

The Islamic Influences In Malay Manuscripts Writing: An Overview of Some Selected Manuscripts

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ABSTRACT

Malay manuscripts that have been produced in Malay Archipelago since 15th century had experienced some improvements due to Hinduism-Buddhism and Islamic transnational religious movements. Main aims of this paperwork are (i) to study a brief history of Malay manuscripts writing and (ii) to identify the contribution of Islam in Malay Manuscript literature. This paper will try to shed Islamic influences on a few works that have been wrote by Malay scholars in old Malay manuscripts. Within the context of this study, qualitative methodology has been applied to reveal a diverse array of topics by gathering data from Malay manuscripts, books, paper works and website. As a result, Islam play a huge role and contribute a lot of changes in Malay manuscript's writing by introducing a script and persuading intellectual development especially in producing various genres of Malay literature such as religion, hikayat (legends) history, law and Malay traditional medicine.

Keywords: Islamic, influence, Malay manuscript

INTRODUCTION

The Malay world located in Southeast Asia, is a world-famous region for centuries. The glorious of Malay civilization have been recorded in the writings of foreign scholars like Ibn Battutah, I-Ching, Tom Pires, John Crawford and many more. Malays own a high cultural standard, systematic management in economic, social and political systems. Malay world attributes are unique, and history shows that the Malays whether they are from Melayu, Javanese, Bugis, Minang, Sumatrans and others are strongly united in developing Malay countries. William Marsden (1812) and Gorys Keraf (1984) mentioned that Malays had their own language and writing. Some ancient scripts have been created by the Malays based on their ethnics for example, Rencong script in Sumatera, Kawi script in Java, Lontara in Sulawesi, Lampung and Batak (Gang Geong Suk, 1993; Amat Juhari Moain, 1996; Wan Ali Wan Mamat, 1998). Their capability of producing writing system proves that Malays are civilized, knowledgeable and educated community before the advent of other culture from India, China, the Arabs and Europeans to Malay Archipelago. This overview study will discuss on a short description of distinct cultural stages from Hinduism-Buddhism to Islamic period, particularly in the local literature and Malay manuscript writing.

LITERATURE REVIEW

A literature review is a survey of scholarly sources that provides an overview of a research topic. Some of studies conducted by our local researchers related to the topic have been reviewed, among them are Islam in "The History of Malay Literature: A Preliminary Discussion" by Mohd Zariat Abdul Rani. The author divided his discussion into two sections which are a brief observation of the Western and local scholars' perspectives of Malay culture and literature. Bernard H.M. Vlekke, N.J. Krom, J.C. Van Leur and R.J. Wilkinson assumed that Hinduism is more responsible for the development of Malay literature than Islam. While Syed Naquib al-Attas, V.I. Braginsky and Mohd Affandi Hassan illustrates important conceptualisations Islam contribution in changing the Malay literature orientation. The achievement of high intelectual development in Malay manuscript writing can be entirely attributed to Islam (Mohd Zariat Abdul Rani, 2007). Besides, Mohd Noh Abdul Jalil with article titled "The Roles of Malays in the Process of Islamization of The Malay World: A Preliminary Study" deal with problem concerning issues and theories of Islamization of the Malay world. The author focuses on the role and contribution of the Malay towards the process of Islamization in this region. His finding shows the ability of the early Malays to adopt and adapt foreign practices proved that they had also contributed to the entire process of Islamization of the Malay world one way or another (Mohd Noh Abdul Jalil, 2015).



Besides, some works related to Islamic source in Malay manuscripts has been discussed by Abdur Rahman Mohamed Amin titled “Sabda Nabi Muhammad SAW Dalam *Sulalatus Salatin*”. His study shows that Islam has strongly influenced Malay writing traditions even where historical literature is concerned (Abdur Rahman Mohamed Amin, 2015). A study “Kajian Naskhah Undang-Undang Adat Melayu di London” conducted by Jelani Harun described specific features of the concept of the Malay adat law and evaluated the forms of interaction between the Malay tradition and Islamic thought concerning the concepts of justice (Jelani Harun, 2008). Ahmad Misbah et.al. with an article “Manuskrip Kehakiman Islam: Analisis Keupayaan dan Kearifan Melayu” identified the contributions of Malay manuscripts scholars of Islamic judicial system to developments in Islamic law and application of Islamic law in the Islamic kingdoms in the archipelago (Ahmad Misbah Muhammad Hilmi et.al., 2016).

