

Contribution of Syeikh Tuan Minal in the Creative Islamic Civilization on Islamic Society in South Thailand

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Abstract

This paper aims to discuss the contributions of syeikh Tuan Minal in the creative of Islamic civilization on Islamic society in South Thailand. The related sources are collected using accounts, story and library. It uses qualitative analysis and criticism. The result shows that Syeikh Tuan Minal or Syeikh Zainal Abidin bin Muhammad al-Fatany is ulama from Patani achieving great complement and praises from other ulamas and general public. His activities are of great contribution to Muslim in patani in intelektual such as aqidah or Tauhid and fiqh, hadits, tasawuf and medicine. The works has been absorbed and still actualized in daily life until present day especially in terms of faith and worship.

Keywords: *Islamic civilization, Syeikh Tuan Minal, South Thailand*

A. INTRODUCTION

Patani is the center of Islamic culture and part of famous activities of Islamic literature in Nusantara. It also was known for its ulamas. If only they had been numbered, there will be a great number of ulamas from the begining of Islam in Southeast Asian region until recent time. Their fames are due to their big contribution of writing various Islamic books both in Arabic and Malay. Among those are Syeikh Dawud bin Abdullah al-Fatany, syeikh Abdul Kadir bin Abdul Rahman al-Fatany, syeokh wan Ahmad bin Mahmud zin Al-Fatany, syeikh Muhammad bin Ismail Dawudi al-Fatany or Syeikh Nik Mat Kecil and Syeikh Zainal Abidin bin Muhammad al Fatany or Syeikh Tun Minal.

This study is only focused on the invaluable contribution of Syeikh Tun Minal to Muslim diaspora. The discussion is not only around his books, but also more on his role on the development of Islamic civilization in the Malay World. Those various skills are things that bring his name into fame of creative ulama that contribute in the Islamic civilization and social development of Muslim in South Thailand. This study will elaborate the background of Syeikh Tuan Minal and its contribution on creativity to highlight his contribution to Islamic civilization in the Malay world.

B. METHODS

This paper uses the related sources from accounts, story and literature. It uses qualitative analysis and criticism.

C. RESULT AND DISCUSSION

1. Background Of Syeikh Tuan Minal

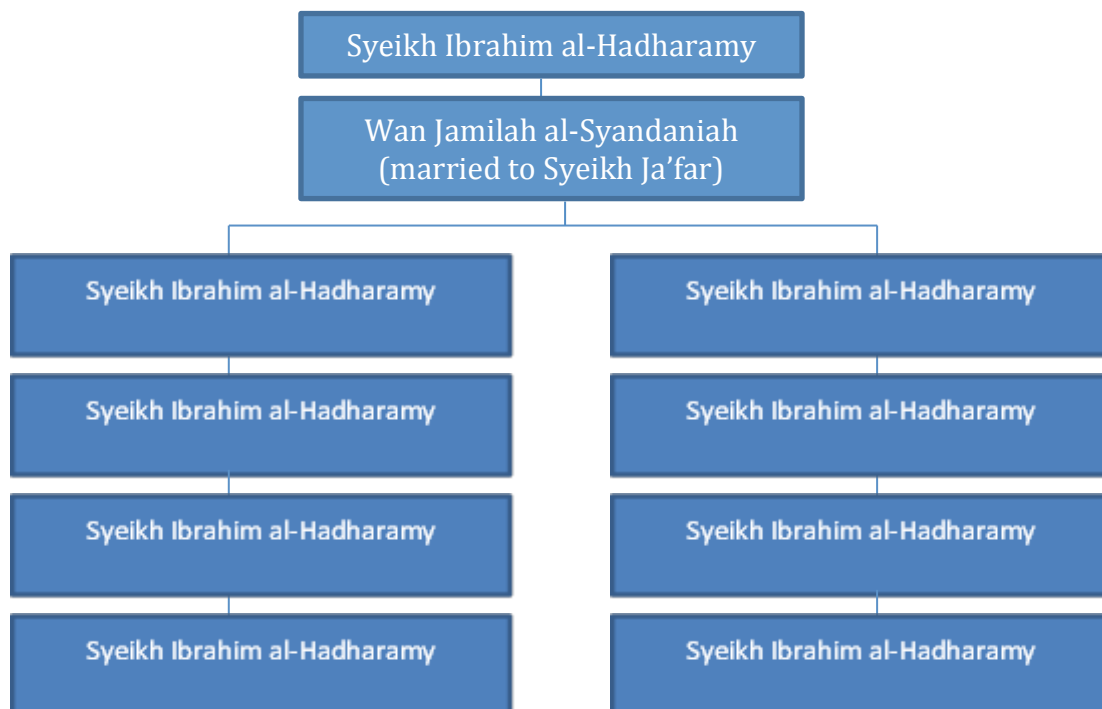
Syeikh Tuan Minal is famous ulama in Patani for his literary works. It is important to know his personality as summarized below:

