



***Nahw* Studies in Jambi: Exploration of Local Manuscripts on its Origin and Existence**

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Abstract. The Arabic language, particularly *nahw* (syntax), is considered highly important to the Malay people, including those in Jambi. However, the study of *nahw* in the manuscripts available in Jambi remains very limited. This article explores the study of *nahw* in Jambi by mapping *nahw* manuscripts housed in the Siginjei Museum and the Gentala Arsy Museum in Jambi. This research employs a facsimile text edition approach to the *nahw* manuscripts with registration numbers 2505, 2539, 2514, 2540, and 2160. The findings reveal that the *nahw* manuscripts in the collections of the Siginjei and Gentala Arsy Museums in Jambi have a strong connection with *nahw* studies in the Middle East. The *nahw* manuscripts in Jambi are not works of Jambi scholars (ulama), but were brought by ulama from outside Jambi, especially from Mecca, such as Sayyid ‘Abdullāh Dahlān who arrived in 1923, Shaykh Sa‘id Yamanī in 1924, and others who taught at Madrasah Nurul Iman. Additionally, there are manuscripts that were brought from Palembang to Jambi. The *nahw* manuscripts in Jambi generally contain and record the content of al-‘Awāmil al-Mi‘ah by ‘Abd al-Qāhir al-Jurjānī. However, the book is not used as a *nahw* textbook in the pesantren in Jambi.

Keyword: *Nahw*; Kitāb al-‘Awāmil al-Mi‘ah; Manuscripts; Jambi.

Abstrak. Ilmu bahasa Arab, *nahw* khususnya, dianggap sangat penting bagi orang Melayu, termasuk Jambi. Namun kajian ilmu *nahwu* dalam manuskrip yang ada di Jambi masih sangat minim. Artikel ini menelusuri kajian *nahw* di Jambi melalui pemetaan manuskrip *Nahwu* yang ada di Museum Siginjei dan Museum Gentala Arsy Jambi. Penelitian ini menggunakan edisi teks faksimili terhadap manuskrip *nahw* dengan nomor registrasi 2505, 2539, 2514, 2540, and 2160 dan melakukan wawancara dengan sejumlah pengurus pondok pesantren. Dari hasil penelusuran diketahui bahwa manuskrip *nahw* koleksi Museum Siginjei dan Gentala Arsy Jambi memiliki hubungan yang kuat dengan kajian *nahw* Timur Tengah. Manuskrip *nahw* yang ada di Jambi bukan merupakan karya ulama Jambi, melainkan dibawa oleh ulama dari luar Jambi, khususnya dari Mekkah, seperti Sayyid ‘Abdullah Dahlān yang datang pada tahun 1923, Shaykh Sa‘id Yamanī pada tahun 1924, dan lainnya yang mengajar di Madrasah Nurul Iman. Selain itu, ada juga manuskrip yang dibawa dari Palembang ke Jambi. Manuskrip *nahw* di Jambi umumnya banyak memuat dan mencatatkan isi dari kitab **al-‘Awāmil al-Mi‘ah**

karya ‘Abd al-Qāhir al-Jurjānī. Namun, kitab tersebut tidak digunakan sebagai kitab *nahwu* di pesantren-pesantren yang ada di Jambi.

Kata kunci: *Nahw*; Kitab al-‘Awāmil al-Mi’ah; Manuskrip; Jambi

INTRODUCTION

Arabic syntax (*nahw*) became one of the popular disciplines in the Malay world during the 19th and 20th centuries. According to Martin van Bruinessen (1995), *nahw*, as a branch of traditional Arabic grammar, was widely studied in Indonesian pesantren (Islamic boarding schools). This argument is further supported by the Dayah Tanoh Abee collection, which shows that there are numerous manuscripts on *nahw* in the Nusantara region (2010). In the database of *Thesaurus of Indonesian Islamic Manuscripts by the Center for Research and Development of Religious Literatures and Heritages*, Indonesian Ministry of Religious Affairs (n.d.), several titles of *Nahw* manuscripts circulating in Indonesia are mentioned, such as *Matn al-Ājurrūmiyah* by al-Ṣanhājī (Ibn Ājurrūm), *al-‘Awāmil al-Mi’ah* by ‘Abd al-Qāhir al-Jurjānī, and several other well-known *nahw* texts.

