

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

### *Pengaruh Islam dalam Penulisan Manuskrip Melayu: Gambaran daripada Manuskrip Terpilih*

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**Abstract:** Malay manuscripts that have been produced in the Malay Archipelago since the 15<sup>th</sup> century had experienced some improvements due to Hinduism-Buddhism and Islamic transnational religious movements. The main objectives of this article are (i) to study a brief history of Malay manuscripts writing and (ii) to identify the contribution of Islam in Malay Manuscript literature. This article will try to shed Islamic influences on ten manuscripts wrote by Malay scholars in old Malay manuscripts. Within the context of this study, the document analysis method has been applied to reveal a diverse array of topics by gathering data from Malay manuscripts, books, paper works, and websites. As a result, Islam plays a huge role and contributes 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 medical.

**Keywords:** Islamic influence, Malay, manuscript

**Abstrak:** Manuskrip Melayu yang telah dihasilkan di Kepulauan Melayu sejak abad ke-15 mengalami beberapa peningkatan disebabkan oleh agama Hindu-Buddha dan gerakan agama transnasional Islam. Objektif utama artikel ini adalah (i) untuk mengkaji sejarah ringkas penulisan manuskrip Melayu dan (ii) untuk mengenal pasti sumbangan Islam dalam kesusasteraan Manuskrip Melayu. Artikel ini akan cuba memperlihatkan pengaruh Islam terhadap sepuluh naskah yang ditulis oleh sarjana Melayu dalam manuskrip Melayu lama. Dalam konteks kajian ini, metode analisis dokumen telah diterapkan untuk mengungkapkan berbagai topik dengan mengumpulkan data dari manuskrip, buku, karya kertas dan laman web Melayu. Dapatan analisa merumuskan Islam berperanan besar dan menyumbang banyak perubahan dalam penulisan manuskrip Melayu dengan memperkenalkan skrip dan meyakinkan perkembangan intelektual terutama dalam menghasilkan pelbagai genre kesusasteraan Melayu seperti agama, hikayat (legenda), sejarah, undang-undang dan tradisi Melayu perubahan.

**Kata kunci:** Pengaruh Islam; Melayu, manuskrip

## Introduction

The Malay world located in Southeast Asia is a world-famous region for centuries. The glorious Malay civilization has been recorded in the writings of foreign scholars like Ibn Battutah, I-Ching, Tom Pires, and John Crawford. Malays own a high cultural standard, systematic management in economic, social, and political systems. Malay world attributes are unique. History shows that 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 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 the writing system proves that Malays are civilized, knowledgeable, and educated communities before the advent of other cultures from India, China, the Arabs, and Europeans to the Malay Archipelago. This overview study will discuss a short description of distinct cultural stages from Hinduism-Buddhism to the Islamic period, particularly in the local literature and Malay manuscript writing.

## Literature Review

A literature review is a summary of all resources related to a particular topic including thesis, journal articles, conference proceedings, books, reports, newspapers, magazines, and websites. Some 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 (2007). 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 (1959), N.J. Krom (1950), J.C. Van Leur (1955), and R.J. Wilkinson (1907) assumed that Hinduism is more responsible for the development of Malay literature than Islam. While Syed Naquib al-Attas (1972), V.I. Braginsky (1994) and Mohd Affandi Hassan (1994) illustrate the importance of Islamic contribution in changing the Malay literature orientation and the achievement of high intellectual development in Malay manuscript writing can be entirely attributed to Islam. Besides, Mohd Noh Abdul Jalil (2015) with an article titled "The Roles of Malays in the Process of Islamization of The Malay World: A Preliminary Study" deals with problems 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.

Besides, some works related to Islamic source in Malay manuscripts has been discussed by Abdur Rahman Mohamed Amin (2015) 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. A study "Kajian Naskhah Undang-Undang Adat Melayu di London" conducted by Jelani Harun (2008) described specific features about Malay cultural law by analyzing the relation between Islamic thought and Malay traditions in the fairness of justice. Meanwhile Ahmad Misbah et.al. (2016) with an article "Manuskrip Kehakiman Islam: Analisis Keupayaan dan Kearifan Melayu" identified the contributions of Malay manuscripts scholars of Islamic judicial system in Islamic law's development and application of Islamic law in the Islamic kingdoms in the Malay Archipelago.

