

THE AUTHORSHIP OF SHAYKH NAWAWI AL-BANTANI IN ARABIC LINGUISTICS STUDIES

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Abstract: This paper delves into the distinctive significance and characteristics of Nawawi's linguistic thought within the Malay Muslim sphere, exploring their correlation with his broader Islamic paradigm. Utilizing the theoretical framework of knowledge production and authorship, the study reveals Nawawi's noteworthy contribution to Arabic linguistics in Indonesia. His comprehensive grasp of Islamic sciences infuses a unique discourse into the field, blending Arabic grammar intricacies with ethical and theological dimensions. Despite his profound expertise, Nawawi's impact on Indonesian Muslim society remains inadequately acknowledged. This oversight can be attributed to the prevailing curriculum in Indonesian pesantren, the influential presence of Arab-origin scholars, and restricted access to Nawawi's works. Unveiling this scholarly gap underscores the need for greater recognition of Nawawi's linguistic insights and their integration into the educational fabric of Islamic studies in Indonesia.

Keywords: al-Ajurrumiyah, Arabic linguistics, knowledge production, Malay Muslim scholars, Nawawi al-Bantani.

Introduction

Shaykh Muhammad Nawawi al-Bantani, a Malay Muslim scholar from Banten who had lived and became a teacher in Mecca at the 19th century,¹ is known for his extensive works on subjects related to Islamic studies. Because of his expertise, he earned the entitle ing him

¹ Alex Soesilo Wijoyo, "Shaykh Nawawi of Banten: Texts, Authority, and the Gloss Tradition," *ProQuest Dissertations and Theses* (1997).

a nickname of *Sayyid Ulama al-Hijaz*, or the chief of all Hijazi ulama.² Among the Indonesian Muslims, he is dubbed as *Bapak Kitab Kuning Indonesia*, or Indonesia's father of Islamic classical traditionalist Islamic books,³ as his writings on Islam have become the most widely studied across traditionalist Muslim boarding schools (*pesantren*) in the country.⁴ Many of his works were commentaries of standard treaties on Islamic disciplines that were studied in *pesantren*.⁵

However, little attention has been paid to Nawawi's contribution in the field of Arabic linguistics, and his expertise in this field is hardly known to the general Muslim public. Despite his books on Islamic sciences have been famously studied among Muslim students across religious schools in Indonesia, his linguistic work is unpopular. Whereas his contribution to the study of Arabic linguistics, as the readers will see later, is significant in a sense that it has introduced a unique approach to the study of Arabic grammar.

Many previous studies of Nawawi have focused too much on his works in Qur'anic exegesis,⁶ hadith tradition,⁷ Islamic morality,⁸

² Zumratul Mukaffa, "Ulama Hijaz-Jawa Pertengahan Abad XIX M: Syekh Nawawi al-Bantani Dan Pendidikan Tasawuf," *Al-Qalam: Jurnal Kajian Keislaman* 34, 1 (2017): pp. 121–42; Suwarjin, "Biografi Intelektual Syekh Nawawi Al-Bantani," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 2, 2 (2017): pp. 189–202.

³ Azyumardi Azra, "Jaringan Ulama Nusantara," in *Islam Nusantara: Dari Ushul Fiqh Hingga Paham Kebangsaan* (Bandung: Mizan Pustaka, 2016).

⁴ Bashori and Bashori, "Pemikiran Pendidikan Syekh Nawawi al Bantani," *Jurnal Pendidikan Islam* 6, 1 (2017): pp. 37–58; Ahmad Tholabi Kharlie, "Literatur Pembelajaran Fiqh Di Pondok Pesantren Propinsi Banten," *Tajdid: Journal of Islamic Studies* 16, 1 (2019): pp. 75–98; Moh Abid Mabur, "Pengaruh Karya Syekh Nawawi Al-Bantani Dalam Tradisi Kajian Kitab Kuning (Kitab Klasik) Di Pesantren Buntet," *Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 4, 2 (2016): pp. 69–92; Abd Rachman, "Nawawi Al-Bantani; An Intellectual Master of the Pesantren Tradition," *Studia Islamika* 3, 3 (1996): pp. 81–114.

⁵ Jajat Burhanudin, "Two Islamic Writing Traditions in Southeast Asia: Kitab Jawi and Kitab Kuning with Reference to the Works of Da'ud al-Fatani dan Nawawi al-Bantani," *Al-Jami'ah Journal of Islamic Studies*, 60, 1 (2022), p. 13.

⁶ Abdul-Rahim El-sharif et. al., "Muhimu Ta'aruḍ al-Āyat al-ʿAqāidiyyah fī al-Qurʿān Kamā Warada fī Tafsīr Nawawī Jāwi: Arḍun wa Naqḍun," *Journal of Indonesian Islam* 17, 1 (2023); Ansor Bahary, "Tafsir Nusantara: Studi Kritis Terhadap Marah Labid Nawawi al-Bantani," *Uhlul Albab Jurnal Studi Islam* 16, 2 (2015): pp. 176–90; Tsalis Muttaqin, "Khazanah Tafsir Nusantara: Kajian Atas Penafsiran Nawawi-Banten Terhadap Surah al-Fatihah Dalam Marah Labid," *Maghza: Jurnal Ilmu Alquran Dan Tafsir* 2, 1 (2017): pp. 85–92.

