A CRITICAL ANALYSIS OF ISLAMIC STUDIES IN MALAY ON CONTEMPORARY ISSUES; MALAYSIA: APPROXIMATELY 1975 TO THE PRESENT DAY

By
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A Thesis presented for the degree of
DOCTOR OF PHILOSOPHY
Faculty of Art

at the
School of Oriental and African Studies
University of London
Department of Language and Culture of South East Asia and the Islands

1994
ABSTRACT
Abstract

My thesis is divided into six chapters which include a general overview of the socio-political and economic background of the Malay Muslim society, a definition of the term Malay and Muslim and the various interpretations that arise from these definitions, the changes experienced by the Muslim society before and after Malaysia's Independence, the importance of Islam in the everyday life of the Muslims, the subsequent developments of the Malay textual tradition starting from the coming of Islam to Malaysia until the present day.

Chapter two deals (briefly) with 'Sastra Kitāb' and discuss the efforts to re-interpret the meaning of the term 'Islamic literature' as a result of the Islamic resurgence in Malaysia that began in the early 1970's.

The textual analysis in Chapter Three is the main part of my study. It focuses only on Islamic books written in Malay from 1975 to the present day (1992) and includes discussion of works on Theology, 'Akīda', Islamic law, 'Fiqh', Islamic Jurisprudence, devotion services, 'ibādāt', 'mu'amalāt', marriage, 'munākaḥāt', criminal 'jināyah' and moral, 'akhlāk'.
Controversial issues such as al-Argām, anti Hadīth, the position of women, marriage, Islamic rule and administration (Islamic democracy, Islamic politics, Syūrah system, Islamic state) and Sufism are discussed in detail in chapter four. Chapter five analyse critically the Islamic books in Malay, as mirrors of society particularly their approach, nature and academic standards within the terms of Islamic teaching generally.

In conclusion, I present general view on the future role of Islamic writing in the context of the development of Muslims society in Malaysia.
ACKNOWLEDGEMENT
ACKNOWLEDGMENT

My gratitude to Allāh almighty for with His help and grace I am able to complete writing this dissertation successfully. I also believe that without the continuous encouragement, guidance and assistance from my supervisor Dr. E.U Kratz it is doubtful that my studies will progress according to plan and be completed on time and within the period stipulated. My deepest gratitude also to Dr. N. Philips, John Okell and staff in the South East Asia Department for their assistance.

My thanks are extended to the staff at several academic institutions, government departments, publishers and librarians who are directly and indirectly involved with my research.

My sincere thanks to Mr J. Adams, Mrs Kirsty Stalker and Mrs Jill Heales for reading and correcting my English.

I am grateful to the Islamic Affairs Division of the Prime Minister's Department and the Government of Malaysia for awarding me a scholarship and fully paid study leave to enable me to pursue my graduate studies at the School of Oriental and African Studies, University of
London.

Finally special appreciation and thanks also due to my wife, my daughter, my son and parents for their unfailing love, sacrifice, patience, support and prayers.
TRANSLITERATION
TRANSLITERATION

<table>
<thead>
<tr>
<th>Consonantal sound</th>
<th>a</th>
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<tbody>
<tr>
<td>Long vowel</td>
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<td>(fatha) a</td>
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</tbody>
</table>
GLOSSARY OF TERMS COMMONLY USED BY MALAYSIAN MUSLIMS

(The meanings and spellings of the Arabic words according to Encyclopedia of Islam and for the Malay words according to Kamus Inggeris Melayu Dewan)

'ADAT
ADA LAW [see 'ADA] 'ADA
Custom, customary law

AD-DEEN
self-sufficient way of life

AHL
those who occupy with one the same tent. It may come to mean "sharing in a thing, belonging to it" or owner of the same

AHL-I HAKK
"Men of God"

AHL AL-HADITH
[q.v.] Traditionists

AHL AL-SUNNA
the "Sunnites", i.e. the orthodox [see SUNNA] SUNNA

AHL AL-KITAB
("possessors of the Scripture" or "People of the Book")

'AID AL-FITRĪ
Festival of the fasting month of Ramadhan

'AID AL-ADHḤĀ
Festival of Sacrifice or hadjdj pilgrimage

AKAL
intelligence

AKHIRAT,
(HARI AKHIRAT
HARI PENGADILAN
HARI KEBANGKITAN)
Day Hereafter, Day of Judgement, Life after death, Resurrection

AKHLĀK
noble character, virtue, morality, ethics.

AKHIRA
fem. of akhir, "the last"

AKIDA
creed; but sometimes also doctrine, dogma or article of faith

'AḴĪKA
is the name of the sacrifice on the seventh day after the birth of a child

'AḴL, MA'KUL
systematic legal thought

'ÂLAM
(pl.'alamūn, 'awālim) world

'ÂLAM AL-GHAYB
the world of mystery

'ÂLIM
[see 'ULAMA'] 'ULAMA
religious learned; theologian
AL-IMĀM

monthly newspaper first published in Singapore in 1906

AL-KADA‘ WA’L KADAR

the Decree of God, both the eternal Decree (the most frequent meaning of қада’) and the decree given existence in time (the most frequent sense of қадар) Predestination, the Creator

AL-KHALIQ

the Muslim scripture, containing the revelations recited by Muḥammad and preserved in a fixed, written form. [see AṢḤAB], Companions (of Prophet Muḥammad)

AL-KUR’ĀN

AMAL

1. ‘Amal, performance, action is usually discussed by the speculative theologians and philosophers only in connection with belief. 2. (the pl. a’mal), "that which is practised" and following the usage of Kur’ān and Ḥadīth "the works"

‘AMAL SALIH

a morally good action synonymous with ma’rūf

AMANA

commision, from Arabic word amānah

AMAR MA’ARūF

NAHĪ MUNGKAR

‘AQĪDĀH

belief; faith or world-view/ideology,

‘AQĪQAH

slaughtering of a goat to express thankfulness to Allāh for giving a child

ARQĀM, AL-ARQĀM

Darul-Arqām or Jema‘ah Muḥammadiah

‘ĀRIF

"one who knows"

‘ASABIYYA

Ar. word meaning originally "spirit of kinship" (the ‘asaba are male relations in the male line)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASHĀB</td>
<td>(sing: Ṣāḥib) or Ṣahaba (a single one: saḥabī) &quot;Companions&quot;</td>
</tr>
<tr>
<td>'ASYURA</td>
<td>name of a voluntary fast-day which is observed on the 10th Muharram</td>
</tr>
<tr>
<td>A'YĀN</td>
<td>plural of 'Ayn the particular thing that are perceived in the exterior world'</td>
</tr>
<tr>
<td>'AURAT</td>
<td>limitation of uncovered parts of the body, genital</td>
</tr>
<tr>
<td>AWRĀD</td>
<td>a routine programme of dhikr and reading the Al-Kur'ān.</td>
</tr>
<tr>
<td>AYN, A'YĀN</td>
<td>From singular Arabic word wird essences, the thing itself, the real, concrete thing rather than its description or idea; in a way, quite contrary, the idea of a thing in God's mind, prior to its existence in the world means the stable or eternal thing that are perceived in the exterior world.</td>
</tr>
<tr>
<td>A'YĀN THĀBITA</td>
<td></td>
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<tr>
<td>AZĀN</td>
<td>(Ar. Adhān) call to pray conjuration, strict or unmodified law which remains in its original rigour due to the absence of mitigating factors</td>
</tr>
<tr>
<td>'AZĪMAH</td>
<td></td>
</tr>
</tbody>
</table>

**Bahagian Hal Ehwal Islam**

- BALĀ'        | calamity                                                                                   |
- BĀRĀKA       | blessing                                                                                  |
- BĀTĪN        | internal                                                                                   |
- BAYT AL-MĀL  | in its concrete meaning "the House of wealth", but particularly, in an abstract sense the "fiscals" or "treasury", of the Muslim State |
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bersanding</td>
<td>Hindu-style sitting of the bridal pair on an embellished dais or a traditional Malay wedding during which the bride and groom are installed in bridal throne called &quot;pelamin&quot;</td>
</tr>
<tr>
<td>Bidadari</td>
<td>traditional Malay Muslim midwife</td>
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<tr>
<td>Bidan</td>
<td>reprehensible innovation</td>
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<tr>
<td>Bid'ā</td>
<td>false innovation</td>
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<tr>
<td>Bid'ah Jahat</td>
<td>muezzin – man who summons Muslims to prayers, traditionally from the minaret of a mosque</td>
</tr>
<tr>
<td>Bilāl</td>
<td>in God's name</td>
</tr>
<tr>
<td>Bismillah</td>
<td>traditional medicine man</td>
</tr>
<tr>
<td>Bomoh, Pawang</td>
<td>indigenous, or son of the soil</td>
</tr>
<tr>
<td>Bumiputra</td>
<td>worldly desire</td>
</tr>
<tr>
<td>Cinta Dunia</td>
<td>crazy for power</td>
</tr>
<tr>
<td>Cinta Pangkat</td>
<td>it can mean sign or indication</td>
</tr>
<tr>
<td>(Gila Pangkat)</td>
<td>finally it is used as synonymous with proof, generally</td>
</tr>
<tr>
<td>Dalīl</td>
<td>pl. da'awāt, from the root da'ā, to call, invite has the primary meaning call or invitation, &quot;summons&quot; to the true faith</td>
</tr>
<tr>
<td>Dar al-Islām</td>
<td>'the Land of Islām' or, more simply, in Muslim authors, 'daruna' our country is the whole territory in which the law of Islām prevails</td>
</tr>
<tr>
<td>Dewan Negara</td>
<td>Senate; Upper House of Parliament</td>
</tr>
<tr>
<td>Dewan Rakyat</td>
<td>House of Representatives; Lower House of Parliament</td>
</tr>
<tr>
<td>Dhalalah</td>
<td>reminding oneself</td>
</tr>
<tr>
<td>Dhikr</td>
<td>postpone pray</td>
</tr>
<tr>
<td>Djāma'a</td>
<td>astray</td>
</tr>
</tbody>
</table>
DU‘Ā appeal, invocation
(addressed to God), either on behalf of another or for oneself or else against someone

DZANNTI doubt, from Arabic word zann
EṢA, KEESAAN existence
FALAK sphere, in particular the celestial sphere
FALAKIAH astronomical,
FARD also farida literally "something which has been apportioned, or made obligatory
FARD KIFAYAH it is an obligation which falls only on the community in general, provided that there are enough volunteers

FASIḴK unjust man, guilty of fisk-that is to say, one who has committed one or several "great sins"

FATWA opinion on a point of law
FIKH originally "understanding, knowledge, intelligence and applied to any branch of knowledges has become the technical term for jurisprudence the science of religious law in Islam

FIKR pl. afkār, thought, reflection
FIRASA a technique of inductive divination which permits the foretelling of moral conditions and physiological behaviour from external indications

FUKAHĀ' scholars of or experts on Islamic jurisprudence; singular form is fākīh

FURU' [see Fikh, Usūl] the body of positive rules derived from the usūl, the roots or sources and physical states

GHANIMA or qhumm, booty
GHAYB (Ar. GHAYBA (masdar of ghāba) means "absence"
materialistic
mutual self help
fixed penalty

(narrative, talk) with the definite article (hadīth) is used for Traditions, being an account of what the Prophet said or did or of his tacit approval of something said or done in his presence

pilgrimage to Mecca), 'Arafāt and Mīnā, the fifth of the five "pillars" (arkān) of Islam.

plural of ḥākīka = truth

permissible according to Muslim laws, usually concerning or (religiously) permissible motion

forbidden by Muslim laws or (religiously) not permissible or contravening religious law or precept

Last Day
(from the verb ḥadja "to hide from view, conceal") is used of any veil placed in front of a person, or an object in order to conceal it from view or to isolate it

"account to be rendered to God"

pl. of ḤADD [q.v.] see also, for frontier zones and frontier-warfare; and for the delimitation of frontiers.

(pl. ḥākām), verbal noun of ḥakama; which originally means "to withhold, restrain, prevent, is used in a number of technical meanings in the field of religious law. [see AHKĀM]

defining law, law which defines rights and obligations
HUKUM WAD'I, declaratory law, that is law
AL-ḤUKM which regulates the proper
AL-WAD'I implementation of al-ḥukm al-
taklīfī such as by expounding
IBĀDAT the conditions, exceptions and
(pl. of 'ibāda) submissive qualifications thereof
obedience to a master, and
therefore religious practice,
IBADAT corresponds, together with its
synonym ta'a, in the works of
IBĀDĀT specified devotion
IBĀDĀH UMUM general devotion
IBLĪS proper name of the devil
IDJMA' [q.v.] to independent
IDJTIHĀD reasoning in law
'IFRĪT sometimes connected with
wicked, is an epithet
expressing power, cunning and
insubordination
IJĀZAH certificate
IKHLĀS The IV th form adds
to the double idea of the
root-purity and salvation—
that of "dedicating, devoting
or consecrating oneself" to
IKHTIYĀR something
I'LĀM choice
ILHĀD [see MULHID] heresy, deviation
information from right belief
ILHĀM means literally "to cause
to swallow or gulp down" But
by far the most important use
of Ilham is in connexion with
the doctrine of saints. Allāh
reveals himself to men
individually by knowledge cast
into their minds
ILMU science
ILMU LADUN

ILTIZĀM
IMĀM

ĪMĀN
ĪMĀN HAQ
INSĀN KĀMIL
ISRĀ' MI'RĀJ

ISTIHSĀN
ISTIĒSHĀB
ISTIQĀMAH
ISTINBĀT

JABATAN PERDANA
MENTERI
JAWI
JABARTAH
JAMĪ'AH

JAMĀ'TAH
JIHĀD FI SABĪLILLAH

JINĀYAH
JIWA
JUMHŪR
KADA'

KADAR,
KADHF

KĀDĪ
KĀDĪ BESAR

invisible knowledge, knowledge directly from God, inspiration
work hard
[see IMAMA, MASJID] IMAMA, the imamate in the meaning of
"supreme leadership" of the Muslim community after the
death of the Prophet.

belief, faith
True faith

a perfect or universal man
The Night Journey of the Prophet Muhammad
to deem something good,
juristic preference

presumption of continuation of
the status quo ante
rectitude, constantly

inference, deducing a somewhat hidden meaning from a given text.

Prime Minister Department
Malay script
a sect
congregation, sometime spelt as jama'ā

community
the struggle in the path of Allāh
criminal
soul
dominant majority
originally meaning "decision"
God's "eternal decision or decree" concerning all beings

[see AL-KADA' WA'L-KADAR]
slanderous accusation of fornication (zīnā'[q.v.], or illegitimate descent "judge",

Chief Muslim Judge
KADIRIYYA
KAFAN
KAMAL
KAMPUNG
KARAM

order (tarikat) of dervishes
called after 'Abd AL-Kadir AL-Djilani
shrouded
perfection
village
generosity [see supplement] it
seems preferable—taking into
account the difference of the
respective Arabic roots—to
translate karama by "marvel of a
saint"
benevolent
vision, from Arabic word kashf,
reveal, uncover; knowledge through
mystical means
old (conservative) generation— as
opposed to Kaum Muda
Ministry of Education

KERAMAT
KHADIM
KHALIFA
AL-KHULAF' AL-RASHIDUN

holy place, sacred spot
servant
deputy, viceregent, successor, the
rightly guided Caliphs, the first
Four Caliphs of Islam
creation
(al-khawaridj, sing. kharadji), the
members of the earliest of the
religious sects of Islam
specialities
completion of the Al-Kur'an recital
circumcision. In Malay called
bersunat or masuk jawi

KHALF
KHARIJITES

[see KHARIJITES
hermaphrodites
fiction, mystic, fable of myth,
inventive religious activities
attentive
synonymous with Kawad,
retaliation ("settlement", not
"cutting off" or "prosecution")
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>KITĀB</td>
<td>(Pl. KUTUB) &quot;book&quot;</td>
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<tr>
<td>KITĀBIYAH</td>
<td>female follower of a non Islāmic revelation</td>
</tr>
<tr>
<td>KITĀB JAWI</td>
<td>Islāmic book written in Jawi</td>
</tr>
<tr>
<td>KITĀB KUNING</td>
<td>Islāmic book written in Arabic</td>
</tr>
<tr>
<td>KIYĀS</td>
<td>(Ar.), reasoning by analogy, the fourth source of Muslim law</td>
</tr>
<tr>
<td>KUṬBUR</td>
<td>grave</td>
</tr>
<tr>
<td>KUFR</td>
<td>un-belief</td>
</tr>
<tr>
<td>KURBĀN</td>
<td>sacrifice, sacrificial victim</td>
</tr>
<tr>
<td>LADUNĪ</td>
<td>man ought therefore to cling to the unknowable mystery &quot;from where God is&quot;</td>
</tr>
<tr>
<td>MADRASAH</td>
<td>religious school which usually also teaches secular subjects or Islāmic school (smaller boarding schools are called pondok)</td>
</tr>
<tr>
<td>MADHHAB</td>
<td>school of law or school of thought</td>
</tr>
<tr>
<td>MAFASTID</td>
<td>disutilities</td>
</tr>
<tr>
<td>MAHMUDAH</td>
<td>good morals</td>
</tr>
<tr>
<td>MAHSYAR</td>
<td>place of assembly</td>
</tr>
<tr>
<td>MAJLĪS AGAMA ISLĀM</td>
<td>Islāmic Religious Council</td>
</tr>
<tr>
<td>MAKHLUK HALUS</td>
<td>refined creatures</td>
</tr>
<tr>
<td>MAKRUH</td>
<td>abominable, reprehensible</td>
</tr>
<tr>
<td>MĀL</td>
<td>finance</td>
</tr>
<tr>
<td>MALAIKAT</td>
<td>Angel</td>
</tr>
<tr>
<td>MALAY LANGUAGE</td>
<td>colloquial language spoken by Malay peoples in Malaysia and in Indonesia</td>
</tr>
<tr>
<td>MALAYSIAN LANGUAGE</td>
<td>official Malaysian national language</td>
</tr>
<tr>
<td>MANĀKIB</td>
<td>plural substantive (sing. manakaba) featuring in the titles of a quite considerable number of biographical works of a laudatory nature which have eventually become a part of hagiographical literature in Arabic, in Persian and in Turkish</td>
</tr>
<tr>
<td>MANDŪB</td>
<td>commendable</td>
</tr>
<tr>
<td>MANSUKH</td>
<td>abrogated, repealed</td>
</tr>
<tr>
<td>MAQĀM</td>
<td>mystical station</td>
</tr>
<tr>
<td>MA'RIFAH</td>
<td>(Ar. ma'rifā), knowledge, right conduct</td>
</tr>
</tbody>
</table>
utilities. From Arabic word maṣlaḥah
preceded
mosque, the noun of place from sajdah "to prostrate oneself", hence "place where one prostrates oneself [in worship]" Al-Kur'ān
considerations of public interests
to become a Malay, commonly used in Malaysia to refer to the act of converting to Islam
intuition
a term with various meanings of which that of text of a hadīth [q.v.] is to be noted
(pl. ma'ānat, ma'āwin), "assistance" an administrative term of early Islamic history with several meanings
birthday
celebration of the birthday of the Prophet Muhammad s.a.w. or collective ritual in the form of a gathering to celebrate the birth of Muhammad.
provision, from Arabic word ma'ūna
fabricated, forged
Malays
Chief Minister or Head of government of a State within the Federation which has a hereditary Ruler or Sultan
trance
[SEE SIRĀD] lamp
a term which designates in works of fiqh the bilateral contracts as opposed to the 'ibādat [q.v.] which constitute the "ritual of Islamic law"
MUBĀH
"licit, authorised" one of the five Juridical qualifications [see AHKĀM] of human acts [see SHARI'Ā]

MUBALLIGH [see DIKKA, MASJID]
MUDJTAHID

denotes, in contemporary usage, one who possesses the aptitude to form his own judgement on questions concerning the Sharī'ā, using personal effort (idjtihad [q.v.] in the interpretation of the fundamental principles (usūl [q.v.] of the sharī'ā

MUFTĪ (see FATWĀ) the scholar who gives a fatwā

MUKALLAF a competent person who is in full possession of his faculties

MUKALLID [see TAKLĪD, also KASS; MADDAH]

MUNĀFIKUN _ ALMUNĀFIKUN

Here it is usually translated into English and French as "hypocrites"

MUNĀKAḤAT marriage

MUNGKAR disobedient, indecency

MUQATTĀ'ĀT short form letters

the nearest to Allāh, also described as the Sābiqūn meaning outstrip the rest.

MURSHID literally, "one who gives right guidance, rushd, irshad, in ūfī mystical parlance the spiritual director and initiator into the order (tarīkat) of the novice or murid [q.v.] who is following the ūfī path

MURTADD "one who turns back" especially from Islām, an apostasy

MUSLIM the person who professes Islām [q.v.]