## 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 applied for this study can be described fundamentally as a qualitative study in the manner of library research. Data triangulation has been used by gathering and analyzing from studies on texts including old Malay manuscripts, books, journal articles, and paper works related to the study. The main source of this study was obtained from old Malay manuscripts related to ten subjects consisting of *Hikayat Inderaputera*, *Sulalatus Salatin*, *Misa Melayu*, *Hukum Kanun Melaka*, *Undang-Undang Kedah*, *al-Rahmah fi al-Tibb wa al-Hikmah*, *Tayyib al-Ihsan fi Tib al-Insan*, *Kitab Tib MSS1653*, *Kitab Tib MSS2515* and *Kitab Tib MSS1292*. To increase the validity and credibility of the findings and results, data from books, journal articles, and dissertations were collected and referred to as supporting data for document analysis. Published books edited by our local writers based on old Malay manuscripts cited are *Hikayat Inderaputera* (Ali Ahmad, 2000), *Sulalatus Salatin* (A. Samad Ahmad, 1979), *Undang-Undang Kedah* (Mariyam Salim, 2005), *Kitab Tib MSS 2515 Perpustakaan Negara Malaysia Kajian Teks dan Suntingan* (Harun Mat Piah & Zawiyah Baba, 2014), *Tayyib al-Ihsan fi Tibb al-Insan* (Mohd Affendi bin Mohd Shafri, 2015) and *Al-Rahmah fi al-Tib wa al-Hikmah* (Mohd Affendi Mohd Shafri & Hermansyah Muhammad Yahya, 2017).

Meanwhile, a master dissertation referred is Manuskrip Undang-Undang Kedah (Siti Fairus Kamarudin, 2015) followed by journal articles like Sabda Nabi Muhammad SAW Dalam Sulalatus Salatin in *Jurnal Antarabangsa Dunia Melayu* (Abdur Rahman Mohamed Amin, 2015) and Kajian Naskhah Undang-Undang Adat Melayu di London in *Jurnal Alam dan Tamadun Melayu* (Jelani Harun, 2008). Other articles related to the study are Sistem Tulisan Jawi Dalam Manuskrip Hikayat Raja Handak MS172 (1832M) in *Journal of Al-Tamadun* (Faisal @ Ahmad Faisal Abdul Hamid, 2019), Ilmu Perubatan Melayu Tradisional dari Naskhah-Naskhah Lama in *International Journal of the Malay World and Civilisation* (Harun Mat Piah, 2015), The Roles of Malays in the Process of Islamization of The Malay World: A Preliminary Study in *International Journal of Nusantara Islam* (Mohd Noh Abdul Jalil, 2015) and The History of Malay Literature: A Preliminary Discussion in *Malay Literature Journal* (Mohd Zariat Abdul Rani, 2007).

## 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 the 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 princes 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 Hinduism-Buddhism period, a written text only can be found in stone inscriptions such as Batu Bersurat Kedukan Bukit, Talang Tuwo, Karang Brahi, Kota Kapur, Gandasuli, Sajamarta, Gunung Sunduru and Pagar Ruyung in Indonesia (Gang Geong Suk, 1993; John Guy, 2014). During this time, two Hinduism-Buddhism scripts existed are *Kakawin Arjunawijaya* and *Kakawin Arjunawiwaha* were read in a palace and royal residences (Amir Hudhaifah Hamzah, 2017) and 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 it was not passed and distributed among local citizens (Wan Ali Wan Mamat, 2006). 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 5<sup>th</sup> century with their Hindu philosophy, Pallava writings, and even their epic literature, however, it has failed to influence the Malay mind.