METHODOLOGY

This paperwork is a brief discussion on the Islamic influences in Malay manuscripts writing by focusing on some selected Malay manuscripts in various genres. In general, the methodology used for this study can be described fundamentally as a qualitative study in the manner of a library research. Sources for this analysis will be gathered from studies on texts, including old Malay manuscripts, books, journal articles, paper works, and websites related to the study.

RESULTS AND DISCUSSION

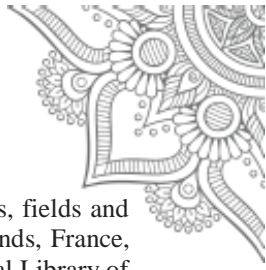
According to historical records, Hinduism-Buddhism belief has reached the Malay Archipelago and influenced many aspects of Malay life including beliefs, arts, customs and culture as well as local social systems. Along with their arrival to Malay world, the Hindus brought Indian literary culture and treasures especially *Mahabharata* and *Ramayana* epics. Both were read in the palace to entertain Malay kings and later used as a guideline to teach their sons to be a brave and mighty warrior. The epic stories were widely spread among locals through storytelling in a form of shadow play and shadow puppetry outside the palace (Ismail Hamid, 1985).

In the pre-Islamic era especially in the Hinduism-Buddhism period, lesser book was produced, and a written text only can be found in stone inscriptions. During this time, educational activities were restricted only among royal families. Meanwhile the reading and writing skills using specific equipment were limited to certain groups like Hindu monks and palace writers and was not passed and distributed among local citizen. Hindu preachers used writing as a medium to reinforce their position and ideologist by producing fantasy and delusional tales in their literature. Syed Naquib al-Attas (1967) argues that although the Hinduism-Buddhism belief came to the Malay world around the 5th century with their Hindu philosophy, Pallava writings and even their epic literature, however it has failed to totally influence the Malay mind.

The spread of Islam in Malay Archipelago in the 12th century ends the age of Hinduism and Buddhism. It had changed the socio-cultural and lifestyle of the Malays. The practice of animism and Hinduism-Buddhism beliefs was replaced by obeying the one and the only God, Allah The Almighty. Islam encourages them to gain knowledge and everyone was given the opportunity to read, write and learn without any restriction. Intellectual development was no longer monopolized by royal palaces but was spreaded among locals. Islam was responsible for transforming the illiterate Malays into a literacy and well-informed community. Besides, Islam had fulfilled the Malay’s necessity by providing Jawi script and since then, the tradition of writing began to flourish among Malay community. As a result of the wisdom and creativity of Malay scholars, they had successfully adapted the Arabic script to the Malay writing system by combining 28 Arabic letters with five non-Arabic letters created by them like *ca*, *pa*, *ga*, *nga* and *nya* (William Marsden, 1812; Gang Geong Suk, 1995). Hence, many Malay scholars began to write, translate and produce hundreds of masterpieces in old manuscripts that have been preserved until today. According to Kratz, E.U, the writing activity of Malay manuscripts had increased tremendously in Islamic era compared to previous period as stated in his discussion:

“The Malay manuscripts we possess today span a period of approximately four thousand years. This period is marked by conspicuous linguistic changes and we are obliged to admit that our knowledge of the language and literature only begins at a time when Islam appears to have already exerted an influence on the cultural traditions, as a result of which very little of what has been passed down is immediately identifiable as of pre-Islamic origin, even if we know that the nucleus of a given text must considerably antedate the copies preserved...” (E.U. Kratz, 1979).

Historians hold the view that Malay literature had developed as early as 13th century (Wan Mohd Shaghir, 2000) until the beginning of the 20th century in Malay Archipelago. They are handwritten pieces of writing that are unprinted, written in



Jawi script by using Malay language. Today, there are about 22,000 copies of Malay manuscripts in various titles, fields and genres (Harun Mat Piah, 2016) and kept in various world collection located at England, Australia, The Netherlands, France, Belgium, Portugal, Spain and others (Faridah Abdul Rashid, 2017). Datuk Nafisah Ahmad, Director of The National Library of Malaysia stated that there are almost 15,000 old Malay manuscripts placed in Russia, Germany, Algeria and other foreign countries (malaysiakini.com, accessed August 30, 2019).