MUZĀKARAH exchange of views

NABAWĪYĀT Prophetical

NABĪ Prophet

NAFŚ soul
NAFSI
NAFSU
NAFSU LAWAMAH
NAFSU MARDI
NAFSU MULHAMAH
NAFSU MUTMA'INNAH
NAHIF
NASS
NIKMAT
NIŞFU SHA'BAN
NIYYA
PADANG MAHSYAR
PANDUAN BATIN
PANTUN
PENGHULU
PEMUTUS UBAT
PERAWAT
PONDOK

PRAYER OF TARAWIH
PUSAT ISLAM
QADYAN
RADJMI
RAJA
RAK'A

RAKA'AT
RASYAT
RAMADHAN

RASUK
RASUL

self, carnal
lust, inner self desire
self-accusing sole
approve soul,
inspired sole
soul at rest
prohibited
a religion legal term
blessing
The Middle of the Sha'bân month
the intention of the heart
The Day of Reckoning and Judgement
spiritual guide
poetry
leader
completion of the curing process
medical men
traditional learning centre
(traditional religious boarding school) or Islamic boarding school (usually in rural areas and smaller than madrasah)
night prayers during the month of Ramadhan
Islamic Centre
Ahmadiah School of Thought
the casting of stones
King or Ruler of a State.
(the ceremonies from the recitation of the fâtiha, to the second sudiud
(Ar. RAK'A) [See SALAT] part of prayer,
subsjects of a ruler,
(Ar. RAMADAN) name of the ninth month in the Muhammedian calendar
disturbed
(Ar. RASUL) (plur. rusul), messenger, apostle
<table>
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<tbody>
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<td>RATIB</td>
<td>(plur. rawātib) a word meaning what is fixed and hence applied to certain non obligatory salāts or certain litanies</td>
</tr>
<tr>
<td>REDHĀ</td>
<td>gratified</td>
</tr>
<tr>
<td>RIBĀ</td>
<td>lit. increase, as a technical term, usury and interest</td>
</tr>
<tr>
<td>RIJĀLUL-GHAIB</td>
<td>(Ar. riḍāl al-ghayb) the men of the mystery</td>
</tr>
<tr>
<td>RIWĀYAH</td>
<td>narration, transmission</td>
</tr>
<tr>
<td>RIYĀK</td>
<td>pride, hypocrisy</td>
</tr>
<tr>
<td>RŪH</td>
<td>spirit, soul</td>
</tr>
<tr>
<td>RŪHĀNT</td>
<td>spiritual</td>
</tr>
<tr>
<td>RUKHSAH</td>
<td>concession or concessionaire law, that is law which is modified due to the presence of mitigating factors</td>
</tr>
<tr>
<td>RUKN</td>
<td>pillar, essential ingredient</td>
</tr>
<tr>
<td>RUKUN ĪMĀN</td>
<td>Cardinal Articles of Faith</td>
</tr>
<tr>
<td>RUKUN ISLĀM</td>
<td>Islamic Pillars, Islamic Principles</td>
</tr>
<tr>
<td>RUMI</td>
<td>Roman, Latin</td>
</tr>
<tr>
<td>RU'YAH</td>
<td>sighting the moon to confirm the first day of the fasting month of Ramadān</td>
</tr>
<tr>
<td>SABĪL</td>
<td>a way, road, or path</td>
</tr>
<tr>
<td>SABR</td>
<td>in the first place with the general meaning of being patient</td>
</tr>
<tr>
<td>SADJ'</td>
<td>a peculiar mode of rhetoric in which at short intervals words occur which rhyme. Though it is distinguished from poetry (shī' r) by not being bound by a regular rhythm or metre</td>
</tr>
<tr>
<td>SALAF, AS-SALAFIYEEEN</td>
<td>the early years. Sometime used generally to describe the early generations of the Muslims particularly the Companions of the Messenger of Allāh and those who following them, who closely follows the Sunna and the Holy Prophet Muhammad, the righteous companions of Muhammad</td>
</tr>
</tbody>
</table>
the usual name in Arabic for the ritual prayer or divine service praying for specific intention poisoning praises for the Prophet Muhammad, ritual prayer zone of illegality; term used by Malaysian urban planners and government officials to refer to a squatter settlement witness, martyrs (pl. shuhadā') the discretionary punishment of crimes a sect consultation policy of divine origin by state attribute, quality invisible art of self-defence proud wicked prostrations [See Tasawwuf] a Muslim mystic the Malay Muslim ruler of a Malaysian states (Ar. SULTĀN) boastful mustahab and ta'tawwū', recommendable custom, use and wont, statue. In Hadith by sunna is usually understood Muhammad's Sunna Chapter of the Al-Kur'ān small Muslim place of worship or building in Malay village used for congregational prayers; small, neighbourhood mosque intercession on the Day of Judgement declaration of faith; the first principle or pillar of Islam a Persian poetic form as a kind of Malay classical literature.
SYAJarAH  
SYARI'I'AH  

tree  
(Ar. SHAR'I', also SHAR'  
(originally infinitive), the  
path which the believer has to  
tread, the religion of Islām  
as a technical term, the canon  
law of Islām, (also used as the  
term for a single commandment  
= ḥukm, the plural sharā'=  
ahkām  
ecstatic utterance of the Sūfīs  
(Ar. SYAYKH) "spiritual  
director"  

SYATAHAT, SYAT  
SYEIKH  

SYIRIK  

SYU'BAH  
SYUKUR  
SYUMUL  
TAB'I'AT  
TABLIGH  
TAFĀKUR  
TAFSTĪR AL-KUR'ĀN  
TAHLLĪL  
TAHRĪM  
TAJDĪD ISLĀMĪ  
TAJWĪD AL-KUR'ĀN  

INDIAN MUSLIMS "DA'WA" MOVEMENT  
to meditate  
commentary, exegesisation  
a dhikr  
prohibition or rendering  
something into ḥaram  
Islamic reform  
recitation of the Holy Al-Kur'ān  
with precise articulation and  
exact intonation  
arrogance  
accusation or branding of  
infidels  

TAKABBUR  
TAKFĪR  

Confine to the explanation,  
application and at the most  
interpretation of the doctrine  
as it had been laid down once  
and for all, to be an  
unreasoning imitation and a  
passive acceptance,  
liability, obligation  
The combination and fusion of  
Juristic opinions  

TALKING  

instruction to the dying, the  
final exhortation at a funeral,
TAMRIN
TAQIYYAH
TAQWA
TARAQQI
TARIKAT
TASHRI'
TASLIM
TASAWWUF
TAUBAT
TAUHID
TAWADDUK
TAWASSUL
TAYAMMUM
TA'ZIR
TIJARAH, AL-TIJARAH
UGAMA
UGUT
'UJUB
UKHUBAH
'ULAMA'
'ULAMA' LAHIR
'ULAMA' DUNIA
'ULAMA' AKHIRAT

training
concealment of one's views to escape persecution
piety, devotion
self-recognition
education and bringing up
Muslim brotherhood
rosary, glorification of God (Allāh)
legislation
salutation, surrender
Islamic metaphysics, sufīsm, sometimes spelt as taṣawuf, repentance
unity of existence and oneness of God
humble, humility
absolute trust in God, indirectly surrendering or submitting to Allāh
ablutions with clean earth, sand in the event no water may be found
(Ar. ta'zīr) deterrence, discretionary penalty determined by the Kāfī
business
religion, commonly used to refer to the Islamīc religion
intimidation
pride, conceited
brotherhood
(plural of 'ālim) the religious learned; pious man theologian or Islamīc religious scholars; Muslim scholars.
Islamīc religious scholar who practice Islam superficially
wicked or worldly Islamīc religious scholar
hereafter Islamīc religious scholar
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>'ULAMĀʾ MUJADDID</td>
<td>reformers Islamic religious scholar</td>
</tr>
<tr>
<td>ULU AL-AMR</td>
<td>persons in authority and in charge of community affairs</td>
</tr>
<tr>
<td>UMMAH</td>
<td>community of Muslims or community of believers; community bonded by religious/ideological affiliation</td>
</tr>
<tr>
<td>UNDANG-UNDANG</td>
<td>law, rule</td>
</tr>
<tr>
<td>USRAH</td>
<td>group discussion in family sense</td>
</tr>
<tr>
<td>USUL</td>
<td>the &quot;roots&quot; or sources of legal knowledge, the fundamental principle</td>
</tr>
<tr>
<td>USUL UD-DĪN</td>
<td>Theology</td>
</tr>
<tr>
<td>WAHYŪ</td>
<td>divine inspiration</td>
</tr>
<tr>
<td>WĀJĪB</td>
<td>obligation</td>
</tr>
<tr>
<td>WĀLĪ</td>
<td>one close to God</td>
</tr>
<tr>
<td>WĀLI'TULLĀH</td>
<td>a pious person</td>
</tr>
<tr>
<td>WAR'A'</td>
<td>scrupulous abstention, sometime spelt as warak</td>
</tr>
<tr>
<td>WAṢĪĀT</td>
<td>will</td>
</tr>
<tr>
<td>WAṢĪLAH</td>
<td>connection</td>
</tr>
<tr>
<td>WAṆA'</td>
<td>scrupulous abstention</td>
</tr>
<tr>
<td>WĀRĪD</td>
<td>mystical illumination</td>
</tr>
<tr>
<td>WIRD</td>
<td>[q.q.v.] hizb or the wīrd [q.q.v] often accompanied by the</td>
</tr>
<tr>
<td></td>
<td>&quot;spiritual oratorio&quot; (sama')</td>
</tr>
<tr>
<td>WUDU'</td>
<td>wudu' [q.v.] ablution</td>
</tr>
<tr>
<td>YAḴĪN</td>
<td>certainty</td>
</tr>
<tr>
<td>YANG DI-PERTUAN AGONG</td>
<td>&quot;King&quot;. A Sultan chosen by the other Sultans every five years to assume this position of Paramount Ruler of Malaysia in life</td>
</tr>
<tr>
<td>YAQZĀH</td>
<td>Greek</td>
</tr>
<tr>
<td>YUNĀNĪ</td>
<td>literal meaning, external</td>
</tr>
<tr>
<td>ZĀHĪR</td>
<td>Islamic property tax or tithe, alms tax</td>
</tr>
<tr>
<td>ŽAKĀT</td>
<td>tyranny</td>
</tr>
<tr>
<td>ŽALIM</td>
<td>ascetic, asceticism, austerity</td>
</tr>
<tr>
<td>ZAHID, ZUHD, ZUHUD</td>
<td>olive</td>
</tr>
</tbody>
</table>
ZINA
ZINDIQ, ZANADIQA

adultery
heretic, complete and utter
unbelievers in Allah and the
Last Day, Atheist

ZIRAAH, AL-ZIRA'AH

agricultural
ABBREVIATIONS AND ACRONYMS
<table>
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<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>Ab., Abd.</td>
<td>Abdul</td>
</tr>
<tr>
<td>Ar.</td>
<td>Arabic</td>
</tr>
<tr>
<td>ABIM</td>
<td>Angkatan Belia Islām Malaysia (Malaysian Muslim Youth Organization)</td>
</tr>
<tr>
<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome</td>
</tr>
<tr>
<td>ALHUNAFA</td>
<td>The New Converts Association</td>
</tr>
<tr>
<td>ALIRAN</td>
<td>Persatuan Aliran Kesedaran Negara (The Association of the Ideology of the Nation's Awareness)</td>
</tr>
<tr>
<td>AR</td>
<td>Annual Report</td>
</tr>
<tr>
<td>Ar.</td>
<td>Arabic</td>
</tr>
<tr>
<td>ARQAM</td>
<td>Al-Argām, Dar al-Argām</td>
</tr>
<tr>
<td>ASEAN</td>
<td>Association of South East Asian Nations</td>
</tr>
<tr>
<td>BAHEIS</td>
<td>Bahagian Hal Ehwal Islām (Jabatan Perdana Menteri) (Islamic Affairs Division, Prime Minister Department)</td>
</tr>
<tr>
<td>Cl.</td>
<td>Column</td>
</tr>
<tr>
<td>Co.</td>
<td>Company</td>
</tr>
<tr>
<td>Dec.</td>
<td>December</td>
</tr>
<tr>
<td>DBP</td>
<td>Dewan Bahasa dan Pustaka</td>
</tr>
<tr>
<td>Dr.</td>
<td>Doktor (Doctor)</td>
</tr>
<tr>
<td>ed.</td>
<td>edited</td>
</tr>
<tr>
<td>e.g.</td>
<td>for example</td>
</tr>
<tr>
<td>Exco.</td>
<td>Executive Committee</td>
</tr>
<tr>
<td>fem.</td>
<td>feminine</td>
</tr>
<tr>
<td>H., Hj</td>
<td>Hadjįj</td>
</tr>
<tr>
<td>HIV</td>
<td>Human Immuno-deficiency Virus</td>
</tr>
<tr>
<td>i.e.</td>
<td>that is to say; in other words</td>
</tr>
<tr>
<td>intro.</td>
<td>Introduction</td>
</tr>
<tr>
<td>JIM</td>
<td>Jama'ah Islāmiah Malaysia (Malaysian Muslim Organization)</td>
</tr>
<tr>
<td>JMBRAS</td>
<td>Journal of the Malaysian Branch of the Royal Asiatic Society</td>
</tr>
<tr>
<td>J.M.C.L.I</td>
<td>Journal of Malay Culture and Language Institute</td>
</tr>
<tr>
<td>JOSA</td>
<td>Journal of South-East Asia</td>
</tr>
<tr>
<td>JRAS</td>
<td>Journal of Royal Asiatic Society</td>
</tr>
<tr>
<td>LAWASIA</td>
<td>Law of Asia</td>
</tr>
</tbody>
</table>
lit. literary
Masc. Masculine
Md.,Mohd., Muhammad
MBRAS Malaysian Branch of Asiatic Society
n.d. no date
No Number
p.b.u.H. peace be upon Him
PAS Parti Islām Semalaya (Pan of Malayan Islāmic Party)
PERKIM Pertubuhan Kebajikan Islām Malaysia (Muslim Welfare Organisation)
Pl. Plur. Plural
PMIP Pan Malaysian Islāmic Party
PT, pt. PART, part.
FUM Persatuan Ulamā‘ Malaysia (Malaysian Muslim Scholars Organization)
q.v. (Latin quod vide) eg showing a cross-reference
RIMA Review of Indonesian and Malaysian Affairs
Sch. Schedule
Sdn. Bhd. Sendirian Berhad (Company limited)
sing. singular
Skr. Sanskrit.
S.W.T. Subḥanahu Wa Ta‘ālā
TABLIGH Jamā‘at Tablīgh
trl. trans. translator
UKM Universiti Kebangsaan Malaysia (National University of Malaysia.
UMNO United Malay National Organization
Us. Ustāz or Al-Ustāz
USA United State of America
Ust. Ustāzah
YADIM Yayasan Dakwah Islāmīyah Malaysia (Malaysian Islāmic Missionary Foundation)
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The Muslim Society After Independence
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Education
Society
Politics
The Resurgence
Culture

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Islāmic Writing since the Introduction of the Printing Press.
CHAPTER THREE


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- Apostacy
- Polytheism
- False Doctrine
- The Existence of Allāh
- Islām, the religion brought by Allāh's Messengers and the Prophets
- Al-Kurān
- Hadīth
- Life After Death (Akhīrāt)
- The Grave World
- Heaven and Hell
- Disappearance of Al-Kurānic Verses
- Imām Māhdis
- Al-Kādā' wa'l Kādar
- Ahl Al-Sunna
- Shi'ism

Islamic Law and Jurisprudence
- Schools of Laws 'Madhhab'
- Criminal Law
- Devotion service
- Islamic Economy

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INTRODUCTION
Introduction

Resurgence of Islam among the Muslim society in Malaysia, particularly among the youth in urban areas began in the early 1970's. Through this movement, Muslims were called upon in seminars, forums, speeches or articles in newspapers, magazines and periodical bulletins, to practice a complete Islamic way of life in every aspect. Islamic resurgents demanded a new social order, the establishment of an Islamic education system, economy, political order and legal framework. Above all they wanted creation of an Islamic state with Al-Kur'an and Sunna as the sole constitution of the country. The passion of the demand for change, fortified by the enthusiastic support of a growing number of young adherents, induced the government to respond.

In 1974, the Islamic Affairs Division of the Prime Minister's Department was established. Its aim was to co-ordinate national Islamic activities by standardizing and encouraging uniformity in Islamic
law and administration in the country. Programmes to inculcate Islamic values in Muslim society and the efforts by the government to establish various Islamic institutions became more pronounced. Islam which was once basically a Muslim affair became a national concern.

Concomitant with this, the writing of Islamic texts was promoted by individuals, groups and other government bodies. Consequently, hundreds of books in Malay, discussing various topics in different fields of Islamic teachings were published. There was very little written in English. These books were written by Muslims of various nationalities who came from different political and educational backgrounds, and schools of thought. The publishing scene was soon enlivened with views, opinions and suggestions that all literature produced, fiction as well as non-fiction, should incorporate elements of Islam.

Over a span of twenty years, Muslim writers wrote books on contemporary matters relating particularly to faith such as on apostasy, polytheism, false doctrine, disappearance of Al-Kur'anic verses, soul,'rūḥ','taʻlīkat','Imam Mahdī, the concept of 'waliyy',
meeting with Prophet Muhammad while fully conscious, 'Ālam al-qhayb', recommendatory devotional practices for example 'dzikir' and 'wird', traditional medical treatment using the expertise of the 'bomoh' (traditional medicine-man), the devil, 'īblīs', Shi'īsm, schools of law 'madhhab' and 'bid'ā' (reprehensible innovation).

Other subjects covered were Islamic geography, Islamic religious knowledge, the exegesis of Al-Kūr'ān (tafsīr), modern techniques of teaching and reading Al-Kūr'ān, the importance of memorising and the benefits of the study of Al-Kūr'ān, Islamic education and 'da'wā', the history of the Prophets, Islamic history, the position of Ḥadīth as a second source of Muslim law in Islam and its rejection, polygamy, family life, Muslim women, Sufīsm, administration and rule, biographies of Islamic prominent figures and others from the Islamic point of view.

In general these books are intended:

1. To give basic information about Islamic teaching to Muslims and non-Muslims alike, particularly with reference to contemporary issues.

2. To explain the Islamic teachings
theologically from various scholarly views.

3. To try to clarify ambiguous issues of a theological nature in a particular way.

4. To publicly promote individual opinions on the issues concerned.

However, the mushrooming of Islāmic writings has created certain other issues that trouble the Muslim community of Malaysia. Most significant among these issues are those which concern conflicting theological views, disobedience and disregard for fatwa, dissatisfaction and uncertainty among laymen because the experts contradict each other, the manipulation of religion for political and personal gains and group interests, and the alleged subversion of generally accepted ideas, schools of thought and traditions.

Looking at the books produced within this period further, a number of points can be made as follows;

1. There are popular and academic Islāmic books whose authors lack appropriate scholastic knowledge and authors lacking any sound knowledge of Islām.

2. The Islāmic books reflect theological controversies elsewhere in the Islāmic world.

3. The books concern themselves with all aspects
The purpose of my study was to analyse Islamic texts published in Malay from 1975 onwards and to access their religious, social and political importance and significance. In this study, I was particularly interested in the academic, scholarly and theological thinking behind these books; how far these studies were based, in an academic sense, upon recognized sources of Islamic writing and written within particular traditions and within particular 'madhhab', how far these books failed or succeeded to express and reflect conflicting views and concerns within the contemporary Muslim society. When I talked of Muslims or books written for Muslims, the Muslims I meant were the Muslims of Malaysia. I did not look at contemporary fiction and periodicals as such. In addition, I examined how far the books reflect the fatwa issued by the 'Jawatankuasa Fatwa Kebangsaan' (National Fatwa's Committee) and 'Jawatankuasa Fatwa Negeri-negeri' (States Fatwa Committee).

More than five hundred Islamic books in Malay relevant to my topic have been studied. The books were
obtained from university libraries, national public libraries, publishers and book shops in Malaysia. The content of these books in general covered every field of Islamic teaching, which included Theology, 'Fiqh', Islamic jurisprudence 'Usul-Fiqh', Al-Kur'anic recitation 'Tajwid', Al-Kur'anic exegesis 'Tafsir', 'Hadith', 'Mustalah Hadith', Islamic history, morality and Sufism.

For the purpose of my study, I selected over two hundred and thirty five books which formed the primary subject of my research. These represent books from the various fields concerned. However general books on philosophy, Islamic thought, Islamic civilization, Islamic art, science and architecture have not been studied in detail due to the limited number written in Malay by Muslim scholars in Malaysia. Priority has been given to books which discuss polemical and controversial issues.

The major secondary sources used for this study were my interviews with publishers, articles on Islam in Malaysian journals, serials and newspapers like Berita Harian, Utusan Melayu, Utusan Malaysia and the News Strait Times. When selecting the Islamic books for
my research I was guided by the following considerations;

1. The books represent every field of Islāmic studies.

2. The books include those which are considered academic as well as non academic texts.

3. Books written in the Jawi scripts which of late are very few in number and books written in the Romanised script.

4. Books written by Muslim scholars, 'Ulamā', and by other Muslim writers.

5. Books which discuss traditional theology in a contemporary and controversial context.

6. Books which concern themselves with government policy, fatwa, Shafi'i School of Law or the collective ideas of the past and modern Muslim scholars.

7. Books which are used as textbooks by students studying Islāmic religious subjects at the secondary school level.

8. Books which claim to follow conventionally the characteristics of the Kifāb literature and 'Kitāb Kuning' in general.
9. Books which give information on aspects of Islamic teaching that are rarely discussed elsewhere or are rarely taught in the formal or informal learning sessions among Muslims in Malaysia.

10. Books which clearly state the false teachings as understood by the Shafi'I School, against Al-Kur'an and Sunna which endanger the faith of the Muslims and the unity of the Muslim society as a whole.


I have chosen and only studied typical examples for all the aspects I have described here. This is not an exhaustive study of all books but rather an exemplary study of various types. I was interested particularly in books published by Malaysian publishers and predominantly written by Muslims who had had their education in Malaysia. I am however aware that books published in Malaysia and written by Malaysians are only part of the picture and that there are others which are written by Arabs, Indonesians, and Europeans. I shall not look at the problems of marketing, price, quality of printing materials and at the publishers of Islamic books written in Malay.
In carrying out my study I faced a number of problems. The first problem being the absence of a specific catalogue for Malay Islamic books published by Malaysian Muslims and prepared by the bookshops, publishers or university libraries. However, 'Katalog Koleksi Melayu Universiti Kebangsaan Malaysia 1990' and 'Katalog Koleksi Melayu Perpustakaan Universiti Malaya 1980', were useful guides and answered some questions. There were also some books with an unclear publishing year which from the topics and issues discussed I am absolutely certain are relevant to my study and were published after 1975. Classifying the field of study of the Islamic books by their titles posed another problem. Some Islamic books give a general discussion on various fields even though the titles of the books are on a specific field. Thus for the purpose of my study the actual contents of the book were used as the deciding factor rather than their titles.

As an introduction to my thesis, in Chapter One, a general overview of the socio-political and economic background of the Malay Muslim society has been presented. I have defined the term Malay and Muslim and the various interpretations that arise from the
definitions. The changes experienced by the Muslim society before and after Malaysia's Independence have also been described. This is followed by a discussion on the extent of the importance of Islam in the everyday life of the Malaysian Muslims.

The subsequent development of Malay literature starting from the introduction of Islam to Malaysia until the present day are covered in Chapter Two. The discussion indirectly tries to show how the texts have been used by the authors, to bring about changes to the state and promote the standpoint and attitude of the Muslim society. The chapter deals (briefly) with the Malay Literature written by scholars of traditional Muslim society 'Sastra Kitab' and Malay literary works with Islamic elements, such as novels, short stories, poems and plays published since the introduction of the printing press. This chapter also deals with the changes of the 1970's when as a result of the Islamic resurgence in Malaysia, the suggestion was made to re-intreprete the meaning of the term 'Islamic literature'.

Chapter Three covers the textual analysis, the focus of which was Islamic studies in Malay, (Islamic
books written in Malay) from 1975 to the present day (1992). In this context, the term 'Islamic studies' in my title means 'Islamic religious knowledge' as mentioned earlier.

Since 1975, Muslims writers have written hundreds of books dealing with Islamic studies and contemporary issues on Islam. The subjects which stimulate a lot of interest include:

1. Theology:

The books classified under theology discuss the Six Articles of the Muslim Creed concerning God, the Prophets of God, the Angels of God, the Books of God, the Day of Judgement and Predestination of good and evil 'al-Kada' wa'l-Kadar'. The issues raised in these books include the issues of 'bid'a', conferring the rewards of recitation from the Al-Kur'an to Prophet Muhammad and the dead, prayers 'du'a', apostasy, polytheism, traditional medicine, false doctrine, Qadiani, Islam the religion brought by Allah's Messengers and the Prophets, Hadith, life after death, the world of the grave, Heaven and Hell, disappearance of Al-Kur'anic verses, Imam Mahdi, 'Ahl' al-Sunna' and Shi'ism.
2. Jurisprudence:

These books focus on the topics; Islāmic law, 'jenāyah', jurisprudence, 'madhhab', devotional service, inheritance and Islāmic economy.

Under the topic devotional service, the books deal with the Five Pillars of Islām, non-obligatory prayers, visiting the sick and paying the last respect to the dead, praying, meditating and chanting Allāh Names and Attributes, ethics in the mosque, recitation of the 'Talkīn', non-obligatory sacrifices 'Korbān' and 'Aḵīka', and the importance of these devotion services, the way to perform perfect devotion services, the effects on those who do not practise devotion services and Prophet Muhammad as a model of an ideal servant of Allāh and with Allāh's punishment on the Day of Judgement. On marriage, issues written about deal directly or indirectly with family life, Islāmic family law, polygamy, and divorce.