The spread of Islam in the Malay Archipelago in the 12<sup>th</sup> 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 allowed to read, write, and learn without any restriction. Intellectual development was no longer monopolized by royal palaces but was spread among locals. Islam was responsible for transforming the illiterate Malays into a literacy and well-informed community. Besides, Islam had fulfilled Malay's necessity by providing Jawi script and since then, the tradition of writing began to flourish among the 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 E.U. Kratz (1979), the writing activity of Malay manuscripts had increased tremendously in the Islamic era compared to the previous period as stated in his discussion (E.U. Kratz, 1979):

*“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...”*

Historians hold the view that Malay literature had developed as early as the 13<sup>th</sup> century (Wan Mohd Shaghir, 2000) until the beginning of the 20<sup>th</sup> century in the Malay Archipelago. Many handwritten pieces of unprinted writing in Jawi script by using the Malay language were produced by our Malay scholars. 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). Nafisah

Ahmad, Director of The National Library of Malaysia states that there are almost 15,000 old Malay manuscripts placed in Russia, Germany, Algeria, and other foreign countries (Faisal @ Ahmad Faisal Abdul Hamid, 2019). While the National Centre for Malay Manuscripts in The National Library of Malaysia has the largest collection of 4884 copies of Malay manuscripts in the world (Annual Report of National Library of Malaysia, [https://www.ndl.go.jp/en/cdnla0/meetings/pdf/AR2018\\_Malaysia.pdf](https://www.ndl.go.jp/en/cdnla0/meetings/pdf/AR2018_Malaysia.pdf)).

Malay manuscripts generally classified by genres or field of study consist of *Sastera Kitab* (religious literature), *sejarah* (history), *hikayat* (local legend), *kanun* (law), and Malay traditional medical 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* (theology), *tasawuf* (sufism), *fiqh* (Islamic jurisprudence), *tafsir* (Quranic Interpretation), *hadith* (Prophetic Tradition) and *tajwid* (the art of reciting the Quran correctly and beautifully). In the 15<sup>th</sup> 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 the 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 Haf's 'Umar Najm al-Din al-Nasafi was translated to the Malay language in the 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 religious literature. Among the basic examples of popular manuscripts in the 17<sup>th</sup> 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 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 18<sup>th</sup> century, Sheikh Daud al-Fatani with his *fiqh* book titled *Nahj al-Raghibin* produced in the year 1811 and many more. Due to overwhelming responses from local citizens, the writing effort of religious manuscripts was highly regarded and well respected among the Malay community. This fact was acknowledged by Western scholar, Henk Maier (2004):

*"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 also 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 this 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 the history of Malay kings and journeys experienced by them. For example, *Hikayat Raja Pasai* describes 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 against Islam were also removed from their writings. *Hikayat Inderaputera*, one of the most popular hikayat manuscripts in the Malay world was produced by an unknown author in the year 1700. At 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* (Ali Ahmad, 2000):

*"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 the 17<sup>th</sup> 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 *hikayat* literature were translated between the 16<sup>th</sup> and 19<sup>th</sup> centuries and most 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 are *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 is *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 Muslim figures produced are *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 a 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 this *hikayat*. The objectives of this *hikayat* are 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 role models for the 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 the history manuscript in the Malay world were *Hikayat Pasai*, *Hikayat Aceh*, *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 influenced by Islamic elements is *Sulalatus Salatin* and *Misa Melayu*. *Sulalatus Salatin* is known as a magnum opus for Malay people. It was produced between the 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 the Quranic verses were included as noted on page 159 of the manuscript (Tun Sri Lanang, 1979):

“...Maka kata Sultan Pasai pada Makhdum 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 Makhdum 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 tahtih al-anhar khalidina fiha abada...

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

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 in this manuscript (Tun Sri Lanang, 1979):

“...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...”

Makhdom Sadar Jahan is one of Islam preachers who came to Malacca during the reign of Sultan Mahmud Syah. He greeted one of Malacca’s ruler who attended religious class in a palace under the influence of alcohol by quoting *sahih* hadith narrated from Imam al-Nasa’i, al-Tabarani, and al-Baihaqi:

‘...maka dilihat oleh Makhdom Sadar Jahan Seri Rama itu mabuk, dan mulutnya pun bau arak. Maka kata Makhdom 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 15<sup>th</sup> Perak Sultanate kingdom around the year 1754 to 1764. The author, Raja Chulan ibn Raja Hamid recorded that Sultan Muzaffar Syah is a religious, pious and obedient person. Besides, he is famously known as a generous king and his posture of generosity affects all areas of Perak citizen’s life. His good virtues are recorded by the author (Raja Chulan, 1991):

“...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...”