The study of classical *nahw* developed rapidly in Jambi, as evidenced by the many *nahw* manuscripts preserved in museums. This indicates that *nahw* became one of the main areas of study for the people of Jambi, alongside the sciences of *taḥḥād*, *fiqh*, and Islamic law. The growth of *nahw* studies in Jambi is also related to the establishment of longstanding pesantren across the river from the city of Jambi, such as Madrasah Nurul Iman and other pesantren in Jambi Province, which include *nahw* as part of their curriculum. To facilitate knowledge transfer to students (santri), scholars (ulama) authored various *nahw* texts. In addition, many ulama from outside Jambi, particularly from Mecca, such as Sayyid ‘Abdullāh Dahlān, who arrived in 1923, and Shaykh Sa‘īd Yamanī, who came in 1924, taught at Madrasah Nurul Iman. These ulama are believed to have brought *nahw* manuscripts now held by the community and the Museum Negeri Jambi. Through these ulama, intellectual exchange in *nahw* studies took place between the ulama of Jambi and their teachers in the Middle East.

Research on *nahw* studies in Indonesia has been widely conducted, including by Amer Hudhaifah Hamzah and Ahmad Arifin bin Sapar (2019),

who discuss the spread of *nahw* manuscripts of *al-'Awāmil al-Mi'ab* across the Nusantara. They argue that the dissemination of *al-'Awāmil al-Mi'ab* in the region occurred because it was brought back by Malay students who had studied the work in the Arab world in the 11th century H/17th century AD. M. Afrizal El Adzim Syahputra (2019) wrote about a manuscript containing verses of *naẓm* on *nahw* in Javanese, written by an ulama from Trenggalek. Zamri Arifin and Shuhaida Mohd Mokhtar (2011) also discuss the manuscript *al-Thimār al-Shabīyah* by Sheikh Wan Ahmad al-Fatani, which is intricately related to *nahw* studies. According to these authors, these manuscripts have made significant contributions to the study of Arabic *nahw* from the past to the present. Zakiyah (2017) notes that there are more than 107 texts in 107 digitized manuscripts in Sumenep, Madura, as some of these manuscripts are compilations of texts, not just a single text.

Research on works by ulama from Jambi has also been written by Muhammad Rosadi (2014), who found that around 35 books were written by ulama from Jambi. Research on ulama from Jambi has also been conducted by Muhammad Khozy et al. (2021) on the figure of Tuan Guru Hasan bin Anang Yahya, a prominent ulama from Jambi. Meanwhile, an article about Jambi manuscripts, written by Ali Muzakir (2019) *Quo Vadis Kajian Manuskrip Jambi*, states that Jambi manuscripts emerged alongside the spread of Islam in Jambi. The close relationship between Jambi and Palembang also influenced the productivity of manuscripts in Jambi.

A study on another manuscript by an ulama from Jambi was carried out by Rasidin (2007), concerning the manuscript *Qurrat al-'Ayn al-Farḍ al-'Ayn* written by Muhammad Zein bin Abdul Rauf al-Jambi al-Ash'arī al-Shafi'ī al-Naqshabandī. Other research related to works by ulama from Jambi was carried out by Mhd. Rasidin and Oga Satria (2020) on the works of the ulama from Kerinci, K.H. Muhammad Burkan Saleh (1912-2010). The research findings show that the manuscripts by K.H. Muhammad Burkan Saleh were written using Arabic and Malay Arabic script, with various themes including *'ilm al-falak* (astronomy), *azīmat* (charms), and others.

Philological and historical studies of *nahw* manuscripts by ulama from Jambi have not been widely conducted. This study will focus on the scholarly network between ulama from the Middle East and ulama from Jambi in the

study of *naḥw*. The relationship between Middle Eastern scholars and the manuscripts in Jambi is evident from the influence of the Middle Eastern scholar Al-Jurjani, whose work *al-‘Anwāmīl al-Mi‘ab* had a significant impact on the *naḥw* manuscripts in Jambi. Additionally, there has been no research conducted on the influence of Middle Eastern scholars’ works on the *naḥw* works of ulama in Jambi, even though *naḥw* studies in Jambi are inseparable from *naḥw* studies in the Middle East, with diverse perspectives and varying school of thought (*madhhab*) tendencies.