Malay manuscripts generally classified by genres or field of study consist of *Sastera Kitab* (religious literature), history, *hikayat* (local legend), *kanun* (law) and Malay traditional medicine or known as *Kitab Tib* (Siti Mariani, 2012). As stated earlier, Islam plays a significant role in Malay literature writing and a lot of Islamic influences can be found in Malay manuscripts. To explain this statement, examples taken from some selected Malay manuscripts will be gathered in the following section:

ISLAMIC INFLUENCES IN *KITAB* (RELIGIOUS) MANUSCRIPTS

This category of Malay manuscript is written entirely based on Islamic studies. It covers several types of Islamic knowledge for instance, *aqidah* or theology, *tasawuf* or sufism, *fiqh* or Islamic jurisprudence, *tafsir* or known as Quranic Interpretation, *hadith* (Prophetic Tradition) and *tajwid*, the art of reciting the Quran correctly and beautifully. In the 15th century, the manuscripts of *Bahr al-Lahut*, *Dur al-Manzum* and *Umm al-Barahin* related to *aqidah* knowledge were brought by Arab scholars (ulama) to Malay world. These manuscripts were translated to Malay language and studied in the palace during the reign of Islamic-Malay Sultanate in Malacca (Wan Muhammad Shaghir, 2000; Hashim Hj. Musa, 2005). Meanwhile in Aceh Indonesia, another book of theology titled '*Aqa'id al-Nasafi*' wrote by Abu Hafis 'Umar Najm al-Din al-Nasafi was translated to Malay language in year 1590 (Syed Muhammad Naquib, 1988).

The translation of Islamic books from Arab countries had encouraged the production of hundreds of Malay manuscripts especially in the genre of *sastera kitab* or religion literature. Among the basic examples of popular manuscripts in the 17th century are *al-Sirat al-Mustaqim* in theology by Nuruddin al-Raniri, *Asrar al-'Arifin* in sufism by Hamzah Fansuri, *Tarjuman al-Mustafid* in Quranic Interpretation by Sheikh Abdul Rauf al-Sinkili and *al-Fawa'id al-Bahiyyah* in the field of hadith or Prophetic Tradition by Nuruddin al-Raniri. Later, Sheikh Ibn Mu'ti al-Jawi al-Kelantani wrote a book titled *Mir'ah al-Quran fi Tashil Ma'rifah Ahkam al-Tajwid* in tajwid produced in the 18th century, Sheikh Daud al-Fatani with his *fiqh* book titled *Nahj al-Raghibin* written in year 1811 and many more. Due to overwhelming response from local citizens, the writing effort of religious manuscripts was highly regarded and well respected among Malay community. This fact was acknowledged by Western scholar, Henk Maier:

"Within the mainly oral culture of the nineteenth century, Malay religious studies had acquired a special position. Islamic knowledge was inspired and confirmed in written texts, by the Koran above all, rather than by memorized tradition...religious works were copied with considerably more precision than other works."

HIKAYAT (LEGEND) MANUSCRIPTS

In addition to religious literature, Malay scholars produced writings in folk literature known as hikayat, epic, tales or local legends. Some of the early works in Malay hikayat manuscripts were *Hikayat Sri Rama*, *Hikayat Panca Kelima* and *Hikayat Pandawa Lima*. Hindu tales written in these hikayat were originated from Indian epics, *Ramayana* and *Mahabharata*. Some of the stories became part of Malay literary work through ancient Javanese poetry and wayang or shadow play. Hikayat also related to history of Malay kings and journeys experienced by them. For example, *Hikayat Raja Pasai* described ancient beliefs about Pasai King that was born from a large bamboo or buluh betung. He also has been chosen by a wise elephant such as found in Hindu legend (Mohd Taib Osman, 2012).