## Malay Law Manuscripts

Malay society has its own customary law since long ago. It constitutes the rules of disciplines and

etiquette in a society that was shaped by 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 Malay kingdoms that previously influenced by Hindu to Islamic law and jurisprudence. According to Jelani Harun (2008), during the spread of Islam, there are many Islamic law books brought to the 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 the Malay Peninsula, one of the earliest law manuscripts is *Undang-Undang Sembilan Puluh Sembilan Perak* existed around the year 1577 to 1584. Other examples of Malay law manuscripts 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 has a very close resemblance to Islamic law practiced by Malay. Al-Quran and hadith are the main sources in establishing the laws and customs practiced by the Malay community in their daily life. Thomas Stamford Raffles (1816) in his article “On the Malayu 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.”

The practice of Islamic law can be traced in the manuscript titled *Hukum Kanun Melaka* produced during the reign of Sultan Mahmud Syah in the 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’ heir, *hudud* for *zina* or adultery, *qazaf* for the offence of accusing *zina*, stealing, gambling, drinking 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 transactions (usury, rental, and loans), Islamic marital jurisprudence (marriage, divorce, *wali* or

guardian), etc. This manuscript was derived directly from several fiqh texts like *Fath al-Qarib* authored by Ibn al-Qasim al-Ghazi, *al-Taqrīb* 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 the 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 offense. 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 (Mariyam Salim, 2005; Siti Fairus, 2015):

“...maka pada ketika itu keluar titah kepada Dato' Bendahara suruh muafakat dengan segala Menteri, pegawai himpunkan segala ulama dan hukama perbuat undang-undang peraturan segala adat negeri ... ikut bersabit pada hukum Allah Taala”

“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....

“Adapun berniaga beli jual mengambil faedah kelabaannya itu dibenarkan Allah Taala melainkan mengambil riba dan memberi riba juga ditegaskan seperti tersebut didalam Quranul ‘azim وأحل الله البيع وحرم الربا ertinya dihalalkan Allah perniagaan dan haramkan riba.”

## Malay Traditional Medical Manuscripts

Malay medical knowledge that has been practiced by the Malay community over a long period was documented in Malay traditional medical manuscripts generally known as *Kitab Tib*. There are almost 100 copies of *Kitab Tib* that have been traced in various collections around the world. *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 texts concerning Malay traditional medicine cover 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 predictions and beliefs among Malays for

example horoscope, prophecies, interpretation of dreams, divination, physiognomy, advice, and amulets (Harun Mat Piah, 2006; Haron Daud, 2012; Arba'iyah Mohd Noor, 2014). Malay traditional medical manuscripts are written in various sizes, 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 an 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 untitled manuscripts traced by our local researchers are *Kitab Tib MSS2515* from 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, there are many aspects of Malay manuscripts were influenced by Hinduism belief. Same goes to this genre, some of Malay practitioners used to practice recitation of spells, incantations and amulets in healing ritual activities. However, there are many Islamic influences found in Malay traditional manuscripts for example, the words *bismillahirrahmanirrahim* and *salawat* (prayer for Prophet Muhammad P.B.U.H) are 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ 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 (Abbas Kuta Karang, 2017).*

*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:*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ  
الْكَافِي بِسْمِ اللَّهِ الْمَعَاوِي، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ  
اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ  
الْعَلِيمُ (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  
غيط قلبي وأعدني من الشيطان الرجيم (Kitab Tib MSS1292, p.45)

Besides 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 terminologies such as *halib* (milk), *qalam* (pen), *mustajab* (efficacious), and *dikabiri* (enlarge) (Faisal@Ahmad Faisal Abdul Hamid & Nurul Wahidah Fauzi, 2012). Other samples taken from a chapter of *Tayyib al-Ihsan fi Tibb al-Insan* concerning of sinus infection treatment 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 (Ahmad Muhammad Zain al-Fatani, 2015):

*Bermula penyakit tawazil iaitu basah-basahan yang turun daripada otak kepada setengah-setengah anggota. Maka hasil daripadanya penyakit seperti bengkak keng dan tupat 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 ...*

## 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 *kitab* (religion), *hikayat* (legend), history, law and Malay traditional medical. Almost all of Malay manuscripts in religious 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. The last one is Malay traditional medical manuscripts or *Kitab Tib*, contain Islamic features such as word *bismillahirrahmanirrahim*, salawat, Quranic verses, hadith, prayers and Arabic terms in medical terminology.

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