This research uses the philological method. The initial step in philological research is to trace the *naḥw* manuscripts available at the Siginjei Museum and the Gentala Arsy Museum in Jambi City. Then, manuscripts with registration numbers 2505, 2539, 2514, 2540, and 2160 were selected. The next step is to inventory the manuscripts, describe them, compare the manuscripts and the texts, and perform manuscript editing using a facsimile edition of the *naḥw* manuscripts with the aim of presenting these manuscripts in digital form that contains information about past societies.

This research utilized editing on the facsimile edition, reproducing it through modern methods (printed from digital media transfer using a digital camera). (Fathurahman, 2010). The text was left in its original form, with an introduction, commentary, and necessary analysis added. Interviews were also used to obtain direct information (Suprayogo & Tobroni, 2003). Thus, the manuscript texts found at the Siginjai Museum and Gentala Arsy Museum with registration numbers 2505, 2539, 2514, 2540, and 2160 were edited by presenting the texts as they are through manuscript digitization using cameras. Each manuscript was photographed with a camera, producing a digital edition of the manuscript. The *naḥw* manuscript texts that have been described will be analyzed by comparing the contents of the manuscripts with classical *naḥw* books.

In addition to philological studies, this research also employs field research methods by collecting data through interviews related to *naḥw* studies in Jambi. These interviews were conducted with pesantren administrators, museum staff, and academics in higher education to uncover the origins of the manuscripts and their existence in Jambi.

RESULTS AND DISCUSSION

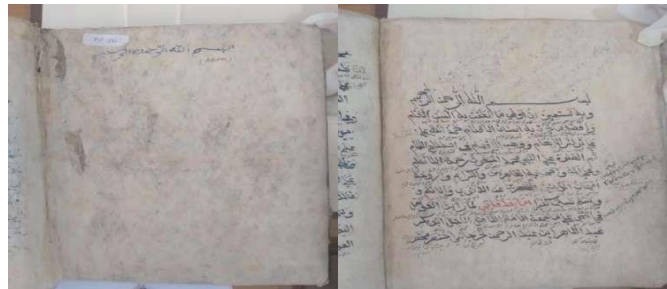
Nahw Manuscripts in Jambi

Manuscripts as scholarly heritage need to be preserved and utilized as research sources by scholars (Waley, 2018). These manuscripts contain various fields of knowledge, including history, religious studies such as Sufism, Islamic jurisprudence (*fiqh*), Quranic exegesis (*tafsir*), and others, as well as language studies like Arabic syntax (*nahw*). Preservation efforts for these manuscripts have been carried out by museums as institutions that safeguard historical heritage. Based on observations and research on the manuscripts at the Siginjei Museum and Gentala Arsy Museum in Kota Jambi, several manuscript collections were found. From the study of Arabic grammar manuscripts, it was found that there are four Arabic grammar manuscripts in the Siginjei Museum and two manuscripts in the Gentala Arsy Museum.

The Siginjei Museum in Jambi is located on Jalan Jenderal Urip Sumoharjo, Sungai Putri, Telanaipura, Kota Jambi. This museum was built by the Governor of Jambi, Masjchun Sofwan, on February 18, 1981, and was inaugurated by the Minister of Education and Culture, Fuad Hassan, on June 6, 1988. The museum's name has changed three times, starting with the name Museum Negeri Provinsi Jambi. With the enactment of Law No. 22 of 1999 on regional autonomy, the museum's name was changed to Museum Negeri Jambi. Then, in accordance with Regional Regulation No. 26 of 2012, dated June 12, 2012, the museum's name was changed once again to Museum Siginjei Jambi, which was officially inaugurated by the Governor on October 30, 2012.

