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Roslan Ab Rahman, Noorsafuan Che Noh, Abdul Qahhar Ibrahim, Noor Eliza Abdul Rahman, Noor Anida Awang, Rahimah Embong, Ahmad Sharifuddin Mustapha

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Malay and Arab Worlds in the Manuscript of Hidayah Al-Muta'allim Wa 'Umdah Al-Mu'allim: The Essay of Sheikh Daud Al-Fatani

Roslan Ab Rahman, Noorsafuan Che Noh, Abdul Qahhar Ibrahim,
Noor Eliza Abdul Rahman, Noor Anida Awang, Rahimah Embong
Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, Malaysia

Ahmad Sharifuddin Mustapha

Centre of General Studies and Co-Curriculum,, Universiti Tun Husein Onn, Malaysia

Abstract

This paper discusses the examples found in the Malay and Arab Nature in the book Hidayah al-Muta'allim Wa 'Umdah al-Mu'allim the most famous scholars in the Malay World Sheikh Daud a-Fatani. This book is analyzed in a qualitative study by collecting data based on literature study and documentation study. The main document is the book of scripts comprising four copies of the manuscript and a printed copy. The data obtained were analyzed using inductive, deductive, comparative and philological methods. Syeikh Daud al-Fatani is the most famous Patani scholar in the Malay World and prolific for the many works produced. Hidayah al-Muta'allim Wa 'Umdah al-Mu'allim which was completed in 1828 AD is the most famous work in which it is the most complete Jawi manuscript of his discussion of fiqh science covering the fiqh chapter of fiqh until the last chapter. Keywords: Malay and Arabic; book; Hidayah al-Muta'allim Wa 'Umdah al-Mu'allim

Keywords: Educational Thought, Islamic Mathematics, KH. Fahmi Basya, Muslim Scholar, Holistic Education.

Introduction

After the death of Rasulullah S.A.W. the task of delivering Islamic teachings is continued by your friends. Next it moves to tabi'in (Mu'jam al-Wajiz, 2004: Nayan, Mahat, Hashim, Saleh, & Norkhaidi, 2018) and then tabi 'al-tabi'in (generation after tabi'in). They are the ulama who are entrusted by the Prophet S.A.W. to convey the teachings of Islam to humanity. After centuries of time, Islam has spread widely on the face of the earth and the ulama-ulama was born where he was spread. The Malay world also produces religious and religious scholars in the field of religion including fiqh, tauhid, morals, tasawuf and so on. They are the ones who develop these sciences to the locals. In addition they also produce high quality writing as a valuable heritage to Muslims.

Sheikh Daud al-Fatani is among the well-known and prolific authors who produced works in the Shafi'i sect in the Malay World. His clarity in writing was recognized by scholars in the Malay World. According to Voorhoeve (1965), Syeikh Daud al-Fatani is the most famous and productive Malay World scholar in the region for the many works produced. Among his well-known works are *Bughy al-Tullab*, *al-Sayd Wa al-Dhaba'ih*, *al-Bahjah al-Saniyyah*, *Munyah al-Musalli*, *Furu 'al-Masa'il* and *Hidayah al-Muta'allim Wa' Umdah al -Mu'allim*. The books are copied and published from time to time to this day.

The Book of *Hidayah al-Muta'allim Wa 'Umdah al-Mu'allim* was written on Friday 12 Jumadi al-Thani 1244H / 1828M and is the Malay book and Jawi book most complete discussion of fiqh science, which is complete all the titles of books, rubu ', chapter, and fasl encompasses from the fiqh chapter of fiqh to the last chapter. (Abdullah, 1991) It discusses the creed, fiqh and tasawuf. However, the main content of this book is fiqh. (Abdullah, 2003) This authoritative book has a great influence and is widely used especially in Patani until the 19th century. The book has also received encouraging response to the Malay Archipelago. (Muhammad, 1996)

