

JAWI BOOK RISALAH SYARAT-SYARAT DAN RUKUN-RUKUN SEMBAHYANG BY HAJJAH KHADIJAH BINTI TOK SELEHOR: AN INTRODUCTION

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ABSTRACT

Hajjah Khadijah binti Tok Selehor is a female figure from Malaysia in the 20th century. Inheriting religious knowledge from his father Tok Selehor, who is a prominent Kelantanese scholar, she has produced several works of Jawi books in various fields. The objective of this study is to highlight her brief biography and analyse the content of her Jawi book titled *Risalah Syarat-Syarat dan Rukun-Rukun Sembahyang*. This study focuses on the background of the book, the text transliteration, and romanisation of the original text from Jawi to Rumi script. It is done without any amendments to the structure of the sentence and the language style to preserve the original meaning. The design of this study is library research, and data collection is obtained from Jawi book, journal articles, books, and websites. Research findings show that the book discussed Fiqh knowledge by focusing on prayer's conditions and pillars. The book is written in a clear, concise, and easy-to-understand style of language.

Keywords: Jawi book, Khadijah binti Tok Selehor, *Risalah Syarat-Syarat dan Rukun-Rukun Sembahyang*.

Introduction

The books of Jawi or known as the '*Kitab Jawi*' or '*Kitab Kuning*' that were produced by Malay scholars are the pride of the Malays in proving local thought and Malay intellectual culture. Since the 16th century, the writing of Jawi books has evolved until the 20th century. It is the main reference of the Malays in gaining knowledge about Islam and has a high authentic value as it is produced by those who are truly authoritative in their respective fields of religious knowledge.

Currently, a lot of studies on Malay scholars' contributions to Jawi book writing have been discussed by local and foreign academicians. Their Jawi books have been studied, analysed, and presented in conference papers, journal articles, and documented in the form of books using Rumi letters. According to Mohd Muhiden (2018), old Jawi books should be refreshed by the current situation. The original language style and spelling also need to be adapted to modern language and spelling to facilitate and encourage the young generation (<https://www.bharian.com.my>). In addition, efforts to renew the writing style of the old Jawi books can also attract young people to learn the knowledge that was written by Malay Islamic scholars (Luqman Hakeem, 2016).

Previous studies rarely discussed Malay female scholars' writings. This situation occurs due to the lack of exposure to Malay female scholars compared to Malay male scholars. Therefore, this study focuses on a book of Jawi produced by Hajjah Khadijah binti Tok Selehor titled *Risalah Syarat-Syarat dan Rukun-Rukun Sembahyang*. Besides that, some aspects discussed in this study cover a brief explanation of the book's background, transliteration, and romanisation of Jawi letters into Rumi letters. The transliteration carried out is based on the standard edition, while the text translation is based on the method of 'Sistem Ejaan Rumi Baru Bahasa Melayu 1972'. Other than sentence rephrasing, some additional information about the name of surahs and the number of Qur'anic verses were also carried out in this study.

Findings and Discussion

i) Hajjah Khadijah binti Tok Selehor's Biography

Hajjah Khadijah binti Tok Selehor was a Malay female scholar who was born in the year 1925 in Kampung Tok Selehor, Tumpat, Kelantan, Malaysia. She was a daughter of Tok Selehor, also known as Tok Selehong or Haji Abdul Rahman bin Haji Uthman bin Senik (d.1935), a Malay scholar from Kampung Lubok Jong, Pasir Mas, Kelantan (Che Noraini Hashim and Hassan Langgulung, 2008; Mohd Roslan et al., 2012). Her father was a prominent religious figure in Kelantan who was known for his efforts and contributions to spreading Islamic teachings and establishing Pondok Tok Selehor (Ismail Che Daud, 2001; Zainal Abidin et al., 2014). Meanwhile, her mother's name is Hajjah Mek binti Mat Saman from Kampung Lambor, Wakaf Bharu, Kelantan.

