encouraged many people to study Arabic with the aim of understanding the main sources of Islamic teachings, namely *al-Qur'an* and *al-Sunnah*. The mixing and acculturation of culture and language (*al-mushâra'ah al-tsâqqafiyah wa al-Lughawiyah*) between Arabs and non-Arabs who were motivated by a commitment and strong desire to understand Islam also made Arabic a language that was widely studied, so that the encouragement to discipline Arabic into a linguistic discipline, especially after the many cases of *lahn* (Arabic errors) among non-Arabs when reading the Qur'an, emerged very strongly. Ibn Jinni (d. 392 H.), Ibn Faris (d. 395 H.), and al-Tsa'alibi (d. 430 H.) were among the Arab linguists who were present in the 4th century Hijra<sup>12</sup>.

### ***Science of al-Nahw in Minangkabau Manuscripts***

From the inventory process, we actually found other texts in the religious field, but that was not the focus of this paper. In connection with this paper, we found a manuscript whose content is about the Science of Arabic or more precisely about *Ilmu al-Nahw*. This manuscript was coded 08/LNG.II/nhw/2019. This manuscript was a collection of the Mande Rubiah museum house, in Lunang, Pesisir Selatan.

Lunang is a sub-district at the southern tip of the province of West Sumatra, which borders the province of Bengkulu. It can be reached by land by spending no less than 8-10 hours from downtown Padang. Nagari Lunang has the potential to become a historical and cultural tourist destination in West Sumatra, especially by making the Mande Rubiah Gadang house as a museum by the Pesisir Selatan Regional Government.

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<sup>11</sup> Musthafâ Al-Ghalâyaini, *Jâmi'u al-Durûs al-'Arabiyah* (Beirut: Maktabah al-'Ashriyah, 1994), 8.

<sup>12</sup> Akhyar Hanif, *Fiqh Al-Lughah: Refleksi Pemikiran Kebahasaan Jalaluddin al-Suyuthi* (Batusangkar: STAIN Batusangkar Press, 2010).

Mande Rubiah's family is believed to be descended from Bundo Kandung, a Minangkabau female king who saved herself from her enemy who attacked Pagaruyung from the East. She fled with his son and daughter-in-law to this area. Until now, the tomb of the Pagaruyung royal family is still found in the Lunang village and also a Gadang house which is none other than the palace of Bundo Kandung.

The majority of Lunang's population consists of members of the Malay tribe who historically were immigrants descended from the Pagu River and also other areas around Lunang. In addition, there are also Caniago tribes in this *nagari* (village) and other tribes, such as; Malay, Gadang Rantau Kataka Malay, Gadang Kumbuang Malay, Durian/Rajo Malay, Kecik Malay, Tangah Malay, Caniago Patih and Caniago Mangkuto.

This was where the authors found a manuscript whose text content contained Arabic Language Science or more precisely about *'Ilmu al-Nahw*. In addition to this manuscript, as we have mentioned before, we actually also found three other manuscripts, namely three manuscripts of the Qur'an, but later we learned that these three manuscripts had been well recorded by M. Yusuf and his team around the year 2006 and the catalog has been published, namely the Minangkabau Manuscript Catalog and Scriptorium<sup>13</sup>. That was why we did not include the three Quranic texts in the findings of this study.

The following is a description or codicology of the manuscript:

Before doing a description of this manuscript, the author needs to explain that this manuscript is coded as follows; 08/LNG.II/nhw/2019. This manuscript has no title, the condition is not very good and almost unreadable, many of the pages have been eaten by termites and many of the last pages are scattered and torn.

1. Manuscript size:

- |              |           |
|--------------|-----------|
| a. Length    | : 24 cm   |
| b. Width     | : 17,5 cm |
| c. Thickness | : 1,5 cm  |

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<sup>13</sup> M Yusuf, *Katalogus Tokyo Manuskrip: Centre Dan for Skriptorium Minangkabau, Documentation and Area-Transcultural Studies* (Tokyo: University of Foreign Studies, 2006).

2. Number of the pages : 174 pages with 87 sheets
3. Number of lines of each page : There are 15 lines in each page
4. Type of writing : Arabic script, Arabic
5. Margins : Left : 7,5 cm,  
Right : 1,8 cm  
Top : 4,1 cm  
Bottom : 4,1 cm
6. Illumination : None
7. Illustration : None
8. Colophone : None
9. Paper/Paper stamp : European paper, because the paper is thick and lined, has black and red writing colors.
10. Title of the manuscript : None
11. Cover of the manuscript : None

Furthermore, it is also necessary to present here a transliteration to strengthen the argument that this Lunang manuscript is the only manuscript that contains content about *'Ilm al-Nahw*, one of the branches of Arabic language sciences which are very important found in this research.