2. Name and its descendant

His full name is Syeikh Zainal Abidin bin Muahmmad bin Muhammad Dahlan bin Syeikh wan Syamsudin bin Syeikh Ja'far or syeikh Tuan Minal (Al-Fatany, 2009). However, there is no clear information about his birthday, death and ancestors form his mother line.

He is frequently well known as Tuan Minal there is no clear information on the pedigree of the nickname. According to Wan Muhammad Shaghir bin Abdullah, the title of Tuan Minal based on series of events between him and his pupils. One anecdote says that when he was angry with his disciples, he always recited the verse of an-Nas and as he came to sixth verses " minnal Jinnati wan Nas", he make his voice got louder. Through time, the verse was made shorter into "minna al". From second story, his name is derived from his name Zainal Abidin. But this opinion is far from being true and it tends to be weak (W. M. S. Abdullah, 1991).

His family ancestors go far into the family of Syeikh Ja'far with wan Jamilah al-Syandaniah as well as the descendant of Syeikh Dawud bin Abdullah al-Fatany (look at figure 1)



From the table it is evident that Syeikh Tuan Minal and Syeikh Dawud I_Fatani are the fourth descendant of syeikh Ja'far.

3. On His Birth

Islamic historians have different versions about the place of birth of Tuan Minal, as the following summaries:

- 1) He was born in kampong Bandang Bendang¹ around 1820 or 1910. He died in the age of 85-95 (Al-Fatany, 2009).
- 2) He came from Kampong Anakru², Bandar Patani (Shaghir, n.d.)
- 3) He was born in Meccaa when his parents performed haji in 1830 (Manaha, 1998).
- 4) He was from kampong Kerisik³ or kampong Anakru (Mustafa, 1991).

However, there is no clear evidence about his exact birth day. But one would at least conclude that Syeikh Tuan Minal was born in the 19th century and came alternatively from Kampung Bendang Bandang or kampong Anakru or in Mecca. The information comes from Tuan Guru Haji Yusuf al-Bandary's accounts, a grand children of syeikh Tuan Minal who has conducted a study on the biography form Tuan Minal's ancestors in Patani Thailand and Pinang Island in Malaysia (Mustafa, 1991). The author has also information from his descendant in Kampong Permatang Sungai Dua, Seberang Perai, Pinang Island who assert the information from Tuan Guru haji Yusuf al-Banday for his studies of Tuan Minal ancestors (Muhammad, 2013).

4. Family and Children

Syeikh Tuan Minal Marry to Hajah Maryam or Hawa and Fatimah, where both are nice from Patani. And the third he was marry to women from Johor (Al-Fatany, 2009).

From his wives, he had seven children, they are:

- a. Haji Hasan (wak hasan)
- b. Hajah Aisah (Tok Ngah)
- c. Hajah Fatimah (Tok Fatimah)
- d. Haji Husin (pak Lang)
- e. Haji Dawud (ps'cu)

Those five children are from Hajah Maryam. He has two sons from the other two wives, namely:

- a. Haji Muhammad Saleh, who quotes his father book "kasful Litham and the author of "Sirajul Qari".
- b. Haji Omar (Pa Da), the author of "sebab-sebab menjadi murtad (Al-Fatany, 2009).

¹It is a kampong located in Mukim 5 Ya'rang, region Ya'rang, Patani, between Jalan Bandar Patani dan Bandar Jala for about 14 kilometers.

²It is a kampong located in Meghang, Patani, between jalan Bandar Patani dan Bandar Naratiwat for about 1 kilometer.

³It is a kampong located at 3 Tanjung Lu'lu, Meghang, Patani region, between jalan Bandar Patani and Bandar Naratiwat for about 5 kilometer.