Relating to general scope, topics discussed evolve around science and modern medicine, Islāmic geography, Islāmic religious knowledge, the story of the Prophets, Islāmic history and Islāmic movement. In this chapter besides its scope, the objectives of
writing will also be emphasised.

Chapter Four focuses on books discussing controversial issues which include the recently banned al-Arqām, anti-Ḥadīth, the position of Muslim women, marriage, Islamic rule and administration (Islamic democracy, Islamic politics, 'Syūrā' system, Islamic state) and Šūfīsm.

Chapter Five attempts to give a critical analysis of the Malay Islamic books which have been studied. The nature and the qualities of the Islamic books produced in general are discussed and the theological authenticity of the Muslim writers is also examined.

In conclusion, an attempt has been made to look at the future role of Islamic writing in the context of the development of Malaysian society.
CHAPTER ONE
CHAPTER ONE
Malay Muslim society and culture;
Its history and present state.

Malaysia is an ethnically and religiously divided society, comprising of indigenous (Bumiputra) and non-indigenous groups. The majority of the non-indigenous people are the Chinese and the Indians most of whom came to the country during the period of colonial rule (Roff, 1967:13)(1). Ozay(1990:21) views the term Bumiputra as "merely a historical dimension of identity differentiating a group for setting prior claim to a territory relative to more recent arrivals such as the Chinese and Indians". However, since the formation of Malaysia, legally the term Bumiputra 'sons of the soil' refers not only to the Malays, as previously used, but also includes, as defined by the constitution, the indigenous groups of Sabah and Sarawak and the aborigines of the Peninsular. Bumiputra were guaranteed special privileges by the constitution which covers recruitment into the Civil Service, awards of scholarships, opportunities for education and training and issue of licenses and permits (S. Husîn, 1981:3-5).

The majority of the Bumiputra are Malays.
According to Bailey, in the Malay Peninsula, the term Malay covers many groups: "The Malay population comprises a mixture of indigenous Malays and various migrant groups from Indonesia, including Minangkabau, Javanese, Acheinese and Bugis as well as migrants from Pattani on Southern Thailand's East Coast". Most of the migrants arrived in the late nineteenth and early twentieth centuries (Bailey, 1983:9). Though they are people from different linguistic groups who have retained their own ethnic identity, the migrants and the indigenous Malays see themselves united in their religion since they all are Muslims (Chandra, 1987:1) and are followers of the Shafī'ī School (Mohd Nār, 1985:9).

It is thus that the terms 'Malay' and 'Muslim' have come to be considered synonymous. Unlike the Malays, the other Bumiputra and the non-indigenous communities are predominantly non-Muslims (S. Husīn, 1982:5). When a society is totally dichotomized into the indigenous and non-indigenous groups as in Malaysia, identity, and in this case language, culture and religion, becomes a matter of paramount importance. This dichotomization, also affects the economy, politics, education and almost every other realm of activity of society in Malaysia.
Malay-Muslim Relationship

According to the Malaysian constitution, a Malay is defined as meaning, "a person who professes the Muslim religion, habitually speaks Malay, conforms to Malay custom and was born before Merdeka Day, in the Federation or Singapore or both of parents one of whom was born in the Federation or Singapore; or is the issue of such a person" (Constitution of Malaysia; Article 160)(2). Those born after Merdeka Day automatically gain this status.

From the point of law, the criteria given prominence are cultural rather than ethnic. A Malay can be anybody who is a Muslim and uses the Malay language, it is not necessary to be racially or ethnically Malay. Thus, the Malay Muslim society are people who are joined by the Islamic faith, the Malay language and culture, regardless of ethnicity (S. Husin, 1981:2).

'A Muslim' is defined as "any person descended from either of the parents who is a Muslim or a person who has embraced the religion of Islam under this Enactment and has not converted himself to any other religion"(Perak Administration of Muslim Law Enactment, No 11, 1965:3).
The implication of these definitions have long caused confusion among people since it is argued that becoming a Muslim does not mean 'becoming a Malay' or 'masuk Melayu' (Roff, 1967:67). However, by merely embracing Islam but continuing to speak his mother tongue and to follow his custom in his everyday life, a new convert of Islam has not fully satisfied the constitutional provision (S. Hussin, 1981:3).

According to Hussin, (Hussin, 1990:9) for the Malays, Islam is a symbol of Malayness and to be a Malay and to be a Muslim are inseparable. This identification of Islam and Malayness, according to Fred R. Von Der Mehden, (Fred R. Von Der Mehden 1987: 180) has provided an obstacle to Islamic unity in Malaysia. Unlike the Arabs, Indonesians, Indians and Pakistanis who to a limited degree has been socially incorporated into the Bumiputra, Chinese converts are not fully accepted by many Malays due to their ethnic identity. This is despite the fact that their conversion is often publicised in the media and that they change their names and live as Muslims. Furthermore, the Arabs, Indonesians, Indians and Pakistanis being hereditary Muslims and not converts are more easily assimilated into the Malay community (Hussin,
The Malays see the Chinese converts as 'converts of convenience' to qualify for 'Malay' special privileges or for reasons of intermarriage and not for spiritual reasons. Malays view their perceived refusal to study their new religion and the fact that they continue living like Chinese, as evidence of their lack of commitment to Islam (Nagata, 1984:194-200). The State Religious Council is often put in a difficult position when the family of a dead convert alleges that the dead has reverted to his former faith and demands for the body to be buried in a Chinese cemetery(3). The Council too sometimes has to face prosecution for converting a Chinese, later proved to be under-age(4).

The UMNO (United Malay National Organization) Supreme Council's, 'Majlis Tertinggi UMNO', decision to recognize the Melaka Portuguese descendants and the Chinese Baba as Bumiputra was considered irrational and faced strong opposition from some Muslims. Being descendants of immigrants from Europe and China, historically and socio-culturally they do not belong to the Malay Austronesian stock. The Portuguese way of life, language and religion does not fulfil the criteria stated
in the Constitution. In the case of the Chinese Baba, many speak Malay, sing Malay melodies (dondang sayang), and practise Malay table manners. However, in general their culture, language and religion, according to some, are still dominated by the traditions practised by their ancestors (5).

Thus, to define a Malay according to S. Husin (S. Husin, 1981: 6) both socio-culture and legal factors have to be taken into consideration. Since religion, language, and custom have been instituted as the yardsticks for identifying the Malays, the term Malay can therefore be defined as descendents of the Malay stock and those who have embraced Islam and gradually assimilated as a Malay.

In my study, the term Muslim is understood as meaning a person who professes Islam, irrespective of race. However, since almost all Malays are Muslims and the majority of the Muslims are Malays (Roff, 1967:67) thus the term a Muslim is basically synonymous with the term a Malay.

The influence of Islam on Malay life

Based on the first written evidence of the Trengganu Stone Inscription (6), Islam was introduced to
the Peninsula Malays in the fourteenth century. As to the origins, academic debate centres on Arabia and India (7). Unlike Hinduism, which was court centred, Islam succeeded in winning and to take root in the hearts and minds of the Malay people at large.

Islam which has a strong rational and philosophical basis has infused its influence into the whole life of the Malays and their artistic expression (S. Husin, 1981:12). Syed M. Naguib Al-Attas concludes that Islam set in motion the process of revolutionizing the Malay outlook, "turning it away from a crumbling world of mythology... to the world of intelligence, reason and order... the most momentous event in the history of the Archipelago" (Al-Attas, 1969:2). In addition, the advent of Islam gave the Malays a stronger bond of communal identity. "Islam is not only the faith of the Malays; it serves also as one of the core foundations upon which their self-identity is based" (Hussin, 1990:1). In daily life, Islamic teachings and values became an important source of guidance. Islamic influence on the Malay culture went beyond language, theatre, dance, music or architectural styles or even
socio-political and economic concerns (Salem (ed.), 1982: 140-142). Islām helped symbolise the unity of the state and the state was legitimised in the name of Islām. As S. Husseīn (S. Husseīn Aḥmad, 1988:74) claims for the history of Malaya and Malaysia, "Islām was never wholly separated from the affairs of governance."

The Muslim Society Before Independence

Late colonialism brought great changes to the Muslim society in Malaysia. Today, except for introducing a few new words in the Malay vocabulary, the Portuguese, inspite of their presence of more than one hundred years, by and large, never had any influence on the Muslim society and culture. This is the case, even in Malacca where there still exists a small Portugese community. The Dutch likewise did not leave behind any traces (S. Husīn, 1981:12). It was the British, who since the late nineteenth century had the most profound influence particularly for the subsequent development and shaping the course of Islām in the Muslim society.

To regulate indigenous life the British created a modern governmental administration and instituted other reforms. Initially, the British stabilised the position
of the Malay Muslim rulers, retaining their responsibility over religion (Roff, 1967:11). However, the Malay Muslim rulers became "only symbols of Malay political sovereignty but without any authority to make their own decisions or to have them carried out" (S. HSIN, 1981:27). The advice and consultation of the British officials had to be sought and acted upon in all matters which also gradually included Islam and Malay culture (HSIN, 1990:15-17).

Mustafa says that the British policy and administration, caused Muslim unrest leading to several uprisings and incidents. These were led mainly by the 'Ulama†, who saw colonialism as a threat to Islam (Azzām, (ed.), 1993:111), and the Muslim nobility and the feudal chiefs who found that the sovereignty of their states and their privileged position were undermined by foreigners of different race, culture and religion (S. HSIN, 1981: 14-15). The To' Janggut uprising in Kelantan in 1915 (Roff, 1974:62) and the rebellion in Trengganu in 1928 are examples of this resistance. The concept of the holy war 'jihād' further stimulated opposition towards the British (Andaya and Andaya, 1982:202). The British finally succeeded in
establishing their rule after suppressing and punishing those who resisted, and rewarding the collaborators.

The most significant development during the British period was the immigration of the Chinese from South China and the Indians from India, mainly to the West Coast of the peninsula. The increase in British owned mining and plantation activities led to a wide-open immigration policy which particularly attracted Chinese and Indians, to work as contract labourers and a small minority of Arabs and Pakistanis (S. Husin, 1981:14). The influx was to such an extent that in the twentieth century, immigrants exceeded the Muslims in number producing the plural feature of the Malaysian society. The Muslims became a minority in their own land (Hussin, 1990:29)(8) and came to see the immigrants as a threat to their future survival.

Prior to World War II, radical political movements, inspired the Muslims to fight for independence. These were led initially by religious teachers or Islamic reformists who studied under Muslims modernists in the Middle East. Religious teachers such as Sheik Tahir Jalaluddin and Syed Sheik Alhady who had studied under Jamaluddin al-Afghani and Muhammad Abduh in the Middle
East, (Roff, 1967:60) conveyed the message of change and nationalism to the Muslim. They used lectures, newspapers articles, magazines and books (S.Husîn, 1981:15-16).

The outbreak of the Pacific War and the short but harsh occupation by the Japanese heightened the spirit of Malay nationalism (Roff, 1967:247). The British post-war move to put the Malay States directly under British rule through the Malayan Union led to the formation of United Malays National Organization 'UMNO' (Pertubuhan Kebangsaan Melayu Bersatu). This was a political party led by secularist-ethnic nationalist oriented leaders, aimed to unite the Malays and to oppose the Malayan Union.

The Merdeka mission delegation to the United Kingdom, consisted of representatives of the nine Rulers and the Alliance Party 'Parti Perikatan' (a coalition of UMNO, Malayan Chinese Association 'MCA' and Malayan Indian Congress 'MIC'), and was headed by UMNO. Through peaceful negotiation it succeeded in obtaining independence from the British in 1957 (Mahâthîr, 1989: 155-160). Instead of reinstating the monarchical system of government a democratic system of government which put little emphasis on Islamic principles was set
up. Islam was made the religion of the Federation but within a secular state (HussIn, 1990:35).

The Muslim Society After Independence

In the late 1980's, increased urbanization and mobility showed the Muslim society to be no longer uniform as a whole. Urbanization increased the Muslim presence in cities and towns. However, the Muslims in the urban and rural areas follow different ways of Islamic life.

Economically however, Muslims still felt left behind by the non-Muslims. They felt that they had become economically dispossessed in their own land and some perceived that the Chinese were beginning to pose a challenge to Malay political primacy (Conber Leon, 1983:19).

Following the tragic violence and disturbances of May 1969, the government of Malaysia introduced the New Economic policy with the aims to "give effect to the constitutional special rights and privileges of the Malays through a two-pronged approach: the eradication of poverty especially amongst the rural peasantry; and the restructuring of corporate assets ownership and employment structure in the country" (Ozay, 1990:154).
There was hope that the racial barriers and animosity between the Muslims and other races in these multi-racial communities could be broken down through intermarriage. However, Leon (Leon, 1983:xv) claims that the social and religious structure of the Muslims community made it impossible for any other religious or ethnic group to be integrated with them. The exceptions to this were the Arabs and the Indian Muslims. Intermarriage between Muslims and non-Muslims is extremely rare, as the non-Muslim's partner would be required to embrace Islam. However, Muslim males are permitted to marry non-Muslim women "of the book" without requiring their conversion.

A Muslim holds to his or her faith very firmly and to change religion he or she will face sanction and condemnation from family and community. The Malaysian Constitution, 11 [4] forbids others to induce a Muslim to leave Islam, for the consequences are serious. A Muslim man or woman who relinquishes Islam will automatically lose his or her 'Malayness' and all the privileges attached will be withdrawn.

A Muslim who changes his religion is an apostate
(murtad) who has committed the greatest sin in Islam and according to Islamic jurisdiction (not applied in Malaysia) this carries the death penalty (Abdr Rahman, 1984:265,267). Socially, an apostate's marriage automatically becomes null and void (Abdr Rahman, 1984:133) and he has no legal rights over wealth, inheritance, titles descended from his Muslim family, as guardian to his Muslim children, to receive Islamic tithe 'zakat' or to be buried in a Muslim cemetery (Abdr Rahman, 1984:140, 265,289,288). Even after his death, an apostate's estate, which he gained during the time he was a Muslim will be inherited by his Muslim relatives, while the property which he gained after he changed his religion will go to public treasury (Abdr Rahman, 1984:291). Thus, a non-Muslim partner has to convert in order to marry and to possess equal rights and duties in the Muslim community to which he or she will be admitted (Mohd. Nör, 1985:21).

In an attempt to improve the living conditions (education, health, nutrition, public utilities) among the poor Muslims in the rural areas, to balance the economic inequality and to increase Muslim participation in the urban economy under the New Economic policy,
subsidies and special purpose financial institution programmes were used by the Malaysian government (Ozay, 1990:154). However, the government plans, faced several obstacles in achieving maximum effect. Some of the reasons are said to be due to the feature of the Malaysian economy which seen, as a whole, is in the hands of the non-indigenous groups, particularly the Chinese (Leon, 1983:56-7; E.Frankel and others, 1989:9). Strong racialism existed between the indigenous and the non-indigenous communities especially in politics and economy (S.Husīn, 1981:82-91). The Muslim technocrats and economists lacked experience and expertise to enable them to compete in the open economic system.

The disunity among the Muslims because of different political ideologies, (Chandra, 1987:82) fanaticism about their ethnic groups and regionalities(9), lack of confidence, mistrust, disloyalty and dishonesty of their leaders which are so vividly portrayed by the novelist Shahnōn Ahmād(10), further hindered the success of the government's programmes. So did the fact that the Malays failed to compete with the other races who were trained in and had more experience from the past British economic system.
(Leon, 1983:19). Thus, the majority of the Muslim peasants continued earning incomes which kept them at or near subsistence level. Extra income usually came from their children working in town.

The financial institution programme in the form of Bumiputra trust agencies has been successful in creating a new middle class Muslim. Unfortunately however, it created a new and still widening inequality within the Muslim community which threatens the unity among Muslims further. The growing intra-Muslim inequality according to Ozay (Ozay, 1990:157) is the major cause for the rise of Islamic fundamentalism in Malaysia.

Education

During the period of British colonial rule, English-medium schools were set up by the British in the urban areas. Besides the immigrant children, children of the Muslim upper class and aristocracy were educated and trained to become government servants (S. Husin, 1981:64). Education in Malay was developed only up to the stage of primary school. English was the language of the British colonial government and the privileged class
and it was also the official language used in administration, legislative and judicature (Kua, 1985:266).

The number of Muslims in English schools especially at upper secondary level or at universities abroad was very small. The Muslims viewed modern education and schooling provided by the British colonial government with suspicion. They perceived the education and knowledge brought by the British as 'secular' or 'Western' and felt such education might undermine their faith in Islām (Roff, 1967:71,126-127). Their suspicion was deepened by the fact that many of these schools were set up and managed by various Christian missionary bodies. Many Muslims believed that to learn in an English school was to become a Christian (Hussīn, 1990:16).

Prior to the independence of Malaya in 1957, particularly in the early twentieth century the majority of the rural Muslim parents sent their children to 'pondok' school or reformist 'madrasah' to learn the Al-Kur'ān and acquire religious knowledge (Roff, 1967:76). Even today, in the urban areas it is the parents who migrated from the rural areas that continue to send their children to the Islāmic religious schools.

Opposition to so-called 'secular' education still exists and the debate continues on the merits and demerits of education other than the 'religious' one.
However, Muslims are conscious that as part of a plural society, they need both Islamic and secular education to lessen the gap with other communities. The Muslims know that in the Al-Kur'ān besides matters pertaining to the worship of Allāh, performance of prayers, the fast and the pilgrimage, there are verses relating to politics, economics, science and technology, war crime, marriage, morality, education, art and literature (Mahāthīr, 1989: 18-21).

The rapid development in education since the 1960's, designed to maximize the educational opportunities, opened the way for upward social mobility and heightened the Muslims' political awareness. Free education at primary and secondary level, a free textbook borrowing programme for the less fortunate and scholarships to attend special residential high schools for the brightest students helped to reduce financial obstacles to education.

Malay became the official language and medium of instruction in majority of the schools in the country (Kua, 1985:269). However, the dominant education system continued structurally unchanged from the colonial pattern. The secular stream remained dominant at the top
of the hierarchy with official religious schools existing alongside it. In addition there are the privately-run and lapidated 'pondok'. In comparison to the secular schools the religious schools are still greatly inferior in numbers or in social status (Hussin, 1990: 471).

Social issues

The rise in educational attainment is reflected in the increase in the Muslims migration from rural areas to seek urban employment or to pursue higher education. Furthermore, since 1975, many Muslims migrated to urban areas to fill the working quotas reserved for them in the private sectors. These quotas were established in line with the government's policy of promoting development through urban-based industrialization and balancing the participation of the Bumiputra in the private sector.

Very few Muslims work on their parents' land after completing their schooling. Exposure to 'glamourous' urban surroundings, the lack of modern facilities and entertainment and the unattractive traditional work in rural areas, better job opportunities in town, intermarriage between couples from
different residential areas, states or even ethnic
groups and races, account for the Muslim younger
generation's decision to live in urban centres away from
their parents. As a result, the Muslim society in the
rural areas today faces a critical labour shortage
problem, both skilled and unskilled. In fact, the
migration resulted in the decrease of the traditional
Muslim population in the villages when many of the old
generation died. However, a Muslim's link with his
village is still strong. Yearly visits are usual during
the festival days, the fruit seasons, on wedding,
funerals, farewell or welcome home celebration for
members of the family who perform the 'Hajj' or
pilgrimage to Mecca. The 'Hajj' is the fifth foundation
on which Islam stands and the aim of every Muslim in
his life-time (Mohd Nor, 1985:24).

Nevertheless, not all Muslims who migrated to
urban areas possess adequate qualifications that will
enable them to secure good jobs with high salaries. The
large number of poor Muslims that moved to the urban
areas to try their luck sometimes found themselves
unemployed or working as blue-collar workers whose
incomes were not enough to enable them to rent or build a
decent place to live in.

As a result many Muslims live in slum areas which are found in abundance on the fringes of large towns, joining the urban poor. The urban-based industrialization seemed to transfer rural poverty into urban poverty (Ozay, 1990:44). The frustrated unemployed Muslim youth in urban areas often gang up and indulge in drugs and crime. At present most of the drug abusers are Muslims(11). This situation is most alarming with the recent increase of HIV (Human Immuno-deficiency Virus) and AIDS (Acquired Immune Deficiency Syndrome) cases which are connected with drugs abuse. As for young Muslim women and girls who left their villages to work in the factories in the urban areas, life without any protectors, either their parents or close relatives, exposes them to false freedom and undesirable influences which can lead them to all sorts of misfortunes (S. HusIn, 1981:67-68).

The infrastructural support provided by the closer contact with government to the rural areas particularly in the communication system, which brought the Muslims into urban centres within and outside the country resulted in striking changes in their attitudes,
belief and life style. Most apparent are the conflicting perceptions and actions of the old and young generation. Besides facilitating movement, the improved communication system allows the flow of new ideas, and knowledge through media consumption.

Since the introduction of electric power to rural homes, every household owns either a television set or a radio or both. Few read daily newspapers, except those who received secondary education. These electronic media have become an important source of entertainment and information about current events within and outside the country. However, they are also responsible for the spread of the 'new' or 'up-to-date' culture of the West among the younger generation. This influences them to drift away from the old tradition, cultural and religious values and norms of the peasant society (Von Der Mehden, 1987:180).

At present, the Muslims in urban areas read various kind of reading materials such as newspapers, magazines and story books every day. Generally, Muslims in town have better knowledge on current issues. Most urban Muslims, men as well as women have gone through higher education. In general the women in town work,
their type of employment depending on their qualification and experience. Those with higher qualification can compete with men for higher positions in administration and business. There are no women liberation movements in Muslim society for a woman is assumed and considered a companion of man. But there are voices of protest from the urban Muslim women asking for equal rights through non-governmental organizations and professional bodies (Ng and Yong, 1990:7-11). Islam envisages women's roles in society not as competing but as complementary to man. Each has certain duties and functions in accordance with his or her nature and constitution. Thus, the question of equality of men and women is considered meaningless (Hammūdah, 1975:184).

However, the Muslims hold different opinions on the issues relating to working women and the freedom of women. Many emphasise that the primary duty of Muslim women is the 'responsibility of motherhood' and they see the working women in the modern setting as a form of interference in motherhood. Leaving children in the care of parents, parents-in-law or paid maids while working, is viewed as depriving the children of the 'natural maternity and the stable socialization' that is vital for
growing children. Most of the revivalist groups claim that the entry of Muslim women into the labour force too has been associated with declining morality and sexual promiscuity (Hussein, 1988:479), an increase in cases of child abuse, violence against women, such as domestic violence, rape and sexual harassment.

Difficulty in finding reliable, trustworthy maids for their children and their demand for a higher monthly payment plus the women's desire to work outside home, forced working women in town to resort to birth control. Family planning is an issue which is still subjected to controversy among the Muslims. The late Mufti of Johore in a series of answers on family planning in his fatwa took an intermediate position but ruled 'avoiding giving birth' as forbidden 'ḥarām' (S. Hussein, 1988:486).