During the pre-Islamic period and Hindu influence began to decline, Malay writers began to change Hindu characters with Islamic elements by replacing the word 'Dewa Vishnu' to prophets' name and Allah instead of 'Dewata Mulia Raya'. Hindu stories or culture that were against Islam were also removed from their writings. *Hikayat Inderaputera*, one of the most popular hikayat manuscript in Malay world was produced in year 1700. In the same time, Hindu influence was still practiced among Malay society. However, the author wisely adapted Islamic elements by stating 'Tuhan Yang Maha Besar' (Allah) in the manuscript. It can be found in the chapter of "Bab Mencari Ubat Beranak" on page 17 of *Hikayat Inderaputera*:

"Hatta maka Inderaputera pun sampailah ke rumah nenek kebyan. "Hai cucuku, dari mana tuan hamba beroleh pakaian yang indah-indah?" Maka sahut Inderaputera itu, "Disuruhkan oleh Raja Syahian pergi kepada Berma Sakti hendak minta



ubat beranak". Maka kata nenek kebyan, "Wahai cucuku, sahaja hendak dibunuhnya. Di mana akan sampai ke sana kerana tempatnya itu terlalulah amat sukar." Maka ujarnya oleh Inderaputera, "Hai nenekku, serahkan hamba kepada Tuhan Yang Maha Besar".

In *Sulalatus Salatin* or *The Malay Annals* authored by Tun Sri Lanang in 17th century mentions that *Hikayat Muhammad Hanafiah* and *Hikayat Amir Hamzah* were kept at Sultan of Melaka's palace in 1511 (Tun Sri Lanang, 2008). After a while, Malay *hikayat* with Islamic elements began to spread and well accepted by the Malays. According to Siti Hawa Salleh (2012), the birth of this *hikayat* genre came about in the period after the arrival of Islam. A large number of works of the *hikayat* literature were translated between the 16th and 19th centuries and most of Malay *hikayat* manuscripts were translated from Arabic and Persian works (Arba'iyah Mohd Noor, 2011), written in Jawi script along with some Arabic sentences. Malay *hikayat* with Islamic influences had been produced based on the stories of prophets, Prophet Muhammad P.B.U.H, his family members, the great companions, Islamic warriors and Muslim pious scholars in Islamic history.

The earliest Malay *hikayat* about Prophet Muhammad P.B.U.H were *Hikayat Nur Muhammad*, *Hikayat Nabi Bercukur*, *Hikayat Mukjizat Nabi* and *Hikayat Nabi Wafat*. Then followed by stories about Prophet Muhammad's family members (*Hikayat Nabi Mengajar Anaknya Siti Fatimah*, *Hikayat Nabi Mengajar Ali* and *Hikayat Hasan dan Husin*) and stories about the prophets (*Hikayat Raja Sulaiman*, *Hikayat Nabi Yusuf*, *Hikayat Nabi Musa Munajat* and *Qasas al-Anbiya*). Meanwhile the collection of *hikayat* about Islamic warriors are *Hikayat Iskandar Zulkarnain*, *Hikayat Amir Hamzah*, *Hikayat Muhammad Hanafiyah* and many more. Stories of great companions of Prophet Muhammad P.B.U.H can be read in *Hikayat Abu Bakar*, *Hikayat al-Mu'minin Umar* and *Hikayat Abu Syahmah*. Other narrated stories of sufi, religious and pious persons produced were *Hikayat Luqman al-Hakim*, *Hikayat Rabi'ah*, *Hikayat Abu Yazid al-Bistami* and many more (Siti Hawa Salleh, 2012). The introduction of Malay Islamic *hikayat* writing generally begins with praise be to Allah and enriched with Islamic elements in Malay customs like recitation of al-Quran activities (khatam al-Quran), the importance of performing solat as an obligatory religious duty for every Muslim and many more. Various elements and influences of Islamic teachings also contained in these *hikayat*. The objectives of these *hikayat* were to spread and convey the message of Islam to the Malays by highlighting the examples of good manners from the prophets, companions and Muslim figures as a role models for Malay community.