5. Islamic Education

His initial education was in reciting al-Qur'an and basic of Islamic teaching from GIs father Syeikh Muhammad. After his initial education as for all of the children at that time, he went to pondok Bendang Daya.⁴ Here, he was student and in direct teaching of the founder of that pondok Syeikh Wan Mustafa bin Muhammad Faqih al-fatany (Tuk Wan Pa). Passing his second lesson in pondok, he went to Pulau Pinang Malaysia. Finally he went to Mekka with the other two ulama Syaikh wan Muhammad Zain and Syeikh wan Abdul Kadir (Al-Fatany, 2009). In Mekka he studied in various ulama both Arabian and Patani (Mustafa, 1991).

6. Teacher And Students

Tuan Minal had studied for some ulama. They are:

- a. Syeikh Wan Mustafa bin Muhammad al-Fatany (Tok Bendang Daya the first)
- b. Syeikh Abdul Rasyid al-Fatany (Tok Keramat Pulau Bidang).
- c. Syeikh Muhammad Taiyib bin Mas'ud al-Banjary Kedah.
- d. Syeikh Wan Ali bin Ishak al-Fatany.
- e. Syeikh Abdullah bin Abdul Rahman al-Fatany.
- f. Syeikh Muhammad bin Sulaiman Hasbullah

Syaikh Tuan Minal taught in pondok and had many students from Patani and Malaysia. Among his students, there are some that became famous ulama:

- a. Syeikh wan Muhammad bin Wan Idris al-Fatany (Tuk Syeikh Jarum)
- b. Syeikh Muhammad Syaid bin Syeikh Jamaluddin Linggai negeri sembilan
- c. Haji Abdullah bin Sulaiman (Datok Segudang Ilmu) Bajak Kelantan.
- d. Haji Ismail bin Mustafa (datok Cikdol) Kedah.
- e. Haji Saman bin Abdul Rahman Kelantan.
- f. Haji Idris bin Haji Abdul Karim (pa'cu Yih Tok Raja Haji Jamu)
- g. Haji Abdullah bin Muhammad Akib (Tok Cuwuk)
- h. Haji Wan Muhammad (wan Ahmad Semela)
- i. Haji Senik bin Saleh Kota Bharu.
- j. Haji Abdul Rasyid bin Haji Ismail (Haji Abdul rasyid Bandar) (Al-Fatany, 2009).

7. Fellow Ulama

Among the ulama of his time, there are ulama that are:

- a. Syeikh Abdul Kadir bin Abdul Rahman al-Fatany (Syeikh Nik Dir)
- b. Syeikh wan Muhammad Zain bin Wan Mustaf al-Fatany (father of Syeikh Ahmad al-Fatany)
- c. Syeikh wan Abdul Kadir bin wan Mustafa al-Fatany (second Tok Bendang Daya)
- d. Syeikh Abdul Samad bin Abdul Malik al-Fatany (Datok Samad Kelumbung)
- e. Syeikh Muhammad Nawawi bin Omar al-Bantany.

⁴The name of kampung Bendang Daya, the word Bendang, the place to put padi (rice), and Daya means: power. The planted Padi by people of kampung can support and supply for students in pondok. Bendang Daya, located in Sena region (W. M. S. Abdullah, 1999).

- f. Syeikh muhammad Zainudin bin Muhammad al-badawy al-Sambawiy
- g. Syeikh muhammad asyarai bin abdullah al-Falimbany
- h. Syeikh husin bin Sulaiman al-Funtiany
- i. Syeikh Ismail bin Abdullah al-Khalidiy al-Nakhsyabandy al-Mujaddidiy.
- j. Syeikh Ahmad kHatib bin Abdul Ghafar al-Sambaisy
- k. Syeikh Ahmad bin Muhammad Yunus Linggai
- l. Syeikh Jamaludin bin Idris al-linkiy Negeri Sembilan
- m. Syeikh Muhammad Taiyib bin Mas'ud al_Banjary Kedah
- n. Syeikh Wan Ali bin Abdul Rahman al-Kelantaniy dan Lainnya (Al-Fatany, 2009).

Among them, there were his close friend and colleague.