On the same issue the Mufti of Trengganu proclaimed that "The formation of bodies and associations for the purpose of family planning is an act demanded of Muslims by the religious law of Islām" (M. A. Mannan, 1970:144). The different fatwā on prominent issues and interpretation of Islāmic teachings given by religious experts is a dilemma faced by the Muslims and is one of the factors said to hamper unity among them. Since
religious experts disagree among themselves, Muslims who have not specialized in religion have to make a choice based on meagre knowledge. When confronted with a situation where reality, logic and faith are in conflict the Muslims often become confused, bewildered and tend to make contradicting and conflicting choices or decisions that are dangerous to the individual and the society. Similarly, when Muslim leaders do not share a common interpretation on Islamic teachings their Muslim supporters who are not well-versed in religion would have to choose between interpretation and between leaders (Mahathir, 1989:105).

Politics

From the Malaysian government point of view the Muslims should be united under one political party (Deliar Noer, 1988:200). However, Islam and not party political ideologies such as nationalism, emerges as the strongest source of identification for the Muslims. It is Islam that clearly sets them apart from other ethnic groups (Ozay, 1990:22)(12). UMNO could not get all Muslims to support it. The Muslims were drawn to various parties, most significantly Pan Malaysian Islamic
Party 'PAS or PMIP', a break away from the religious group in UMNO. Until today, the Muslims remain divided by these two major political organisations, UMNO and PAS (Deliar Noēr, 1988:200). Of the two, UMNO has striven to retain its paramount position through a long acrimonious political struggle. UMNO is presently the ruling party in the coalition running the Federal Government. PAS is the opposition party in which Islamic teaching forms the basis of its political philosophy. PAS captured the heart of the rural Muslims who form the backbone of the party. However they also receive great support from the urban Muslims as a result of the Islamic resurgence. The key difference between the two is PAS distinguished itself as 'Malay-Islamic nationalism' as opposed to UMNO's 'Malay-secularism' (Funston, 1980:94). Currently it is the government party of the state of Kelantan but it does not fare well in other states (Roff, 1974: 272).

According to Milner (Milner, 1986:118), UMNO based its policies on Ataturk's nationalist and secularist policies of reform which have been branded by the 'Kaum Tua' (traditionalists) as a betrayal of Islam. However, many writers argue that the 'ethnic' inclination of the two parties did not differ much, both were equally
'chauvinist' on most issues even though PAS is known for its avowed Islamic 'raison d'être'. The PAS main campaign concentrated on UMNO's betrayal of Islam and the Muslims (S. Hussein, 1988:100-101) and it accused its members of being infidels. The 'kāfīr mengkāfīr'(infidel) issue and the animosity between the followers of the two parties reached its peak in 1982 when in the four northern states of the peninsula many groups of PAS followers had separate mosques and graveyards (Gale, 1987:8,20)(13). The cooperation between UMNO and PAS which was attained in 1969 due to the May thirteen incident succeeded in uniting the Muslims but it lasted for only two years (Amāluddīn, 1979:176). The Islamic resurgence of 1970, saw the role of young revivalists from Muslim organizations and groups as well as the 'Da'wā' movement pressurizing the government to embark on 'Islamization' policies leading to an 'Islamic State' (Hussein, 1990:161). This led to the emergence of two significant pressure groups in the Muslim society, those who support and share the goals of PAS and another who wanted to retain the political power under the present government which rules the country as a secular state and which emphasizes development and the
redistribution of wealth. One can assume that the number of UMNO supporters will remain stable or will increase as long as the present government is able to provide modern living facilities and to fulfil the basic needs of the Muslims in the country particularly in the rural areas.

In other words, as long as the problem of poverty persists among the Muslims and the needs to improve the economic conditions of Muslims continue the influence of the ruling party among the Muslims is assured. The government mass media consistently help to highlight the government development projects and its policies regarding the Muslims improved life and better living prospects in the future and this has little changed since 1979 (H.M.Dahlan and Wan Hashim, 1979:36). In fact, today it is clear that the government has successfully promoted a better economy for the Muslims in this country and has given especially those who are UMNO members great opportunity in business.

Various actions have been taken by the government to overcome the political instability of the Muslim community(14). Ironically, both Muslim parties use the mosque and 'surau' as their battle ground(15). 'Imām'
with rival political affiliations lead separate prayer session (Hua, 1983:177). To avoid all mosque and surau officials either governments' or non governments' officials (rakyat) such as 'Imām', 'Bilāl', 'Khāṭib', and 'Noja' from taking sides, they are now appointed by Department of Civil Service or the Islamic Religious Department and their activities and terms of references must be in line with the regulations and rules provided. These mosque officials were traditionally recognized as influential local Muslim leaders and attained their position by reason of their piety and comparative degree of learning and for their voluntary services to the society in religious occasions and ceremonies (Mohd Taib, 1984:168). However they found that their respected positions were undermined when their duties were controlled by the committees of the mosque and 'surau' who are mostly appointed by the Islamic Religious Council(16). At the Federal level an Islamic Centre has been established by government to standardize the Islamic affairs throughout Malaysia and to ensure the uniformity of the administration of religious affairs through the Religious Departments in every state. These institutions are responsible to the Islamic Religious Councils, the
policy maker at the Federal and the state level. At both levels, a Fatwā Committee is also established either to standardize fatwās (Federal) or to issue fatwās (states) respectively. In every state there are Syarī'ā Courts set up to hear any prosecution made by Muslims under the Administration of Islamic Religious Enactments. To upgrade the position of Syarī'ā Court and the status of their judges in Malaysia a special committee was formed at Federal level. However, as second class courts, the power of the Syarī'ā Courts and their provisions, the amount of fines and severity of sentences passed under these enactments are extremely limited, when compared to the Civil courts and the Malaysian laws in general. In fact, the High Court has the right to amend, overrule and ignore any decisions made by the Syarī'ā Court when it is appealed to by any party dissatisfied with the decisions of the Syarī'ā Courts (17).

Formerly, the Malay Muslims who are the followers of the Shafī‘ī School of Law were reluctant to pray in the mosques built by the Indian or Pakistani Muslims of the other 'madhhab' such as the Hanifiyya or even to be led when praying, by the 'Imām' of the latter. This practice is clearly against the teachings of Islām which
calls upon all Muslims to be united irrespective of class, race and 'madhhab' (Abdul Hamid, 1957:114). Today, as 'da'wā' has grown stronger in the wider Muslim community and 'Tablīgh' (an Indian Muslim's 'da'wā' movement) has won considerable appeal and respect among the Malay Muslims (Nagata, 1984:192) their attitudes have changed.

In fact, some urban Malay Muslims have joined the 'Tablīgh' group and attend the Friday prayer in the Indian or Pakistani Muslims' mosques even though the sermons are given in Urdu or Tamil only. However, the fanatical attitude of some Indian and Pakistani Muslims towards their 'madhhab' in their mosques' management is against the administration of Islamic affairs in every state and hinders Muslim unity.

The Constitution of Malaysia 3 [1], states that Islam is the official religion of the Federation. A ruler in every state (Sultan) is the protector of Islam whereas the states of Penang, Malacca, Wilayah Persekutuan, Sabah and Sarawak, not having a ruler, come under the King, the Yang diPertuan Agong (Sheridan, 1979:485)(18).

Prior to colonial rule, a Malay Sultan held
absolute power and his subjects gave him absolute loyalty. However, a ruler is responsible to Allah and subject to the principles of Islam. Ahmad Ibrāhīm says, "The Sulṭānate was the result of the assimilation of the spiritual and religious tradition originally associated with the institution of the Caliphate with the purely temporal authority that was the Sultan; the latter thus in addition to being a sovereign prince in the secular sense also came to maintain a close association with and responsible for the Şarî'ah" (Mohamed Suffian, H.P.Lee and F.A.Trindade (eds.), 1978:47)(19). In Islam the installation of the Sultan is 'fard kifāyah'. The Prophet said, "Respect the Sultan and honour him, because he is the honour of Allah and the shadow of Him upon the earth if he is a just Sulṭān" (Mohd Nor, 1985:33).

Thus, the Muslims are still strongly bound by the ties of sentiment and tradition and by religious feeling to the ruling dynasties of the states. Besides being the heads of the religion in each state, the Sulṭāns are also the protectors of Malay custom which is so dearly cherished in the manners and life of the Muslims. In fact, Dr. Mahāthīr who is rather critical towards the Sulṭāns' position in the Muslim society has stated that
the Muslims' attitude until the end of the Second World War, being parochial had not seen the shortcoming of the system (Mahathir, 1989:195).

Even though there is no similar provision to be found in the Federal Constitution, the State Constitutions provide that the Ruler of the State may act in his discretion in the performance of any functions as Head of the religion of Islam. Ahmad Ibrāhīm and F.A.Trindade say that the Yang diPertuan Agong may only act on advice in performing his functions as Head of the religion of Islam in the states concerned. According to Y.A.M. Raja Azlān Shah there is no significant difference between the role of a King (Yang diPertuan Agong) and other Rulers of the States.

The Rulers have a great deal of influence on the appointment of religious officials including the 'Mufti'. They can give special sanction before a fatwā, according to the tenets of other schools, can be issued by a 'Mufti' (Mohamed Suffian, H.P.Lee and F.A.Trindade (eds.), 1978:59)(20).

In practice, the power of the rulers in Islamic religious matters is limited since they are not an absolute but a constitutional monarchy (Raja Azlān Shah,
1986:77 and 86)(21). Under the Constitution (Amendment) Act 1993, the Yang diPertuan Agong shall cease to exercise the functions of the Yang diPertuan Agong if charged with an offence. A Special Court, with the Lord President of the Supreme Court as chairman, has exclusive jurisdiction to try the Yang diPertuan Agong or the Ruler of a State. A Ruler of a State convicted of an offence in the Special Court and sentenced to imprisonment for more than one day, unless he receives a free pardon from the Pardons Board, shall cease to be the Ruler of the State (Constitution (Amendment) Act 1993, Harding, 1993:18).

Y.A.M. Raja Azlān Shah says that the Merdeka Constitution became a masterpiece of compromise. The Rulers agreed to independence and to hand over their powers to the people in return for their positions and privileges (Y.A.M Raja Azlān Shah, 1986:78). Even though they (Yang diPertuan Agong and the Sulţāns) have their positions and privileges and may act on their discretion in the performance of certain functions such as the appointment of a Malaysian Prime Minister or in other states a 'Menteri Besar', there are written Constitution in which consequentially the rulers are not completely free (Y.A.M Raja Azlān Shah, 1986: 80). Thus to the
Muslims, the rulers seemed sometimes to comply with all the decisions and rules made by the present government.

The rulers cannot use their discretionary power even in Islamic religious matters before the approval of the 'Parliament' or 'Legislative Assembly'. As a result there might be a serious constitutional crisis if there were a dispute between the rulers (22) and the ruling party (Y.A.M Raja Azlān Shah, 1986:87) (23). When there is a crisis between Rulers and ruling party the political power of the Muslims will decline. However, Dr. Mahāthir claims that the latest amendment to the Malaysian Constitution involving the immunity of the rulers does not affect their powers on religious matters (24).

To strengthen a political party in a democratic system, the number of members and supporters is important. For the PAS, the membership is open to every Muslim, either Malay or non-Malay. To counteract this, UMNO opened its membership to whoever are legally considered 'Malay' and might define the term 'Malay', to be more tolerable (25) than the 'Malay' in the Constitution of Malaysia. UMNO's flexibility on the term 'Malay' can be observed as Leon (1983:51) says, from UMNO's stand towards the formation of Malaysia in 1963,
".....This Greater Federation Concept attracted considerable UMNO support during the period from 1956 to 1960 as it appealed to Malay nationalists who thought of the indigenous peoples of Borneo as Malays."

PAS highlighted every ambiguity of the government policies and programmes from an Islāmic point of view. This was particularly the case when the religious matters approved by the Council of Fatwā were questionable or disorderly managed. Concomitant to this, the government promised that the Islāmic values would be absorbed into the development programmes of the country (Hussīn, 1990: 153). To PAS, the sincerity of the government to implement Islāmic teachings in every aspect of life were doubtful since they claimed that UMNO leaders wished to confine Islām to the spiritual aspect, rituals and symbols only (Del Noer, 1988:204).

The Resurgence

The Muslims of Malaysia believe that unity among Muslims can be achieved through the establishment of an Islāmic State which implements an absolute Islāmic law. Nevertheless, a country in which the system of government is based on the principles of democracy, where every
Malaysian citizen has the right to vote, the establishment of an Islamic State faces strong opposition from the non-Muslims(26).

During the resurgence, especially in the late 1980's some zealous Muslims joined non political groups or the 'da'wa group' and submitted themselves completely to Allah as practised by the Şūfīs. They also propagated Islamic fundamentalism among the Muslims. They were driven to this by the hopelessness of establishing an Islamic state and because of action taken by the government to detain the opposition party leaders (Wang Gungwu, 1964:364)(27), some of whom were PAS members, under, the Internal Security Act.

The misunderstanding of the true concept of Şūfīsm however, causes some of the Muslims to alienate themselves from the Malaysian political system(28) and turn to active participation in religious gathering performing the 'wird' and the 'zikir' either in the mosques or in their houses, in groups or individually. They feel that political activities might lead a Muslim to act against Islamic teachings. They also believe that through performing prayers and remembering Allah they
can become pious and good Muslims. The Muslims believe Paradise, the idyllic world, is attainable only by men who are pious and virtuous in the present life whereas Hell is reserved for the wicked and the unbelievers (Mohd Nor, 1985:14).

The current Islamic revival in Malaysia which had been gathering momentum since the early 1970's was symbolised by the emergence of a host of 'da'wā' groups. There are at least two prominent non-political organizations, the 'Tablīgh' and the al-Arqām(29). The urban revivalists which refer to the various intellectual and devotional activities and organizations which collectively make up the new Islamic movement (Nagata, 1987:115) actively run the 'da'wā' activities throughout the country. They call on Muslims to live a life of closer communion with God, without withdrawing entirely from the world and to order their lives according to special religious rules. Even though they do not associate their group with any orders of Šūfīsm, their activities are similar to the life of the Šūfīs. According to Syed M Naguib Al-Attaṣ (Al-Attaṣ, 1967:49) "The individual may try to live an isolated life, form a community, or cultivate privately a contemplative or
active religious life, with or without special vows of consecration." An example of such community is the al-Arqām group.

Based on the membership and the effectiveness of their regular activities, al-Arqām claims that their organization now should take the responsibility to reformulate the Muslim society to Islam and to challenge the government. The government publicly announced that al-Arqām is one of the seventy false doctrine movements in Malaysia(30). Today, there are many other Islamic groups which actively organize 'da'wā' activities such as Angkatan Belia Islām Malaysia (Malaysian Muslim Youth Organization), Pertubuhan Kebajikan Islām Malaysia (Muslim Welfare Organization), 'al-Hunāfa' (The New Converts Association), Jema'ah Islah Malaysia (Malaysian Reform Organization) and Persatuan Ulama Malaysia (Malaysian Muslim Scholars Organisation).

Though they lack proper resources and finances these groups have managed to carry the responsibilities which in their view should be carried officially by various government bodies such as 'Yayasan Dakwah Islāmiyyah Malaysia' (Malaysian Foundation of Islamic Missionary Activity), the Islāmic Affairs Division of
the Prime Minister's Department and Islāmic Religious Departments particularly in the 'da'wā' activities. Undoubtedly, without prejudice and political game-playing, through close cooperation and an integrated approach between these groups and the government, 'da'wā' activities can be organised more effectively. Though these organizations are disunited, ABIM criticised the government when recently, the suggestion was made by certain states to ban the 'Tablīgh' group(31). When PAS confronted the government on the 'Ḥudūd' issue(32), the party called these Islāmic movements to work together in implementing Islāmic law in the state of Kelantan.

Though these Islāmic institutions succeeded in conveying and imparting information and knowledge on Islām to the Muslim society, through modern and traditional approaches, the instability in politics and disunity of the Muslim society automatically failed them in other social, education, economic and cultural development.

The al-Arqām and the 'Tablīgh' groups believe that the salvation for Muslims lies in individual piety and "If individuals were moral and upright, society would
also become clean and wholesome", (Chandra, 1987:45). To them the government system of education has failed in producing good Muslims. They claim that the increasing number of crimes, modern vices and immoral activities at present committed particularly by the Muslim youth are a result of the secular system of education received, (S. Hussein, 1988:465-478). ABIM aimed to transmit a proper understanding of Islam and create Islamic consciousness among the young. Thus, al-Arqām and ABIM set up schools based on their own curricula which gave a lot of prominence to individual character training. Al-Arqām's theological education is based almost entirely on the Al-Kur'ān, the Sunna and the writings of famous Muslim scholars. Secularism to them has resulted "in a modern society inflicted by such disease as hedonism, materialism, individualism, utilitarianism, permissiveness, relativistic values and anomie", (Chandra 1987:45,48).

Culture

Although some of the young generation are Muslims in name only and fail to understand Islam or perform their religious duties regularly in their daily lives, (Harōn and Šobrī, 1988:46) they are very sensitive about
their religion. The Muslims affirm themselves to Islam as their only religion and they are willing to strive to uphold it. They reject being called unbelievers and infidels by their opponents and are intolerant of them. This is reflected in every election campaign when Muslims in the ruling party are accused of being infidel by other Muslims in the opposing political party when they espouse policies which are perceived as not following the strict tenets of Islam. Such accusations lead to quarrels and boycotts among the villagers (Mohd Nör, 1985:22).

Leon (1983:5) claims that through Islam, Muslims in this country have a strong feeling of racial identity since Islam is against those unbelievers. This attitude is against Islam since Islam encourages the Muslims to be just and kind and forbids Muslims to fight the unbelievers unless they fight the Muslims for their faith and drive them out from their homes (Hammudah, 1975:137). Even though the influence of Islam on the Muslims is very deep-seated, the influence of traditional beliefs is still strong among some of the Muslims. Traditional beliefs have remained part and parcel of the Muslim life, part of Muslim cultural heritage (S. Hussin, 1981:46).
Hussein (S. Hussein, 1988:72-73) says, "Islam that came to the Malays was already syncretised with popular magico-animist elements, particularly of the Persian and Indian variety...". According to Mohd Taib (Mohd Taib, 1980:8) "It is the Islamic belief and ethos that have become the foundation of the culture of the Malays." Islam brought new values and ideals and introduced alternative structures of social organization (Ozay, 1990: 21-2).

To Professor Ismāl al Farūqī, Islamic culture is different from other cultures such as the culture of hedonism and asceticism. In fact, there is no culture unless it makes a meta-cultural claim to truth, goodness and beauty (Salem (ed.), 1982:140-142). Islam constituted social righteousness and the virtues of character such as truthfulness, trustworthiness, selflessness, cleanliness, diligence, industriousness, courtesy, compassion, chivalry, graciousness, benevolence, generosity, altruism, loyalty, obedience, gratitude, patience, pragmatism, simplicity, moderation, and prohibited their opposites. In contrast, Islam will penalize those who behave with negative attributes such as laziness, fatalism, dirtiness, crudity, "holier than thou attitude and ulterior
motive" (Al-Attás, 1972: 65-66). Furthermore, when Islam spread to the Malay Archipelago, this religion had to grapple with 'traditional' practices and conventions already well entrenched in the Muslim culture, commonly referred to as '"ādāt' (Hussin, 1990:12).

In the political system of the traditional Muslims, the influence of the '"ādāt' specifically the '"ādāt Pepateh' and the '"ādāt Temenggung' were evident. However, the contact between Islam and the pre-Islamic '"ādāt' did not result in the complete subjugation of the former by the latter; there were areas of compromise, accommodation and ambiguity. Though the general trend can be said towards the strengthening of Islam at the expense of original Malay '"ādāt', the fact remains that Islam and the pre-Islamic '"ādāt' exist side by side (S.Hussein, 1988:73-74).

Nevertheless, there were instances of Islamic law being put aside in favour of the traditional '"ādāt' (S.Hussein, 1988:77) as seen in the customs, rules of marriage and property inheritance of the '"ādāt Pepatih' still practised by the Negeri Sembilan and certain parts of Malacca and Pahang Muslims (Othman, 1979:75).(33) The '"ādāt Pepatih' gives, for instance, females total
ownership on customary land and specifies residence as matrilocal and decedents as matrilineal. The 'Adat Temenggung', on the other hand is based on bilateral kinship system with a slight emphasis attributable to Islamic influences. Males are given a larger share of the family property and which specifies residence to be patrilocal. These practices definitely do not conform with the teachings of Islam (Abdul Maulud, 1976:173)(34).

The law of inheritance in Islam determines the list of the heirs and ratio of share when distributing the wealth of the deceased. In a large family the inheritance is distributed amongst the kin of "father, father's father and so on", half-brother by the mother, the husband, the wife, daughter, son's daughter how low soever, full sister, consanguine sister, uterine sister, mother and true grandmother" (Abdur Rahman, 1984:296). In general "to the male, a portion equal to that of two females" (Al-Nisā': 11). However, there are cases where the heirs of the deceased, particularly sons and daughters, agree to divide the inheritance equally among them and a larger share is given to the less fortunate heir that is disabled, physically or mentally retarded, an orphan, a widow or an unmarried heir. This system of
inheritance which is known in the Muslim society as 'Ādāt Kampung' is allowed by Islām since the distribution is agreed by all the heirs (Othmān, 1989: 86).

Even today 'Ādāt Kampung' seems more reasonable, since in practise working daughters and sons bear equal obligations and responsibilities towards their parents and siblings. However, the practice of equal responsibility is basically not in line with Islāmic teachings (Hamudah, 1975:188). In a Muslim society to will inheritance particularly to an adopted child is common since in Islām an adopted child is unrecognised (Leilā and Aishā, 1985:130) and has no rights to inherit property. An adopted child's position in Islām is not equal to a true child for Islām permits him to marry his adopted mother. However, to will more than one-third of the amount of the inheritance to an heir is prohibited in Islām and usually ends in disputes and quarrels among the heirs.

Rituals and ceremonial aspects, though the Muslims realise that they are against their faith and sometimes are wasteful, are carried out because they are part of tradition. A substantial wedding feast and the public
display of gifts exchanged between the bride and the bridegroom's families are still an important part of a wedding ceremony but the Hindu-style sitting of the bridal pair on an embellished dais 'bersanding' diminishes over the years as 'da'wā' becomes stronger. Feasts that follow after special occasions such as giving a name to a new-born baby, the first hair shaving and the slaughtering of a goat to express thankfulness to Allāh 'aikah', circumcision for the boys 'khatan' and completion of the Al-Kurān recital 'khatam' encouraged by Islām are becoming more prominent in the present Muslim society. However, worship of a host of local spirits, ghosts, 'walī' and holy places 'kerāmat' which are popular during the traditional period has declined in the Muslim society. 'Bidan' (traditional Malay Muslim midwife) 'pawang' and 'bomoh' who are believed to posses magical knowledge and magical powers have been replaced by modern medical staff such as midwives, nurses and doctors during the time of birth and sickness. The 'bidan', 'pawang' and 'bomoh's help is only sought as an additional effort to help 'ikhtīār' (S. Hussin, 1981:42, 46).