HISTORY MANUSCRIPTS

The Malay historical manuscripts generally documented the history of the glorious Malay sultanates, the socio-politics of the Sultanate policy, the Malay royal genealogy and stories of prominent Malay figures' life journey. The main references of history manuscript in Malay world were *Hikayat Pasai*, *Hikayat Acheh*, *Hikayat Patani*, *Tuhfah al-Nafis* wrote by Raja Ali Haji, *Sulalatus Salatin* by Tun Sri Lanang and *Misa Melayu* by Raja Chulan. Two historical literature that influenced by Islamic elements are *Sulalatus Salatin* and *Misa Melayu*. *Sulalatus Salatin*, is known as a magnum opus for Malay people. It was produced between year 1614 to 1615 and is the most important document about historical work on the rise, glory and fall of Malay Sultanate in Malacca. The writing of this manuscript is similar to other Arabic books. It begins with words *bismillahirrahmanirrahim* and ends with words *wallahu a'lam*. Some of Quranic verses were included as noted on page 159 of the manuscript:

"...Maka kata Sultan Pasai pada Makhдум Mua. Tuan, raja besar menitahkan Tun Bija Wangsa ke mari, bertanyakan masalah segala isi syurga dan isi neraka itu; kekallah isi syurga itu, dan kekallah isi neraka itu, atau tiadakah? Hendaklah tuan beri kehendaknya, supaya jangan kemaluan kita. Maka kata Makhдум Mua, adapun segala isi syurga kekal dalamnya, sabit dengan Quran, yang tersebut: Innal lazina amanu wa 'amilus-salihah ula ikahum khairul-bariyah; jaza uhum 'inda rabbihim jannatu 'adnin tajri min tahtihal anhar khalidina fiha abada...

...Demikian lagi dalam neraka, isinya kekal juga ia dalamnya, seperti firman Allah Taala: Innal-lazina kafaru min ahli-kitabi wal-musyrikina fi nari jahannama khalidina fiha ula ikahum syarrul-bariyyah, maka sahut Tun Bija Wangsa, tiadakah lain daripada itu? Maka kata Makhдум Mua, tiadalah lain lagi daripada itu, kerana: Khalidina fiha abada..." (Tun Sri Lanang, 1979).

Sultan Mansur Syah quoted a *sahih* hadith (authentic hadith) narrated from Imam al-Bukhari and Imam Muslim in his conversation with his son, Raja Ahmad. It shows the importance of Islamic implementation during his administration of the Malacca government as noted on this manuscript:



“...adapun peninggalan aku ini, hei anakku, hendaklah engkau berbuat adil sangat-sangat, dan jangan engkau mengambil hak orang tiada sebenarnya. Makan haq al-Adam terlalu besar dosanya, tiada diampuni Allah SWT; melainkan dengan izin empunya hak juga; kerana sabda Nabi sallallahu ‘alaihi wa sallam: Kullukum ra’in wa kullukum mas’ulun ‘an ra’iyyatihi, yakni segala kamu yang menggembala dunia lagi akan ditanyai daripada kebelaan kamu; ertinya segala raja-raja di akhirat lagi akan ditanyai Allah SWT daripada segala rakyat...” (Tun Sri Lanang, 1979).

Makhdum Sadar Jahan, one of Islam preacher came to Malacca during the reign of Sultan Mahmud Syah. He greeted one of Malacca’s ruler who attend religious class in palace under influence of alcohol by quoting *sahih* hadith narrated from Imam al-Nasa’i, al-Tabarani and al-Baihaqi: ‘...maka dilihat oleh Makhdum Sadar Jahan Seri Rama itu mabuk, dan mulutnya pun bau arak. Maka kata Makhdum Sadar Jahan, “al-khamru ummul khaba’is” ertinya yang arak itu ibu segala najis. Maka sahut Seri Rama, “al-khamru ummul khaba’is” yang hamak itu ibu segala najis.’”(Tun Sri Lanang, 1979). Another historical manuscript, *Misa Melayu* is a documentation of the Perak state government that was produced during the era of 15th Perak Sultanate kingdom around year 1754 to 1764. The author, Raja Chulan ibn Raja Hamid recorded that Sultan Muzaffar Syah was a religious, pious and obedient person. Besides, he was famously known as a generous king and his posture of generosity affects all areas of Perak citizen’s life. His good virtues were recorded by the author:

“...maka beberapa pula sedekah kepada segala fakir miskin daripada emas dan perak dan kain-kain beribu-ribu dikurniakan Baginda hendak pohonkan rahmat ke hadrat Khaliq al-Abad...” (Raja Chulan, 1991).