Although there are many other famous books such as *Sirat al-Mustaqim*, *Sabil al-Muhtadin*, *Bughyah al-Tullab*, *Furu 'al-Masa'il* and *al-Bahr al-Wafi Wa al-Nahr al-Safi*, the book does not cover all chapters in fiqh science. For example, though the book of *Furu 'al-Masa'il* is a very large book, it only deals with matters relating to branches and branches of fiqh science and does not cover all the chapters in fiqh science. Syeikh Daud al-Fatani settled and received education in Mecca. However, he authored his books in Malay. His main purpose is to make the dissemination of knowledge more widely accessible to civilians who cannot speak Arabic. However he still maintains the Arabic terms and examples of the Arab world. For example, although Sheikh Daud al-Fatani authored this book in Bahasa Melayu, he still retains the elements found in the Arab World where the birth of scholars of the al-Shafi'iyyah sect as his reference. At the same time, he also presented examples in the Malay World of Patani when the books were written.

Example of the Literature on the Knowledge

As a result of research on the contents of this book, the author finds that Sheikh Daud al-Fatani also gives examples of things that have local elements that are in the Malay community of Patani as follows: "All the good clothes of the day are like bracelets or footprints or dyed or stalks or earrings or rings. And wearing a *hinai* and two eyebrows and an ornament of her face and wearing scents and perfumes for body and fabric. Among the examples of jewelery given is *dokoh* (a round gold necklace for men and a crescent moon for women) which is one of the jewelry used by the Malay community. Clifford and Swettenham give "dock" the meaning of: "The semi-circular gold or silver pieces worn on the neck of a man or woman in a wedding ceremony or in any family feast such as" ground bridging "ceremony, that is to put foot on the ground for the first time, circumcision, khatam, or finish reading al-Qur'an. (Clifford & Swettenham, 1894; Ohaka, Ogaluzor, 2018)

Clifford and Swettenham also give "dukoh" as, "small pieces of gold or silver are shaped like half moon and are worn on the neck with a chain. Note: The gold and silver pieces are made in

two shapes, the smaller crescent is called the dawn of the moon and the bigger is called "dukoh lawi-lawi". Note: It is used by men and women when it comes to special feasts such as "land clearing", ceremonial footing on the ground for the first time, "circumcision", circumcision, "khatan", feast for the completion of the study of al-Qur'an, or even a wedding. Based on the definition of "dokoh" or "dukoh", it is clear that Syeikh Daud al-Fatani uses local elements in providing examples of legal issues. This is because the "dokoh" not found in the Arab World where the birth of the scholars of the al-Shafi'iyah sect referring to him.

Example of the Arab World

Among the matters discussed in the book *Hidayah al-Muta'allim Wa 'Umdah al-Mu'allim* which are not available in Malay World culture when the book is written is the use of the following terms in describing the slave: "And the lost of his book is like the weakening of himself by that of his kitabah (writing) no power to pay the price." "And can not be the headmaster of his mukatab (the slave was made free on condition of payment to his master. The slave made a pact with his master that he would pay a sum of money to his master for free (Jay, 1985). "And there is no legitimate child of the mamak or mu'taq (Exiled slaves. Removing property from the son of Adam as drawing closer to God. (al-Sharbini, 1996), that he is irate for himself, if by the representative of anybody else". "And it is compulsory to be istibra' (making sure the uterus is empty (not pregnant) is to wait until it is full. Istibra 'is only for slaves and women who have intercourse with a façade of marriage, but besides that there is a period of' iddah. Jay, 1985), because of the loss of secrecy for him from his property of his son, or else forfeiting him or his death. As if he was a kid or a mudabbarah (the servant who relied on his release to his master's death was as much like: "if I die then you are free". It is also valid for evil with intentions such as: "I will describe your path after I die". It should be tied to something like: "if I die this month you are free", and it depends on: "if you enter the house, you are free after I die". (al-Nawawi, 2005).