Here is the transliteration form:



Figure 2. Manuscript 'Ilmu Al-Nahwi

Transliteration:

wa ba'du huwa min al-zhurûfi al-mabniyati 'alâ al-dhammi li qath'ihî min al-idhâfati ai wa ba'du mâ dzukira min al-hamdi wa al-shalâti wa al-salâmi fa hâdzihî isyârah ilâ mahsûs in tâkharat al-khuthbah 'an ifrâgh al-muqaddimah wa ilâ ma'qûl in taqadat a'laihi wa al-ityâni bi al-fâ i 'alâ taqdîr immâ idz al-ashlu ammâ ba'du wa li kauni ashlihâ dzalika lazimathâ al-fâ'fî hîzihâ ghâliban li tudhaminahâ ma'nâ al-syarhi muqaddimatun bi kasri al-dâli ismun fâ'ilun min qaddama al-lâzim bi ma'nâ taqaddama wa bi fathihâ 'alâ qillatin fî lughatin min qaddama al-mu'tadî wa yahtamilu an yakûna hunâ bi kasri al-dâl min qaddama al-mu'tadî li anna ma'rifatahâ taj'alu al-syârî' fî 'ilm al-nahwi 'alâ bashîrah fa hiya taqaddumihi 'alâ iqtirânihi fî 'ilm al-'arabiyati ai 'ilm al-nahwi wa huwa al-lughah al-qashdu wa ishthilâhan 'ilmun bi ushûlin yu'rafu bi hâ ahwâli awâkhiri al-kalimi i'râban wa binâ an wa maudhû'uhu al-kalimât li annahu yubhatsu fî hi 'an 'awâridhihâ al-lâhiqah lahâ min haitsu al-i'râbu... (page. 5)

## Translation:

*And then, the lafaz "ba'du" includes zharaf which is mabni on dhammah because it is cut off from idhafah, meaning and then what is mentioned from all praise, blessings and greetings. This is a hint for (...) if you end the sermon on emptying the muqaddimah, and for (...) if you put it first, using the letter "fa" is (...) as for when it comes from and after, and because of its origin "dzalika" then it is customary to use the letter "fa" in (...) which usually because it contains the meaning of Syarthiah, the introduction, is read with harkat kasrah of the letter "dal", the word "Muqaddimah" is the Isim Fa'il form of "qaddama" which usually means "taqaddama", read with the letter "dal" fathah according to a slightly linguistic opinion of prioritizing the Muta'addi, there is a reading with the character of the letter "dal" from prioritizing the Muta'addi, that knowing the introduction is a directive in 'Nahwu science to Basrah scholars, namely prioritizing it from (...) in Arabic science it means ilmu Nahwu, 'ilmu Nahwu literally means "al-Qashdu" and in terms is a science that discusses all origins of circumstances. The word and the end of the word according to I'rab, bina, and the positions of the word, because that 'ilmu Nahwu discusses related changes in terms of I'rab... (page 5)*

From the transliteration process, the following phrases are read; Wa ba'du fa hâdza ta'lîqun lathîfun wadha'tuhu 'alâ al-muqaddamati al-maudhû'ati fî al-Arabiya ta'lîfu saidinâ wa shâhibinâ al-'âlim al-wara' al-zâhidi Syamsu al-Dîn Muhammad Ibn al-Syaikh Muhammad al-Ra'îsinî al-Syahîr bi al-khithâb al-Makkî al-Mâlikî, which means; wa ba'du, then this (book) is a light commentary (ta'lîq lathîf) which I made to comment on the themes that have been written in the Arabic language by our teacher, our friend, who was knowledgeable, (al-'âlim), who lived simply (al-wara'), who was zealous to the world, Syamsuddin Muhammad Ibn Al-Syaikh Muhammad al-Ra'îsinî who was popularly known as al-Makkiy (Meccans), al-Maliki (al-Maliki school).

The phrase above actually explained that the text was a work of *ta'liq* (comments) on other books in the (science) of *al-Arabiya*. Even though he mentioned the name of the author, it was a pity that the commentator did not mention the title of the book he was commenting

on. However, even so, it was almost certain that what he commented on must be the book of *'Ilmu al-Nahw*, because this clause *fî al-Arabiya* contains the meaning of *'ilm al-nahw*. The earlier scholars distinguished between what they called the term "*al-lughah*" and the term "*al-Arabiya*". So if they said, for example: كان فلان متقدما في العربية، متبحرا في اللغة، أو (in fact the Fulan was foremost in al-'arabiyah and an expert in *al-lughah*, or indeed al-Khalîl is an expert in *al-'arabiyah* and *al-lughah*), then what they mean by the term *al-'arabiyah* was *al-nahw* ang by the term *al-lughah* means *fiqh al-lughah*<sup>14</sup>.