“...maka kepada suatu hari, baginda pun tahulah ia akan dirinya telah datang kehendak Allah Taala kepadanya tambahan baginda itu raja alim ulama, tambahan pula sangat kuat amal ibadatnya...” (Raja Chulan, 1991).

MALAY LAW MANUSCRIPTS

Malay society have their own customary law since long ago. It constitutes the rules of disciplines and etiquette in a society that was shaped from the unwritten practices and cultural lifestyle (Jelani Harun, 2012) and has been passed down from generation to generation orally. The arrival of Islam gradually changed the pattern of the reign of Malay kingdoms that previously influenced from Hindu to Islam law and jurisprudence. According to Jelani Harun (2008), During the spread of Islam, there were many Islamic law books brought to Malay world through Arab preachers and scholars. Among the most important references in Malay Islamic law are *Mir'at al-Tullab* by Sheikh Abdul Ra'uf al-Fansuri and *Safinat al-Hukkam* by Jalaluddin al-Tursani of Aceh, Indonesia. In Malay Peninsular, one the earliest law manuscript is *Undang-Undang Sembilan Puluh Sembilan Perak* existed since around year 1577 to 1584. In addition, examples of manuscripts in this area include *Hukum Kanun Melaka*, *Hukum Kanun Pahang*, *Undang-Undang Kedah*, *Undang-Undang Melaka*, *Undang-Undang Johor*, *Undang-Undang Minangkabau Dari Perak*, *Undang-Undang Sungai Ujong*, *Undang-Undang Laut Melaka* and *Undang-Undang Hamba Lari Negeri Selangor* (Jelani Harun, 2008). The Malay law have a very close resemblance to Islamic law practice by Malay. Al-Quran and hadith are main sources in establishing the laws and customs practiced by Malay community in their daily life. Thomas Stamford Raffles in his article “On the Malay Nation, with a Translation of its Maritime Institutions” wrote a statement based on his research:

“Independent of the laws of the Koran, which are most or less observed in the various Malay states, according to the influence of their Arabian and Muhammedan teachers, but seldom, further than they affect matters of religion, marriage and inheritance; the Malay states possess several codes of laws denominated Undang-Undang, or Institutions, of different antiquity and authority, compiled by their respective sovereigns: and every state of any extent possesses its own Undang-Undang.” (Jelani Harun, 2008).

The practice of Islamic law can be traced in the manuscript titled *Hukum Kanun Melaka* produced during the reign of Sultan Mahmud Syah in year 1489 to 1511. Islamic law had changed local belief, religion and the system of Malacca Sultanate at that time by implementing retaliation (*qisas*) or revenge against the accused to the victim or victims’s heir, *hudud* for *zina* or adultery, *qazaf* for offence of making an accusation of *zina*, stealing, gambling, drinking of alcohol, apostasy and discretionary (*ta’zir*) punishments according to the type of the crime committed. Besides, it also includes the rules of selling and buying transaction (usury, rental and loans), Islamic marital jurisprudence (marriage, divorcy, *wali* or guardian) etc. This manuscript was absorbed directly from several fiqh texts like *Fath al-Qarib* authored by Ibn al-Qasim al-Ghazi, *al-Taqrif* by Imam Abu Syuja’ and *Hasyiyah ‘ala Fath al-Qarib* by Ibrahim al-Bajuri (Abd. Jalil Borham, 2002).

In the state of Kedah, *Undang-Undang Kedah* dated in year 1893 reflects the greatness of the Kingdom of Kedah. It contains references to various matters including port laws, duties of state officials, court customary practices and determining the punishment for an offence. A copy of the said manuscript is currently kept at the Library of the School Oriental and African Studies, London (Jelani Harun 2012). The implementation of Islamic law practiced by Kedah citizens can be read in this manuscript:



“...maka pada ketika itu keluar titah kepada Dato’ Bendahara suruh muafakat dengan segala Menteri, pegawai himpunan segala ulama dan hukama perbuat undang-undang peraturan segala adat negeri ... ikut bersabit pada hukum Allah Taala” (Siti Fairus, 2015)

“Bahawakan segala zakat fitrah itu apakala sudah habis terhimpun hendaklah pegawai bahagikan pada segala fakir miskin menurut hukum Allah Taala beri masing-masing bahagian jangan khilaf dalam kerja itu menanggung taksir besar.... (Siti Fairus, 2015)