These terms all mean slaves. As a result of the author's study of Shukri's book "History Of The Malay Kingdom Of Pattani," (Shukri, 1986) having a servant is not a culture in the Patani Malay World while the book was written. In the unmarried marriage, Syeikh Daud al-Fatani presented the example of marriage shighar (A man marries his daughter to a man on the condition that the man marries his daughter, both marriages are unmarried. It was a marriage in ignorance and was canceled by Islam. Jay, 1985), which is an example of marriage that took place in the Arab World and was not found in the Malay community: "And there is no legitimate marriage shighar like: I am fond of you to you that you are a child of yours and the bud (Jay, 1985), every one of them is in their lifetime. So its qabul (the consent of the one who made the covenant at the first solicitation. Jay, 1985), its accept that is not valid. In the quintessence of the marriage, Sheikh Daud al-Fatani brought the example of the people, such as quraysh, muttalibi (Descendants of the Children of Muttalibi. Transferred to Muttalib bin 'Abd al-Manaf and dedicated to the congregation of his children. Among them are al-Imam Abu 'Abdillah Muhammad bin Idris bin al-'Abbas bin' Uthman bin Shafi 'bin al-Sayb bin' Ubayd bin 'Abd Yazid bin Hashim bin al-Muttalib bin' Abd Manaf al-Shafi 'al-Muttalib Rahimahullah.

It is narrated that the Prophet S.A.W gave the Bani al-Muttalib what was given to the Children of Hashim and banned them what was banned to the Children of Hashim from charity. Banu 'Abd Shams and Banu Nawfal said this. Bani al-Muttalib and I have never been separated in

ignorance or in Islamic times. Among them were Muhammad bin Talhah bin Yazid bin Rukanah bin 'Abd Yazid bin Hashim bin al-Muttalib bin' Abd Manaf al-Muttalibi. Narrated by 'Ubaydillah al-Khulani and it is narrated by Muhammad bin Isaac Isaac Yasar. (al-Sam'ani, 1984) Then, hashimi (descendants of the sons of Hashim. Translated to Hashim bin Manaf, it is said: For the Prophet S.A.W. ratio to Hashim, and every 'Uluwwi and' Abbasi is Hashim. Named Hashimi in conjunction with a man named 'Amru who broke bread then broke into gravy.

Many famous groups with this name include: al-Qadi Abu 'Amru al-Qasim bin Jaa'far bin' Abd al-Wahid bin Ja'far bin Sulayman bin 'Ali bin' Abdullah bin al-'Abbas bin 'Abd al- Muttalib bin Hashim bin 'Abd Manaf al-Hashimi. He was a Basrah, a man of good faith, honest, had many advantages and recited many hadiths. (al-Sam'ani, 1984). As the races found in the Arab World. The word 'ajam (Nations other than Arabs. IbnManzur (1955), itself also means that it is not Arabic as follows: "And that is not quraysh is not a kufu whose female qurayshiyah." "And there is no muttalibi kufu for muttalibiyah women." "And there is no shameless no kufu for women who hashimiyyah." "Then the person who touches him or his father is almost mine, there is no luck for the salimnya and the people. And if it's even true. So that 'ajam there is no girl who is' arabiyyah." "And there is no legitimate marriage shighar like: These terms all mean slaves.

As a result of the author's study of Shukri's book "History Of The Malay Kingdom Of Pattani," having a servant is not a culture in the Patani Malay World while the book was written. In the unmarried marriage, Syeikh Daud al-Fatani presented the example of marriage shighar which is an example of marriage that took place in the Arab World and was not found in the Malay community: "And there is no legitimate marriage shighar like:

The term hammam (hot water public bath, IbnManzur, 1955) & (*Dewan*, 2007) also indicates that Sheikh Daud al-Fatani uses elements that are not available in Patani in writing the book. It is customary for Arabs or Turkians to visit the hammam for hot baths especially in the winter where they need to pay for the facility. The culture of visiting a hammam for baths is not available in Patani or hot temperate countries such as Southeast Asia. This is because the term hammam itself means hot water.

According to Wikipedia hammam is also known as: "Turkish bath is a Turkish steam bath, sauna or can also be called Russian Bath. The difference is that it is more of a water use than vapor. In Western Europe, Turkish Baths are a method of self-cleaning and relaxation and become popular in the Victorian era. The way to bathe in the Turkish bath is the same as in the sauna but more closely related to the practice of ancient Roman and Greek baths. Someone who baths here will first relax in a room (known as a warm room) that is heated by the constant flow of hot and dry air that allows the person to sweat.