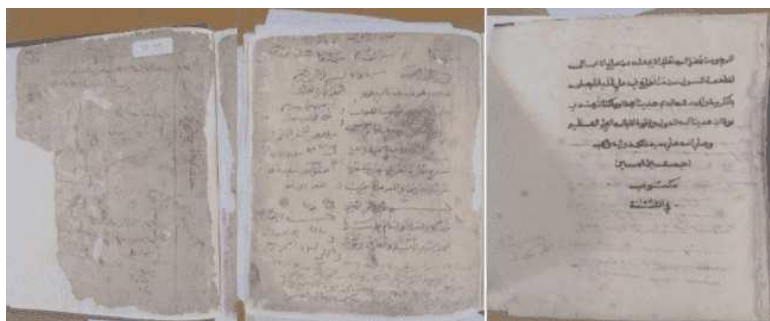
An examination of four manuscript of *nahw* at the Siginjei Museum, with registration numbers 2505, 2539, 2514, 2540, and 2160, reveals that these manuscripts contain copies of *nahw* books authored by Middle Eastern scholars. The manuscript with registration number 2505 and inventory number 07.56 is one of the *nahw* manuscripts written using Chinese ink in red and black. This work is a summary (*mukhtaṣar*) of the book *al-'Awāmil al-Mi'ah* by 'Abd al-Qāhir al-Jurjānī.

Picture 1. A manuscript with registration number 2505 and inventory number 07.56



The work with registration number 2514 and inventory number 07.65 has a cover made of brown animal leather and was written by Shaykh Uthmān, Tāha, and H. Dikwy Ibn Kuli'ah Madjid in the year 1288 H. This manuscript provides explanations on the sciences of *naḥw* and *ṣarf*, written in Arabic script and language, with small notes in Malay Arabic. This manuscript uses red and black Chinese ink.

Picture 2. A manuscript with registration number 2514 and inventory number 07.65



Meanwhile, the manuscript with registration number 2540 and inventory number 07.70 was handwritten by 'Alī Sa'd al-Tamīmī in Arabic using Arabic script. The first page of the manuscript is slightly torn in the

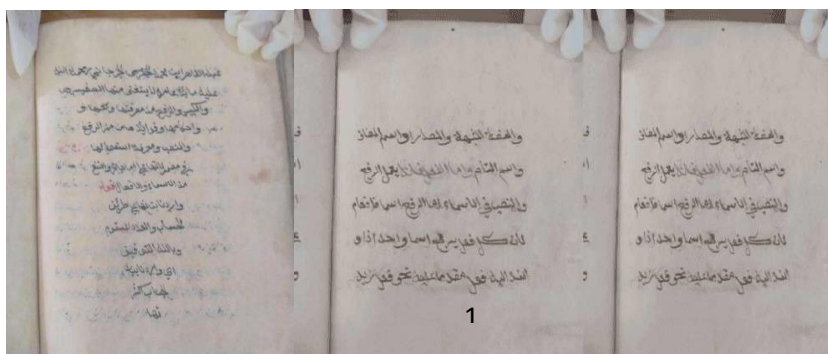
middle, and the front cover or binding is missing. The manuscript was written in black and red ink, with an average of seven lines per page.

Picture 3. A manuscript with registration number 2540 and inventory number 07.70



The manuscript with inventory number 2539 and registration number 07.69 was also written using red and black Chinese ink by H. Abu Bakar in 1287 H. It is written in Malay Arabic. The condition of the manuscript is poor, with dimensions of 21 cm in length and 17.5 cm in width. This manuscript, which has a cover made of brown animal skin, contains grammatical rules in Arabic.

Picture 4. A manuscript with registration number 2359 and inventory number 07.69



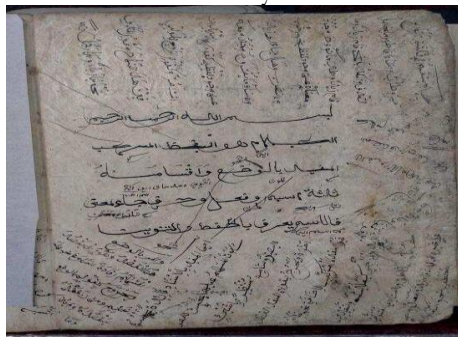
Only two manuscript collections of *nahw* books were found at the Museum Gentala Arasy in Jambi, which is located in the tourist area of the Gentala Arasy Bridge. The bridge stands at a height of 20-30 meters above the surface of the Batanghari River (at the average current), and is vehicle-

free. The bridge has a length of 532 meters and a width of 4.5 meters. The two manuscripts are registered under inventory number 07.56 and 07.65.