“Adapun berniaga beli jual mengambil faedah kelabaannya itu dibenarkan Allah Taala melainkan mengambil riba dan memberi riba juga ditegaskan seperti tersebut didalam Quranul ‘أحل الله البيع وحرم الربا ertinya dihalalkan Allah perniagaan dan haramkan riba.” (Siti Fairus, 2015)

MALAY TRADITIONAL MEDICINE MANUSCRIPTS

Malay community has their own medical knowledge that have been practiced over a long period of time. It was documented in Malay traditional medicine manuscripts known as *Kitab Tib*. *Kitab Tib* means ‘Book of Medicine’ which relates to medicine, medicine man, doctor, medical prescription and the discipline of medicine (Harun Mat Piah, 2015). All text concerning Malay traditional medicine covers all kinds of illnesses along with their treatment and remedies. This genre also comprises literary works on agricultural science, carpentry knowledge and sexology. It also covers incredible prediction and beliefs among Malays for example horoscope, prophesy, interpretation of dreams, divination, physiognomy, advice and amulets (Harun Mat Piah, 2006; Haron Daud, 2012; Arba’iyah Mohd Noor, 2014). Malay traditional medicine manuscripts were written in various size, forms and physical conditions. Some of them were neatly bound in a complete book, documented in a large sized paper folded like an accordion, written on goatskin leather and inscribed on bamboo pieces of wood (Harun Mat Piah, 2017). As for the title of this kind of manuscript, some have given exclusive title such as *Bustan al-Salatin* and the rest of them do not have a specific title except *Ilmu Tabib*, *Ilmu Hubat-Hubatan* (Harun Mat Piah, 2006; Harun Mat Piah & Zawiyah Baba, 2014) or simply named as *Kitab Tib* followed by code numbers like *Kitab Tib MSS758* and *Kitab Tib MSS1653*.

Among the most well-known *kitab tib* produced in Malay Archipelago especially from Aceh, Indonesia are *Bustan al-Salatin* produced in year 1636 to 1641 by Syeikh Nuruddin al-Raniri, *Tajul Muluk* (1828) and *al-Rahmah fi al-Tib wa al-Hikmah* (1849) by Syeikh Abbas Kuta Karang. Malay Pattani’s scholars, Syeikh Ahmad bin Muhammad Zain al-Fatani completed his writing, *Tayyib al-Ihsan fi Tibb al-Insan* while staying in Mecca in year 1894. Meanwhile manuscript without title traced by our researchers are *Kitab Tib MSS2515* was produced in Kg. Pujut Pattani, *Kitab Tib MSS489* (Pattani), *Kitab Tib MSS1292* (Terengganu), *Kitab Tib MSS2219* (Pontianak, Indonesia), *Kitab Tib MSS758*, *Kitab Tib MSS33*, *Kitab Tib MSS2999*, *Kitab Tib MSS1078*, *Kitab Tib MSS300*, *Kitab Tib MSS1653* and many more. As discussed earlier, many aspects of Malay manuscripts were influenced by Hinduism belief. Same goes to this genre, Malay practitioners used to practice recitation of spells, incantations and amulets in healing ritual activities. However, there are many Islamic influences founded in Malay traditional manuscripts. For example, the words *bismillahirrahmanirrahim* and *salawat* (prayer for Prophet Muhammad P.B.U.H) were always recited in the beginning of treatment. The spells were replaced by the prayers derived from recitation of Quranic verses and hadith of the Prophet Muhammad P.B.U.H. Some of examples are given as below:

Memelihara daripada racun.