⁷ Ahmad Levi Fachrul Avivy and Jawiah Dakir, "Methodology of Writing Hadith in

mysticism,⁹ theology,¹⁰ jurisprudence,¹¹ preaching,¹² and education.¹³ A bibliographical survey inventorying current studies of Nawawi

the Works of Muhammad Nawawi Al-Bantani,” *Journal of Applied Sciences Research* 8, 4 (2012): pp. 2187–92; Surahmat, “Potret Ideal Relasi Suami Istri (Telaah Pemikiran Hadith Syaikh Nawawi Al-Bantani),” *Universum* (2015); Fatihatus Sakinah, “Epistemologi Syarah Hadis Nusantara: Studi Syarah Hadith Tanqih al-Qawl al-Hatsits Fi Syarh Lubab al-Hadits Karya Nawawi al-Bantani,” *Riwayah: Jurnal Studi Hadis* (2020).

⁸ M. Azizzullah Ilyas, “Ajaran Syaikh Nawawi Al-Bantani Tentang Pendidikan Akhlak Anak,” *Ar-Riyah, Jurnal Pendidikan Dasar* (2019); Muhtar Luthfie Al Anshory, “Kontekstualisasi Pemikiran Syaikh Nawawi Al-Bantani Tentang Pendidikan Akhlak Di Madrasah Tsanawiyah,” *El-Hikmah: Jurnal Kajian Dan Penelitian Pendidikan Islam* (2020); Ahmad Hafidz Habiburrahman, “Pendidikan Akhlak Menurut Syaikh Muhammad Nawawi Al-Bantani dalam Kitab Bahjatul Wasaail Bi Syahri Masaail,” *Hikmah* (2016); Mohamad Samsul Hadi and Abdul Muhid, “Analisis Pendidikan Akhlak dalam Kitab Nashaih Al-Ibad dan Urgensinya terhadap Remaja di Era Milenial,” *Al Murabbi* (2019).

⁹ Eko Zulfikar, “Khazanah Tasawuf Nusantara: Telaah atas Pemikiran Maqamat Tasawuf Nawawi Al-Bantani dalam Kitab Salalim Al-Fudhala,” *Spiritualita* (2020); Muhammad Ridwan Hidayatulloh, Aceng Kosasih, and Fahrudin Fahrudin, “Konsep Tasawuf Syaikh Nawawi Al-Bantani dan Implikasinya Terhadap Pendidikan Agama Islam Di Persekolahan,” *Tarbawy, Indonesian Journal of Islamic Education* (2015); Mukaffa, “Ulama Hijaz-Jawa Pertengahan Abad XIX M.

¹⁰ Youpi Rahmat Taher, “Konsep Tauhid Menurut Syaikh Nawawi Al-Bantani,” *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* (2017); Ubaidillah Ubaidillah, “Konsep Teologi Diakletis Shaykh Nawawi Al Bantani: Upaya Preventif Radikalisme atas Eksistensi Kemajemukan di Nusantara,” *Kontemplasi: Jurnal Ilmu-Ulmu Ushuluddin* (2017).

¹¹ Khusaeri Khusaeri, “Pemikiran Syaikh Nawawi Al-Bantani Dalam Bidang Hukum (Tentang Taklif Dan Mukallaf),” *Al-Araf: Jurnal Pemikiran Islam Dan Filsafat* 11, 1 (2014): pp. 15–35.

¹² Adeni Adeni and Silviatul Hasanah, “Kontribusi Dakwah Bil Qalam Syaikh Nawawi Al-Bantani Terhadap Nasionalisme Pesantren,” *Komunika: Jurnal Dakwah Dan Komunikasi* (2020); Arwansyah and Faisal Shah, “Peran Syaikh Nawawi Al-Bantani Dalam Penyebaran Islam Di Nusantara,” *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 30, 1 (2015): pp. 69–87.

¹³ Bashori and Bashori, “Pemikiran Pendidikan Syaikh Nawawi al Bantani; Deriyatus sholihin, “Ide-Ide Pemikiran Pendidikan Syaikh Nawawi Al-Bantani dan Relevansinya Terhadap Pendidikan di Era Modern,” *Al-Iktibar: Jurnal Ilmu Pendidikan* (2018); Ahmad Wahyu Hidayat and Muhammad Iqbal Fasa, “Syaikh Nawawi Al-Bantani dan Pemikirannya dalam Pengembangan Pendidikan Islam,” *Khazanah: Jurnal Studi Islam Dan Humaniora* (2019); Toni Pransiska, “Pendidikan Islam Transformatif Syaikh Nawawi Al-Bantani: Upaya Mewujudkan Generasi Religius-Saintifik,” *Jurnal Ilmiah Didaktika* (2018); A Nuhdi, “Pendidikan Anak Usia Dini dalam Perspektif Syaikh Nawawi Al Bantani Kajian Kitab Uqud Al-Lujain, Tanqih Al-Qaul dan Marâqī Al-Ubudiyyah,” *Waladuna* (2018); Aini Hanifah, “Pemikiran Syaikh Nawawi Al-Bantani Tentang Toleransi Antar Umat Beragama Dan Implikasinya Terhadap Kurikulum

conducted in between 2007 – 2017 even does not record any single work that studied his writings on Arabic linguistics.¹⁴ This fact is discouraging since Nawawi had authored at least six books on Arabic syntax (*nahw*), Arabic morphology (*sharf*), and Arabic rhetoric literary element (*balaghah*). It seems that our excessive attention to Nawawi's works in theology, mysticism, and jurisprudence has overlooked his potent contribution to the study of Arabic linguistics across the Malay Muslim world.