The terminology 'Ilm al-Arabiya means 'Ilmu al-Nahw as read in the phrase in the following text ;



Figure 3. Manuscript *'Ilmu al-Nahwi*

Notice the phrases in the text above that are in red:

...*Muqaddimah bi kasri al-dâl ismun fâ'ilun min qaddama al-lâzim  
bi ma'nâ taqaddama wa bi fathihâ 'alâ qillatin fî lughatin min  
qaddama al-mu'tadî wa yahtamilu an yakûna hunâ bi kasri al-dâl*

<sup>14</sup> Hanif, *Fiqh Al-Lughah: Refleksi Pemikiran Kebahasaan Jalaluddin al-Suyuthi*,

*min qaddama al-mu'tadî li anna ma'rifatahâ taj'alu al-syâri' fî 'ilm al-nahwi 'alâ bashîrah fa hiya taqaddumihi 'alâ iqtirânihi fî 'ilm al-'arabiyah artinya 'ilm al-nahw wa huwa al-lughah al-qashdu wa ishthilâhan 'ilmun bi ushûlin yu'rafu bi hâ ahwâli awâkhiri al-kalimi i'râban wa binâ an wa maudhû'uhu al-kalimât li annahu yubhatsu fî hi 'an 'awâridhihâ al-lâhiqah lahâ min haitsu al-i'râbu... (page 5)*

**Translation:**

*Muqaddimah (introduction), is read with the character of the letter "dal", the pronunciation of "Muqaddimah" is the Isim Fa'il form of "qaddama" which usually means "taqaddama", which was read with the letter "dal" fathah according to a few linguistic opinions from prioritizing the Muta'addi, there is a reading with the character of the letter "dal" from prioritizing the Muta'addi, that knowing the introduction is a guide in Nahwu science towards Basrah scholars, namely prioritizing it from (...) in Arabic science meaning Nahwu science, Nahwu science literally means "al-Qashdu" and in terms of it is a science that discusses all the origins of the word state and the end of the word according to I'rab, Bina, and the positions of the word, because that Nahwu science discusses regarding the related changes in terms of I'rab... (p. 5)*

Furthermore, the word ta'liq in Arabic is usually translated with comments and can even be translated by editing. This word is in line with other words, namely *syarh* and *hasyiyah* (explanation or translation). In the Arab world (read: Islam) these terms are popular. The most popular example in this regard is the book of hadith *Shahîh Bukhârîy* which was written by Imam Bukhari and later shared by Ibn Hajar al-'Asqalânîy with the title; *Kitâb Fath al-Bârîy fî Syarh al-Bukhârîy*.

*'Ilmu al-Nahw* can simply be analogized with the science of grammar in Indonesian. Although not identical, to facilitate understanding we call it *'ilm al-nahw* with the science of syntax in our language. *'Ilm al-Nahw* (Arabic grammar) from the beginning until now has always been a dynamic study material by Arabic linguistic experts. As a branch of linguistics (*'ilm al-lughah*), this science is studied for at least two purposes; first, it is studied as a prerequisite or a means to

explore other fields of science in Islam that are indeed written in Arabic, for example, *'ilm al-tafsir*, *'ilmu al-hadîts*, and *'ilm al-fiqh* and so on. Second, this science is studied as a scientific goal itself in order to become a specialist (expert) in Arabic linguistics. The two forms of learning of *'Ilm al-Nahw* have become a tradition that has developed continuously in our society from the past until now<sup>15</sup>.

For the first purpose, namely, to make *'Ilm al-Nahw* a tool for further study of other religious sciences such as *Fiqh*, *Tawhid*, *Tafsir*, *Hadith*, and so on, that is perhaps the right argument to answer the question of why this *'Ilm al-Nahw* text stored and become a collection in the Mande Rubiah museum.

## Conclusion

From the description above, several conclusions can be drawn, i.e. the authors found a manuscript about Arabic language science or to be precise about *'Ilmu al-Nahw* with the code: 08/LNG.II/nhw/2019 in the Lunang Pesisir Selatan village, and the author named this manuscript under the name of the Lunang Manuscript. As for the form of text editing (new manuscripts) on manuscripts whose content was about Arabic language sciences (*'Ulûm al-Lughah al-Arabiya* or Arabic Linguistics) or more precisely the text of *'Ilm al-Nahw* found in Lunang Pesisir Selatan, it was in the form of transliteration and translation, even though it was only in limited quantities, as a sample to strengthen the argument about proving that this manuscript was a text whose text contained *'ilm al-Nahw*.

As for the reason why the manuscript on Arabic language science or precisely the *'Ilm al-Nahw* manuscript is in Lunang Pesisir Selatan and is in the collection of the Mande Rubiah Museum, It's not easy to answer this question either, but the following arguments might help. The first and main purpose of learning *'Ilm al-Nahw* in the archipelago in the past was as a tool for further study of other religious sciences, such as *Fiqh*, *Tawhid*, *Tafsir*, *Hadith*, and so on, which were mostly written in Arabic, so to understand it well we needed the science of

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<sup>15</sup> Anwar Abd Rahman, "Sejarah Ilmu Nahwu Dan Perkembangannya," *Jurnal Adabiyah* 10, no. 1 (2010): 98–109.

tools, namely *'ilm al-Nahw*. Well, that was perhaps the right argument to answer the question of why the *'Ilm al-Nahw'* manuscript was stored and became a collection in the Mande Rubiah museum.

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