Sebelum minum atau makan suatu benda mahulah selalu dibaca ayat ini in sya Allah Tuhan pelihara taubat kita daripada khianat manusia. Ayat ini بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَلَيْتَأْتِطَفُ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا (Kitab Tib MSS1653, p.9-10)

Habbat al-Sawda’ yakni jira hitam. Sabda Nabi sallallahu alaihi wa sallam

عليكم بالحبة السوداء فإن فيها شفاء من كل داء إلا السام ولو كان شئياً يذهب السام عن بني آدم لاهبته الحبة السوداء والسام هو الموت

Ertinya: Lazim oleh kamu dengan ambil jira hitam maka bahawasanya padanya ubat daripada tipa-tiap penyakit melainkan sam jua, dan jikalau adalah suatu yang menghilang akan sam daripada anak Adam nescaya menghilang akan sam oleh jira hitam, dan makna sam itu mati. (al-Rahmah fi al-Tib wa al-Hikmah, p.32)

Sebagai lagi doa yang maha besar tatkala berbuat air tawar sebarang penyakit atau menawar segala bisa-bisa atau racun sekalipun tawar juga olehnya. Adalah asal doa ini dibawa oleh Jibril alaihissalam kepada Rasulullah SAW tatkala hendak diracun oleh Abu Lahab dan Abu Jahal, penghulu segala kafir, inilah doanya yang dibaca itu:



بسم الله الرحمن الرحيم، بسم الله الشافي بسم الله الكافي بسم الله المعافي، بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم (Kitab Tib MSS2515, p.34)

Ertinya bermula syaitan itu bagi kamu seteru maka ambil oleh kamu ia akan seteru. Barang kala marah seseorang daripada kamu maka padamkan oleh kamu dengan air, yakni mandi dan mengambil air sembahyang dan sembahyang dua rakaat satu salam. Setelah sudah maka membaca doa ini nescaya hilang marahnya

اللهم اغفر ذنوبي واذهب غيظ قلبي وأعدني من الشيطان الرجيم (Kitab Tib MSS1292, p.45)

Beside of Quranic verses, hadith and prayers, there are a lot of Arabic words used by authors in their writing. *Kitab Tib MSS2219* contains medical terms or medical triminology such as *halib* (milk), *qalam* (pen), *mustajab* (efficacious), *dikabiri* (enlarge) and others (Faisal@Ahmad Faisal Abdul Hamid & Nurul Wahidah Fauzi, 2012). Other samples taken from a chapter of *Tayyib al-Ihsan fi Tibb al-Insan* concerning about treatment for sinus infection are words *isti'mal* (consumption), *babunj* (chamomile plant), *basbasah* (celery), *qahwah* (coffee beans), *intaha* (the end) and *mur* (bitter cucumber). Below is an example from page 37:

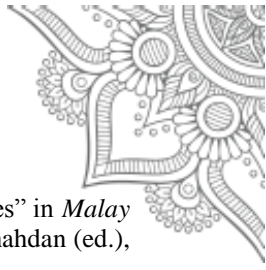
Bermula penyakit tawazil iaitu basah-basahan yang turun daripada otak kepada setengah-setengah anggota. Maka hasil daripadanya penyakit seperti bengkak keng dan tucat hidung dan berhingus. Maka memberi manfaat pada isti'mal babunj dan demikian basbasah iaitu bunga pala dan demikian dilumur dengan minyak yang digorengkan padanya qahwah yang ditumbuk hingga hangus. Intaha. Dan apabila dilumurkan dua lubang hidung pada pihak dalamnya dengan mur ... (Tayyib al-Ihsan, 2015)

CONCLUSION

The arrival of Islam to Malay Archipelago was the most momentous event in the history of the Malay world. It has brought many changes and advancements in Malay's entire life especially in beliefs, culture, social, law enforcement as well as literature and writing aspects. There are a lot of Islamic elements and influences adapted into Malay manuscripts in the genres of religion, *hikayat* (legend), history, law and Malay traditional medicine. Almost all of Malay manuscripts in religious (*kitab*) genre discussed about Islam knowledge such as *aqidah*, *tasawuf*, *fiqh*, *tafsir*, *hadith* and *tajwid*. *Hikayat* manuscripts with Islamic elements begin by replacing Hindu characters with Islamic figures to upholding the eminence of Islam. Meanwhile in historical literatures of the Malay world include Quranic verses, hadith of Prophet Muhammad P.B.U.H and introduce Islamic government system to be applied by Malay kings. Literature on Malay law and customary were written based on Quran, hadith and Islamic jurisprudence as a guideline in implementation of Islamic law in Malay countries. And the last one is Malay traditional medicine manuscripts or *Kitab Tib*, contain Islamic features such as word *bismillahirrahmanirrahim*, *salawat*, Quranic verses, hadith, prayers and Arabic terms in medical triminology.

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