8. Personlity And Famous

The past ulama had achieved a great ulama position as with the Syeikh Tual Minal. He had a firm thinking and coming from Patani Ulama. Though he had less attention compare to the other ulama, his status is as similar as Syeikh Dawud al-Fatany, Syeikh Nik Mat Kecil al_fatany, Syeikh Ahmad al-Fatany for his skills that are:

- a. Write "Kasypul litham an Asilatil anam" as the comprehensip fiqh book ini the Jawi Language.
- b. Reformer on the recent issues in society as what he write about smoking in "Tabassamul Syaribin", retaling to fidyah and fasting in the Hahafi school (Shaghir, n.d.).
- c. In his book, Syeikh Tuan Minal is betittled as "al-Alim al-Allamah al-Mudaqqiq al-Fahhamah Sirajul Islam wa Din" and in the other book he is called as " al-Alim al-Allamah al-Tahrir al-Fahhamah and " al-Alim al-Fadhil wal Hibrul Kamil". Those are the name representing his gretness on science as the ulama of the time (Al-Fatany, 1999).

With his metilicious, wide range of knowledge and brave can be the reason for writing his history as Tok Guru Alim Ulama in developing Islamic civilization.

9. Aqidah And School

From the advance of Islam to the area, people were intrduced to various ahl-sunnah wal Jamaah teaching in fiqh from Syafii School. From the books of Patani Ulama in 18 to 19 century, it is clear that the Ahlu Sunnah and Syafii school was the dominant teaching at that time in South Thailand and the region (Lawi, 2005).

Syeikh Tuan Minal was one of the Ulama that belonged to those tradition of Syafii School but not the one whose thoughts were accused to taqlid (total follower) by some of the opponent of the schools (Shaghir, n.d.). it was proved by his book " Aqidah al-Najin fi Ilm Ushuluddin" syarah from "matan Ummul Barahin" by syeikh Muhammad bin Yusuf al_Sanusy about Asyariayah teachings. In addition to that, Syeikh Tuan Minal specifically discussed about twenty character of Allah in his book " Miftahul Murid Fil Ilm Tauhid".

From the point of view of fiqh school, he was Safiian as best reflected in his work on fiqh namely " Kasful Litham an As'ilatil Anam" (Al-Fataniy, n.d.). Based on his books, he was called as Zainal

Abidin al-Fatany al-Syafi'i (Al-Fataniy, n.d.). For his syafi schools, he was admitted his view on his book as he was wrote a book on Syafii school (Al-Fataniy, n.d.).

10. Place And Date Of His Death

Tuan Guru Yusuf al-Bandary as the grand children of Syeikh Tuan Minal writes that his grand father was passed away in Mekka after sometime staying at kampong Sungai Dua, Seberang perai, Pulau Pinang Malaysia (Mustafa, 1991). When Ahmad Fathy argues that Syeikh Tuan Minal was Death in Sungai Dua, Seberang Perai Pulau Pinang, but his argument is not well supported (Al-Fatany, 2009). The information about his death was jotted down on the Aqidah an-Najin in second edition as follow”.

“Huquq al-Taba Mahfuzah li nahli al-Muaallif al-Fadhil al-Syeikh Omar bin ibn al_marhum Syeikh Zainal Abidin al-fatany fala yasughu li ahad Taba'ah bighairi iznihi wa ridhahu...the meaning: copy right of the book is belonging to the son of the author, Omar bin al-Marhum Zainal Abidin al-Fatany, it is forbidden to copy and printed without his consent”.

Based on this publication, it can be understood that date of publication is 17 Zulkaidah 1323 H. (Oktober 16, 1914) Syeikh Tuan Minal had passed away as in the title al-Marhum. If we compare to the firsts edition of book “ Miftah al Murid fi Ilm al_tauhid dated 1330 H/ 1912 M. Matbaah al-Tarqy al majjidiah al-Usmaniah, Makkah, we still can found the name of the author without betittled by al-marhum. It is evident to be convince of the date of his death at least in the first of 1913 as we consider how to rearrange the texts (Al-Fatany, 2009).