In addressing the identified scholarly gap, this paper seeks to present a nuanced portrayal of Nawawi as a Muslim scholar, emphasizing the examination of his linguistic ideas and his substantial contributions to the study of Arabic linguistics in Indonesia and adjacent Muslim regions. The research endeavors to delve comprehensively into Nawawi's linguistic work, with specific focus on "*Fath Ghafir al-Khathbiyyah ala al-Kawakib al-Jaliyyah fi Nazhm al-Ajrumiyyah*" (hereafter referred to as Fath), his seminal work on Arabic grammar. The selection of Fath is motivated by its accessibility, being the sole available text on Nawawi's Arabic linguistics. Despite Nawawi's prolificity, the majority of his linguistic works remain challenging to access, with some remaining obscure. Philological methods were employed to gather data for this research, placing Fath within the broader context of Nawawi's linguistic oeuvre.

The analysis focuses on Nawawi's methods of explanation, encompassing both narratives and examples, employed in elucidating Arabic grammar concepts. This methodological choice aims to unveil the distinctive characteristics and contributions of Nawawi's Arabic grammar treatise to the broader study of Arabic linguistics. The gathered textual data from Fath underwent meticulous reading, coding, and classification, following Huberman's technique involving data reduction, display, and verification.¹⁵ Relevant data were then organized thematically into tables and excerpts in their original form. Subsequently, the interpretive framework of knowledge production

Pendidikan Agama Islam: Studi Analisis Ayat-Ayat Toleransi Dalam Tafsir al-Munir," (UIN Sunan Kalijaga, 2014).

¹⁴ See Mamat S Burhanuddin, Muh. Syamsuddin, and Saifuddin Zuhri Qudsy, "Kajian Kontemporer Terhadap Karya Nawawi Al-Bantani," *Dinika, Academic Journal of Islamic Studies* 4, 1 (2019): pp. 83–102.

¹⁵ See Michael Huberman, "Linkage between Researchers and Practitioners: A Qualitative Study," *American Educational Research Journal* 27, 2 (1990): pp. 363–91.

and authorship was applied to discern Nawawi's linguistic ideas and their consequential impact on Arabic linguistic studies, particularly within the Malay Muslim world. Moreover, these conceptual tools were instrumental in uncovering the underlying factors contributing to the limited recognition of Nawawi's contributions to Arabic linguistics in Indonesia.

This research contends that Nawawi's prominence in theology, Sufism, and jurisprudence has overshadowed his significant contributions to Arabic linguistics. Furthermore, among Indonesian Muslims, Nawawi is perceived not solely as an ulama but also as the protégé of Shaykh Ahmad Zaini Dahlan (1816-1886), an Arab Meccan mufti. Thus, an exploration of Nawawi's linguistic ideas illuminates the intricate scholarly networks connecting him with contemporaneous Muslim scholars from the Malay world and the Middle East during the 19th century Islam. The ensuing discussion of Nawawi's primary linguistic ideas, the distinctive features of his linguistic paradigm, and the influence of his Islamic thoughts on the formulation of Arabic grammar logic forms the crux of this research.

Nawawi's Legacies in Arabic Linguistics

Nawawi stands as a distinguished Muslim scholar, whose intellectual prowess traverses diverse realms within Islamic studies, notably leaving an indelible mark on Arabic linguistics. His prolific contributions are evident in a range of texts dedicated to this field, illuminating facets of his erudition. In this discourse, we shall delve into (1) Nawawi's paramount significance within the domain of Arabic linguistics, (2) an exploration of the salient features characterizing his linguistic theories, particularly in the realm of Arabic syntax/grammar (*nahw*), as manifested through his extensive written works, and (3) an analysis of how his linguistic reflections align with the overarching paradigm of his Islamic thought.

Nawawi solidified his standing as an authority in Arabic linguistics through the composition of no fewer than six seminal works, spanning Arabic syntax (*nahw*), morphology (*sharf*), and literary element rhetoric (*balaghah*). His oeuvre in this domain predominantly adopts the dual form of a "*syarh*" (a commentary on an original work referred to as "*matn*") and a concise summary of a "*matn*."¹⁶

¹⁶ Kamran Asat Irsyady, "Aspek Gramatikal Syaikh Nawawi Al-Bantani (Perspektif Linguistik Arab)," *Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 9, 2 (2017): pp. 296–

Table 1. Nawawi's work on Arabic linguistics

Title of the Books	Genre	Year
Kasyf al-Murutiyah 'an Sitar al-Ajurrumiyah	Nahw/Syntax	1298 H
Fath Ghafir al-Khatiyah ala al-Kawakib al-Jaliyyah fi Nazm al-Ajurrumiyah	Nahw/ Syntax	1298 H
asy-Syadzrah al-Jammaniyyah	Nahw/ Syntax	1360 H
Al-Fushush al-Yaqutiyyah 'ala ar-Raudhah al-Bahiyyah fi al-Abwab at-Tashrifiyah	Sharf/Morphology	1299 H
Al-Riyadh al-Qauliyy	Sharf/ Morphology	1299 H
Lubab al-Bayan	Balaghah/ literary elementRhetoric	1883 M

Nawawi, a distinguished Muslim scholar, brought a nuanced and distinctive approach to the scholarly exploration of Arabic grammar, marked by several salient characteristics. This discussion aims to elucidate key aspects that delineate Nawawi's methodological contributions to this field.

Firstly, Nawawi's engagement with Arabic grammar manifests in a diverse corpus of works. Notably, he authored three seminal volumes dedicated to Arabic syntax, providing comprehensive insights into the intricate structures of the Arabic language.

