

Educational Thought of Shaykh Abdullah Fahim: A Review in the Study of Hadis

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Abstract

This article examines Sheikh Abdullah Fahim's thoughts in hadith study education in Malaysia. In the late 19th and early 20th centuries, hadith studies were considered foreign among Malays because they were associated with the youth movement. Returning Sheikh Abdullah Fahim from Mecca in 1916, he introduced formal hadith studies in the madrasa where he taught. Uniquely, Sheikh Abdullah Fahim has a background in traditional method education with authoritative teachers in Mecca which is often associated with the educational methodology of the old movement. Thus, this raises the question of what educational characteristics Sheikh Abdullah Fahim highlighted in the field of hadith that rarely gets the attention of elders in the field. There are three goals to be achieved in this study, discussing the influence that underlies the thoughts of Sheikh Abdullah Fahim in the field of hadith, knowing the approach used by Sheikh Abdullah Fahim in studying the science of hadith and Sheikh Abdullah Fahim's contribution in the field of hadith. This research uses qualitative methods and library approaches to gather information. The results of the study found that Sheikh Abdullah Fahim did a great job in introducing the Nizami curriculum in madrasa studies and succeeded in producing a competent next generation to connect the knowledge of hadith teaching to the community.

Keywords: *Shaykh Abdullah Fahim, Education, Hadis, Nizami Curriculum.*

Abstrak

Artikel ini mengkaji tentang pemikiran Syekh Abdullah Fahim dalam pendidikan kajian hadis di Malaysia. Pada akhir abad ke-19 dan awal abad ke-20, kajian hadis dianggap asing di kalangan orang Melayu karena dikaitkan dengan gerakan kaum muda. Kembalinya Syekh Abdullah Fahim dari Mekkah pada tahun 1916, ia memperkenalkan kajian hadis formal di madrasah tempat ia mengajar. Uniknya, Syekh Abdullah Fahim

memiliki latar belakang pendidikan metode tradisional dengan guru-guru otoritatif di Mekkah yang sering dikaitkan dengan metodologi pendidikan gerakan kaum tua. Dengan demikian, hal ini menimbulkan pertanyaan tentang karakteristik pendidikan apa yang ditonjolkan oleh Syekh Abdullah Fahim dalam bidang hadis yang jarang mendapat perhatian para sesepuh di bidang tersebut. Ada tiga tujuan yang ingin dicapai dalam penelitian ini, yaitu mengkaji pengaruh yang melandasi pemikiran Syekh Abdullah Fahim dalam bidang hadis, mengetahui pendekatan yang digunakan Syekh Abdullah Fahim dalam mengkaji ilmu hadis dan kontribusi Syekh Abdullah Fahim dalam bidang hadis. Penelitian ini menggunakan metode kualitatif dan pendekatan kepustakaan untuk mengumpulkan informasi. Hasil penelitian menemukan bahwa Syekh Abdullah Fahim melakukan pekerjaan yang besar dalam memperkenalkan kurikulum Nizami di studi madrasah dan berhasil menghasilkan generasi penerus yang kompeten untuk menghubungkan pengetahuan pengajaran hadis kepada masyarakat.

Kata Kunci: *Syekh Abdullah Fahim, Pendidikan, Hadis, Kurikulum Nizami.*

Introduction

Shaykh Abdullah Fahim (1869–1961) was among the earliest figures to introduce the study of hadis formally in schools in Malaya that around 1915's to the 1930's when he served in a number of schools known as Madrasah Al-Hamidiyyah in Alor Setar, Kedah; Madrasah Da'irat Al-Maarif Al-Wataniyyah in Kepala Batas, Penang; and Madrasah Idrisiah, Kuala Kangsar, Perak. At that time, the study of hadis was formally considered something quite foreign in society. For example, an Indian scholar named Tok Khurasan (1875 – 1944) faced a problem when introducing the study of hadis to the Kelantanese community in the early 20th century AD. It was spread among the community that the science of hadis at that time was said not to be taught to the public. This situation causes many people to avoid studying in the field. Therefore, Tok Khurasan or his real name is Abu Abdullah Syed Hassan bin Nor Hassan bin Mirza Shah Al-Tuhki Al-Rizali only teaches hadis at home and in his madrasah only in Kampung Sireh, Kota Bharu.¹