11. Contribution Of Syeikh Tuan Minal In Works

Syeikh Tuan Minal produced various works as follow:

a. Kasful Litham an As-Iliatil Amal

If we study more to the book, we can find that he composed the book into several range, as the firsts is Kitab, followed by chapter, verse, furu, and problems. From its content, he divided the book into four different discussion. The firsts part is about ibadah, second part is about Muamalat (economic matter), the third is about munakahat (marriage) and the last is about jinayat (punishment. All of them can be arranged as follow:

- 1) In the first part, Syeikh Tuan Minal explains about ibadat and muamalat in the discussion on taharah, law of prayer, law of the death, zakat, fasting, i'tikaf, hajj, umrah udhiah, hala and haram food, law of hunting and slaughting animal, sell and buy, salam selling, law of pawn, law bangkrupcty, law of union, law of *berwakil*, confession, law of arriyah (borrowing), merampas, Syufa'ah (giving help) payment for working in garden, law of wakaf, law of hibah, law of luqatah, ji;alah and gift.
- 2) In the second part, he elaborated marriages and jinayah (penal law). This part, discussed about inherite, wasiyat, sharing fa'i and ghanimah (booty), sharing on zakat, law of nikah (marriage), part of marriage, qasam and nusyur, divorce, rujuk, law of l'la, Zihar, Kifarat, Li'aan, iddah breast feeding, and nafkah. It is also explained about penal law such as jinayah, qisas, stilling, dringk alcohol and tazkir, law of perang sabil, law of jizyah, law hadanah, law of compete, law of

oath, law of kifarat, nazar, book of qadhi, sharing unite wealthy, dakwah and baiyinah (provement) and its last discussion on i'tiqat (freedom).

After finishing his speech on introduction, he started with taharah as in the fiqh book al masail for Syeikh Dawud bin Abdullah al-Fatany, but his initial discussion is on ilmu ushuluddin.

b. Aqidah al-Najin fi Ilmi Ushuluddin

The book can be categorized as study on tauhid in Nusantara. It has strong relation to the matan book namely book Ummu al-Barahin in Nusantara (Al-Fataniy, n.d.). It is also a second greatest and popular book after Bukarah by Da'il al-Patani, Faridah al-Fara'id by Syeikh Ahmad Zain al-Fatany. It is common to study first Aqidah al-Najin and then followed by Durus Thamin by Syeikh Dawud bin Abdullah al-Fatany (W. S. W. Abdullah, 2001). Aqidah al-Najin becomes main teks for Muslim in South Thailand for its contents as basic of tauhid knowledge.

Among its contents are acknowledging ushuluddin in Islamic law, law in reciting basmalah, law of logic and its division, basic of tauhid, definition of wajib (obligation), Mustahil, Jaiz, obligation to teach children to acknowledge Allah, mukallaf and its meanings, the first things to do by mukallaf, believe in Allah, the twenty characters of Allah and explanation of salbiah (Kasor, 2013) and nafsiah⁵ character for Allah.

The book also elaborates mustahil characters of Allah and the characters that attached to Allah. It also supported of textual basis from Quranic verse from salaf and khalaf perspective toward quranic verse kesamaran, character of matter of Allah and basis support for the being of Allah.

The book also discusses about believing on Allah Messenger, apostle that are stated in Qur'an, the obligation characters, mustahil and obligation for Messenger, and their mukzijat. It told also about the prominence of ulama and for them who study Islam, the meaning of two-syahadah oath and its prominence. It also depicted in believing to angels of Allah, their character and duties. It then following by explanations on believing in the books of revelation mentioning in Qur'an and its contents. It also discussed about how to live in the world and how about the day after, the signs of kiamat and azhab qubur (punishment in Qubur), accepting people reciting of Qur'an, giving syafa'at, titi sirat, haud apostle, arasy, chair, Qalam, heaven and hell. It told about Islam and iman, good behavior such as, zaid, tawakal, Shy, feel satisfy with all Allah's provision, humble, thankful and ridha. It also elaborate bad behavior such as underestimate, accusing, lying rebelling parents, riya, pride and dispute.

In the last part of Aqidah al-Najin talk about Sufism, its definition and benefit of it, preparation to face Allah with taqwa, prayer (shalat), zakat, Hajj, zikir, obedience, patient, tawakal, zahid and thankful for every Allah's gifts.

c. Kasyful Gahaibah

The book is a book about prophet tradition about metaphysic in teen chapters: one chapter discussed about creation of soul of Muhammad, creation of Adam, events for the whole angels and angel of death and how he take people soul, how about Qubur world and how angels come to qubur, how soul out from human body to qubur world, explaining kiamat and who

⁵Sifat Nafsiah is character attached for Allah such as wujud, al-Jalal, al-Jamal da al-Hilm.

depend on it, character of hell and who will be there and the last it explain character of heaven and who will stay there.

d. Irsyad al-Ibad ila Sabil al-Rasyad

The book consist of twenty pages focusing on guidance for people to truth way, namely ahli Sunnah wa al-jamaah as a path that follow Prophet Muhammad tradition and all of four his close companions. It focused on Ushuluddin, Fiqh and Tasawuf.

e. Miftahul murid fi ilm Tauhid

This works produced by him to introducing tauhid to people of Patani, especially the twenty characters of Allah. It also told about the character of prophet and messenger of Allah such as Sidiq, Amanahand tablig. It consists of sixteen pages as a support for his son works on *murtad* and haji Malaka that tranforms his works into poem.