The manuscript with the inventory number 07.56 was written in the 19th century, using *daluang* paper and red and black Chinese ink, with Arabic script in the Arabic language. Each page contains notes (explanations), and this manuscript has no cover, containing material on Arabic syntax (*naḥw*). A thorough study of this manuscript reveals that it contains several different Arabic grammar writings, each written in different scripts, namely:

First, a writing titled *al-'Awāmil fī al-Naḥw*. The text begins with the *Basmalah* and continues with a discussion on *al-'awāmil fī al-naḥw*, which refers to the grammatical factors or influences that govern the structure of a sentence, particularly how words are affected by or interact with other words in terms of case endings (*i'rāb*) and syntactical relationships. This book has a structure similar to the beginning of the book *al-'Awāmil al-Mi'ah*, which discusses *al-'awāmil fī al-naḥw* divided into two categories: verbal or literal factors (*lafẓīyah*) and meaning-based or conceptual factors (*ma'navīyah*). *Lafẓīyah* itself is divided into two, namely heard or traditional factors (*simā'īyah*) and analogical or deductive factors (*qiyāsīyah*). *Simā'īyah* consists of 91 'amil, while *qiyāsīyah* includes 7 'amil. Meanwhile, *ma'navīyah* has 2 'amil. In total, there are 100 'amil (al-Jurjānī, 2009). It should be noted that 'amil in Arabic grammar refers to something that **causes** a grammatical change in a word based on its position or role in a sentence (al-Ghalāyaynī, 1993).

Picture 5. A manuscript with registration number 2505 and inventory number 07.56



Second, a work titled *Ḍamīr*. In *naḥw*, *ḍamīr* refers to a **pronoun**, which is a word used to replace a noun in a sentence. This section discusses about

the division of pronoun (*ism ḍamir*) into attached or connected pronouns (*ḍamir muttaṣil*), detached or separate pronouns (*ḍamir munfaṣil*), and implicit or hidden pronouns (*ḍamir mustatir*) (al-Ghalāyaynī, 1993, pp. 115-124).

Picture 6. A manuscript with registration number 2505 and inventory number 07.56



Picture 7. A manuscript with registration number 2514



The manuscript with the inventory code 07.065 was handwritten in the 19th century, on daluang paper, using red and black Chinese ink. It is written in Arabic script and language, with some marginal notes on the pages. The manuscript is without a cover and contains explanations about Arabic syntax (*nahw*). The total number of pages is 108 sheets (216 pages), with an average of 15 lines per odd-numbered page and 7 lines per even-numbered page.

Picture 8. A manuscript with registration number 2514 and inventory number 07.65

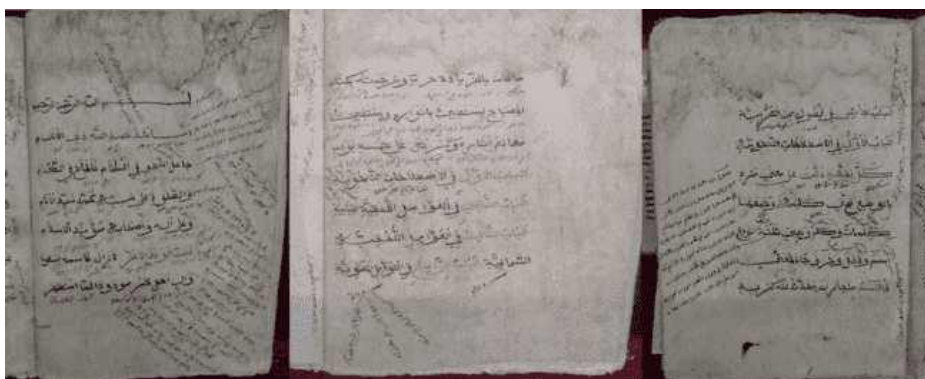


The analysis of the manuscript above reveals that it contains two works, both of which are summaries (*mukhtaṣar*) of *al-ʿAwāmil al-Miʿab* by ʿAbd al-Qāhir al-Jurjānī (d. 471 H/474 H). The beginning of the manuscript text is incomplete, suggesting that some parts of the text are missing. However, it is evident that the structure of this text contains the same material as in the book *al-ʿAwāmil al-Miʿab*, particularly the discussion on *al-ʿawāmil fī al-naḥw*. Among them is *al-ʿawāmil al-simāʿiyah*, which has thirteen types, including several letters that govern only nouns, such as the letters *bāʾ*, *fī*, and others. The examples given are almost identical to those in *al-ʿAwāmil al-Miʿab*. For instance, regarding the function of the letter *fī*, the author uses the examples *الماء في الكوز، والمال في الكيس* (al-Jurjānī, 2009, pp. 41-44). At the end of the manuscript, the author mentions that the work explains the *ʿawāmil miʿab fī naḥw* written by ʿAbd al-Qāhir al-Jurjānī.