¹ N. A Hassan, *Ide-Ide Reformasi Islam Malaysia Kini Ilham Dari Jinya Pengajaran Ulama-Ulama Tariq Shah Wali Ullah Al-Dihlawi Silam Kelantan* (Petaling Jaya: Strategic

Two main factors made the study of hadis not so popular at that time. First, teaching in the field sometimes also involves debates on religious law, thus triggering controversy among the community. Second, the study of hadis is said to have a connection with the Kaum Muda (Reformist) movement which was involved with the call for reform which met with opposition from the scholars of the Kaum Tua (Traditionalist). Shaykh Abdullah Fahim is also said to have been dragged into the polemics between these two streams. It is narrated that he was once slandered for being involved with the Kaum Muda movement because he was accused of teaching his students to interpret hadis. However, with an attitude full of wisdom and prudence, he explained that students who study the science of hadis are not allowed to interpret hadis at will; instead they need to refer to the explanations made by previous scholars. In addition, they also need to understand the introduction in the field before delving into it.²

Another factor that also makes the field of hadis less popular than other fields such as fiqh and tasawwuf is the mastery in the field of Arabic. In addition, at that time not many books in hadis were translated into Malay. This resulted in less exposure of the Malay community in the field. Tok Khurasan himself when teaching hadis used more Arabic because the books he referred to were all in Arabic. Similarly, Shaykh Abdullah Fahim very emphasis on the mastery of Arabic, but at the same time also promotes translation of Arabic texts into Malay.

Because Shaykh Abdullah is involved in formal education in several major madrasahs in the country, this writing seeks to examine his thinking in the field, especially in the study of hadis. There are three goals to be achieved in this writing; first, the influence that underlies the thoughts of Shaykh Abdullah Fahim in the field of hadis; second, the approach used by Shaykh Abdullah

Information and Research Development Centre, 2017), 37–40.

² A. R. Noor, “Mudir Madrasah Idrisiah Yang Disegani: Syaikh Abdullah Fahim,” *Jurnal Khas Madrasah Idrisiah* 2000, 2000, 21.

Fahim in studying the science of hadis; thrd, the contribution and prominence of Shaykh Abdullah Fahim in the field of hadis.

This study uses a fully qualitative approach with the library method being the core to the information collection. The document entitled *Al-Thabāt wa al-Sanād wa al-Ijāzah* related to the Ijazah of Shaykh Abdullah Fahim was the primary source of data acquisition in this study.

Results and Discussions

Early Influences

The figure who most influenced the thinking of Shaykh Abdullah Fahim in the field of hadis was Sayyid Muhammad Amin bin Sayyid Ahmad bin Sayyid Ridwan Al-Madani (1252-1329 H), as found in his degree book entitled *Al-Thabat Wa Al-Sanad Wa Al-Degree*. In fact, not only hadis, but all the major branches of knowledge including the collection of zikir, wirid and qasidah were awarded by Sayyid Muhammad Amin to Shaykh Abdullah Fahim whom he considered to be his most outstanding student. All the major hadis books, namely Sahih Bukhari, Sahih Muslim, Sunan Abi Dawud, Jami 'Al-Tirmidhi, Sunan Al-Nasa'i, Sunan Ibn Majah and Al-Muwatta' were awarded by Sayyid Muhammad Amin to Shaykh Abdullah Fahim through his teacher, Shaykh Abdul Ghani bin Abi Sa'id Al-'Umari Al-Naqshabandi (1235 H/1819 M-1296 H/1878 M).³

It is narrated that one of the very famous students of Sayyid Muhammad Amin who also continued the narration of knowledge with him was Shaykh Muhammad Abdul Hayy bin Abdul Kabir Al-Kattani (died 1382 H/1962 AD), a scholar from Morocco who was called Musnid Al-Dunya in the field of hadis. Shaykh Muhammad Abdul Hayy is the author of the famous book of thabat entitled

³ A Fahim, *Al-Thabat Wa Al-Sanad Wa Al-Ijazah* (Penang: Persama Press, 1956), 1-19.