A notable feature of Nawawi's contribution lies in his proclivity for commentary (syarh). This is prominently demonstrated in his seminal work, "*Kasyf al-Murutiyah 'an Sitar al-Ajurrumiyah*" (The Discovery of The Ajurrumiyah), where he offers a profound commentary on the original text of the most popular Arabic text. The book consists of 36 pages published in lithograph by al-Miriyah Publisher Egypt in 1298 H (1880 AD).¹⁷

Furthermore, Nawawi's unique perspective extends beyond syntactic considerations to encompass the poetic dimension of language. In "*Fath Ghafir al-Khatiyah ala al-Kawakib al-Jaliyyah fi Nazm al-Ajurrumiyah*" (The Forgiver's Discovery over the Lightning Stars of

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¹⁷ Muhammad Nawawi al-Bantani, "Kasyf Al-Muruthiyah 'an Sitar al-Ajurrumiyah" (Cairo, Egypt: Matba'ah Maimanah al-Sharqiyyah, 1880).

the Poems in the Ajurrumiyyah), he provides insightful analyses of the poetic verses of Ajurrumiyyah by 'Abdussalam ibnu Mujahid an-Nibrawi, showcasing a nuanced understanding of the aesthetic nuances inherent in linguistic expression.¹⁸

Nawawi's scholarly influence is not confined to syntax alone; he made substantive contributions to the realms of Arabic morphology and rhetoric. Works such as "*Al-Fushush al-Yaquṭiyyah 'ala ar-Raudhah al-Bahiyyah fi al-Abwab at-Tashrifīyyah*" (The Ruby Seeds of Jewels in a Beautiful Garden of Morphological Sections)¹⁹ and his commentary on "*Lubab al-Bayan*" (The Essentials of Rhetoric)²⁰ underscore his expertise in these linguistic domains.

Beyond the confines of written works, Nawawi's pedagogical impact is evident in the enduring legacy of his teachings. Disciples such as Shaykh Musthafa ibn 'Utsman al-Jawi al-Qaruthi further expanded on his insights, exemplified in the commentary "*al-Lam'ah an-Nuraniyyah*" (The Shimmering Light) on "*asy-Syadzrah al-Jammaniyyah*" (The Gold-Sparkling Granules).²¹

Despite challenges in accessing specific manuscripts, Nawawi's contributions remain highly sought after and continue to be studied extensively. The enduring impact of his writings underscores their profound significance in shaping the trajectory of Arabic linguistics.²² In conclusion, Nawawi's approach to the study of Arabic grammar is characterized by a rich tapestry of multifaceted works, a penchant for commentary, an appreciation for the poetic dimension of language, substantive contributions to morphology and rhetoric, a lasting

¹⁸ Muhammad Nawawi al-Bantani, "Fath Ghafir Al-Khatīyyah Ala al-Kawakib al-Jaliyyah Fi Nazm al-Ajurrumiyyah" (Riyadh: King Saud University, n.d.).

¹⁹ Muhammad Nawawi al-Bantani, "Al-Fushush al-Yaquṭiyyah 'ala Ar-Raudhah al-Bahiyyah Fi al-Abwab at-Tashrifīyyah" (Cairo, Egypt: Matba'ah al-Bahiyyah, 1882).

²⁰ Muhammad Nawawi al-Bantani, "Lubab Al-Bayan Syarh 'ala Risalah Ash-Shaikh Husain an-Namawi Fi al-Isti'arah" (Cairo, Egypt: Matba'ah al-Bahiyyah, n.d.).

²¹ Mustafa Usman al-Bantani, Muhammad Nawawi; al-Qaruthi, "Al-Lam'ah an-Nuraniyyah Syarh 'ala Asy-Syadzrah al-Jammaniyyah" (Cairo, Egypt: Matba'ah Mustafa Babi al-Halabi, 1941).

²² According to Wahhab, there are in total 169 books as derivative texts of matn al-Ajurrumiyyah in forms of comentar, annotation, poetic, as well as Frab. See: Abu Bakr ibnu Abd al-Wahhab, "At-Ta'rif Bi al-Ajurrumiyyah: Musannifuha Wa Mazhabuhu Fi an-Nahw, Syuruhu, Manzumatuha, A'aribuha, Ma Laha Wa Mama 'Alaiha," accessed August 23, 2020, <https://www.ahlalhdeeth.com/vb/showthread.php?t=37626>.

pedagogical influence, and a legacy that continues to shape the academic discourse in Arabic linguistics.

Nawawi's Methodology in Arabic Grammar Study: Key Characteristics

The exploration of linguistic studies often unfolds through two principal methodologies: the scientific grammar approach, traditionally embraced by earlier generations of Arabic linguists, and the pedagogical approach, denoted as *nahwu ta'limi*. As expounded by Khalf Ahmar (as cited in Marzuqi)²³, the pedagogical grammar method encompasses instructing Arabic through lucid directives, utilizing everyday language, and intentionally circumventing contentious, theoretical, and intricate linguistic matters.

In the ensuing discourse, it becomes evident that Nawawi consistently gravitated towards the pedagogical approach, a predilection discernible in his linguistic expositions within the "Fath." This preference manifests through discernible linguistic choices and pedagogical strategies. Principally, Nawawi frequently incorporates terminology commonly employed in didactic settings, such as "*i'lam*" (please ascertain) and "*tanbih*" (please take notice). Both imperatives bear pedagogical connotations, urging readers to concentrate on forthcoming subject matter. "*I'lam*" precedes an explanation on ten distinct occasions, while "*tanbih*" is deployed no fewer than 12 times in conjunction with the Fush texts. In addressing intricate subjects, Nawawi consistently imparts explicit guidance, adopting a didactic approach that mirrors a mentor guiding disciples. This instructional strategy is evident in Nawawi's elucidation of topics such as numerical interpretation, word formation measures (*wazn*) in *sharf*, grammatical structures, word meanings, singular-plural forms, and linguistic evidence.