In another part of the text, written in a different script, another work concerning the *naḥw* book is found, although it is still a summary (*mukhtaṣar*) of *al-ʿAwāmil al-Miʿab*. At the beginning of the text, the author emphasizes the importance of Arabic grammar and likens *al-naḥw fī al-kaḷām ka-al-milḥ fī al-ṭaʿām* (*naḥw* in speech is like salt in food). He also mentions the reason for writing the *mukhtaṣar* of *al-ʿAwāmil al-Miʿab* because he realized that the discussions in the book are too extensive. This *mukhtaṣar* consists of five chapters: the first chapter on *al-Iṣṭilāḥāt al-Naḥwīyah* (Terminology of *Naḥw*), the second chapter on *al-ʿAwāmil al-Laṣṣīyah al-Qiyāsīyah* (Verbal Governing Factors of Analogy), the third chapter on *al-ʿAwāmil al-Laṣṣīyah al-Simāʿīyah*

(Verbal Governing Factors of Auditory Nature), the fourth chapter on *al-'Awāmil al-Ma'navīyah* (Meaning-based Governing Factors), and the fifth chapter on *Fusūl min al-'Arabīyah* (Sections of Arabic).

Picture 9. A manuscript with registration number 2514 and inventory number 07.65



***Al-'Awāmil al-Mi'ah* by al-Jurjānī on *Nahw* Manuscripts in Jambi**

The analysis of *nahw* manuscripts at the Siginjei Museum in Jambi, which includes four manuscripts, and two manuscripts at the Gentala Arsy Museum, reveals that these manuscripts reproduce the content of *al-'Awāmil al-Mi'ah* by 'Abd al-Qāhir al-Jurjānī. Abū Bakr 'Abd al-Qāhir ibn 'Abd al-Raḥmān ibn Muḥammad al-Jurjānī was born in Jurjān (Gorgan), located between two cities, Tabristan (Tibris) and Khorasan. al-Jurjānī was a prominent linguistic figure and a well-known expert in Arabic grammar. In addition, he was also a scholar in the field of *balāghah* (rhetoric) (Ibn al-Anbārī, 1998; Rammuny, 1985). His famous works on *balāghah* include *Dalā'il al-I'jāz* and *Asrār al-Balāghah*. In the first book, he discusses the *'ilm al-ma'anī*, while the second book addresses the *'ilm al-bayān* (Mūsá, 1998; Atabik, 2021). Furthermore, al-Jurjānī was also well-versed in the *'ilm al-kalām* (theology) and was known to follow the Ash'arī school of thought. al-Jurjānī was very prolific in writing, with notable works including *al-'Awāmil al-Mi'ah*, *al-Talkhīṣ*, *al-Tadhkirah*, and others (Badawī, n.d.).

The influence of al-Jurjānī's work is clearly visible in the statements made by the authors of the manuscripts, who mention that their handwritten

works were greatly influenced by *al-‘Awāmil al-Mi’ah* by al-Jurjānī. In fact, in several manuscripts, the authors refer to their works using the title *al-‘awāmil*. Additionally, the influence of the *al-‘Awāmil al-Mi’ah* book is also very apparent in the structure and content of the examined manuscripts, which emphasize the analysis and determination of *i’rāb* (grammatical case) of words in sentence structures. *I’rāb* is a grammatical phenomenon found only in Arabic and does not exist in other languages. The *al-‘Awāmil al-Mi’ah* book is a basic Arabic grammar study that aims to analyze the final vowel markings (*ḥarakat*) of a sentence, which then affects other sentences in terms of *i’rāb*. This condition results in sentences with *i’rāb* of *raf‘a*, *naṣb*, *jar*, or *jazm*. The total number of *‘amil* (grammatical agent) is 100 (*mi’ah*), divided into two categories: *lafẓī* and *ma’nawī*. *Lafẓī* is further divided into two types: *simā’ī* and *qiyāsī*. *Simā’ī* consists of 91 *‘amil*, while *qiyāsī* contains 7 *‘amil*. Meanwhile, *ma’nawī* is divided into two parts: *‘amil* that affects *mubtada’* and *ḵabir*, and *‘amil* that affects *fi’l muḍāri’* (present tense verb) in the place of *ism* (noun).