*Fibris al-Fabaris wa al-Athbat.*⁴

The other figure in hadis whose name is known in Malay Archipelago, Shaykh Muhammad Mahfouz Al-Termas (1285 H / 1868 AD - 1338 H / 1920 AD) have narrated most of major books of hadis from his teacher named Sayyid Abu Bakr bin Muhammad Syata' Al-Makki (1266 H/1849 M - 1310 H/1892 M). He only narrated the books of Sunan Abi Dawud and Al-Muwatta' from Sayyid Muhammad Amin.⁵ With this it can be said that Shaykh Abdullah Fahim is not only authenticated as an authority by his teacher, but also has a very special position on the side of his teacher who has recognized the intellectual power he possesses on par with his other famous students in the field.

Sayyid Muhammad Amin narrated all the major books of hadis from his teacher, Shaykh Abdul Ghani in Madinah. Shaykh Abdul Ghani migrated from Delhi, India to Madinah after the outbreak of the Sepoi Rebellion in 1857. Apart from Sayyid Muhammad Amin, another great figure in the field of hadis who became his student was Mawlana Qasim Al-Nanautuwi (died 1297 H) who was the founder of Darul Ulum in Deoband, a very well-known institution of the study of religion and hadis in India. Shaykh Abdul Ghani is narrated to have studied all the major books of hadis from his father, Shaykh Abu Sa'id bin Safi Al-Qadir Al-Mujaddidi (1196 H/1782 A.D.-1250 H/1835 A.D.) who was educated by Shah Abdul Aziz Al-Dhlawi (died 1239 H). But the one who graduated all the books of hadis to Shaykh Abdul Ghani was Shaykh Muhammad 'Abid Al-Sindi, another great figure of Hadis who lived in Madinah. The graduation event took place in 1249 H/1833 A.D. when Shaykh Abdul Ghani accompanied his

⁴ Al-Kattani, *Fibris Al-Fabaris Wa Al-Athbat*, ed. 'Abbas, 1st ed. (Beirut: Dar al-Gharb al-Islami, 1982), 58.

⁵ Shaykh Muhammad Mahfuz al-Termasi also narrated Musnad Imam Ahmad and Mukhtasar Ibn Abi Jamrah from Sayyid Muhammad Amin. See at Al-Kattani, 12-19.

father on a pilgrimage to the Holy Land.⁶

Shaykh Muhammad ‘Abid Al-Sindi who has a lineage to the Companion of the Prophet SAW named Abu Ayyub Al-Ansari through his father Ahmad bin Ali bin Ya’qub; probably had a connection with the family of Firangi Mahal scholars who were also descendants of Abu Ayub Al-Ansari. One of the members of the family named Mulla Nizamuddin bin Qutbuddin Al-Ansari had founded the *Nizami* curriculum at the Madrasah Firangi Mahal in 1694 A.D. and it was used in almost most madrasahs throughout India. The curriculum continued to be improved and popularized by Darul Ulum Deoband which was founded by Mawlana Qasim in 1867 AD to the present.⁷

Shaykh Muhammad ‘Abid Al-Sindi who was born in Siwan, a village in Sind, India was educated in Zabid, Yemen. After marrying the son of a Minister in Sana’a, he was appointed ambassador to Egypt. He was later appointed Shaykhul Ulama (Chief of All Ulama) in Madinah by the Government of Egypt and finally died in the holy city in 1257 H/1841 A.D.⁸

His main teacher in the field of intellectuality was Sayyid Ahmad bin Idris Al-Hasani (1163 H/1750 AD-1253 H/1837 AD) who was a great figure in the field of hadis and was also the founder of the Ahmadiyya Idrisiyyah tariqah. As his teacher who has left some works in the field of hadis, Shaykh Muhammad ‘Abid also left a very valuable piece of writing in the field, namely *Hasr Al-Syarid fi Asanid Muhammad ‘Abid*. The book that compiles the chains of hadis is very popular among hadis scholars and is always used as a reference.⁹

⁶ M. Ishaq, *India's Contribution to the Study of Hadith Literature* (Lahore: Ashraf Press, 1955), 145-46.