In everyday life, Muslims are well known for their
customs and practices involving family life, neighbours, betrothal and marriage. A child's process of learning or education begins at a very early age. He is taught Islamic way of life. Islamic values such as the ethics of giving, of sharing, of sacrificing are emphasised to equipped him with good moral values. The concept of God, respect for parents, parent's responsibilities and good neighbourliness are slowly taught to the child as soon as he can speak and communicate with older people.

The Muslims have their Islamic festivals such as 'Aid al-Fitr' and 'Aid al-Adhha' (Festivals of Sacrifice), 'Maulud' (the birthday of the Prophet Muhammad) and 'Isra' Mi'raj (the night journey of the Prophet Muhammad) which are celebrated annually in the mosque and 'surau', (Rahimsyam and Norhale, 1985:33) which serve as an important centre for religious as well as social activities.

Most of the Muslims come to the holy house during other occasions such as on the first day of 'Muḥarram', 'Niṣfu Sha'bān' (The Middle of the Sha'bān month), during the whole of the 'Ramadān' month and on the tenth of the month of 'Muḥarram' 'Ashūrā'. Ritual feast and religious activities held in the mosque are usually organised
through 'gotong royong' (mutual self-help) and 'kerjasama' (working together). Muslims consider 'gotong royong' as part of their way of life, a religious duty and it is their tradition 'ādāt' to help each other to contribute to activities for the common good. In the rural areas 'gotong royong' activities organised during wedding feasts, death rites, constructing prayer house and footpaths enhance village life (Abdul Maulūd, 1976: 160).

Every Friday at noon male Muslims attend with the congregation at the mosque for Friday prayer, uniting individuals in the common brotherhood of Islām. Attendance is compulsory since it rests on direct command and a person who fails to perform this prayer three times consecutively is regarded as a bad Muslim by the society (Moḥd Nōr, 1985:24). Undoubtedly, Islām has become an important factor for promoting social relations and maintaining unity and solidarity particularly at village level.

In a Muslim society, marriage is encouraged since it is sacred, God ordained and as a remedy to sexual immorality. Muslims consider marriage a very serious commitment since Islām prohibits trial marriages, fixed term marriages or marriages that appear experimental,
casual, or temporary (Hammudah, 1975:116). When a man marries, he creates a network of kin relations which introduces new obligations, rights and expectations and widens his circle of kin ties. It has become his duty to care for his wife and he is responsible for her behaviour. He is expected to respect his parents-in-law, his wife siblings and relatives and expects the same treatment from them (Abdul Maulud, 1976:171).

Lately, polygamous marriages have become widely practised, particularly among al-Arqamists. The number of Muslim women particularly the unmarried is said to be more than men particularly in urban areas and many argued that polygamy had become necessary to avoid moral decline and sexual promiscuity. Muslims still take great pride in having a large family and polygamous marriage is one way to achieve it. Practitioners of polygamous marriages defend themselves on the ground that it was practiced by the Prophet. However, according to Leilâ and Aishâ, their conspicuous choice of beautiful, educated young women as marriage partners is clearly against the concept of a polygamous marriage practised by the Prophet who married for Islamic glory and on humanitarian grounds (Leilâ and
Islam allowance for polygamy has been misused by many irresponsible men leading to cases of abuse. As claimed by those who oppose the al-Argām group, the al-Argām followers in particular, marry without the knowledge and consent of the woman's parents which is against Islamic law and the law of the country. In Malaysia, with the implementation of the Muslim Family Law(35), polygamous marriages have to receive the approval of religious authorities. Besides giving valid reasons and proof of economic and physical capability, the man has to obtain the consent of his first wife before he is allowed to practise polygamy (Hussin, 1990: 483)(36).

Among the young working people, the initiative to get married is theirs. Unlike the traditional days, parents have very little influence in the choice of spouses for their children except for their non-working daughters. However, parents and older siblings in particular are usually consulted to get their blessings. In a Muslim family, the father is usually regarded as a symbol of authority and leadership and all major decisions regarding family matters are made by the
father. Islamic law requires the father or in his absence an older male sibling, to give the girl away in marriage. Only in the absence of both or the grandfather, the religious department official known as the 'Kadi' is authorised to give the girl away (Abdul Maulud, 1976:172.

Thus as seen above, over the last decades the Muslim society has undergone great changes in attitudes, values and way of life as a result of the influence of various environmental factors and historical events. These changes that affect the society are depicted through Muslim writings, traditional or modern, creative or non-creative. Muslim writers through their observations and experience of contemporary everyday events and happenings record and reflect the change, both the small and the great, the external and the internal. In my next chapter I shall look more closely at this writing and its tradition.
Notes

2. See also Leon, 1983:xvi.
4. Utusan Malaysia, 8 June 1993.
7. On the various theories as to when and from where Islam first spread to the Malay Archipelago, see Roof in Archipel, 29 (1985) pp.7-34.
8. See also Mahāthīr, 1989:160.
9. For example see Goh, 1971:26. He said, "UMNO was not united. The supporters of Sulaimān Bulūn in the Southern parts of the state had long resented the domination of the three northern datos... As such, the UMNO branches in the South were not unduly upset over the prospects of a fall of the trio from power."
10. In the novels 'Teredah' (Exposed) and 'Menteri' (Minister), Shahrōn Aḥmad directly shows the temptations and weaknesses of the politicians who are selfish, corrupt, hypocritical, seeking sexual satisfaction and are indecisive. See also Mohd Yusof 1989:120. According to Hua, (1983:175), "While state subsidies and expenditure in the rural sector are attempts to buy over the Malay peasantry, the state agencies and enterprises simultaneously provide an economic base for the Malay state bourgeoisie." See also Chandra 1987:56, Tuan Haji Yusuf, April, 1984:5. "Specific allegations of corruptions against these elites are heard now and then. The loss of trust this creates in ordinary people, especially if the elites in question exercise some form of direct authority over them, has in small measure, helped in the growth of Islamic resurgence." Chandra, 1987:20.
12. See also Chandra 1987:25.
13. See also News Straits Times, March 24, 1982.
15. Both parties either use 'khutbah' or speeches in the mosque or 'surau'. Deliar Noer, 1988:199.
17. Abdullah in 'Makallah Undang-undang Menghormati Ahmad Ibrāhīm', 1988:69. See also Kanūn Aqara Jēnāyah seksyen 282(a).
18. See also Leon, 1983:49 and Malaysian Constitution Ninth Schedule List II State List.
20. See for example, section 9 and 10 Administration of Muslim Law Enactment 1964 (Perlis), section 39(1),42 and 43 Administration of Muslim Law Enactment 1965 (Perak). Administration of Muslim Law Enactment 1964 (Perlis), section 43 (Perak), section 38 (Kedah).
21. Rulers in Malaysia have no absolute power and their roles are specifically provided for in the Constitutions and the Rulers have no power to refuse. See also Federal Constitution, VIII Sch., cl.I. See the Constitution Amendment Act 1983 and the Constitution (Amendment) Act 1984 and the discussion in H. P. Lee, 'The Malaysian Constitutional Crisis; King, Rulers and Royal Assent ' (1984) LAWASIA 22. See also A Harding.
22. Rulers must be considered Malay.
23. The ruling party is a component of 'Barisan Nasional' comprising UMNO, MCA and MIC and UMNO being the whip party.
25. Today Orang Asli, Siamese and Sabahan are among the members of UMNO.
26. In the case of a Bill for making any amendment to the Constitution other than an amendment pursuant to Article 159, this is true only as long as the as the Government can command a two thirds majority in both Houses of Parliament.
27. "A Party in control of a government which uses such power against the opposition parties, whatever its understanding of the justification of the use, must have cause to speculate on the security of its own party leaders and members should control slip away from them and this weapon of repression fall into the hands of others." - See Gungwu, 1964:364.

28. For example Dārul-Arqām want to project a non-political image despite the apparent difficulties. See Hussin 1990:99.

29. These are four 'da'wā' groups. Among others are ABIM and the Islamic Representative Council. But Dārul Arqām and 'Tablígh' significantly are different from both former groups since they do not participate in all aspects of society including politics. See Zainah, 1987:55. See also Hussin, 1990:99.

34. See also Othman, 1979:82.
CHAPTER TWO
CHAPTER TWO

Malay Islamic Literature

Islamic literature was introduced to the Malay world along with Islam and was used in propagating Islam. The 'Kitab' literature (sastera kitab) was the first form of Islamic writing that flourished in Malay literature (Manâ Sikanâ, 1983:17). Scholars like R. Roolvink (Encyclopedia of Islam 1971:1231) conclude, that "Malay literature is in fact an Islamic literature(1) and it is through this Islamic literature that Islam penetrated into the other languages and literatures of the Malay Archipelago." The influence of Western culture came about partly with the introduction of the printing press in the mid nineteenth century (Winstedt, 1939:142). It brought a new genre of creative literature in the form of novels, short stories, poetry and plays into the limelight of the literary world (Manâ Sikanâ, 1983:30).

More recently the growing interest in Islam influenced the literary scene. There was an awareness among Muslim writers of the need to reevaluate and reassess modern Malay literature and to imbue it with the spirit of 'da'wâ', to return to Islam so as to achieve
Allāh's grace in this world and the hereafter. The literary works produced were viewed unsuitable to guide the society towards the path of Allāh. Thus the literary scene was soon inundated with essays and writings on the subject of Islām and literature. The definition of 'Islāmic literature' became a contentious issue among Muslim writers. The issue of Islāmic literature was discussed several times and as a result there were several publications. For example there is a book 'Sastera Agama', 1986, by Ismāīl Ḥussein, 'Kesusasteraan Melayu dan Islām', 1980, by Syed Ḥussein Alatas, 'Polemik Sastera Islām', 1987, by Ḥāssim Ahmad, and Shahnōn Ahmad(2).

Until today, not a single definition has been agreed to met the actual features of an Islāmic literature. Even though competitions for Islāmic novels and short stories were organised by the Islāmic Religious Departments at national and state level as well as by the Muslim writer's organization, the definition and concept of Islāmic writings were determined ad hoc by the judging committees or the organizing committees concerned. This is not surprising because the nature of the organisation of Islām within its tradition gives considerable freedom
of thought and expression to individual Muslim scholars. This means that they sometimes take an independent attitude on certain matters of public concern. As there is no single agreed view on the definition of Islamic literature, the government, which exerts its responsibility for all things religious, allows organising groups to choose their definition depending on the situation. In fact government officials who feel authorised to organise the 'sayembara sastera' lack the knowledge of evaluating Islamic literature from a literary point of view. Evaluation is therefore based only on its religious content and not on its literary value.

In Malaysia as in Indonesia, writers face the same uncertainty on the definition of Islamic literature. As Kratz (1986:63) says, with reference to Indonesia, "modern Islamic literature still finds itself, being caught between dogmatism and the desire for creative freedom." One of the reasons might be that 'religious writers' felt discouraged because popular novels and short stories were branded 'harām' (forbidden) by the more orthodox writers (Kratz, 1986:63). Nevertheless, if the yardstick of Islamic literary works is its
religious content which glorifies, upholds and propagates an Islamic concept of life, then there is much religious fiction, prose, poetry and 'drama' written by 'religious writers' (Kratz, 1985:60). However in many cases even the readers might sometimes find the religious elements in these literary works insignificant.

The limited literary stimuli from 'Islamic' or 'Muslim' countries particularly the Middle East in the Malay and Indonesian literatures, the limited number of Muslim scholars with a good command of Arabic and Malay "who have been men of letters or are interested in belles lettres" and the lack of interest among Islamic publishers in publishing literary works, were said to be some of the reasons for the small number of Islamic literary works for the general public. Furthermore, religious content of the literary works stirred the interest of only a small audience except when its content were regarded blasphemous and offensive to their belief and convictions (3). Students too are not exposed to literature (4). These interrelated factors lead to the presence of Islamic literature in Malaysia having little impact on the Muslims (Kratz, 1986:60-61).
The Nature of Islamic Literature in Traditional Malay.

The changes undergone by a society are often seen in literature, traditional and modern. As reflected by Winstedt (Winstedt, 1950:139), "For a thousand years the Malay was under the influence of Hinduized courts, that were centres of Buddhism and Saivism, Hindu magical science, Hindu art and literature." This influence is visible by the extent of cultural borrowing and the assimilation of numerous Sanskrit and Tamil words into the Malay language. The adoption of some Hindu, Buddhist and Sivaistic religious thoughts, law, social and moral codes, ceremonies and rituals are still found in a Malay everyday life (Mohd Taib, 1984:16)(5). Ismail, (1983:35) cited a Chinese report dated 1567 that refers to the use of the Malay language in Malacca, written in a form of alphabet similar to Indian script, which according to Winstedt (1981:139) were the Pallavan and the Nagari scripts.

The advent of Islam to the Malay Archipelago via Persia and India(6) resulted in the adoption and adaptation of the new religion and the culture accompanying it and its impact on traditional Malay literature is undisputably profound. The translation,
reworking and adaptation from Arabic or Persian works, textbooks of Arabic, translation of the Al-Kurʾān, commentaries, sacred history, philosophical treaties and religious tracts, theology, law and mysticism (Encyclopedia of Islam, 1971:1231) resulted in the growth and development of Malay literature. It dominated Malay thoughts and became the cultural traits in Malay life.

Islam influenced the development of the Malay language in the adoption of the Arabic alphabet and script as the medium of writing, changing and enriching it by borrowing a large number of Arabic and Persian words. An epitaph on the tombstone of a Pasai Princess shows the existence of the mixture of Malay Sanskrit and Arabic since A.D. 1380. The carved characters of the inscription of Trengganu stele is the earliest Malay text in Arabic script (Al-Aṭṭās, 1970:7). The Malay language which before the coming of Islam was used for interinsular intercourse (Encyclopedia of Islam, 1971:1231) became the literary and religious language that spread the new faith far and wide, creating a new civilization.

Through the medium of the Malay language, new converts were taught various disciplines of learning
including theology, philosophy, mysticism, logic and law. Propagation works were obviously successful when numerous Islāmic institutions were established in different parts of the Malay Archipelago to study these fields (Ismā'il, 1983:47). Today, the Malay language is the official and the national language of Malaysia, Indonesia, Brunei and Singapore (if only nominally).

Scholars who study Malay literature hold different opinions on the form of literature that exist before and after the advent of Islām in the Malay Archipelago and when it was written. It was assumed that before the advent of Islām there probably were Malay literary works either in the form of written manuscripts or tales. However, the Malay literature in Indian scripts has been lost and those that survived were manuscripts written in Perso-Arabic alphabet known as 'Jawi'. (Winstedt, 1981:139) Nevertheless there is abundance of evidence of an Indianised tradition of writing, in the Javanese and Balinese regions, on palm-leaves. Similar tradition can be assumed to have existed during the pre-Islāmic period in the Malay region (Jones, 1986:122-4). Roolvink (Roolvink, 1971:1230) claims that, "the influence of Islām on the Malay literature is twofold: on
the one hand Islām caused much of the older literature, in particular religious to disappear; on the other hand it enriched the literature by substituting new genres and new works for those that fell into oblivion, and by adding to the literature that already existed" (Encyclopedia of Islām, 1971:1230).

A. Day claimed, since there is no evidence that book burning took place the possible answer for the gradual draining of the literary language of Hindu-Buddhist court culture could be due to the loss of its fundamental religious reasons with the Islāmization of the Malay world (Hooker (ed.), 1988:141). According to Kratz, the fact that some of the earliest Islāmic texts even call for the extinction of heathen literature bears evidence to the suspicion of the possibility of its deliberate destruction by the protagonists of the new faith 'Islām'(Kratz, 1979:4). Nevertheless, the generally humid climate of the Malay Archipelago which causes paper to quickly deteriorate, in particular, has been accepted as one of the logical factor for the relatively short life and the loss of the manuscripts(7).

The majority of the written Malay literature of except for the Sejarah Melayu, the literature of mirrors
of conduct often referred to as 'adāb' literature and nineteenth century historiographies and autobiographies are anonymous (Kratz, 1979:7) and do not contain dates writing or if found, these dates usually refer to the time of copying rather than of creating. Two well-known works of 'adāb' literature are Tājul Salāṭīn (The Crown of the King) written or translated into the Malay language by Bukhārī al-Jauhārī in 1906 and of Persian origin and Bustān al-Salāṭīn written by Syeikh Nur al-Dīn al-Rānīrī. Tājul Salāṭīn contains Islamic instructions and injunctions from Allāh to His servants besides examples of Muslim Kings and pious men of golden times. Bustān al-Salāṭīn deals with the creation, Prophets and kings, just king heroes, intelligence and clever ministers liberal men and all kinds of science. Thus, establishing the date of the beginning of the Malay traditional literature or the date of origin of a genre pose a problem. In the Malay Peninsula, although it is generally assumed that literature existed during the time of the fifteenth century court of Malacca, the earliest extant manuscripts on paper date from the sixteenth century and most of the manuscripts are relatively recent copies of the originals dating from the nineteen century
M.G. Emeis and Zubār Usmān suggested that Malay literature began to be produced after the advent of Islām in 1500 in Arabic script 'Jawi' and before this period Malay literature existed only in the form of folk literature (Ismā'il, 1983:35). However, the proposition that Malay literature only came into existence with the arrival of Islām is subject to argument as discussed above.

De Casparis regards 1500 A.D. as the watershed between the use of durable and less durable bases of writing. "Almost all the source materials before that date are inscriptions engraved in stone or metal with only one or two extant manuscripts, but after 1500 there are only a few inscriptions but a wealth of manuscripts." The fact that the earliest known example of Malay written in the 'Jawi' (Arabic script) of the Trengganu Stone dates from the fourteenth century, supports the postulation of the fourteenth century as the era of the beginning of the traditional Malay Islāmic literature (Jones, 1985:3).

The 'literature of the manuscript', written in poetry and prose, stretches over a period of
approximately 500 years. It covers "a wide range of subjects from theological treatises, legal digests and texts of an historical nature to religious fiction, popular mythology and folklore." Copying of manuscripts in Malay virtually came to a close by the end of the nineteenth century with the emergence of the 'popular literature', which was traditional in form but different in topic, associated with the introduction of the printing press and the lithograph (Kratz, 1979:3).

Generally speaking, Malay written literature was the product of the royal courts. Tales flourished among the common people and were narrated orally by the story teller. These tales of unknown authorship were handed down from one generation to the next without the aid of writing. The oral tradition which reflects the blending of different civilizations underwent a process of adoption which became Malay folktales (Mohd Taib, 1984:17). Folktales evolve on god and goddess in their world of mythology, ghosts and spirits, origin of animals and plants which were contrary to Islāmic faith (Ismāil, 1983:47).

Islāmization of the Malay world as unanimously asserted by the Malay chronicles, began with the
conversion of the rulers of the state concerned. As the Raja was the primary object of loyalty, central to every aspect of Malay life and believed to be the owner of all the land in his territory (Hooker (ed.), 1988:31), it was his duty to obtain knowledge of the latest spiritual doctrines or techniques (Hooker (ed.), 1988:39). As the new faith replaced the Hindu in the royal courts the spread and inculcation of Islam became more significant. Writing and composing, copying, adapting or translating the colourful romances featuring Persian, Indian and local dramatis personae were done in the royal courts where literary environment and intellectual activity existed. It was here that bards and scribes could be maintained and literature flourished.

Religious works involving editing and commentaries on Islamic literature were more frequently developed outside the courts. In Sejarah Melayu, there were accounts of Theologians from the West such as Hamzah Fansuri and Nuruddin al-Rainiri, employed as spiritual advisers to the Sultans. They could be consulted on matters concerning Islam but were also engaged in literary works (Mohd Taib, 1984:28). Jones (Jones, 1986:123-4) claims that in the early development of
Traditional Malay literature both Muslim and Hindu literature existed side by side and presumably even the written material has been influenced by earlier oral tradition (8).

Kitab literature

Since Islamic literature that developed in the Malay Archipelago in the fourteenth century was used as 'da'wā', kitab-literature or 'sastera kitāb' was the first genre developed followed by creative literature of legends and prophets (Manā Sikanā, December 1990:6)(9). According to Kratz (1979:4), a large part of the earliest manuscripts which exist today are theological treatises many of which are translations of Middle Eastern sources. They were written down and studied particularly by theologians and religious teachers who used them for reference. It was the reliance on the written word which indirectly saved manuscripts from extinction and guaranteed their perpetuation.

The 'sastera kitab' deals with all aspects of Islām as a religion: for instance faith Al-Кur'ān and Ḥadīth 'Fikh', Muslim law 'Syari'ī'ā' and Şūfīsm', Taşawwūf, together with the disciples pertaining to it. (Encyclopedia of Islām, 1971:1232).
During the period from the sixteenth to the early twentieth century, 'Kitâb Kuning' (religious books in Arabic script printed on yellow papers), were either translated into or written in the Malay classical language. This was done by local or foreign Muslim scholars using Arabic characters 'Jawi', known as 'Kitab Jawi'. As a rule only the introduction, the conclusion and a few passing remarks of the 'Kitâb Jawi' are the work of the 'author' the rest being mere translation (Mohd Noor, 1985:7). Often when translated the title of the original 'kitâb' is changed. For example, kitab Umm al-Barâhîn by al-Sanûsî (895 A.H./ 1490 A.D.) was translated into Malay by Muhammad Zaûn b. Jâlâl al-Dîn in 1757 A.D. under the title 'Bidâyat al-Hidâyah'. In 1886, Muhammad Badawî al-Sambawi translated it under the title 'Sirâj al-Hudâ' and the third translation by Zaûn al-'Abîdîn b. Muhammad al-Fatânî in 1890 is under the title 'Aqîdat al-Nâjîn'.

The 'Kitâb Jawi' have been used by the Muslims in the Archipelago as a major source of Islamic knowledge. On faith 'Kitâb Jawi' explains the Sunni doctrine and when discussing 'Fiqh' expounded the Shâfî'I School of Law. Discussions of Sufîsm were mainly on the teachings
of 'al-Ghazālī'; the 'Ṭariḳat' (Ṣūfī order), 'Naqṣabandiyah' and 'Kādiriyah' (Mohd Nūr, 1983:3). The market for these writings were confined to the Muslim scholars who use them as texts when teaching their students in the traditional religious schools, the mosques, 'surau' and 'pondok'.

In general, the writers of 'Kitāb Jawi' came from various parts of the Malay Archipelago. Their places of origin can be identified through the names of their hometowns and islands which are normally indicated after their names such as al-Palembānī, al-Bandjārī, al-Samatra'i, al-Fānsūrī, al-Bāni, al-Makāsārī, al-Kalantānī, al-Fatānī (R. Roolvink, in Encyclopedia of Islām 1971: 1234). Thus, in the 'Kitāb Jawi' Malay literature loses its characteristic of anonymity. Only the very pious authors kept their names unknown. They claimed that they wrote for the sake of Allāh and not for worldly gain (Mohd Nūr, 1985:6-7).

With the introduction of the printing press in the early nineteenth century, 'Kitāb Jawi' were being published and printed in Singapore, Penang, Surabaya, Mecca and Cairo. According to Bruinessen, (Bruinessen, 1990:230) who did a research project on Indonesian
'Ulamā', in the late 1870's the activities of book printing had already started in the Middle East. The establishment of a government press in Mecca in 1884 which printed not only books in Arabic but also in Malay was of particular relevance for Indonesians. He also claims that although this was not the very first Malay press, it was the first one of importance. Today 'Kitāb Jawi' are mostly printed in Penang and Kelantan.