Moreover, Nawawi consistently presents his expositions in a language characterized by simplicity, systematicity, and factual precision, thereby resonating with the authentic contexts of his audience/readers. For instance, in explicating the concept of '*harf*' (a helping word), defined in the *matan* (or the *Ajurrumiyah*) as "a word that lacks the attributes of a noun and a verb," Nawawi employs a metaphor involving a '*thaub*'—a lengthy, white-hued robe commonly

²³ Fatih Marzuq, "An-Nahw at-Ta'limi Min Khilal Matn al-Ajurrumiyah," *Majallah Al-Lughah al-Arabiyyah* 20, 1 (2018): pp. 85–104.

worn by Hijazi men during casual occasions. He articulates, "A helping word is a word that lacks specific symbols. Contemplate three 'thaub' garments; if the initial two are denoted by symbols A (noun) and B (verb), the third 'thaub,' bereft of symbols, is neither A nor B. The 'thaub' corresponds to C (the helping word)." This illustrative language serves to demystify complex concepts, rendering them more accessible and relatable to his audience.

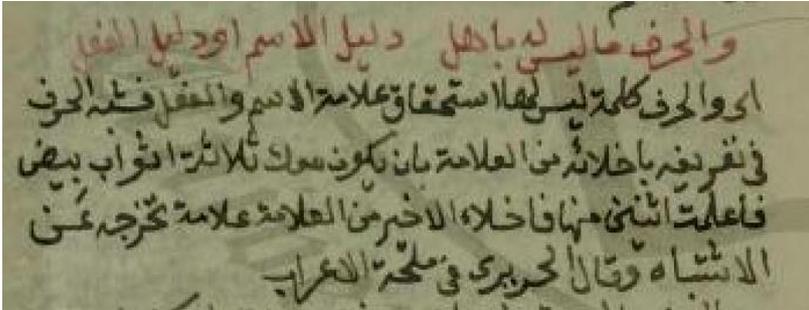


Figure 1. An example of the texts from a manuscript on Nawawi's work
(Source: (Nawawi, n.d.)

Thirdly, Nawawi consistently refrained from delving into issues of a secondary nature (*furū'iyah*). Across various chapters, he abstained from addressing divergent opinions held by scholars of Arabic grammar on the subjects under discussion. Even when confronted with a contentious topic, he endeavored to maintain an educative tone, explicitly stating, for instance, that the current subject was a subject of debate among scholars of Arabic grammar, without delving into the intricate argumentation and rationale contested within this scholarly discourse. In essence, Nawawi's treatment of subjects that engender scholarly debate within the field of Arabic grammar has consistently been geared towards providing informative and educational insights.

Drawing from the elucidated data, one may confidently posit that Nawawi's approach to the study of Arabic grammar inherently leans towards the pedagogical. This inclination appears to be rooted in the intended purpose of the Fath, primarily conceived as a didactic tool for young students rather than a resource tailored for the consumption of seasoned experts in Arabic grammar, as advocated by the scientific grammar approach

Nawawi's Integration of Linguistic Methodology with Islamic Ideology

Nawawi stands as a widely acclaimed luminary in diverse facets of Islamic studies, exemplified by the prolific publication of 43 authoritative works.²⁴ Serving as pivotal references for traditionalist Muslims in Indonesia in Islamic jurisprudence, mysticism, and theology, Nawawi's oeuvre attests to the depth of his erudition.

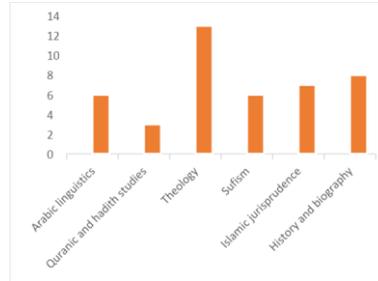


Figure 2. Diversity of Nawawi's Work

The coherence evident in Nawawi's linguistic constructions reflects his profound expertise in Islamic sciences, a facet elucidated through the grammatical structures expounded in his seminal Arabic grammar compendium, the *Fath*. Departing from conventional norms, where linguistic models like "*Ja'a Zaidun*", "*dharaba Zaidun 'Amran*", and "*marartu bi Zaidin*" prevail, the *Fath* introduces examples infused with diverse moral values pertinent to theology, jurisprudence, Sufism, ethics, and pedagogy. A detailed exploration of these values is presented below.

Examining specific instances of grammatical structures in the *Fath* reveals illuminating discussions on moral issues deeply rooted in Islamic theology. These encompass themes such as obedience to God, the dichotomy between the believer (Muslim) and the unbeliever (*kaafir*), the concept of divinity, and the prospect of punishment in hell. A comprehensive analysis of these examples is delineated in the subsequent table.