After that he will move to a warmer room (known as a hot room) before ventilating with cold water. After thoroughly cleansing the body and receiving a massage, he will eventually move to the rest room to relax. " According to Looklex Encylopaedia hammam means: "Arab public baths that carry the Roman tradition, even Ottoman. It is available to the public where the bathroom is not part of the usual house. Hammam is still scattered now in the Arab countries. It has become a habit in the local area and is widely used. Although its importance has changed to enjoy luxury and social relationships, many Arabs will feel unwell if they can not visit the hammam always. Hammam is usually a steam bath and a pool. It is used by both sexes where

there is a hammam that sets different times of use for each sex. There is also a hammam that is only devoted to men. "

In discussing the marriage of non-Muslim couples, Sheikh Daud al-Fatani uses terms such as majusiyyah (Religious Majusi, worship stars and fire), (*Majma 'al-Lughah al-'Arabiyyah*, 2004), kitabiyyah (a Bible scholar), dhimmiyyah (Those who have received the agreement of Allah, the Prophet and the Muslims on the security of their property, dignity and religion and live under the protection of Islam. According to *Majma 'al-Lughah al-'Arabiyyah* (2004), Harbiyyah (Disbelievers living in heathen countries who fight against Islam. Jay, 1985), Yahudiyyah, Nasraniyyah, al-Samirah, Sabiah (the Jews and the Christians). They are all tribes or races found in the Arab World.

"It is not permissible for those who are Muslim married to the disbelievers and if they are majusiyyah and if there is for him the book." "It is not permissible for those who are Muslim married to the disbelievers and if they are majusiyyah and if there is for him the book. Unless the kitabiyyah women are khalis whether dhimmiyyah or harbiyyah it is halal marriage with makruh. " In the chapter on liability for the husband to provide a living, Sheikh Daud al-Fatani also provides examples of food that is an Arab food and not a food at Patani. For example, pomegranate, tamar, bread, wheat, flour, sha'ir (Barley grains) (Wortabet, 1984), iqt (cheese), burr (wheat), dukhun (the seeds are like wheat) and zayt (olive oil) are as follows:

"And if the ta'lliq (divorce by conditional) husband will marry his wife with a pomegranate and a half, as he says" if you will eat a pomegranate then you tie it and if you eat half then you tie ". "And if it hangs with swallowing in his wife's mouth and spit it on it, as if he said," If thou wilt eat it, then shalt thou be". "And it is worthy to give the peace of the wheat from the shame if there is grain. So there is not enough as the flour and the bread and the pow". "And it must be for his wife to ask for the price of dirham or dinar and cloth if there is no riba (interest) on it like wheat than like sha'ir". "So if kaffarah zihar (fines make his wife resemble his mother) and jima' (have sex) give sixty poor members of al-zakat every one of a single mud (one handbag) in foods of kindness like wheat and sha'ir and iqt and battles".

In the chapter on the obligation of the husband to provide a living, Sheikh Daud al-Fatani states the clothes and loads that a husband must give to his wife as follows: "Libas (Winter clothes) and summer mats", zaliyyah which is a cotton-padded stretch of bed. And over the rich is given a tinafsah (sense of the thick seats that fill it in as fine wool in hot or cold days)". Some of these stretches are suitable for winter use and some are suitable for summer use. As we know Fatani is not a country that has four summers like in the Arab World. This proves that he maintained the elements of the Arab World in his writing.

Conclusion

In conclusion, the main references of Sheikh Daud al-Fatani in writing this book are the Arabic books written by well-known scholars in the Shafi'i School. This is because the examples are examples of the Arab world such as race, clothing, food and so forth. However, Sheikh Daud al-Fatani also presented examples in the Malay community of Patani when the book was written. Incorporating local elements as "dokoh" prove that Sheikh Daud al-Fatani is a person who is sensitive to the life of the Malay community of Fatani by providing examples that they can understand and not merely translations from the books of fiqh scholars in Shafi'i Mazhab.

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Corresponding Author

Rahimah Embong, Ph.D, is Associate Professor at Department of Education, Dakwah & Islamic Civilization, Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UniSZA), Kampus Gong Badak, 21300 Kuala Nerus. Terengganu, Malaysia.

Email: rahimahembong@unisza.edu.my

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