⁷ M. N. Qureshi, *Pan-Islam in British Indian Politics: A Study of The Khilafat Movement 1918-1924* (Leiden: Brill, 1999), 52.

⁸ Ishaq, *India's Contribution to the Study of Hadith Literature*, 242.

⁹ M. F Al-Maliki, *Sayyid Ahmad Ibn Idris Al-Hasani* (Ampang: Sofa Production, 2007), 138.

Educational Approach

Shaykh Abdullah Fahim's teaching style was influenced by the educational pattern of his teachers who were exposed to the curriculum of the Madinah/Hijaz and Indian communities. Thus, the approach used by Shaykh Abdullah Fahim is to take into account the syllabus based on specialization, and openly.

He implements *nizami* (dedicated) and *umumi* (general) learning curriculum. The *nizami* curriculum is a learning system practiced in India while the *umumi* is a halaqah system that is common in Makkah and Madinah. The *nizami* curriculum is a gradual learning where the study texts are determined according to the level by the school. The *umumi* curriculum is open where the text of the study is determined by the teacher or instructor. The *nizami* curriculum is dedicated to school students while the *umumi* curriculum is open to everyone who is interested in attending. However, Shaykh Abdullah Fahim required his students to attend both *nizami* and *umumi* classes. At Madrasah Idrisiah, Kuala Kangsar, *umumi* classes are conducted in a Round Building known as *Idarah*.¹⁰

In the field of hadis, Shaykh Abdullah Fahim will teach Sahih Al-Bukhari and Sahih Muslim which are the main text in the field of hadis. Hadis study classes are usually held on Tuesday and Friday mornings for *nizami* classes.¹¹ The same book is also taught in the *umumi* classroom. He obliged his students to study the books regardless of whether it was conducted at Madrasah Idrisiah Kuala Kangsar or at Madrasah Da'irat Al-Maarif Wataniyyah, Kepala Batas.¹²

While conducting a hadis study class, Shaykh Abdullah Fahim will instruct one of his students to recite hadis. He will correct the reading line if the student misreads. The way he elaborates on a

¹⁰ E. A. Ghani, Z. A., Talib, O., Zain, F. M., & Jamsari, *Syekh Abdullah Fahim Ulama Melayu Progresif* (Bangi: Fakulti Pengajian Islam Universiti Kebangsaan Malaysia, 2006), 54.

¹¹ Ghani, Z. A., Talib, O., Zain, F. M., & Jamsari, 54.

¹² A. R. Noor, "Mudir Madrasah Idrisiah Yang Disegani: Syekh Abdullah Fahim," 21.

hadis is divided into two; first, in terms of language, namely the application of *nahwu* (grammar) and *sorof* (syntax) in hadis, and second, in terms of essence (content) debate using *muwafaqah* (agreed) and *mukhalafah* (opposite) approaches.¹³

Shakyh Abdullah Fahim uses assistant teachers to help strengthen students' mastery in learning. For example at Madrasah Idrisiah, Kuala Kangsar, assistant teachers will teach in the afternoon. In the morning, students will study from 8.00 am to 1.30 pm under the guidance of a teacher or shaykh.¹⁴

Shaykh Abdullah Fahim did not hire any teacher to teach the science of hadis. Apart from himself, only two teachers are entrusted to teach in the field, namely Ustaz Abu Bakar Al-Baqir and Ustaz Abdul Halim Al-Hadi. Both are his students. The selection of the teacher caused his other students not to take part in teaching in the field of hadis after Shaykh Abdullah Fahim died even though they had a big name in the field of education.¹⁵

Beginner students need to memorize the books of hadis that have been set such as *Arba'in Al-Nawawiyyah*, *Mukhtar Al-Hadis* and *Bulugh Al-Maram*.¹⁶ In addition, students also need to master the Arabic language because all the main books that are the text of study are taught in Arabic.¹⁷

In *umumi* teaching classes, he teaches with prudence and tolerance. He was not aggressive or harsh towards his students. As such, the class easily attracts people to attend it. When he held an *umumi* class at Madrasah Da'irat Al-Maarif, Wataniyyah, Kepala Batas, students from Patani also attended his class. There are also

¹³ Ghani, Z. A., Talib, O., Zain, F. M., & Jamsari, *Syekh Abdullah Fahim Ulama Melayu Progresif*, 54.