The *naḥw* manuscripts found in the collections of the Siginjei Museum and Gentala Arsy Museum appear not to have been written by ulama from Jambi. Instead, they are manuscripts brought from Palembang or manuscripts brought by ulama from Jambi who studied in Mecca in the early 17th century. This aligns with the research of Amer Hudhaifah Hamzah and Ahmad Arifin bin Sapar (2019) regarding the study of *al-‘Awāmil al-Mi’ah* manuscripts, which are scattered throughout the archipelago because these manuscripts were brought back by Malay students who had studied the work of *al-‘Awāmil al-Mi’ah* in the Arab world during the 11th century AH/17th century CE. This argument is based on field research on Arabic grammar books studied in pesantren in Jambi Province. None of the pesantren in Jambi used the *al-‘Awāmil al-Mi’ah* book by al-Jurjānī, making it unlikely that the book was written by ulama of Jambi in their study of Arabic syntax (*naḥw*).

The *naḥw* books studied in the pesantren of Jambi Province are not much different from Martin’s research on the study of *naḥw* books in pesantren. Below is a tracing of the *naḥw* book studies in Jambi Province that have developed since the early 20th century.

Table 1. The books of *naḥw* taught by the pesantren in Jambi Province

Name of Pesantren	The <i>Naḥw</i> Books Studied
1. Pondok Pesantren As'ad, Kota Jambi	a. <i>Matan al-Ājurrūmiyah</i> (first year of Madrasah Thānawīyah/Junior High School), b. <i>Sharḥ Mukhtaṣar Jiddān 'alā Matn al-Ājurrūmiyah</i> (second and third Year of Madrasah Thānawīyah/Junior High School) c. <i>al-Kawākib al-Durrīyah bi-Sharḥ Mutammimat al-Ājurrūmiyah</i> (Senior High School Level)
2. Madrasah Sa'adatudarain, Kota Jambi	a. <i>Matan al-Ājurrūmiyah</i> b. <i>Tashwīq al-Khallān: Ḥāshiyah 'alā Sharḥ al-Ājurrūmiyah</i> c. <i>al-Kawākib al-Durrīyah bi-Sharḥ Mutammimat al-Ājurrūmiyah</i> d. <i>Qaṭr al-Nadā wa-Balī al-Ṣadā</i>
3. Pondok Pesantren Al-Jauharen, Kota Jambi	a. <i>Matan al-Ājurrūmiyah</i> b. <i>al-Kawākib al-Durrīyah bi-Sharḥ Mutammimat al-Ājurrūmiyah</i>
4. Pondok Pesantren Nurul Iman, Kota Jambi	a. <i>Matan al-Ājurrūmiyah</i> b. <i>Sharḥ al-Ājurrūmiyah Syaikh Khālid al-Aẓharī</i> c. <i>Qaṭr al-Nadā wa-Balī al-Ṣadā</i> d. <i>al-Kawākib al-Durrīyah bi-Sharḥ Mutammimat al-Ājurrūmiyah</i> e. <i>Ibn Aqīl 'alā Sharḥ Alfīyah Ibn Mālik</i>
5. Pondok Pesantren Al-	a. <i>Matan al-Ājurrūmiyah</i>

Baqiyatus Shalihah, Tanjung Jabung Barat	b. <i>Sharḥ Mukhtaṣar Jiddān ‘alā Matn al-Ājurrūmiyyah</i> c. <i>al-Kawākib al-Durrīyah bi-Sharḥ Mutammimat al-Ājurrūmiyyah</i> d. <i>Ibn Aqīl ‘alā Sharḥ Alfīyah Ibn Mālik</i>
6. Perguruan Hidayatul Islamiyah (PHI), Tanjung Jabung Barat	a. <i>al-Durūs al-Naḥwiyyah</i> b. <i>Qawā‘id al-Lughah al-‘Arabīyah</i>
7. Pondok Pesantren Al-Makiyyah, Tebo	a. <i>Matan al-Ājurrūmiyyah</i>
8. Pondok Pesantren Al-Munawarah, Bangko	b. <i>Matan al-Ājurrūmiyyah</i> c. <i>al-Kawākib al-Durrīyah bi-Sharḥ Mutammimat al-Ājurrūmiyyah</i> d. <i>Alfīyah Ibn Mālik</i>