She received her early education from her father and was educated to the fourth grade in her primary school. Even so, her knowledge journey did not stop there. She was a genius and knowledgeable woman in the various fields of Islamic studies. As a diligent learner, she studied a lot of books written by her father. She is very proficient with Jawi books such as *Kitab Hikam* written by Ibn 'Ata'illah, *Munyah al-Musalli* by Sheikh Daud al-Fatani, and *Faridah al-Fara'id* by Sheikh Ahmad al-Fatani and mastered the content of these books right down to the page.



Figure 1: Tok Selehor, her father (right),
and Hajjah Khadijah binti Tok Selehor (left)

She was married to Tuan Guru Haji Ahmad bin Haji Ismail or known as Tuan Guru Haji Ahmad Batu Tiga, a Malay scholar and founder of Pondok Kampung Repek, Pasir Mas in the 1920s. She sought religious knowledge from her husband throughout their life together. However, their marriage did not last long, and they separated. Later she returned to her mother's family hometown at Kampung Kubang Batang, Wakaf Bharu. During her stay in the village, she opened and conducted religious classes around Tumpat and Kota Bharu areas. In the year 1952, Hajjah Khadijah married Haji Mohamad bin Ilyas, the Imam of the Raub Mosque and the Chief Imam at the Kuantan Mosque, Pahang. After her second marriage, she lived with her husband in Pahang and conducted many religious classes in Raub, Kuantan, and Kuala Lumpur (Nik Safiah Karim, 2014; Dusuki Ahmad, 2016).

Her career began as a teacher of the al-Quran and Islamic studies. In 1967, she was appointed as a KEMAS religious teacher in Kelantan. Based on her contributions to Islamic knowledge, she was awarded the Bintang Pingat Jasa Kebaktian (PJK) by His Majesty the Sultan of Pahang in 1980. Besides, she was the mother of Datuk Dusuki Ahmad, and the grandmother of Dr. Asyraf Wajdi Dusuki, both of whom are well-known politicians in Malaysia. According to Asyraf Wajdi, she passed away in 1983 due to a road accident and was buried at Kampung Kubang Batang, Wakaf Bharu, Kelantan (<https://www.pressreader.com>, 2020). During her lifetime, she was an active book writer and produced several books throughout her career as a religious teacher. Some of her books are *Kitab Pengenalan Ringkasan Kata-Kata Orang Tasawuf*, *Ringkasan Sejarah Rasulullah Sallallahu alayhi wa Sallam*, *Ringkasan Sifat-Sifat Mahmudah dan Sifat-Sifat Madhmumah*, *Risalah Ringkasan Rukun Iman*, *Risalah Sifat Dua Puluh*, and *Risalah Syarat-Syarat dan Rukun-Rukun Sembahyang*.

ii) The Background of Her Jawi Book

The full title of this Jawi book is *Risalah Syarat-Syarat Dan Rukun-Rukun Sembahyang*. It consists of eight pages with 14.5cm x 21 cm in size. It was printed by a printing company in Kelantan named

Percetakan al-Ahliyyah Sdn. Bhd, located in Kota Bharu. However, none of the publication year was stated on the cover page, except the full title of the book, and followed by the author's name.



Figure 2: The cover page of the book

The book's content discussed the conditions and pillars of the prayer. The author begins her writing with nine conditions for the prayer, followed by thirteen pillars of the prayer, eight *ab'ad* circumcisions, *hai'ah* circumcisions, and some additional dua's or supplications to be practiced as daily routines.

iii) Text Transliteration and Romanisation

Text transliteration is the act or process of writing words using a different alphabet (<https://dictionary.cambridge.org/dictionary/english/transliteration>). It is also the result of moving a graphic sign from one writing system to another writing system (<https://prpm.dbp.gov.my>). In this paperwork, Jawi letters were transferred to Rumi letters (Latin alphabet for Malay) that have similar pronunciation in the Malay language by applying the system of Ejaan Rumi Baru Bahasa Melayu 1972. Besides that, the reference sources of Qur'anic verses were also carried out. The romanisation of the Jawi book *Risalah Syarat-Syarat Dan Rukun-Rukun Sembahyang* in the Malay language is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Mengetahui Syarat-Syarat Sembahyang Itu Sembilan Perkara