¹⁴ Ghani, Z. A., Talib, O., Zain, F. M., & Jamsari, 54.

¹⁵ A. R. Noor, "Mudir Madrasah Idrisiah Yang Disegani: Syekh Abdullah Fahim," 21.

¹⁶ Ghani, Z. A., Talib, O., Zain, F. M., & Jamsari, *Syekh Abdullah Fahim Ulama Melayu Progresif*, 55.

¹⁷ A. R. Noor, "Mudir Madrasah Idrisiah Yang Disegani: Syekh Abdullah Fahim," 24.

those who are willing to cycle from Bukit Mertajam simply because they want to listen to his lectures.¹⁸

Contributions and Prominence

Shaykh Abdullah Fahim's greatest service in the field of hadis is to popularize it to the public after a long time the community has not received full exposure to the field. Through two of his main students, Ustaz Abu Bakar Al-Baqir and Ustaz Abdul Halim Al-Hadi, the study of hadis gained a formal place in the field of education.

Ustaz Abu Bakar Al-Baqir (1907-1974 AD) was a student of Shaykh Abdullah Fahim since Madrasah Da'irat Al-Maarif Al-Wataniyyah was first established in 1926 AD. He followed his teacher to Madrasah Idrisiah Kuala Kangsar in 1932 after his teacher appointed headmaster. The title of *Al-Baqir* (The Smart One) was given by his teacher because of his ability to master knowledge.¹⁹ Because of his intelligence, he has been trusted by his teachers to help guide other students. At Madrasah Da'irat Al-Maarif Al-Wataniyyah, he was appointed *Kepala Mutala'ah* (Head of Student), while at Madrasah Idrisiah, he was chosen as an assistant teacher and entrusted to teach two main fields namely tafsir and hadis.²⁰

When Ustaz Abu Bakar Al-Baqir expressed his desire to open a school in his original place, namely in Gunung Semanggol, Shaykh Abdullah Fahim immediately approved it. In fact, his original purpose of placing Ustaz Abu Bakar as an assistant teacher in the field of tafsir and hadis was to further develop the subject in

¹⁸ Ghani, Z. A., Talib, O., Zain, F. M., & Jamsari, *Syekh Abdullah Fahim Ulama Melayu Progresif*, 53.

¹⁹ KAMARUL AFENDEY BIN HAMIMI and AHMAD ZULLAILI BIN ZAMRI, "Ustaz Abu Bakar Al-Baqir: Ulama Dan Pejuang Kemerdekaan Tanah Melayu," *MANU: Jurnal Pusat Penataran Ilmu Dan Bahasa (PPIB)* 2018 (2018): 121–46, <https://doi.org/10.51200/manu.v0i0.1314>.

²⁰ A. R. Noor, "Mudir Madrasah Idrisiah Yang Disegani: Syekh Abdullah Fahim," 21.

other places.²¹ Finally in 1934, Ustaz Abu Bakar together with the support of his father-in-law, Tuan Guru Haji Abdul Rahman bin Mahmud succeeded in establishing a madrasah known as Maahad Al-Ehya Al-Shariff.²²

The establishment of Maahad Al-Ehya Al-Shariff has indirectly demonstrated the continued success of the legacy of hadis studies founded by Shaykh Abdullah Fahim. The *Nizami* curriculum was continued at Maahad Al-Ehya Al-Shariff until it succeeded in creating higher form classes such as Qism Al-‘Ali and Takhassus which are equivalent to higher education in colleges or universities. These classes offer has made Maahad Al-Ehya Al-Shariff as the only religious schools, equivalent to a college of higher education in Malaya at that time.²³