- f. Tabasumul syaribin manfaat bagi awal al-Mulimin is a book about healthy and medic. It idiscuss about cigaret as a problem of healthy. Although it in the line with Sayid Ahmad bin Muhammad bin Husin al-Idarus, the work is different whith it as it is not totaly claim that smoking is haram.

Beside those books and works, he created some work in manuscripts about Jum'at prayer. The book is kept by markaz manuscript Melayu, Maktabah kebangsaan Malaysia, number MS 111 and Tahqiq al-Kalam in Markaz Makhtutat Melayu Makhtabah Kebangsaan Melayu number 167 MS.⁶

Contributions of ulama in developing Islamic civilization or culture in Patani is by his role in producing books on religious materies in both Arabic and Malay. The role is critical for a firmly understanding of Islamic teaching in pattani and academic culture Islamic thought (Suemae, 2005). Using Malay is the contribute to local languanges. It made Malay as an intruction for Islamic book in Patani and Malay world. It is the core of prominence of the works of ulama. They contributed toward literature in Southeast Asia, especially for Islamic society in Patani. Those book are still manual book for pondoks in Patani and its neighborhood (Said, 2002).

D. CONCLUSION

1. The full name of Syeikh Tuan Minal is Syeikh Zainal Abidin bin Muahmmad bin Muhammad Dahlan bin Syeikh wan Syamsudin bin Syeikh Ja'far. His parent is Syeikh Ja'far with Wan Jamilah al-Syandaniah. As it is happened to Syeikh Dawud bin Abdullah al-Fatany, both of them are in the same descendant of Syeikh Ja'far.
2. Syeikh Tuan Minal is born in Kerisik, muang patani as quoted from Haji Yusuf al-bandariy, a grand children of syeikh Tuan Minal who doing research on his family line in Patani Thailand and pulau Pinang Malaysia.
3. Syeikh Tuan Minal Marry to Hajah Maryam or Hawa and Fatimah, where both are nice from Patani. And the third he was marry to women from Johor. From his wives, he had seven children, they are: Haji Hasan (wak hasan) Hajah aisah (Tok Ngah). Hajah Fatimah (Tok Fatimah) Haji husin (pak Lang) Haji dawud (ps'cu) those five children are from Hajah Maryam. He has two sons from the other two wives, namely: Haji

⁶Sifat Salbiah is character that was inappropriate for Allah as something new, banish, equal to something new.

Muhammad Saleh, who quotes his father book "kasful Litham and the author of "Sirajul Qari". Haji Omar (Pa Da), the author of "*sebab-sebab menjadi murtad*".

4. His initial education was in reciting al-Qur'an and basic of Islamic teaching from his father Syeikh Muhammad. After his initial education as for all of the children at that time, he went to pondok Bendang Daya (Said, 2002). Here, he was student and in direct teaching of the founder of that pondok Syeikh Wan Mustafa bin Muhammad Faqih al-fatany (Tuk Wan Pa). Passing his second lesson in pondok, he went to Pulau Pinang Malaysia. Finally he went to Mekka with the other two ulama Syaikh Wan Muhammad Zain and Syeikh Wan Abdul Kadir. In Mekka he studied in various ulama both Arabian and Patani.
5. He used his lifetime to teach Islam in Patani and Malaysia and died in Makkah after sometime stay in Pulau Pinang.
6. He produced a number of works on five different subjects, hadiths, fiqh, aqidah and tasawuf and still beneficial for Muslims in Patani and Nusantara in general and are his contribution to the world of Islamic intellectual.

Based on those study, there are some of suggestion can be given:

1. To take another or further study on Syeikh Tuan Minal approaches and method in his books and works.
2. Taking another studies on his role in developing Islamic society in education and society.

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