These 'kitab' were published separately by various publishers from 1300 A.H./1882 A.D. to 1390 A.H./1969 A.D. The book 'Hidayat al-Sālikīn' by 'Abd al-Ṣamad al-Falembānī for example, was published in Cairo in 1300 A.H./1882 A.D. and reprinted in Singapore and the book 'Kashf al-Asrār' by Muḥammad Ṣāliḥ b. ʿAbdullāh was published in Singapore, in 1390 A.H. /1969 A.D. A short treatise of Zaḥīr ad-Dīn as-Sumbāwī, another Jawi scholar resident in Mecca, was lithographed as early as 1876 and several works of Daud b. ʿAbdallāh al-Patānī's, the most famous of Patānī scholars, were printed in Bombay before the 1880s.

Nūrūddīn b. ʿAlī Ḥasanī b. Muḥammad Ḥamīd al-Rānīrī who wrote 'Kitab Bad' Khālq al-Samawāt wa al-Ard' (The Creation of the Heaven and the Earth) was considered
as one of the earliest and most notable authors of 'Kitāb Jawi'. He did not only write many 'Fiqh' books of the Shāfī'I School but also wrote more than 23 books on other fields such as 'Tauḥīd', Ṣūfīsm and 'Ḥadīth'. His book 'Kitāb Bad' Khalq al-Samawāt wa al-Ard' was written on the request of Sultān Iskandar Thānī who reigned in Acheh between 1636 and 1641. This manuscript contains stories pertaining to the creation of man, angels, jins and all things in the universe (Mohd Nōr, 1985:7).

The books, Ṣirāt al-Mustaqīm (The Straight Path), Sabīl al-Muhtadīn (The Way of the Guided), Furu' al-Masā'il were based on other works. According to Muḥammad Arshad b. Abdullāh al-Banjārī, the book Ṣirāt al-Mustaqīm in 1054 A.H. written by Nurruddīn, contained many Achinese words which were not fully understood by many people. The book Sabīl al-Muhtadīn written by Muḥammad Arshad b. Abdullāh al-Banjārī was based on other Arabic books of the Shāfī'I School. Furū' al-Masā'il was written by Daud b. Abdullāh al-Fatānī. He wrote more than twenty books on Islāmic law, 'Tauḥīd' or Theology and Ṣūfīsm. All his books were written in the nineteenth century(10).

On Ṣūfīsm, there were books in the Malay language entitled 'Ḥidāyāt al-Salikīn', 'Sair al-Salikīn', 'Ṣirāj

Other 'Kitāb Jawī' translated into the Malay language are 'Hikām' and 'Tāj al-'Arūs' by Ibn 'Aṭā'ullāh al-Iskandārī. The former was translated anonymously while the latter was translated by 'Uṯmān al-Funtiānī. Study by Bruinessen (1990:228) on 'Kitāb Kuning' used in the pesantren in various parts of the Archipelago shows that out of some nine hundred different works of the kitāb, most of which are used as textbooks, almost five hundred or just over half were written or translated by Southeast Asian Muslim scholars.

Ironically, the 'Kitāb Jawī' have not received special attention from Malay scholars but more by Western
scholars despite the fact that they can be seen as part of Malay literature (Matheson and Hooker, 1988:1) and many are still available in print and used by Muslims in the Malay Archipelago.

Islamic Literature in Modern Malay.

The nineteenth century starting with the writings of Abdullah bin Abdul Kadir Munshi (1797-1854) has been regarded by most scholars as the beginning of modern literature in Malay. However, some writers disagree and regard Hamzah Fansuri's as the first modern Malay writings. Nevertheless, with Abdullah's works Malay literature departed from the feudal world which dwelt in the realm of super human princes and princesses and the creatures of the heavenly Kingdom into a more realistic world. Abdullah was considered the first Malay writer who introduced innovation to Malay writings, expressing his views and criticisms on the traditional society which prevail in his memoirs, Hikayat Abdullah (The Story of Abdullah) and Kesah Pelayaran Abdullah (The Voyage of Abdullah) (Muhammad (ed.), 1988:45).

Abdullah wrote freely, reporting and describing in a style not constricted by the conventional style. He
expressed his ideas on the things and events he saw and experienced, quoting dates for almost every event and thus earning the title 'the first Malay reporter' from A.E. Coope (Mohd Taib, 1986:24). Hashim Awang claims that since his literary works comprise criticisms considered controversial, being new and foreign, it was difficult for them to be accepted by the society of his time (Muhammad (ed.), 1988:346).

Raja Ali Haji, a scion of the royal house of Riau, was another prominent writer in the nineteenth century whose writings show significant innovation. His two most outstanding texts of traditional Malay historiography Tuhfat al-Nafis (The Precious Gift) and Silsilah Melayu dan Bugis (Genealogy of the Malays and the Buginese) reflect the changes to the Malay view of history. Tuhfat al-Nafis though written in the tradition of classical Malay historical writing, like the Sejarah Melayu or the Hikayat Raja-raja Pasai, has one significant difference. Tuhfat al-Nafis gives more emphasise on the events than the mythic elements, inclusion of dates, quoting its sources and trying to be objective. Nevertheless, more important is al-Ghazali's influence on Raja Haji's thought and writing, as seen in Tuhfat al-Nafis.
(Matheson, 1989:164). Silsilah Melayu dan Bugis however still retain the classical style of using syā'īr to relate the events (Mohd Taib, 1986:30). Raja Ali Hajī books, a Malay grammar Bustān-ul-Kātibīn and a dictionary Kitāb Pengetahuan Bahasa though unsuccessful were significant since they were considered as the first Malay attempt at linguistics works (Winstedt, 1939:143).

Nevertheless according to Kratz (Kratz, 1979:8) in the nineteenth century there emerged a different kind of literature in Singapore which was more topical (journalistic) in nature using both ḥikāyāt and sya'īr related to current events, issues and gossip. This topical kind of writing, aimed at the religious educated readers outside the court circles, had broken away from the flowery literary language and its conventions to a more colloquial idiom. Unfortunately this kind of literature which paved the way for the new Malay/Malaysian/Indonesian literature at the beginning of the nineteenth century has hardly been studied.

The printing press activities which started in the British-controlled territories of Melaka, Penang and Singapore in the early nineteenth century by missionaries from the London Missionary society and the mushrooming
of new printing presses in the second half of the nineteen twenties till approximately in 1941 (Muhammad (ed.), 1988:xvi) resulted in great numbers of Malay literary works being published. There were dozens of newspapers and magazines (11) which put their readers in contact with contemporary events, sharing knowledge and experience and for the first time introducing criticism of customary religious and social practises. (Matheson and Hooker, 1992:4-5) This lead to a new development in Malay literature. Young poets who saw the decline of the traditional verse genre grandeur turned to writing novels. As Muhammad Hj. Salleh says, in the early thirties Härūn Mohd Amīn (Härūn Amīnurrashīd) and Mohd Yāssīn Makmūr began to break away from both the 'pantun' and 'syaʿīr' (Muhammad (ed.), 1988:xvi).

The introduction of printing press did not only increase the number of literary works published, but it also improved the development of education in Malaya. Since then, Malay novels translated from foreign languages such as English, Arabic, French, Persian and Hindi, collections of essays, books on Islām, books on grammar, dictionaries, newspapers and magazines were published and sold throughout Malaya (Li, 1970:1). The
Malay Training college for teachers built in Malacca in 1900, was the foundation for modern, secular, Malay education. A number of teacher trainees and teachers graduated from this college and later took part in the writing and publishing of Malay books, particularly the school text-books (Winstedt, 1939:148). Writing activities flourished when Malay training colleges were established at Matang, Perak in 1913 and later at Tanjung Malim. This continued in Perak in 1922 when the two former colleges were replaced. Ismail, (Ismail, 1987:45) claims that during these decades, though there were Islamic values in Malay literature, there was not much Islamic literature in modern Malay literature.

Within the printing press age of the early twentieth century books influenced by Islam or Arabic literature flourished. The evidence for this influence could be seen in their titles or contents. Examples of books influenced by Islam are 'Kitāb Kiliran Budi', 'Kitab Gemala Hikmat', 'Islam dan Tamaddun', 'Miftāh Pengenalan'. Books with Arabic titles are Hikayat Saif Dhu'l Yazān', 'Hikayat Bustamām', 'Kāmūs Maḥmūdiyyah', 'Kitāb 'Ilmu Dunia' and the book 'Bab's-Sihat' (Winstedt, 1939:142-151).
The period between the nineteen-twenties and the outbreak of the Pacific war was the real beginning of modern Malay literature. New literary forms like novel and short stories appeared on the Malay literary scene. According to Mohd Taib, modern Malay literature within this period did not achieve a high literary standard. This was because the literature was used as a platform to discuss and moralise on contemporary problems particularly those arising from the social changes brought about by the West. Literature was not regarded as a form of creative art (Muhammad (ed.), 1988:291).

The religious educated elite, particularly those who sojourned to Egypt and other Arab countries for higher education resorted to Islamic reformism. This was as a defence against the rapid westernization taking place in the Malay Peninsula. Influenced by the Islamic reformism of Egypt and Turkey these religious writers took the task of exhorting the Muslims to work for progress by following the path of Islam. Newspapers and magazines were used as a means to express and debate their ideas and views. Newspapers were instrumental in encouraging literary productivity, foremost amongst which were al-Imam (1906-1909), later al-Ikhwan, (1926-
1931) and Saudara (1928-1941), (Ungku Maimūnah, 1987:21).

Literary works whether original, translated or adapted were introduced to the Muslims through the medium of the newspapers. Most of the stories and articles, particularly those which appeared in the Egyptian newspapers and periodicals, in the 1920's, were at first serialised in the newspapers and later compiled to be sold as novels. Thus, it was modern Egyptian literature that exerted a great influence on the early modern Malay literary activity. By 1929, novels and short stories featuring local characters and background were being published in the newspapers and periodicals and like the novels these short stories were also used as a medium for expressing and moralising social and religious issues (Mohd Taib, 1987:286-7).

In general between 1920 and 1942 Malay prose gave priority to the question of emancipation of women, principles of life, Islāmic values, economics, politics and general social development as a whole. Though the theme may have a straightforward love story the true message was didactic in nature. Writers often remind the readers that modernisation brought by the West had to be modified according to Malay and Islāmic socio-cultural
ethos. Religious fervour of the Malay writers was combined with a desire for social revival. As Muhammad Hj Sālleh says, "Hundreds of titles were published, especially in the form of novels and religious treatises" (Muhammad (ed.), 1988:xvi). Winstedt gives a good overview of the Malay traditional literature of the 1920's and 1930's. (12) In the 1939 edition of Winstedt, History of Classical Malay Literature, there is a very good overview which is also given by Za'abā, on the development of Malay literature. In the following I base my discussion mostly on this and I will be focussing on writings with a religious content.

The forerunner in the development of the Malay literature was the author, Syed Shāikh bin Ahmad al-Hādi. In 1922 he brought out the first part of his Malay history of Islām, (al-Tārīkh ul-Islāmī), and wrote the first novel in Malay 'Hikāyat Setia 'Ashīk kapada Ma'ashōknya' or 'Hikāyat Farīdah Hānūm' which is actually an adoption from an Egyptian work (Mohd Taīb, 1986: 284). The novel published in 1926 was more of a result of a socio-religious awakening in the society. The novel is not only concerned with the social problems faced by the Malay society at that time but also introduced the
Islamic concept of progress and modernism (Muḥammad (ed.), 1988:285). In this novel, according to Mohd Taib, questions like the emancipation of women, the role of women in modern society and premarital code of conduct between young Muslim men and women are entwined around the central love theme (Muhammad (ed.), 1988:285).

Being a religious leader belonging to a movement of Islamic reformism, Syed Sheik al-Hadi tried to show the Muslim society the path it should follow in readjusting its cultural and religious values to the needs of modern time, in line with the ideas of Islām. Generally, these too were the themes chosen by the religious educated writers during his period, reflecting their concern for the social and moral crises which they thought were confronting the Muslim society as a result of Western influence (Wang Gungwu (ed.), 1964: 216).

A monthly journal called 'al-Ikhwān' published in September 1926 by the same author, include articles on the need to purify Islām, on the progress of more advanced Muslim countries, on their staggering reforms and modernisation, and on the elasticity of Islām for adjustment to modern conditions. This journal also contained the editor's commentary on the shorter chapters
of the Al-Kur'ān, translations from the Arabic on the emancipation of women and the feminist movement in Egypt and the history of Islam.

There are many novels written by Syed Shaikh bin Ahmad al-Hādī with modern Islāmic and Arabic background adapted from modern works of Arabic literature. Examples of these are his historical romance novel called the 'Hikayāt Anak Dara Ghassān' or 'Hindun dengan Ḥammād', a love story between a Muslim and a Christian during the time of the Prophet and a Turkish tale called the 'Hikayāt Chermin Kehidupan' which stresses the importance of chastity upon youth. His other novel the 'Hikayāt Puteri Nūr ul-'Ain' ridiculed the practice of marrying a temporary husband 'kahwin cina buta' in order to legalise re-marriage between former husbands and wives after three-fold divorces.

A more serious work of Syed Shaikh published in 1928 was 'Tafsīr al-Fātiḥah', the translation of the first chapter of the Al-Kur'ān. He also published 'Tafsīr Juz 'Amma' in 1927 which is a translation with commentary of the chapters in the last (thirtieth) part of the Al-Kur'ān, from the works of his teacher Shaikh Muḥammad 'Abduh of Egypt. He also translated the book called 'Ālam
Perempuan' or 'The Feminine World' from about half of the famous work 'Tahrir ul-Mar'ah' (The Emancipation of Women) by Kasim Amin Bey of Egypt. In addition he published 'Kitab Ugama Islam dan Akal' (On Islam and Rational) in 1931 and edited 'Kitab Ugama Islām: I'tiqād dan Ibādat' from an earlier translation by Raja Muḥammad Sa'id bin Raja Muḥammad Tāhir of Riau. He further translated two articles 'True Praise' and 'Honour' from Shāikh Muḥammad 'Abduh.

At the instigation of the Malay translation Bureau set up by the British Government in Malaya in 1924, translated works were carried out which comprise of works translated from Egyptian sources and popular Western literature. For example, the book 'Chermin Muslimin' (The Muslims' Mirror) which contained articles on various unIslāmic beliefs and practices and the need for reformation, was published in 1920. In 1922, 'Tunas Islām' (Islāmic Shoots) which discourses on aspects of religion in the light of modern adjustments in India, Arabia and Egypt was published. A book 'Tārīkh Orang-orang Mashhūr Islām' (Dates of Famous Islāmic Figures) published in 1929, contains the biographies of some historic Muslim celebrities compiled from various
English works on the History of Islām and Arabic literature.

In 1932 the book 'Umbi Kemajuan' (The Shoot of Progress) and 'Sukatan Azalī' (The Measurement of Eternity) were published. The discussion was based on the Al-Kur'ān, and was about perennial religious problem of Free Will and Predestiny. It was translated and expanded from Islāmic writings in English and Arabic. In 1934 there was a pamphlet entitled 'Pendapatan Bahath' Ulamā' (Result of the Islāmic Scholars' Debate) published. It was translated from extracts taken from various Arabic books of acknowledged standing, which gave pronouncements on the freedom of human will. These pronouncements were by celebrated ancient and modern writers and leaders in the Sunnī School such as the Imām ul-Ḥaramain, al-Ghazālī, al-Nasafī, Ibn Taimiyyah, Ibn al-Ḳayyīm, al-Taftāzānī and Shaikh Muḥammad 'Abduh. Its translation was carried out by a noted 'ālīm' of the modern school Shāikh Tahir Jalālu'd-dīn. However, the book was banned by the Perak religious authorities.

The Asāsiyyah Press Kelantan translated modern Arabic literature of Egypt into Malay. This included the book 'Selamat Tinggal Ayohai Timor!' (Goodbye Dear East)
published in 1931 which tells the story of how the Turks abolished the Caliphate, how Bolshevik Russia was working for the undoing of Eastern nations, and how the reforming movement represented by Kamāl and his group forged its way among the people.

'Tārīkh Perjalanan Muṣṭaphā Kamāl Bāshā' (The Travel Diary of Muṣṭaphā Kamāl Bāshā) a biography of Muṣṭaphā Kamāl was published in the same year. A long historical novel, 'Puteri Masir dengan Pahlawan Raja Rum' (The Egyptian Princess and the Roman King's Warrior) was published in 1932 narrating the conquest of Egypt and Alexandria by the Muslim general 'Amrū bin 'As and describing the conditions of life among the Arabs, the Copts and the Romans in those days.

In 1927, the books written by Za'abā, 'Pendapatan Perbahasan Ulama' Berkenaan Dengan Kadhā dan Kadar' (The Results of Muslim Scholars' Debate on Al-Kadhā' wā'l Kadar) published in Penang, and 'Falsafah Takdīr' Vol.I (The Philosophy of Fate Vol.I ) were opposed or banned by the Perak Islamic Affairs Department. This was because these books were considered to be against the religious teachings of the state or it favoured the teaching of 'mu'tazilīs' which was against the teaching of the then
In journalism, the first decade of the twentieth century saw articles and newspapers giving more priority to the contemporary issues on Islam such as the question of bank interest, usury 'riba' and the doctrines of Mirzā Ghulam Ahmad of Qadianī (Winstedt, 1939:151). According to Winstedt (Winstedt, 1939:155) in 1933 the Cooperative Department published the views of Syed Sheli on 'riba' or usury in which he says that interest from banks, shares and cooperative societies were religiously permissible. This was against the views majority of the Muslim scholars. Regarding this, Moḥd Ṭaib, (1986:42) says, "It is noteworthy that among the religiously learned, the 'Ulama,' the struggle was not against the corrupting influences of the West alone but against the conservatism of their own people, especially in looking at Islam in the wrong light. Al-Imām was a magazine which propounded Islamic thoughts which were considered to be in line with current needs."

In the thirties writers tend to be more perceptive and more analytical in their approach when discussing social issues and nationalism (Muhammad (ed), 1988:xvii).
Many writers felt that preserving the valuable practices, standards and ideals of the past against the impact of Western culture was vital while others felt the ideal way was the Islamic way and all 'ādat' must conform to this ideal.

The influence of Arabic language on Malay literature within this period is clearly distinguishable. Zainal 'Abidīn bin Ahmad (Za'abā) claimed that the book 'Pertuturan Melayu' (Malay Speech) written by Abdullāh bin Abdur Raḥmān of Muar also reflect the same Arabic influence (Harimurti, 1983/84:2). Regarding this, Winstedt claimed that most Malay authors' writings who received education in Arabia and Egypt, were full of Arabisms, "marked less by the use of Arabic words than by Arabic style and construction" (Winstedt, 1950:155).

During the printing period, though some Malay writers had written on issues with the aim to better the life of the society, their writings are not considered Islamic because of their content. Regarding this, Manā Sikana (1988:90) says, "Mengakhiri dengan taubat atau keinsafan itu kadangkala begitu mudah sekali dan semacam sengaja diada-adakan oleh penulisnya bagi menunjukkan ia sebagai karya cerpen berunsur Islām. Hal ini masih belum
dapat menjanjikan karya kreatif yang mengesankan kerana dari segi kandungannya, peratus kejahatan lebih banyak digambarkan daripada kebaikan dalam kebanyakan karya cerpin berunsur Islām", (To end a novel with the feeling of repent or regret sometimes seems too easy or written deliberately by its authors in an attempt to produce works with an Islāmic element. This does not ensure impressive creative writing since from its content, the percentage of evil portrayed is larger than the good in most of the short stories with Islāmic elements).

Generally in the early post-war years most literary works depicted the social problems in the society, erosion of moral standards, poverty, and liberal attitudes towards religious teachings. They also purported to carry social comments moralising on the ills besetting the Malay society.

Within this period, there were short stories which while discussing the attitude of the Muslim society also point out the immorality of women and friends who endanger the individual and society. The stories highlighted the importance of advice, on pious man and the way to Heaven: discussion on divorce, rebellious sons
and family life in a Muslim society. Plays and poems called upon the readers to strengthen their belief in 'God' and the life hereafter.

Between the years 1949 to 1951 many novels were written by Syed Abdullāh bin Ḥāji Abdul Ḥāmid al-Edrūs. These books bluntly criticised the contemporary issues in the Muslim society such as cruelty of husbands, the misbehaviour of pious men and women, hypocritical men, failure in childrens' up-bringing, the issue of apostasy and untrustworthy friends. Za'ābā's two books, 'Rahsia Ejaan Jawi' (The Secrets of Jawi Spelling) in 1952 and 'Asuhan Budi Menerusi Islām' (Islamic Upbringing) in 1957 are informative, giving effective advice and ideas to its readers.

From the years 1960 to 1970 there are other literary works such as poems, short stories, plays, novels and text literature which discuss the reality of life, Islāmic history, the relationship between Allāh (God) and His servants, the relationship between individuals in life and the responsibilities of the Muslims. Contemporary issues in Muslim society discussed include matters such as Islamic religious women teachers and 'cina buta' (illegal re-marriage to ex-wife after the
third divorce). An element of advice is common in these novels, poems and short stories which is a characteristic of literature with Islamic element.

At least three Muslim writers, Mohd Noor Ghanit, Awang Had bin Salleh and Anis binti Saborin (Baharuddin and others (comp.), 1985:108, 117 and 393) clearly opposed Malay literary works which directly or indirectly exploit sex in their writings.

In the year 1967, there was a translation work on Islamic history 'Ikhtisar Sejarah Islam' (A Brief Islamic History) by Rustom bin Abdullah (Baharuddin and others (comp.), 1985:240).

According to Mana Sikanah most literary works before 1970 are not recognized as Islamic literature. He says that stories published in these years normally reflects more on the evil deeds of their characters rather than on the part where they changed and repent. "Selalunya pengolahan tentang cerita kemungkaran yang dilakukan oleh watak-wataknya lebih panjang jika dibandingkan dengan bahagian di mana watak-watak tersebut berubah dan insaf". (Normally, the story of evil acted by the actors are written longer compared to their chances and repentance) (Mana Sikanah, 1988:86). In contrast, Ungku
Maimūnah (Ungku Maimūnah, 1987:65), claims that the position of Islam as an element in Malay literature was evident earlier, but become more pronounced in the 1970s.

In their novels in the 1960s, the writers argued that moral decay of the Muslims was actually caused by the absence of religious upbringing and the influence of the morally decadent West. In the 1970s the numbers of Malay writers of novels, poetry, short stories, critics and essays increased rapidly. There were two themes which largely characterized the literature during these years, the plight of the poor and the conduct of leaders of the country (Ungku Maimūnah, 1987:53). Malay Civil Service officers working as local bureaucrats and who were English or Western educated adversely gave rise to a new life-style of vice and moral depravity. They were described as 'berkiblat ke Barat' (worshipping the West) and 'bukan Melayu lagi' (no longer Malay). The 'Wakil Rakyat' (The Members of Parliament)(14) were perceived by the writers as 'irresponsible and devious leaders' since they put their interests above those of the masses. They were seen as distrusted persons, corrupted leaders and as having propensity for illicit sex.