As shown in the table above, the *Matn al-Ājurrūmiyyah* and *Alfīyah* books are the most commonly used in the pesantren in Jambi Province. According to the explanation of one of the teachers at Pesantren Al-Baqiyatus Shalihah, Kuala Tungkal, Tanjung Jabung Barat, the use of *naḥw* books, particularly *Matn al-Ājurrūmiyyah*, in the pesantren in Jambi Province is attributed to the blessings of the author of *Matn al-Ājurrūmiyyah*, al-Imām al-Ṣanhājī, also known as Ibn Ājurrūm. However, due to the difficulty in studying *Matn al-Ājurrūmiyyah*, the *sharḥ* (commentaries) of *Matn al-Ājurrūmiyyah*, such as *Mukhtaṣar Jiddān* and *Mutammimah*, are also studied. The *Matn al-Ājurrūmiyyah* book uses a deductive method (*al-ṭarīqah al-qiyāṣīyah*), which presents definitions of terms and explanations of the material first, followed by example sentences. The book *Matn al-Ājurrūmiyyah*, written by Ibn Ājurrūm, follows the Kūfah school of thought (*madbḥah*). This indicates the tendency of Arabic syntax books used in the pesantren in Jambi Province to follow the Kūfah school. However, in some modern pesantren, such as al-Nur Tangkit and Pesantren PAL 10, the book *al-Naḥw al-Wāḍiḥ* is used, which employs an inductive method (*al-ṭarīqah al-istinbāṭīyah*), beginning with examples first

and followed by explanations and rules. The book *al-Naḥw al-Wāḍiḥ*, written by ‘Alī Jārim and Muṣṭafā Amīn, follows the Baṣrah school of thought.

This fact shows that the *naḥw* manuscripts in the Siginjai Museum and Gentala Arsy Museum, with registration numbers 2505, 2539, 2514, 2540, and 2160, are not present and are not taught in pesantren in Jambi. This is because these *naḥw* manuscripts contain copies of the book *al-‘Anwāmīl al-Mi’ab*, which has never been part of the curriculum in Jambi pesantren. Moreover, this fact also reinforces the conclusion that the origins of the *naḥw* manuscripts in Jambi are not works by Jambi scholars but were brought by figures such as Sayyid ‘Abdullāh Dahlān, who arrived in 1923, Shaykh Sa’īd Yamanī in 1924, and others who taught at Madrasah Nurul Iman. Additionally, there are also manuscript copies originating from Palembang.

CONCLUSION

Based on the study of *naḥw* manuscripts in Jambi, it is found that the collection of *naḥw* manuscripts in the Museum Siginjei consists of four manuscripts with registration numbers 2505, 2539, 2514, 2540, and 2160, while the Gentala Arasy Museum has two manuscripts with inventory numbers 07.56 and 07.65. In total, these six manuscripts indicate that the *naḥw* manuscripts contain copies of Arabic syntax books written by Middle Eastern scholars. These manuscripts show a close relationship with *naḥw* studies in the Middle East. It cannot be denied that the sources of this knowledge come from Middle Eastern countries. However, what is interesting is how this knowledge spread to Jambi. The *naḥw* manuscripts in the Siginjei and Gentala Arasy Museums are not works of Jambi scholars (ulama). This is evidenced by examining these manuscripts, which generally record the content of the *al-‘Anwāmīl al-Mi’ab* by al-Jurjānī, even though this book is not used in *naḥw* teachings at pesantren in Jambi. Therefore, it is highly likely that these manuscripts were brought by scholars (ulama) from outside Jambi, particularly from Mecca, such as Sayyid ‘Abdullāh Dahlān, who arrived in 1923, Shaykh Sa’īd Yamanī in 1924, and other scholars who taught at Madrasah Nurul Iman. Thus, it can be concluded that these scholars are likely the ones who brought the *naḥw* manuscripts now in the

hands of the people and the Jambi Museum. It is also possible that these manuscripts were brought from Palembang to Jambi.

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