The study of hadis becomes one of the cores in the curriculum of Maahad Al-Ehya Al-Shariff when the field of Hadis and Mustalah Hadis is included in the syllabus. Among the texts used are Sahih Al-Bukhari by Imam Al-Bukhari (194 H/810 AD-256 H/870 AD) in the field of Hadis, Al-Arba’in Al-Nawawiyah by Imam Al-Nawawi (631 H/1234 A.D.-676 H/1277 A.D.) in the field of Hadis, Riyadh Al-Salihin by Imam Al-Nawawi (631 H/1234 A.D.-676 H/1277 A.D.) in the field of Hadis, Bulugh Al-Maram Min Jami’i Adillat Al-Ahkam by Imam Ibn Hajar Al-Asqalani (773 H/1372 A.D.-852 H/1449 A.D.) in the field of Hadis, Subul Al-Salam Syarh Bulugh Al-Maram Min Jam’i Adillat Al-Ahkam by Al-Imam Muhammad bin Isma’il Al-Kahlani Al-Shan’ani Al-Yamani (died 1059 H) in the field of Hadis, Nukhbat Al-Fikar Fi Mustalah Ahl Al-Athar by Imam Ibn Hajar Al-Asqalani (773 H/1372 AD-852 H/1449 AD) in the field of Mustalah Hadis, Al-Manzumah

²¹ A. R. Noor, 22.

²² Ahmad bin Ahmad Rusdi and Jamaluddin bin Abdul Rahman, “ABU BAKAR AL-BAQIR : TOKOH PENDIDIKAN DAN PEJUANG KEMERDEKAAN,” *Jurnal Penyelidikan Dedikasi Jilid 18 (Bil.1) 2020 Aplikasi 18 (2020)*: 93–103.

²³ N. Abdullah, *Maahad Il Ihya Assyariff Gunung Semanggol 1934-1959* (Kuala Lumpur: Jabatan Sejarah Universiti Kebangsaan Malaysia, 1976), 60.

Al-Baiquniyyah by Shakyh Umar bin Muhammad Al-Baiquni (died 1080 H) in the field of Mustalah Hadis, Hasyiah al-Ajhuri ‘Ala Syarh Al-Zurqani’ Ala Al-Baiquniyyah by Shaykh ‘Atiyyah Al-Ajhuri Al-Syafi’i Al-Azhari (died 1190 H) in the field of Mustalah Hadis.²⁴

Teachers with authority in the field of hadis were brought in to teach at Maahad Al-Ehya Al-Shariff. One of the big names who became a teacher was Shaykh Hasan bin Muhammad Sa’id Al-Yamani.²⁵ He was one of the hadis teachers to a local hadis figure, namely Tuan Guru Muhammad Salih bin Uthman Jalaludin Penanti, Penang (1928 -2012 AD).²⁶ He was also a teacher to the great scholar of Makkah, Sayyid Muhammad bin ‘Alawi Al-Maliki (1365 H/ 1946 A.D.-1425 H/ 2004 A.D.).²⁷ When Japan invaded Malaya in 1942 AD, Shaykh Hasan was appointed Mufti of Terengganu cum Commissioner for the State of Religion.²⁸ The migration of Shaykh Hasan to Terengganu was probably related to the decline in the number of Maahad Al-Ehya students during the outbreak of World War II.²⁹

The main goal of education in Al-Ehya is to stimulate interest among students to delve into the field of hadis as the field is the main source of Islamic law in the Qur’an. Thus, there are among the graduates of Maahad Al-Ehya who succeeded in becoming Mufti such as Dato Haji Wan Zahidi Wan Teh who held the position of the 6th Federal Territory Mufti from 2006 to 2014. He is currently

²⁴ Abdullah, 272.

²⁵ Abdullah, 266.

²⁶ Farhah Zaidar Mohamed Ramli, “Ijazah Periwiyatan Sanad Kitab Turath Hadith: Analisis Al-Mawahib Al-Ilahiyyah Fi Al-Asanid Al-’Aliyyah Karya Muhammad Salih Bin Uthman Jalal Al-Din Al-Malayuwi Al-Makki (1928-2012m),” *Ma’alim Al-Qur’an Wa Al-Sunnab* 15, no. 1 (2019): 29–48, <https://doi.org/10.33102/jmq.v15i1.147>.