The novels during these years too focused on
the headmen and religious leaders as the former were apt to abuse power and the latter for their polygamous inclinations. Apparently, these writers were sympathetic to one masses who remained neglected, poor and disadvantaged (Ungku Maimunah, 1987:54).

At the same time, there were writers who wrote the so-called pornographic novels which were defined as obscene. Supardi, (Supardi, 1978-79:170) says of these "gambaran sejelas-jelasnya perlakuan seks yang berlaku dan diungkap sejelas mungkin dalam cerita, semata-mata untuk tujuan perangsang nafsu dan perniagaan "(15) (sex scenes were clearly depicted and described in the story with the sole aim to arouse the sexual desire of the readers or for the sake of profit). These novels were later criticized by some Malay writers as 'non-literature' (Ungku Maimunah, 1987:54).

Consequently, there were suggestions among the writers to produce literature incorporating elements of Islam in Malay society. The Islamic Religious Affairs Division of the Prime Minister's Department started a competition for short stories incorporating Islamic values, while the Federation of Malaysian Islamic Writers (GAPIM) which was founded on 30 May 1976 tried to
promote similar objectives. Concomitant, various magazines made efforts to produce, what they considered to be Islamic literature (Ungku Maimūnah, 1987:56). Such magazines are 'Dian', 'al-Islām', 'al-Īslah', 'Wartā Jabatan Agama Islam Johore', 'Menārā' and 'Dakwah' which made it a policy to publish only works recognized to be Islamic oriented.

In line with the 'Da'wā' movement various articles on Islamic literature were written where different concepts and views were given by individual scholars as mentioned before (Ungku Maimūnah, 1987:57). The Federation of Malaysian National Writers' Association (GAPENA) which was founded on 23 October 1970. In the following year during 'Hari Sastera' it carried the theme 'Īslām as a Source of Literature' (Īslām sebagai sumber sastera). The book 'Kesusasteraan dan Etika Islām' (Islamic ethics and literature) written by Shahnān Ahmad discussed in detail his own view on Islamic literature (16).

General Definition of an Islamic Literary.

The discussion on Islamic literature focuses on matters relating to its definition, basic principles,
purposes and general characters of the literary works. However, as Kratz says, with reference to Indonesia, the question that arises is "whether an Islamic literature was to be defined dogmatically as a literature solely serving a da'wa purpose—the propagation and dissemination of the Faith on the basis of received theological opinion—or whether it was sufficient to call literature Islamic if it was rooted in Islam and took its world-view and moral principles from Islamic ethics without curtailing an author's creativity, imagination and facilities of (self) doubt and (self) criticism."

Theological issues become the core issues and the question of whether an anthropomorphic, satirical and human portrayal of God, the prophets and the angels in literary works are permitted by Al-Kur'an and Ḥadīth is still a matter of dispute among Muslim writers (Kratz, 1986:61)(17).

 Mana Sikanā defines Islamic literature as the literature which creates civilization and culture and as a manifestation of devotion (Mana Sikanā, 1991:5)(18). According to Ahmad Iskandar (Aḥmad Iskandar, 1977:95) Islamic literature is the expression of the inner soul of the 'muqarrabin' (those who are near to Allāh) and its
main aim is to strengthen the faith and to raise moral standards: the ultimate aim of which is to save man's worldly life and his life hereafter (Manā Sikanā, 1991:5-6).

There are verses in Al-Kur'ān and Sunna which clarify the features of Islamic literature (19). Islam places priority on language that is beautiful, clear and instructive and is against vague, confusing words and incongruous symbols that can mislead its readers (Kāssim and Shahnōn, 1987:15). Thus, literature that breathes Islam, which can unite and merge the beautiful, the good and the true, a manifestation of Allāh's qualities is encouraged by Islam. Islamic literature that is truthful to the Islamic view, practise and way of life but fails to fulfil aesthetic condition required in literature will be classed as preaching rather than artistic writing (Baddawi, M.M., 1992: 123).

From another point of view, the art of Islamic literature is the art which gives a picture on the existence of things from the Islamic world-view; using beautiful words, discussing life and the people. To Hamka, "Art means beauty. Allāh enjoys beauty, provided this beauty does not violate the law of religion." (Kratz,
1986:65). In Islamic literature there is a point where both beauty and truth meet perfectly (Kassim and Shahnon, 1987: 23-24).

Muslim scholars and writers (of fiction) held different views on the question of Islamic literature. There are Muslim scholars who believe that Islam is against literature (Manā Sikanā, 1983:41), that all poets are evil and possessed by the devil (Kratz, 1986:62) and that literature is not a part of Islamic religion. There are others who put great effort to introduce to the world what they consider the true concept of Islamic literature. At the same time there are Muslim writers who claim that all literary works are Islamic since they believe that literature and Islam both deal with society and aim at giving society a better life.

According to Nurazmi Kuntum, (1979:14-15) 'Sastera Kitāb' and books written on Islamic knowledge such as books on 'Fiqh, Tauhid, Nahu, Tafsīr, Hadīth, Tasawwuf' have been accepted as Islamic literature. In Malaysia literary works considered Islamic, according to Nurazmi, emerged only in the nineteenth century in Trengganu and Patani in the form of 'kitāb falsafah and taṣawwūf'. In fact, there are other similar 'kitāb'
written by Hamzah Fansuri, Nuruddin al-Raniri, Syamsuddin al-Sumatranī and others before the nineteenth century.

The modern Islamic books are equivalent to the 'Sastera Kitāb' both being theological texts or non-fiction writings. Up to the 1970's theological writings were almost exclusively the interest of Muslim scholars. The general public was not interested in reading them. However, from the 1970s onwards a large number of modern Islamic books were published for general reading which became popular with their audience. These books are written in Rumi (the Romanized script of the Malay language) and in 'modern' Malay language but their contents are not very different from the 'Sastera Kitāb' (Mohd Nōr, 1983:vii). This will be the main focus of my study in chapter three, chapter four and chapter five.

In Malaysia, the popularity of 'Sastera Kitāb' ceased at the end of the nineteenth century, one of the reasons being the introduction of new literary genres: novel, short story, poetry and play (drama) from the West which became more popular in the twentieth century. Some of these literary works have Islamic elements incorporated within them (Nūrazmī, 1991:15-16) and are written by non-Muslim writers as well.
Among the present literary works produced in Indonesia and in Malaysia also is a particular brand of prose fiction known in Indonesia as 'roman picisan' or 'dime novel', 'sastera lucah' in Malaysia, which has caught the public interest. Its writers considered them as Islāmic, however traditional Muslim scholars who do not want the literature to be considered Islāmic branded 'sastera lucah' as obscene. To other writers 'sastera lucah' is trivial, melodramatic in nature and has little literary value.

In Indonesia, the debate on the 'roman picisan' issue began since the late 1930's when Hamka and other reformists wrote 'obscene' novels and Hamka allowed his journals to publish them. From then the opponents argue, novels that contradict the teachings of Islām, and had a bad and demoralizing effect on the youth are to be forbidden and considered unIslāmic (Kratz, 1986:64-65). In Malaysia, the discussion on the same issue which was evident in the pre-war years become more assertive in the 1970's (U. Maimūnah, 1987:65).

On this subject, Shahnon Ahmad shares the same view with these writers. To him profane literature is technically against Islām. The technique found in profane
literature is used in such a way that what is wrong overshadows what is good and right, or what is despicable is given more prominence than what is honourable (Kassim and Shahnôn, 1987:12)(20). To him, in Islamic literature the truth is made manifest, the good emphasized and the honourable asserted over the dishonourable (Mohammad (ed.) 1988:394). Mana Sikana, Shahnôn (Shahnôn, 1983:32) believe that "Islamic literature is literature which is dedicated to Allâh, moral literature based on religious principles" and is based on good and noble criteria, written with sincerity, truth, and free from shame, doubt and uncertainties (Mohammad (ed.) 1988:391-398)(21). However Suhaimi (Suhaimi, 1988:80-81), feels that the way Islamic literature is written is not an important issue. The crucial factor is that its content must not deviate from the teachings of Islâm and its objective, intention and creation are because of Allâh. To him this is the principle of Islamic writing.

Islamic literature according to Shahnôn, must be written by a Muslim since as a devotional exercise, a writer, besides observing his obligatory duties as prescribed by Islâm, his knowledge on Islamic theology and history is important to ensure that the devotional
exercise is correct and legitimate. He viewed the concept of Islamic literature as far different from others since the former emerge from the inner self because its basic communication is between the author and Allah whereas the latter is between the author and his readers (Kassim and Shahnón, 1987:31-33,47).

In other words, Shahnón as well as Hamka (Kratz, 1986:72) viewed Islamic literature as "Literature produced in the name of Allah and for mankind. The two expressions, 'in the name of Allah' and 'for mankind' are closely interrelated, for when we produce literature in the name of Allah, we believe automatically without any doubt, that everything which Allah commands of us (through the Al-Kur'an and the Sunna) is for the well-being and happiness of human beings" (Shahnón 1981:3)(22). Furthermore, it is an accepted fact that the writer's literary creativity is the gift of Allah. Thus, it should be used for the good of mankind.

According to Ismail,(1987:X )Islamic literature discusses and emphasises Islamic values in life, such as fear of Allah and obedience to Allah. To Manā Sikanā, Islamic writing teaches its readers to be good natured and to avoid evil deeds. It not only educates the soul
but apparently relates to human development too (Manā Sikânā, 1991:5-6). Thus Islāmic literature is literature of devotion to obtain the blessings of Allah, emphasising righteous conduct based on Al-Kurān and Ḥadīth. It is literature that aims to strengthen Islāmic brotherhood among Muslims and to give man guidance to become a perfect or universal man 'insān kāmil'. Manā Sikânā agrees that Islāmic literature is confined not only to certain subjects but discusses every aspect of the life of Muslim 'Ummah' (Manā Sikânā, 1991:9)(23). Since in Islāmic literature moral clarity is a crucial consideration, the writers should be geared towards highlighting morals which are regarded as superior aesthetics (U.Maimūnah, 1987:67).

Concurrent with this, various articles on Islāmic literature were written by individual scholars giving different concepts and views. Dewan Sastera's August 1977 issue compiled several critics' opinion on the subject in its special feature 'Forum Sastra Islām' (Forum on Islāmic Literature).

Further discussions on the subject of Islāmic literature involving the literature incorporating the elements of Islām (sastera berunsur Islām) followed suit,
most significant of which was the polemic between Shahnon Ahmad and Kassim Ahmad. Kassim agrees with Shahnon that Islamic literature is literature dedicated to Allah, moral literature based on inviolate principles, an act of religious devotion (Shahnon, 1988:391). Kassim accepted Shahnon's ideas that Islamic literature is literature for the sake of Allah and intended for man, a moral literature as determined by 'al-Khālik' (The Creator), a literature with clear writing and written as a religious duty (Shahnon, 1988:393).

Nevertheless Kassim rejects Shahnon's definition of Islamic literature as too narrow and in many cases amounting to vague generalities (U. Maimūnah, 1987:67). To Kassim though some of the literary works are not considered as Islamic literature in the narrow sense, they should not be regarded as against Islam since these works uphold moral values as encouraged in Islam. The existence of unIslamic elements in these works such as infidelity, superstition, adultery and others merely depict reality in life (Kassim and Shahnon, 1987:5). Hamka when defending criticisms on the modern literature in Malay or Indonesian says, that today's stories talk about man, man's character, his struggles, his inner mind
and his behaviour as ordinary people. The author's aim is to criticise the defects in the society. To this Hamka argues that if the author writes about someone who commits a sin, it does not mean that the author himself commits that sin. To him the purpose and intent of the author are important to ensure the direction of the aim of the writing and religion does not prohibit it. According to Hamka, Islam is 'mubah' towards the question of literature (Kratz, 1986:64-65).

Shahnon stresses that the prerequisites of writing as an act of devotion are that the writer's intent must be true, sincere and its objectives acceptable by Islamic principles and carried according to the rules of Islam (Shahnon, 1988:392).

Kassim concludes that in general all Malay literary works uphold moral values. Their ideals are sacred to Islam since these literary works are for the society, championing to improve people's thinking corresponding with the ideals of a just society, prosperity and peace, even though these works do not begin with the name of Allah (Kassim and Shahnon, 1987:7). Unlike Shahnon, Kassim argues that the question of morality in literature is not a matter of technique
but of content. He believes as long as a writer depicts the true way of life that upholds moral standards not opposed by Islam, it cannot be against Islam (Shahnūn, 1988:394,396). Kāssim even goes to the extent of recognizing the literary work of non-Muslims as Islamic and non-Muslims considered as Muslims since their deeds and thinking is relevant to Islam (Kāssim and Shahnūn, 1987: 23). Hamka agrees with this as long as their writing does not contradict Islam (Kratz, 1986:65).

Kāssim with his theory and concepts of a progressive literature viewed Islamic literature as literature with Islamic aesthetics, produced by man for man and the art of Islamic literature is the art of literature produced by using language encompassing beauty, truth and goodness(24). However, Kāssim in his definition of fictional and non-fictional literature, says that religious writing (karangan yang bercorak agama) is a type of literature that is not a creative or imaginative literature. To him Islamic literature (kesusasteraan yang bercorak agama) is not theological writing (Kāssim and Shahnūn, 1987:64).

The yardstick in Islamic criticism according to Kāssim is that, it portrays true situation either
realistic or symbolic, it gives pleasure and benefits emotionally, intellectually, morally and spiritually, created with strength in character, theme and structure using perfect language and finally using suitable and relevant literature conventions.

Mana Sikana divides Islamic literature into two categories; the literature that totally fulfils the concept of Islamic literature and the literature which displays certain criteria or elements of Islamic literature (Mana Sikana, 1991:6). Suhaimi on the other hand, divided literary works into three categories; Islamic literature, unIslamic literature and literature which is not against Islam. To him Islamic literature should be about Islamic faith, law, spirit and values (Mana Sikana, 1988: 75-77).

Thus, based on the above definitions of Islamic literature Muslim writers classified the classical and modern literary works into Islamic literature or literature with Islamic elements.

For the purpose of this study I view Islamic literature as literary works on Islam or in accordance to the teachings of Islam for the benefit of mankind. It is used for disseminating the Islamic faith and Islamic way
of life among the people explicitly, to strengthen the Muslim's faith and guide them on the rightful path in life. It is written by a Muslim with sincere and true intention as a devotional exercise dedicated to Allah. The language used is beautiful, clear and instructive, its approach wise and effective and concurrently to ensure that the holiness and purity of Al-Kur'ān and Hadīth are maintained and protected. However, literary works incorporating some of the elements of Islam written without meeting the complete criteria mentioned above are not considered as Islamic literature.

At present there is no real discussion of the Islamic nature of non-fiction. Nevertheless, I suggest that Islamic nature of non-fiction has the following criteria:

1. To explain about Islam and Islamic matters from all aspects including politics, economics, social, science, education and culture.

2. To call man to embrace and to practise the teachings of Islam.

3. To advice and to remind man to refrain from activities not permitted in Islam.

4. To solve problems in the society based on
Islamic principles.

5. To give clear information and concrete evidence from authoritative sources 'Al-\textsuperscript{Kur'an}, Ḥadīth, \textsuperscript{Idjma} and '\textsuperscript{Kiyas}' and recognized school of law, al-\textsuperscript{Shafi'i}, Ḥanafīes, Malikīs and Ḥanbalīs.

6. To use Islamic terminology and an Islamic system of teaching.

For the purpose of my study, I have critically read the modern Islamic texts claiming or purporting to be Islamic and analysed their components in chapter five, to see how far they have achieved the normative criteria of the definition of Islamic literature as given above.

In general, most of the characters either in novels or short stories are unsuitable in the eyes of Islam since these evil characters which were discussed have deviated from true Islamic teachings, even though these characters are ended positively in line with Islamic principles (Mañā Sikanā, 1988:90).

As mentioned earlier, Ismaïl, (Ismâîl, 1987:36) believed Islamic values were frequently used in modern Malay literature but that very little could be termed Islamic literature. Exceptions to this were poetry written by Zulkifli Muhammad, Adi Rumi, Badaruddin H.O.,
Marhān and Nahmar Jamīl. This view is supported by Syed Othmān bin Syed Omar in his essay 'Kita Kekurangan Karya-Karya Agong Islām' (We lack Great Islāmic Works) (Bahāruddīn and others (comp.), 1985: 275).

Yusuf Zākī Yaakōb and Mana Sikanā disagree on this view and both claim that Islāmic literature does not mean that the whole literary works must be related to religion. In fact, Mana Sikanā claims that there is much Islāmic literature in Malay today (Mana Sikanā, 1983:53).

It might be true to say that there were literary works with Islāmic element in the 1970s but Malay writers may have different ideas when claiming these works as Islāmic. For examples the short stories, novels, poems, translations, text literature, dialogues, working papers, essays or criticism written are evidence that the authors were very keen to write on the concept of Heaven, God, parents, sins, responsibility, traditional Muslim scholars, Islāmic politics, administration, history, literature, holy war, un-Islāmic way of life, and others with Islāmic elements.

There are many Malay writers with Islāmic education backgrounds such as Abdul Raḥīm bin Hāji Sālleh, who read Arabic and Islāmic studies and Syed
Abdullah bin Haji Abdul Hamid al-Edrūs, Hārūn Moḥammad Hassan, Moḥd Ghāzālī bin Abdul Samad, Na'amān bin Hāji Moḩammad Rāwī, Zakaria bin Ahmad, Ahmad Murād Nasaruddīn and Bachtiar Djamīlī who studied Islāmic knowledge. Some of them also studied Arabic. Azīzī bin Hāji Abdullāh is a religious teacher. Even though they wrote literary works which emphasised elements of Islām they were also involved in writing texts which were considered pornographic. Another writer, Na'amān, has of late acquired a new interest, that of translating Arabic works into the Malay language. His translations have been published. Na'amān is among the few creative writers engaged in the discussions of the Islāmic aspects of literature (Bahārūddīn and others, (comp.) 1985:230).

It is true that there were many literary works in Malay especially after independence and after 1970 which discussed other topics such as nation building, development, brotherhood, integrity, cooperation, security, neighbourhood, solidarity, economy, politics, international affairs, foreign policy, welfare, pollution, health and cleanliness but since they were based on platforms other than Islām, these writings were not considered Islāmic or having Islāmic element.
Mana Sikana claims that at present none of the Malay novels themes are solely based on religion and according to A. Wahab Alī not even one important religious character has been found in a Malay novel (Mana Sikana, 1983:39).

Thus, since the advent of print Muslim scholars and Muslim writers have produced literature of different genre. Muslim scholars were not interested in producing creative literature but have focused more on non creative literature such as Islāmic religious texts and reading materials better known as 'Sastera Kitāb Moden'.

For the purpose of my study, I have critically read the modern Islāmic texts claiming or purporting to be Islāmic and analysed their components in chapter five to see how far they have achieved the normative criteria of the definition of Islāmic literature. Their vigourous effort will be examined further in the following chapters.
Notes

(1) See also Manā Sikanā 1983:26,39.
(3) For example Kratz, 1986:61 mentions several cases.
(4) For example in Madrasah, Persantren and other traditional institutions of religious learning, the teaching of literature was not included in their curricula. See also Audah "Apresiasi sastra Indonesia dimadrasah dan pesantren" in Panji Masyarakat 21 (283) 1979:105-6.
(5) See also Winstedt, 1981:139.
(7) See also Riddle in Indonesia Circle, 1990(51):10
(8) Jones view is contrary to the conventional view which place the development of Traditional Malay literature in the chronological order of folk literature, a Hindu period and finally the Islāmic period.
(9) According to Martin Van Bruinessen, there are fourteen of his works in recent reprint. See Martin Van Bruinessen, 1990: 236.
(10) See also Lanman, Ingelise Lamont, 1988:227-251.
(12) See also钩er,1992:7
(13) Za'abā, a controversial Islāmic personality, a reformist supporter, was accused to had deviated from the teachings of Islām and belonged to the
Qadiani group, a group outlawed in many Muslim countries. Za'aba claimed that he was not known for his Islamic contribution because he was secular trained. Hussin Mu'talib, 1993:24.

(14) Wakil rakyat literally means People Representatives. This term used to refer to both parliamentarians and state councillors. Both serve as policy-making bodies.

(15) Ungku Maimunah translates this definition as, "The explicit portrayal of sexual acts in the story which is couched in the clearest terms possible, solely with the aim to arouse desire and for purposes of commercial gains." As quoted by Ungku Maimunah, 1987: 52

(16) See page 99-100 and 103-109.


(18) See also al-Akkad 1974:4.


(20) Surah Luqman verse 6, and Hadith Bukhari narrated from Saidina Ali r.a.

(21) "Teknik menerapkan sifat riak dan takbur itu diolah dengan cara pendedahan sehingga yang mungkar menengelami yang makruf atau yang hina tertontonjol lebih dari yang mulia."

(22) See also in Dewan Sastera Januari, 1983:47-50.

(23) See also Ungku Maimunah 1987:66.

CHAPTER THREE
CHAPTER THREE

Scope of Islamic Writings on Contemporary Issues and Their Objectives From 1975 - 1992

Islam is presented to the Muslims in Malaysia today through the law and in the formal and informal teaching and learning sessions in schools, 'madrasah', 'surau' and 'masjid'. These sessions generally emphasise limited matters pertaining to personal and family laws which deal with devotion, marriage, divorce, death and inheritance. This is because since the Colonial period the Muslim scholars have been legally given permission, 'tauliah', only to teach and to write on these matters(1). Generally, the government at the Federal level, administers the civil and criminal laws, which are considered a secular matter and are based on the English legal system and customary laws (Wu, 1978:18-19).

Since the Islamic resurgence of the 1970's, Muslim scholars, have discussed other substantial issues from an Islamic perspective besides the traditional issues which are of personal concern. These are issues which are more of public or general concern such as the state, law, politics, economics, social, development, education, culture, philosophy, medicine, architecture, counselling, international affairs and
Islamic literature (2). They address the 'Ummah' at large and do not concern exclusively the private life of the individual. Lately, the forbidden issue of Constitutional Monarchy has been openly and widely discussed among Muslim writers in the daily, weekly and monthly newspapers, magazines, bulletins and in Islamic books in Malay (See Yahya, 1993; Mohd Sayuti, 1989).

The changes in the scope of the teachings of Islām brought about a fresh and rising consciousness and commitment among the Muslims to conform to the Islāmic way of life. The Muslims demanded from the government to guarantee that food is produced and medicines are manufactured in a manner prescribed by Islām and that economic practices are in line with Islamic law (Sobri, 1988:90-130; Chandra Muzaffar, 1987:3).

They urged the government to implement Islāmic law in all aspects of everyday life including dress, working hours during prayer times, television programmes (3) and cultural activities. They appealed to the government to take more drastic action to overcome crime, immoral and illegal practices, corruption, gambling, drinking, malpractices, injustice, drug abuse and addiction (Haron
and Sobri, 1988:72). Though at present the government is against these anti-social activities, unfortunately the laws imposed seem ineffective at controlling these crimes.