²⁴ Some accounts the number of his works exceeded a hundred treatise. See for example; Abd Rahman, "Nawāwī al-Bantānī: An Intellectual Master of the Pesantren Tradition," *Studia Islamika* 3, 3 (1996), p. 95

Table 2. The *Fath's* sentence examples containing theological teachings

No	Example	English Translation	Subject of Discussion	Theological Themes
1	لَأَطِيعَنَّ اللَّهَ أَوْ يَغْفِرَ لِي	I will Fully Surrender to the God until He grants me His forgiveness	Fi'il mudhari' (verb tenses)	Obedience and forgiveness
2	لَعَلِّي أَدْخُلَ الْجَنَّةَ فَأَتَمَّتْغُ - أَوْ وَأَتَمَّتْغُ - بِالْخُورِ	I hope I will enter the heaven so that I can have fun with the goddess	Fi'il mudhari' (verb tenses)	Heaven
3	لِنَغْفِرَ لِي يَا رَبِّي	Oh my God, Please forgive me	Fi'il mudhari' (kata kerja)	Forgiveness
4	سَاءَ صَاحِبِ الْفَاسِقِ زَيْدُ	The wicked Zaid is a devilish person	Fa'il	Fasik (the wicked)
5	مَاتَ زَيْدٌ مُسْلِمًا	Zaid died as a Muslim	Hal (Adverb of manner)	Muslim
6	قُتِلَ كَافِرٌ	An unbeliever was killed	Na'ib al-fa'il (Quasi-subject)	Kafir (unbeliever)

Furthermore, Nawawi crafts sentences within the "Fath" that delve into themes within Islamic jurisprudence (*fiqh*), primarily elucidating procedural aspects of rituals such as ablution, prayer, and fasting.

Table 3. The *Fath's* sentences examples containing legal values (Fiqh)

No	Example	English Translation	Subject of Discussion	Themes
1	تَوَضَّأْتُ وَضُوءَ الْعُلَمَاءِ	Take your ablution the way the Muslim scholars did it	Masdar (Original noun)	Ablution (Wudhu)
2	صَلَّيْتُ فِي مَسَاجِدِ أُمَّ	I once did my prayer in Sayyidah	Jar/khafdh	Prayer

No	Example	English Translation	Subject of Discussion	Themes
3	المؤمنين ظَلَّ مُحَمَّدٌ صَائِمًا	Aisyah mosque Muhammad stays fasting	(propositions) Accustative converters Kana akhawatuha	(Shalat) Fasting of (Puasa) wa

Nawawi's linguistic creations also encompass various aspects of Sufism, exploring themes such as contemplation of mortality, remembrance of the Divine, pietistic deeds, sexual abstention, and the pursuit of a Sufistic path.

Table 4. The *Fath's* sentence examples containing Sufistic messages

No	Example	English Translation	Subject of Discussion	Themes
1	لَا تَزَلْ ذَاكِرَ المَوْتِ	Do not stop to keep remembering the death	Accustative converters kana akhawatuha	Recalling death of wa
2	لَا تَتَفَاكَّ مُشْتَعِلًا بِاللهِ	Do not stop to keep yourself busy with God	Accustative converters Kana akhawatuha	Zikir (remembrance of the God) wa
3	رَبِّ وَفَّقْنِي فَأَعْمَلْ صَالِحًا	Oh God, please grand your mercy to me for doing the righteous deeds.	Fiil (imperative verb)	Pietistic deeds
4	اتْرُكُوا الشَّهَوَاتِ تَرْقُوا الدَّرَجَاتِ وَتَسْكُنُوا الْجَنَّاتِ	Leave your lecherous desire and you will improve your honor and become the resident of paradise	Signs of <i>nashb</i> (accusative)	Sexual abstention
5	أَحَذُّثُ الطَّرِيقَةَ	I follow the part of knowledgeable	Sign of <i>jar</i>	Tarekat (Sufistic)

No	Example	English Translation	Subject of Discussion	Themes
	عَنِ الْغَارِفِيِّنَ	sufis	(propositions)	path)

Embedded within the sentence examples in the *Fath* are messages related to the morality and ethics of societal living. These encompass the ethics of hospitality, benevolence toward the impoverished, empathy toward others, familial compassion, respect for human rights, and fostering positive relationships within both family and society.

Table 5. The *Fath's* sentence examples containing ethical values

No	Examples	English Translation	Subject of Discussion	Ethical Values
1	بَاتَ الضَّيْفُ مَسْرُورًا	The guest feels comfortable (with the hospitality of the host)	Accustative converters of kana akhawatuha	Ethic of hospitality
2	أَعْطَيْتُ فَيِّرَيْنِ دَرَّهَمَيْنِ	I gave two <i>dirham</i> to these poor men	Sign of <i>nashb</i>	Charity/sharing with the poor
3	لَأُصْحَبِكَ مَا دَامَ النَّمَامُ مُتَرَدِّدًا إِلَيْكَ	I will keep accompanying you as long as that provocateur keeps terrorizing you	Accustative converters of kana wa akhawatuha	Being emphatic
4	رَحِمَ اللَّهُ أَبَاكَ	May God give His mercy to your father	Sign of <i>nashb</i> (accusative)	Affection to family member
5	أَكْرَمَ أَخَاكَ	Be generous to your brother	Sign of <i>nashb</i> (accusative)	Generosity
6	زُرْ حَمَّاكَ	Visit your father in law	Sign of <i>nashb</i> (accusative)	Social interaction
7	اصْحَبْ دَا فَضْلًا	Be friend with a good friend	Sign of <i>nashb</i> (accusative)	Sociability
8	لَأَلْزَمَنَّكَ أَوْ	I will keep asking	Afal (verbs)	Social commitment

No	Examples	English Translation	Subject of Discussion	Ethical Values
	تَقْضِي حَقِّي	you until you fullfil my right		
9	أَلَا تَرَوْنَا فَنُكْرِمَكَ أَوْ وَنُكْرِمَكَ	Please come to our house, so that we can serve you	Afal (verbs)	Social interaction
10	مَا عِنْدَكَ زَوْجَةٌ، وَهَلْ عِنْدَكَ وَصِيفَةٌ	You don't have wife: do you have a housekeeper	Fa'il (subject)	family

Last but not least, Nawawi adroitly incorporates pedagogical terms and values throughout the sentence examples in the *Fath*. These include the reverence for scholars (ulama), meaningful knowledge acquisition, aversion to intellectual indolence, dedication to learning, recognition of the importance of early education, the value of reading, the urgency of associating with knowledgeable individuals, and the significance of applying acquired knowledge.