²⁷ M. F Al-Maliki, *Manaqib Tiga Permata Masjid Al-Haram* (Ampang: Sofa Production, 2008), 21.

²⁸ A. A Musa, “Jabatan Hal Ehwal Agama Terengganu Dan Majlis Agama Islam Dan Adat Melayu Terengganu (1984), Buku Laporan Tahunan.. Kuala Terengganu: Wisma Negeri. 69,” *Jabatan Hal Ehwal Terengganu*, 1984, 69–108.

²⁹ Abdullah, *Maahad Il Ihyia Assyariff Gunung Semangol 1934-1959*, 82–85.

the Chairman of the Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia (MKI) starting from 2017 until now (Muzakarah Committee of the National Council for Islamic Religious Affairs Malaysia). However, the most prominent graduate of Maahad Al-Ehya in the field of hadis is Ustaz Mustafa bin Abdul Rahman (1918-1967 AD). He was also a student of Shaykh Abdullah Fahim at Madrasah Idrisiah, Kuala Kangsar and studied with him for 6 years.³⁰ He produced several writings in the field of hadis such as *Pedoman Hadis Junjungan Rasulullah SAW* published in 1953, *Sabda Utusan Ilahi* published in 1951, *Hadis Empatpuluh* published in 1966 and *Terjemah Mukhtasar Ibn Abi Jamrah* (complete) in 1968.³¹ Publishing the book of translations *Mukhtasar Ibn Abi Jamrah*, bringing great joy Shaykh Abdullah Fahim at a time when the community bereft of books translated in the field of hadis. In a few words from the book, he stated,

“Mukhtasar Ibn Abi Jamrah’s hadis book is one of the hadis books that are widely used in Islamic studies. Hopefully, with the release of this book to the real world, it can be hoped to bring convenience to the students in that place at least to be an assistant for them in knowing the meaning of each and its description and also to others.”³²

³⁰ Muhamad Fadly Ismail, Nor Hafizi Yusof, and Wan Ruswani Wan Abdullah, “Metodologi Dan Pemikiran Shaykh Mustafa Abdul Rahman: Kajian Terhadap Tafsir Al-Quran Al-Hakim Juzu’ Satu,” *Ma’ālim Al-Qur’ān Wa Al-Sunnah* 12, no. 13 (2017): 100–118, <https://doi.org/10.33102/jmq.v12i13.7>.

³¹ Jawiah Dakir et al., “The Trail of Hadith Scholars and Their Works in The Malay Region,” *Advances in Natural and Applied Sciences* 6, no. 7 (2012): 1156–61.

³² M. A Mahmud, *Mukhtasar Ibn Abi Jamrah Babasa Melayu Penggal 1* (Pulau Pinang: Matba’ah, 1950).

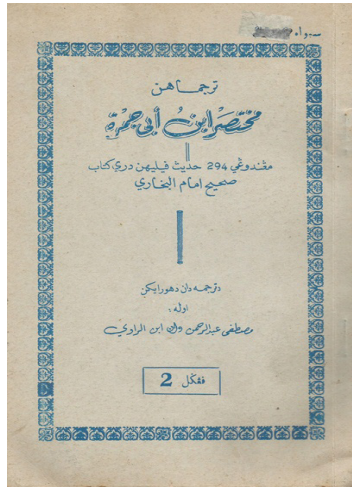


Figure 1: Translation Book of Mukhtasar Ibn Abi Jamrah Volume 2 by Mustafa Abdul Rahman

Ustaz Abdul Halim Al-Hadi was (1904-1981 AD) one of the five earliest students of Shaykh Abdullah Fahim at Madrasah Da'irat Al-Maarif Al-Wataniyyah. At that time, the study began in the house of Shaykh Abdullah Fahim himself. The title Al-Hadi was given by Shaykh Abdullah Fahim and coincidentally it was the name of his grandfather. His full name is Abdul Halim bin Noh bin Abdul Hadi.³³ When Shaykh Abdullah Fahim moved to Madrasah Idrisiah in 1932, he was appointed headmaster of Madrasah Da'irat Al-Maarif Al-Wataniyyah. The appointment shows Shaykh Abdullah Fahim's high confidence in his student's ability to carry out his mission and vision in the field of education and intellectuality.³⁴ It turned out that his hunch was right when Ustaz Abdul Halim managed to produce an essay in the field of hadis to be a reference to students of Malaya. His most famous book is *Tajdhib Atraf Al-Hadis bi Syarh Ma Fi Kitab Mukhtar Al-Ahadis* which is still used as a teaching text in suraus and mosques