(Syarat-syarat sembahyang dimisalkan seperti ruh)

1. Mengetahui masuk waktu dengan yakin atau *zan*.

2. Berhadap kiblat.
3. Menutup aurat.
4. Mengetahui ia akan *kaifiyyat* sembahyang seperti bahawa diketahui ia akan fardhunya dan dibezakan daripada sunatnya.
5. Suci daripada najis yang tiada dimaafkan.
6. Meninggalkan berkata-kata.
7. Meninggalkan melebihi rukun *fi'li*.
8. Jangan mengerjakan sesuatu yang membatalkan puasa.

Mengetahui Rukun-Rukun Sembahyang Tiga Belas Perkara

(Rukun sembahyang dimisalkan seperti kepala dan badan)

1. Niat.
2. Takbiratul ihram.
3. *Qiyam*
4. [Membaca surah al-] Fatihah.
5. Rukuk.
6. I'tidal.
7. Sujud.
8. Duduk antara dua sujud.
9. Duduk bagi tahiyat akhir.
10. Tahiyat akhir.
11. Selawat kepada Nabi selepas tahiyat akhir.
12. Salam yang pertama.
13. Tertib.

Adapun rukun sembahyang tiga belas ini terbahagi atas tiga bahagian:

(1) *Qalbi*

Iaitu satu: Niat.

(2) *Qawli*

Iaitu lima:

1. Takbiratul ihram.

2. Membaca [surah al-] Fatihah.
3. Tahiyyat akhir.
4. Selawat kepada Nabi [se]lepas tahiyyat akhir.
5. Salam yang pertama.

(3) ***Fi'li***

Iaitu tujuh:

1. Berdiri betul.
2. Rukuk.
3. I'tidal.
4. Sujud.
5. Duduk antara dua sujud.
6. Duduk tahiyyat akhir.
7. Tertib.

Adapun Sunat *Ab'ad* Lapan Perkara

(Sunat-sunat *ab'ad* dimisalkan seperti anggota kaki [dan] tangan)

1. Membaca tasyahhud awal.
2. Duduknya.
3. Membaca selawat kepada Nabi lepas tasyahhud awal.
4. Membaca [doa] qunut.
5. Berdiri membaca [doa] qunut.
6. Selawat kepada Nabi selepas [doa] qunut.
7. Selawat kepada keluarga Nabi di akhir [doa] qunut.
8. Selawat kepada keluarga Nabi selepas tahiyyat akhir.

Mengetahui Sunat-Sunat *Hay'ah* Pula Tidak Terhingga Banyaknya

(Sunat-sunat *hay'ah* seperti bulu perhiasan)

1. Hendaklah diangkat tangan tatkala takbiratul ihram.

Dan tatkala nak rukuk.

Dan tatkala bangun daripada rukuk kepada i'tidal.

Dan tatkala bangkit daripada tasyahhud awal.
2. Mendakap diri.
3. Membaca doa iftitah.
4. Membaca أعوذ بالله من الشيطان الرجيم.
5. Menyaring bacaan tempat di suruh nyaring pada sembahyang Subuh dan lain-lainnya.
6. Memperlahankan pada tempat-tempat yang lain.
7. Membaca آمين.
8. Membaca apa-apa surah.
9. Takbir semasa tunduk nak rukuk dan takbir-takbir [yang] lain pada takbiratul ihram (*takbir al-intiqalat*) yang lima tempat.
10. Membaca سمع الله لمن حمده
11. Tasbih di dalam rukuk dan di dalam sujud dan di antara dua sujud.
12. Meletak tangan di atas paha ketika duduk.
13. Duduk atas tapak kaki pada sekalian duduk yang lain daripada duduk penghabisan.
14. Duduk rapat punggung ke lantai pada duduk yang akhir sekali (duduk penyudah).
15. Salam yang kedua.
16. [Ber]paling ke kanan dan ke kiri.
17. [Me] raut tangan ke muka.