Table 6. The *Fath's* sentence examples containing educational values

No	Examples	English Translation	Subject of Discussion	Education
1.	وَجَدْتُ الْعِلْمَ نَافِعًا	I considered that knowledge is meaningful	Accustative converters of Zhanna wa akhawatuha	Definition of knowledge
2.	بُئْسَ الْجَهْلُ أَنْ يُدَمَّ	Stupidity is the worst dishonor	Ni'ma and bi'sa	Dishonor of stupidity
3.	نِعْمَ نَفْعُ الْعِلْمِ أَنْ يَطْلُبَ لِلْعَمَلِ	The most meaningful of knowledge is the one that is learned to be applicative	Ni'ma and bi'sa	The urgency of knowledge and its application
4.	تَعَلَّمَ زَيْدٌ الْعِلْمَ فَنَّى	Zaid started learning when he	Hal (adverb of age)	Learning since the young

No	Examples	English Translation	Subject of Discussion	Education
		was still young		
5.	مَا فِي الْبَلَدِ عَالِمٌ	There is no scholar in this village	Fa'il (subject)	Definition of scholar ('alim)
6.	جَالِسِ الْعُلَمَاءِ أَوْ الْوُعَاظِ	Be friend with the scholars or preachers	Athaf (conjunction)	Interaction with the scholars or preachers
7.	لَا تَبْرَحْ قَارِئًا لِلْعِلْمِ	Don't stop looking for knowledge	Accustative converters of kana wa akhawatuha	The urgency of reading
8.	قَرَأْتُ كِتَابَيْنِ	I read two books	Sign of <i>nashb</i>	The urgency of reading
9.	قَرَأْتُ عَلَى الشَّيْخَيْنِ الْعَالِمَيْنِ	I presented my reading in front of two knowledgable teachers	Sign of <i>kbafdb/jar</i> (preposition)	Learning to the teachers
10.	دَرَسْتُ الْعِلْمَ لَيْلَةَ جُمُعَاءَ	I studied on Thursday evening	Emphasis	Commitment in learning
11.	أَصْحَى الشَّيْخُ مُدْرَسًا	The saykh has become a teacher	Accustative converters of <i>Zhanna wa akhawatuha</i>	Definition of knowledge
12.	صَارَ زَيْدٌ مَاهِرًا	Zaid has become a clever person	Accustative converters of <i>Zhanna wa akhawatuha</i>	Definition of knowledge

The exploration of the grammatical examples presented above strongly suggests Nawawi's innovative approach in infusing his Islamic perspectives into the fabric of the grammatical structures he developed in his Arabic grammar.

The Significance of Nawawi's Islamic Thoughts in Shaping the Logic of Arabic Grammar

The empirical investigation in Section Four unequivocally reveals that Nawawi's stature surpasses the common perception held by the general Muslim masses. Beyond being recognized solely as a scholar proficient in exegesis, jurisprudence, morality, and Sufism, Nawawi emerges as an expert in the Arabic language with considerable renown. His contributions to Arabic linguistic subjects, including *nahw*, *sharf*, and *balaghah*, deemed pivotal to Islamic sciences, are not only voluminous but also distinguishable from the majority of works in this domain. Notably, his approach to the study of Arabic grammar assumes a pedagogical nature, incorporating valuable messages derived from his Islamic thoughts into the logical construction of his linguistic insights.

To a certain extent, Nawawi's linguistic ideation assumes the role of what scholars term "knowledge production." To follow Partelow et.al, Nawawi's knowledge production is ingrained within the global educational tradition of Islam, meticulously developed over centuries across various Islamic knowledge hubs like Mecca and Cairo.²⁵ As expounded by Makdisi,²⁶ medieval Islamic education embraced a holistic approach, eschewing dichotomy. This comprehensive approach necessitated disciples of Islam, seeking a teaching license as a professor (*ijazah*), to proficiently navigate various fields of Islamic studies. These encompassed *ilm tafsir* (Qur'anic exegesis), *ilm qira'at* (variant readings of the Qur'an), *ilm hadith* (tradition), *fiqh* (jurisprudence), *'ilm ushul fiqh* (the science of legal theory), *akhbar al-Arab* (history), and *shina'at al-syi'r* (literature). Nawawi's training within this tradition equipped him to master multiple disciplines of Islamic sciences, culminating in his elevation to the esteemed position of a "professor" in the "university" of the Haram Mosque in Mecca, bestowed with the title of Sayyid Ulama al-Hijaz (The Chief of all Hijazi Muslim scholars).

Closely entwined with the production of knowledge is the pivotal concept of authorship. As elucidated in previous section, the trajectory of one's intellectual career and reputation, particularly in a highly

²⁵ Stefan Partelow et al., "Tropical Marine Sciences: Knowledge Production in a Web of Path Dependencies," *PLoS One* 15, 2 (2020).