³³ Amin Abdullah, *Sumbangan Haji Abdul Al-Hadi Dalam Bidang Hadith: Tumpuan Kepada Kitab Tajdhib Atraf Al-Hadith* (Kuala Lumpur: Universiti Malaya, 2007), 56–54.

³⁴ Abdullah, 53.

to this day. The book was originally written in two volumes and was fully completed in 1938. The book has been praised by Shaykh Abdullah Fahim as stated in the foreword. According to Shaykh Abdullah Fahim, with this book, it helps the community to understand the wisdom and the secrets of a practice that has been prepared by the author of the book Mukhtar al-Ahadis, Sayyid Ahmad Al-Hashimi (1878 - 1943 AD).³⁵ (Al-Hadi, *Tajdhib Atrah Al-Hadis bi Syarh Ma Fi Kitab Mukhtar Al-Ahadis*). To make it easier for the public to read the contents of the book, Al-Hidayah Publishers has taken the initiative to publish the book in modern script which has been fully transliterated by Ustazah Noraine Abu.

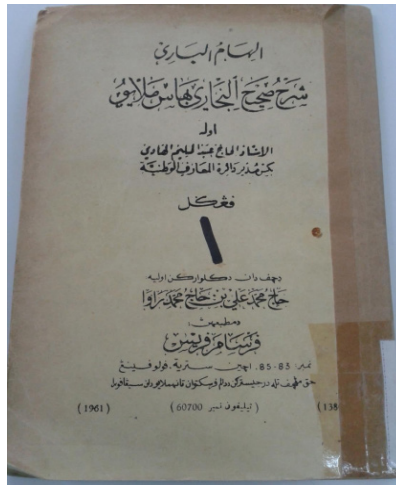


Figure 2: Book of Ilham Al-Bari Sharh Sahih Al-Bukhari Malay Volume 1 released in 1961

The second book in the field of hadis written by Ustaz Abdul Halim is Ilham Al-Bari Syarah Sahih Al-Bukhari. The book which is a lecture on the most important book in the field of hadis, Sahih Al-Bukhari, consists of ten volumes that are believed to have been published from 1949 to 1954. This book, although incomplete, still

³⁵ A. H Al-Hadi, *Tajdhib Atrah Al-Hadith Bi Syarh Ma Fi Kitab Mukhtar Al-Ahadith* (Pulau Pinang: Nahdi Trading, 1963).

got the attention of its teacher, Shaykh Abdullah Fahim because of the author's determination to lecture hadis found in Sahih Al-Bukhari.³⁶ Perhaps if he completed the book can be regarded as a largest book of lectures in Malay ever produced by scholars in Malay Archipelago.

Conclusion

Shaykh Abdullah Fahim is a figure who has done a great job in introducing the science of hadis to the public. With the educational background of competent teachers, Shaykh Abdullah Fahim not only gave exposure to the books of hadis that are authoritative, but at the same time managed to arrange classes according to the level appropriate to the needs of students and society at that time. The *Nizami*-based curriculum forms the basis of the education system in all branches of Madrasah Da'irat Al-Maarif Al-Wataniah. In 1953, the madrasah had 15 branches.

Through his students, efforts to introduce the knowledge of hadis have been continued either in the form of educational institutions that have been founded by them or through the publication of books of hadis. Today, the *Nizami*-based curriculum has expanded nationwide and become a hub for the production of hadis stream students. Although this curriculum is often associated with Deoband madrasas, the great contribution of Shaykh Abdullah Fahim and his students cannot be forgotten.

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³⁶ A. H Al-Hadi, *Ilham Bari Syarah Sahih Al-Bukhari Bahasa Melayu* (Pulau Pinang: Persama Press, 1961).

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