Sekadar 17 inilah kita mengetahui sunat-sunat *hay'ah* sekurang-kurangnya.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bacalah dua puluh satu kali sehari:

اللَّهُمَّ هَوِّنْ عَلَيْنَا فِي سَكَرَاتِ الْمَوْتِ.

وَبَارِكْ لِي فِي الْمَوْتِ.

وَفِي مَا بَعْدَ الْمَوْتِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bacalah pagi-pagi tujuh kali sehari:

يَا مُقَلِّبَ الْقُلُوبِ

ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

Tambahan

Sayugianya dibaca doa yang ringkas ini dipetik daripada ayat al-Quran al-Karim:

﴿رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

(surah A-li 'Imran ayat 8)

Terjemahan: “Ya Tuhan kami, jangan Engkau sesatkan hati kami sesudah Engkau tunjukkan, turunkanlah Rahmat Engkau kepada kami sesungguhnya Engkau banyak pemberian”.

﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

(surah A-li 'Imran ayat 53)

Terjemahan: “Ya Tuhan kami, kami percaya akan kitab yang Engkau turunkan, dan kami ikut Rasul ikut, oleh sebab itu tuliskanlah kami beserta orang yang syahadah.”

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

(surah al-A'raf ayat 23)

Terjemahan: “Ya Tuhan kami, kami telah menganiaya diri kami sendiri dan sekiranya Engkau tiada mengampuni kesalahan kami dan belas kasihan [kepada kami], nescaya kami [ter]masuk [dalam] golongan orang yang rugi.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Inilah doa Nabi Khidir dan Nabi Ilyas, hidup kedua-dua Nabi itu selama umur dunia ini. Doa ini hendaklah dibaca di Padang Arafah, sekurang-kurang[nya] 100 kali dan di tempat-tempat yang lain, sekali pagi dan sekali petang. Iaitu:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ * لَا يَسْتَوْقُ الْخَيْرَ إِلَّا اللَّهُ

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ * لَا يَسْرِفُ السُّوءَ إِلَّا اللَّهُ

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ * مَا كَانَ مِنْ نِعْمَةٍ فَمِنْ اللَّهِ

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ * لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا اللَّهُ

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ * لَا حَوْلَ وَلَا قُوَّةَ إِلَّا اللَّهُ الْعَلِيِّ الْعَظِيمِ

Sekira [nya] kita di Makkah dan di Madinah, atau mana-mana tempatnya apabila teringat Sahaja hajat-hajat kita [yang] besar atau kecil. Maka hendaklah kita kata begini:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ. يَا رَبِّي ۃ يَا أَرْحَمَ الرَّاحِمِينَ ۃ

[‘]Tolong [’] 22222. Masa kata [‘]tolong [’] 322, ingat dalam hati hajat-hajatnya. Kemudian ulang يَا رَبِّي 32 [kali] يَا أَرْحَمَ الرَّاحِمِينَ [kali] [‘]tolong [’] 322 [kali]. Apabila nak berhenti, baca selawat. Begitulah ...

Wassalam.

Hajjah Khadijah binti Haji Abdul Rahman

Kuantan Pahang.

Conclusion

Hajjah Khadijah binti Tok Selehor is one of the notable female Malaysian religious scholars. She has produced several Jawi books in the field of ‘Aqidah, Tasawwuf, Fiqh, Sirah, and Akhlak Islamiyyah. The finding of this study is expected to expose to the public about the existence of Jawi books authored by religious female scholars in Malaysia. One of Hajjah Khadijah’s Jawi books titled *Risalah Syarat-Syarat Dan Rukun-Rukun Sembahyang* was written in a clear, concise, and easy-to-understand style. Even though the content is simple, it can be referred to as one of our reference books in Fiqh knowledge.

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