²⁶ Norman Daniel and George Makdisi, "The Rise of Colleges. Institutions of Learning in Islam and the West," *Journal of the American Oriental Society* (1984).

competitive environment, hinges significantly on publication and academic impact.²⁷ In Nawawi's case, the notion of authorship is indispensable to the development of his intellectual standing and career. While his works enjoy wide readership among Muslims globally, extending from the Malay world, encompassing Indonesia, Malaysia, and Southern Thailand, to the broader Muslim world, this widespread recognition is underscored by the publication of most of his works by major Islamic presses in traditional Arabic lands such as Mecca and Cairo, and subsequently in Indonesia.²⁸

However, unlike Nawawi's works on Islamic thought, which find avid readership among pesantren communities in Indonesia, his writings on Arabic linguistics garner relatively limited popularity and are seldom studied in Indonesian pesantren. Referring to Bruinessen,²⁹ while at least 11 of Nawawi's books are studied among Muslim students in several Indonesian pesantren, forming part of the institution's Islamic-sciences curriculum, none of Nawawi's books on Arabic linguistics are mentioned.

This lack of appreciation for Nawawi's contributions to Arabic grammar can be attributed to at least three factors. Firstly, commentaries on the *Ajurrumiyah*, a foundational work in Arabic grammar, are systematically excluded from the majority of Indonesian pesantren curricula, spanning elementary, secondary, and advanced classes.³⁰ These commentaries are typically relegated to additional courses, often organized seasonally. Secondly, Nawawi's books on Arabic language lack the popularity enjoyed by those authored by Arab linguists such as Shaykh Ahmad Zaini Dahlan. The influence of Arab Muslim scholars on Indonesian Muslims, notably through their Malay Muslim students based in Mecca, including Nawawi, appears to have limited the circulation of Nawawi's books on Arabic grammar. A

²⁷ Omwoyo Bosire Onyancha and Jan Resenga Maluleka, "Knowledge Production through Collaborative Research in Sub-Saharan Africa: How Much Do Countries Contribute to Each Other's Knowledge Output and Citation Impact?," *Scientometrics* 87, 2 (2011): pp. 315–36.

²⁸ Rachman, "Nawawi Al-Bantani; An Intellectual Master of the Pesantren Tradition.

²⁹ Martin van Bruinessen, "Kitab Kuning; Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library," *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 146, 2 (1990): pp. 226–69.

³⁰ Ibid.

similar dynamic is suggested to have curtailed the popularity of other works on Arabic linguistics by various Malay Muslim scholars.

Furthermore, access to Nawawi's works, especially those on Arabic linguistics, is notably restricted. Despite Nawawi's prolific authorship, with an estimated two hundred books to his credit,³¹ only ten percent (20 books) are available in print to Indonesian audiences.³² The majority of his works are preserved in the form of edited manuscripts or old printed copies, often with limited access, and in some instances, the storage locations of several works remain unknown. This limited accessibility characterizes not only Nawawi's texts but also extends to texts on Arabic linguistics authored by other Indonesian Muslim scholars, contributing to the understudied nature of this literary corpus.

Nawawi's approach to the study of Arabic linguistics stands as an inspiration for contemporary endeavors aimed at developing textbooks on Arabic grammar. This entails a departure from linguistically oriented methodologies, embracing instead an approach grounded in Islamic studies. Simultaneously, the relative lack of popularity of Nawawi's and other Malay Muslim scholars' works serves as a compelling impetus for current research efforts in Islamic studies in Indonesia. There is a pressing need to delve deeper into the extensive collection of old texts on Arabic linguistics produced by Malay Muslim scholars, especially Nawawi, to produce edited copies and subsequently publish them for a much wider audience. This endeavor holds the promise of enriching scholarly engagement with this valuable heritage, fostering a deeper understanding of the intersection between Arabic grammar and Islamic thought.

Conclusion

This paper has underscored Nawawi's rightful designation as a linguist in the Arabic language, illuminating his substantial contributions across Arabic syntax, morphology, and rhetoric. Notably, Nawawi's unique approach to the study of Arabic linguistics in Indonesia is characterized by the seamless integration of Islamic values into the logic of Arabic grammar, a feat attributed to his

³¹ Burhanuddin, Syamsuddin, and Qudsy, "Kajian Kontemporer terhadap Karya Nawawi Al-Bantani.

³² Bruinessen, "Kitab Kuning; Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library."

encyclopaedic knowledge of Islamic studies. His linguistic approach stands apart, as evident in the grammatical sentences presented in his book, the "Fath," which are intricately structured around narratives containing messages derived from his reflections on Islamic theology, morality, jurisprudence, and pedagogy. This distinctive methodology distinguishes him from his contemporaries, who predominantly employed linguistically oriented approaches. Despite these distinctive contributions, Nawawi's limited accessibility has unfortunately rendered him nearly inconspicuous within the landscape of Arabic linguistics.

Employing knowledge production and authorship as theoretical frameworks has facilitated an exploration of the creative processes underpinning Nawawi's scholarly career and the significant factors contributing to the relative obscurity of his contributions to Arabic linguistics in Indonesia. The argument posited here suggests that Nawawi's absence from the map of Arabic linguistic studies in Indonesian pesantren can be attributed to the considerable influence of Arab-origin Muslim scholars on Muslims in Indonesia. In this context, Nawawi's works on Arabic linguistics are overshadowed by similar works authored by Zaini Dahlan, Nawawi's Arab patron.

This research, focusing solely on one of Nawawi's linguistic texts, emphasizes the need for a more comprehensive investigation to fully delineate Nawawi's role as an Arabic linguist. Subsequent research endeavors should delve into Nawawi's other works in the field of Arabic linguistics, engaging in comparative analyses with linguistic books by other Malay Muslim scholars. Additionally, an appeal is made to philologists interested in Islamic manuscripts to embark on a project tracing the locations of Nawawi's inaccessible works, rendering them accessible for future research projects aimed at comprehensively understanding Nawawi's linguistics legacies. []

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