The government continues to issue licences for the premises that provide facilities for these immoral activities. For example they allow films with obscene and violent scenes to be shown on television and in cinema, and books and magazines with obscene photographs to be sold in the market. It is argued that this indirectly encourages crime and sex abuses particularly among the youth. Muslim writers likewise urge the government to abolish the Internal Security Act and that all convictions and prosecutions are brought to court to ensure justice advocated by Islam is practiced. The increased number of detainees who are sentenced without court hearing, is considered an appalling practise for a country that pronounces itself as an Islamic and a democratic country (Ibnu Hasyim, 1993:122; Yahya, 1993:83).

The Muslims furthermore want an Islamic education system (See for example Haron and Sobri, 1988:72) and better welfare services for the poor. At present,
though the Muslims appreciate the recent Islamic emphasis on education, the establishment of Islamic banking, Islamic insurance through the 'Takaful' system and the setting up of the International Islamic University. They believe more swift changes are needed.

The growing consciousness and fervour among the Muslims of their responsibilities towards Islam on one hand and the lack of religious theological knowledge among some Muslims on the other, account for a growing demand for books with the right understanding of Islam. Muslims need to learn which is right path against what are considered or perceived to be the enormous and destructive false doctrines of today.

Many Muslims are 'Muslim' by virtue of their parentage only and not by the way they lead their lives. Many Muslim writers feel that these so called Muslims, particularly the younger generation need to be guided towards the attainment of Islam's ultimate objective in life. This would mean their total commitment and submission to Allah and perfection individual life physically, morally and spiritually in order to create a better world. These induced Muslim writers draw into a detailed discussion on contemporary matters relating
particularly to faith and on more scholarly subjects including the position of Hadith, Sufism, 'tarikat', leadership, the democratic system, poligamy, family life, school of thought, 'madhhab', and 'bid'a' from the Islamic point of view.

On the one hand the work of the Muslim writers shows their interest in the affairs of the society and their attempt to stimulate awareness among the people of the danger of the irretrievable decadence that threatens future generation. Simultaneously, these books reflect the problems and the concerns of the country. On the other hand, some of these books can be viewed as having the potential to be destructive to the society, nation and religion when the issues discussed cause confusion and misapprehension among Muslims. This could undermine their unity and faith, threatening the intellectual growth, the economic development and the creation of a moral society. Such books focus on controversial issues, highlighting views which are not accepted by or contradict the majority of Muslims scholars.

To examine the scope of Islamic books on contemporary issues I will divide them into three main
topics as follows; Theology, Islamic laws or jurisprudence and general topics. When talking about Islamic principle in general I based my statements on my study and interpretation of the Holy al-Kur'ān (4).

1. Theology

Theology or 'Tawhīd' is the Islamic doctrine of unity, the fundamental basis of the religion of Islām. It is man's commitment to Allāh no other, the focus of all his reverence and gratitude, to recognize no authority except His and accept no guidance other than His. The commitment is total which involves love and worship, obedience and submission and a sense of obligation which all are directed towards Allāh alone, to Whom man owes everything even his own existence (Muhammad Nejātullāh (ed.) 1989:1-2).

Man's genuine commitment to Allāh involves faith, the belief of the heart and the confession of the lips to the truth, the Six Cardinal Articles of Faith. They are the belief in the oneness and unity of Allāh, His Apostles, His Angels, the Prophetic Books, the Day of Judgement or Resurrection and in the Predestination of worldly affairs by Allāh 'al-Kada' wa'l-Kadar'. 
Faith includes the practise of, 'Amal' and all that belongs to the religious life, avoidance of involvement in any activities which can deflect a Muslim's faith from the true teachings of Islam, as Islam is against the unbeliever 'kufur', polytheism 'syirik', hypocrisy 'munafiq' and false doctrines which are the greatest of all sins.

The scope and objectives of the modern Malay Islamic books on faith do not differ from the 'Kitāb Jawi' or the 'Kitab Kuning' which were widely used as a source of Islamic knowledge in the teachings of Islam before the War (Mohd Nør, 1983:6). Besides imparting Islamic knowledge both are written with the aim to strengthen the Muslims' faith and to guide them on the rightful path. However, unlike the 'Kitāb Jawi' which largely consist of translations, adaptations and commentaries of Arabic books of past Muslim scholars, (Bruinessen, 1990:235) the modern Muslim scholars give explanations, using their own personal approach and put forward their own respective views in regard to issues of faith.

Such issues are: Islam brought by the Prophets, the existence of Allah, man's relationship to Allah,
Allāh objectives in sending the Prophets, and the Messengers, the Holy Books, Hadīth, the life history of Prophet Muhammad, the Day Hereafter, on the disappearance of the Al-Kur'ānic verses, Imam Mahdī, Heaven and Hell, 'Alam Kubūr' (The Grave's World), 'al-Kadā' wa'l-Kadar', polytheism, 'bid'ā', fiction, 'khurāfat', the false teachings, the teachings of Naqshbandī, Islamic traditional medicine, Schools of Law, 'Ahl' Al-Sunna' (Sunnī) who believe that man's destiny though predetermined by Allāh, one has to try to understand and that man has to find his way before leaving his fate to destiny, Shī'ī, Qadiāni, 'zikīr' (chanting Allāh's Names and Attributes), conferring rewards to others and 'usrah' (religious instruction in family circle).

Writing of Islamic books besides participating in talks, discussions, seminars and conferences is a very effective way of 'da'wā', (the act of inviting a person to the true faith) particularly among the literates in the urban areas. The books written not only preach on Islām as a whole but also aim to call the Muslims to participate in the 'da'wā' activities personally or in groups.

Generally, Muslim authors give their opinions
based on the 'Ahl' al-Sunnā' views (the large sect of Muslims who acknowledge the first four 'Khalīfa' to have been the rightful successors of Muḥammad and based their opinion regarding Islāmic law on Al-ʿKurān, Ḥadīth, 'Idjmā' and 'Kiyās') and do not differ from each other on most basic Islāmic principles except on minor Islāmic issues which are vaguely and not fully explained in the 'Kitāb Jawi' or on controversial issues which I will discuss further in Chapter Four.

As 'Kitāb Jawi', the books written expound on the Sunnī doctrine in terms of Theology (Tauhīd) and on the Shāfī'ī School of law in terms of the Islāmic Law (Fikh). The fact that the views of Muslim scholars or writers on certain Islāmic issues do vary and at times can be contradictory, is attributed to their distinct academic background, way of life and political outlook. These criteria affect their personalities and their credibility as Muslim scholars 'Ulamā' which is occasionally questioned and doubted by other Muslims.

The disagreement on Islāmic matters in the books does sometimes influence Islāmic practices among the Muslim readers, which may further lead to the act of accusing one another of being polytheist or 'bid'ā'
or 'khurāfāt' or practising false teachings.

To strengthen the Muslims' faith and unity, several books were written discussing directly these issues such as the accusation or branding of being infidel, 'takfīr' (For example see Wan Zāhid, 1987), apostasy, 'murtad', (See Amrān, 1988), martyrdom, (BAHEIS, n.d.) anti-Hadith (Abdul Ḥalīm, 1991), sainthood, holy places, 'kerāmat', Ṣūfīsm, Imām Mahdī, Islamic traditional medicine, on repentance, (For example Sītī Farīdah, n.d.) the existence of Allāh, syīrk, 'bid'ā', 'khurāfāt', the false teaching, Naqshabandīah, invisible beings, Islamic traditional medicine, on the devil, the genie and the practise of trance 'menurun'.

Bid'ā

Bid'ā means the originating new matters of worshipping Allāh with the intention that it is rewardful. The ancient Muslim Scholars were often faced with the problem of categorizing and characterizing the 'bid'ā' practises since they frequently refer to Hadīth narrated from different sources which vary in authority and quality. They give different views and interpretations of 'bid'ā'. Some limit 'bid'ā' to
practices which concern only devotion service 'ibādah'. Others claim 'Bid'ah Hasanah' that is done with a good aim is allowed by Islam whereas 'Bid'ah Saṭṭah' done with a bad intention is prohibited by Islam. A more rigid view claims that any form of 'bid'ah' is forbidden in Islam since Allāh has perfected the religion (Al-Mā'idah:3) and as such there is no need for any additions or deletions to or from Islam.

Many Muslims in Malaysia rely totally on the 'Kitāb' and the Muslim scholars opinions (without clear evidence and proof), for Islamic knowledge. Their knowledge on Islam was then learnt and practised blindly, 'taklīd' without question and without them realising that some of these practices are considered 'bid'ah'.

The Holy Prophet Muhammad says that innovation in matters of Islamic religion is 'bid'ah' and whoever practices 'bid'ah is to go astray (Ahmad Yūsuf, 1987:16). Every bid'ah is a deviation from the right path and every deviation will lead to the fire of Hell (Hadīth narrated by Ahmad). Whoever practises other than the practises of the Holy Prophet will be rejected by Allāh(5). Since 'bid'ah itself is an error and misguidance, then there is
no such thing as a good 'bid'ā' or 'Bid'ā Ḥasanah'.

The leader of the 'Ittibā' al-Sunna' (The followers of al-Sunna) movement, a movement which rejects the four schools of law is Ḥāshim A. Ghānī. In his book of questions and answers 'Gayung Bersambut Pertama' (First Striking Argument) published in 1981 he discusses the issues of 'bid'ā' commonly practised among Muslims such as 'wird', uttering the word 'Āmiīn', the twenty Attributes of Allāh 'sifat dua puluh' and other issues on faith.

Ḥāshim Abd. Ghānī in his book 'Gelanggang Soal Jawab' (Question and Answer Forum) published in 1984, continued to discuss several contemporary issues on 'bid'ā'. These covered 'bid'ā' in devotion services which involves reciting prayers, 'du'ā', in a group or congregation, unobligatory prayer following the Friday prayer and prayers for the well-being of parents during prostration, 'sudjūd'. These practices are not found in the Hadīth and were practised by the Muslims only after the death of the Holy Prophet.

The book 'Bid'āh' written by Ahmad Yusuf (who supports 'Ittibā' al-Sunna' movement's view) in 1987 explains to its readers the differences between 'Sunna'
and 'bid'ā'. This book aims to help Muslims to repent and to practise the true Sunnite's devotional services. Other topics discussed include the definition of 'bid'ā', the differences between 'bid'ā', 'Sunna' and 'idjtiḥād', the different types of 'bid'ā', 'bid'ā in the Muslim society, controversial issues which are considered 'bid'ā' such as disregard for the authority, to take photographs and to make sculptures 'seni ukir', 'tawassul'(6) and the festival held on Prophet Muhammad's birthday (7).

Some Muslims of weak faith ask Allāh for their needs and favours by entreating to Him through the dignity, rank and honour of Muhammad and other good and pious people of the Muslim 'Ummah'. Some even go to the graves of pious people and ask them to entreat Allāh to fulfil their needs and desires, believing that they can listen to their pleas and help them. All these kinds of 'wasīlah' are 'bi'dā' and considered to be 'Syirk-e-Akbar', i.e. the most serious sin (Yūnus: 106, al-Syūrā: 21).

In the light of the Al-Kur'ān and the Sunna, Muslims can entreat Allāh only through the permitted wasīlah, by making a fervent plea to Him and mentioning
Allāh's glorious Names and beautiful Attributes, His mercy and kindness (Al-A'arāf:180, Al-Māidah:35 and a number of Hadīth narrated by Ahmad and Muslim).

There are some books published which introduce certain teachings or practices based on a particular school of law which have been rejected and considered 'bid'ā' by others. Examples of such books are those which encourage Muslims to recite the 'talkīn' during burial (Yaalī Dahaman, 1979:38-48), reciting prayers for the dead, to be involved in Šūfī activities (9) and to use verses from the Al-Kur'ān in curing illnesses (10).

According to Yahyā Zakrī, every Muslim is allowed to confer the rewards of their recitation to Prophet Muhammad and the dead and to read verses of the Al-Kur'ān beside the grave. The reciters are permitted to receive payments from those who make the request to read the Al-Kur'ān for the dead. In his book 'Risalah Yang Bernama Hadīah Yang diKirimkan Daripada Orang Yang Hidup Kepada Orang Yang Mati' (Pamphlet Titled Present Sent By the Living To the Dead) published in 1988, he mentions the four matters left behind by the dead for which the soul is rewarded; they are righteous children, useful knowledge, donations and planted trees. He claims to be
in agreement with the majority of Muslim scholars on the matter.

Other practises of interest mentioned in his book include visiting the cemetery by women, prayers for the dead and for the reciter, visiting the cemetery at Bâqî' (cemetery for Companions of the Prophet in Madînah), visiting the graves of Prophet Muhammad and His two Companions (the Caliphs of Abû Bakr and Umar), reciting the 'ṣalāwāt' (praises for the Prophet Muḥammad), seeking forgiveness from Allāh for oneself and one's parents, a list of prayers, 'duʿā', that should be read after the five daily prayers, 'ṣalāt', and other non-obligatory prayers, and the procedure of 'Ṣalāt Ḥādjiya' (Prayer with a specific intention). All these practises according to 'Ittibâ' al-Sunna' are 'bi'da'.

The book 'Doā'- Doā' Dari al-Qurān & Ḥadīṣ (The Prayers From Al-Kur'ān and Ḥadīth) by Isḥāk Dīn (1991), is intended to help Muslims to understand prayers commonly practised by Muslims. It points out that they should worship Allāh through hope as well as through fear (Al-Saḏdājah:16). Aspects of praying are highlighted such as the wisdom and advantages of prayers, the various rules relating to it and the manner of praying.
Selected prayers from the Al-Kur'ān and Ḥadīth with its translation in Malay are also included.

Some Muslims do not take the initiative to memorize the Arabic prayers 'du'ā' from Al-Kur'ān and Ḥadīth knowing that Allāh hears them even though their prayers are in the Malay language. Some of the Muslims do not realize that to say their prayers in Arabic will gain greater rewards.

Apostasy

Apostacy is the act of going back to unbelief from Islām. According to Ḥadīth Sahīh narrated by Asmah bin Mālik apostasy or 'murtad' is a very serious sin. The offender can be sentenced to death or killed (10) if he fails to return to Islām after he has been given three chances to repent. In Islām this law is call 'Hudūd law' and the punishments are fixed in the Al-Kur'ān and irreplacable by 'ta'zīr'. Though in the Al-Kur'ān the apostate is threatened with punishment in the next world only, the penalty being eternal damnation and the inmates of fire in Hell (Al-Baqarah:217). It is the duty of every Muslim to believe and to put into practice whatever is mentioned in an authentic Ḥadīth since it is the Sunna.

The provision of 'Hudūd Law' is not found in the present laws in Malaysia and is considered unconstitutional. When the Kelantan State Assembly enacted the practise of 'Hudūd Law' among Muslims in that state it was rejected by the Federal Government(11). Kelantan State Government can not implement the 'Hudūd Law' in the state as long as the Federal Government does not amend the provision concerned in the Malaysian Constitution. This is because when the state law conflicts with the Federal law the State law will be null and void as far as it conflicts with the Federal law (Article 6 [75] Malaysian Constitution).

Though the number of Muslims who commit apostasy, convert to other religions or became polytheist is considered small, it has led to the claim that the Malays at present are not one hundred percent Muslim. Nevertheless, the books written about this issue are to remind the Muslims, particularly the youth, to avoid apostacy in order not to be punished by Allāh in the life Hereafter.
Amrān Kasimīn's book 'Satu analisa mengenai Murtad' (An Analysis of Apostasy) discusses the definition of apostasy 'murtad', factors which lead to apostasy, the importance of religious education in curtailing the numbers of apostates and apostasy from the legal point of view and the Islāmic law.

Polytheism 'Syirk'

The gravest of all sins is to commit 'syirk'. This means to ascribe any kind of association or partnership with Allāh or setting up other deities besides Allāh or the denial of His absolute command of the universe (Al-Luqman: 13). The most severe 'syirk' is called 'syirk-e-Akbār' (the serious polytheism) which is an unforgiveable sin and the penalty is eternal damnation unless man asks for forgiveness from Allāh (Al-Māidah: 72). A person who performs an act of worship or does a good deed but his intention is not entirely for the sake of Allāh has committed 'syirk-e-Asghar' (not a serious polytheism). The good deed of a person who committed 'syirk' does not benefit him and will not be accepted by Allāh (Al-An'aam: 88).

In Muslim society today, wearing a chord or a
pendant around the neck, wrist or any part of the body, or an amulet or any other metallic items with the belief that they will protect themselves from the evil eye or invisible evil powers is common but is clearly against Islām. In Ḥadīth narrated by Ahmad, Prophet Muhammad once said that anyone who hung or wore an amulet, committed an action of 'syirk'. Islām too warns Muslims to avoid the practise of magic (Al-Baqarah:102) or to believe in fortune tellers and those who predict the future or claim that they have the exact knowledge of the future, because only Allāh has the knowledge of the 'al ghayba' (Al-Naml:65).

On polytheism, Ab. Azīz Bin Mohd Zīn in 1989 wrote the book 'Syirīk' (Polytheism) using authoritative references. In this book discussions on 'syirk' are based on the opinion of authentic 'Ulamā' of the different schools. It examines the differences between polytheism and agnosticism, factors which lead to polytheism, the danger of polytheism and its significant effects and the divisions and the categories of polytheism.

Traditional Medicine

The practice of traditional medicine among the Muslims can lead to a Muslim being 'syirk' and going
astray. Muslims who belief in the power of the supernatural, the power of ghosts, genies and the devils, of inflicting harm upon human beings often resort to the help of the 'bomoh'. A 'bomoh' is a person who is believed to be able to serve as a go-between or as a middleman between man and the forces of the supernatural. They are called upon to pacify the supernatural powers from fractious babies, pregnant women and the sick (Mokhtar, 1979:viii), to diagnose illness and to locate lost property.

Some even seek the supernatural being through these human intermediaries to help the sick to recover or even to obtain immunity from legal prosecution, from diseases and in extreme cases from death as reported in the murder case of the Pahang State Assemblyman in 1993(12). It is thought that through conducting certain ceremonies and feasting, cases of hysteria, possession by evil spirits can be averted. The apparent success of some 'bomoh' to heal ailments to which modern medicine has found no cure, to exorcize evil spirits from homes, accounts for the continuous reliance of the Muslims on the 'bomoh'. The belief in the power of the 'bomoh' and the invisible creatures is however against the doctrine
of faith in God, the belief in the Unity of God.

Islamic traditional Medicine practised by Prophet Muhammad aimed to seek help from Allah through reciting Al-Kur'anic verses and prayers to Allah. It is obvious that in the Muslim society there are a few who might confuse the Malay traditional medicine with the Islamic traditional medicine since at present some 'bomoh' misuse Al-Kur'anic verses in their task to pacify the supernatural powers. This can be seen from the examples of recitation used by the 'bomoh' in some of the books published (See Amrān, 1987; Azahārī, n.d). A few lines of the Al-Kur'ān are uttered, followed by the incantations and recitation of some magical words (Mokhtar, 1979:23).

The book 'Rawatan Pesakit Menurut al-Qurān dan al-Sunnah' (Treatment of Patients According to Al-Kur'ān and Sunna) edited by Amrān Kāsim in a scholar who lectures at National University of Malaysia, highlights treatment for various illnesses using selected verses from the Al-Kur'ān and prayers practised by the Prophet. Published in 1987, this book is a compilation of lectures on Islamic traditional medicine, by Hārūn Dīn, also a lecturer at the same university from 1980 to his students including the editor himself. The book describes the
learning and teaching of Islâmic knowledge on medicine and the treatment of illness, the responsibilities of medical specialists in curing illness and the rights of patients in Islam. The payment and official completion of the healing process 'pemutus ubat' are also discussed.

The Al-Kur'ânic verses that can be used in the treatment of various illnesses are further stated in the book 'Rawatan Gangguan Makhluk Halus Menurut al-Qurân dan Sunnah' (Treatment of Disturbances Caused by Invisible Creatures According to Al-Kur'ân and Sunna). This book edited by Amrân Kâsimîn in 1987 is also a compilation of lectures by Harôn Dîn with the addition of the editor's observation and experience when giving treatment to his patients. These treatments are used for curing several illnesses caused by the invisible creatures, 'Makhlûk Halus', such as 'Qârin', 'Ifrit', 'Iblîs' and 'Syâitân', or the devil. According to the authors, other problems that can also be solved by prayers are the ghostly whisperings, harrassment by 'Makhlûk Halus', nightmares, hysteria, disturbance, 'rasuk', by the devil, madness, asthma, impotence, 'lemah tenaga batin', instability in marital relationship, reluctance to pay debts, high-blood pressure and
poisoning, 'santau'. The weakness and the failure of the devil to destroy the Muslims' faith by tricks are highlighted.

According to Haron Din, (1987:viii) using Islamic traditional medicine in the treatment of illnesses particularly those caused by the evil spirit is permitted in Islam (Al-Isra:82). Similar to modern medicine, practised by Muslims, the treatment given is only an initiative 'ikhtiar' for the power to cure is the will of Allah. Nevertheless, knowing and understanding the meaning of Al-Kur'anic verses and prayers read by the Prophet and using them to cure illnesses indirectly helps to strengthen Muslim faith towards the greatness of Allah and the miracles 'mu'jizat' of the Al-Kur'an.

Azhar Ibrahim wrote about similar issues in his book 'Ubat-ubatan Tradisional Melayu, Doa-doa Penawar Penyakit Rahsia, Kebaikan Surah al-Fatiha' (The Traditional Malay Cures, Prayers for Curing Hidden Illnesses, the Benefit of the Al-Fatiha) (Azharî,n.d.). Amran Kasım's book 'Darussyifa' published in 1991, discusses several issues dealing with prayers 'du'a', 'zikir', the principles of Islamic medical ethics, 'ijazah', Islamic medical treatment as an alternative,
the use of 'jampi mentera and serapah' in the treatment of illnesses and the use of incantations according to Hadith.

Amrān Kasīmīn discussed the devil's strategy and struggle to deceive man particularly through trance, 'menurun' when he wrote 'Liku-liku Iblis Menipu Manusia' (The Devil's Plots To Deceive Man) in 1992. Other interesting topics discussed are the definition of genie 'jin', the various types of genie, its dwelling place, its food and drink, its duty and its death, the differences between genie and devil 'ṣuḥaylān', the animosity between man and devil, the devil's aim in deviating man, the devil's strategies to deceive man, 'menurun', different opinions on 'menurun', the spirit of the dead and the practice of 'menurun'.

Muslim scholars write books exposing these deviating practises to ensure that the 'bomoh's practises follow the Islāmic teachings. At present, there are Muslims who openly oppose and declare that reciting Al-Kur'ānic verses in curing illnesses and some religious practices such as the 'wird', 'talkīn' (the final exhortation at a funeral), 'tasbih' (glorification of God), the belief in 'wali' and their 'ṣyafāt'.


"tawassul" (indirect surrendering or submitting to Allah) is 'khurāfāt' or 'bid'ā'. They say those who follow these practices are considered to have deviated from the true teachings of Islam and are often accused as infidels (kāfir) or having gone astray. The attitude of opposing and accusing others as 'khurāfāt' and infidel hampers the unity of the Muslims.

There are many books written which discuss various issues that can undermine one's faith such as 'Syirīk Dosa Yang Tidak Diampun' (Polytheism The Unforgiven Sin) written by Mohd Naīm Zainal Abīdīn in 1990 and 'Manusia dan Islām' (Man and Islām) by Harōn Dīn in 1988. Both books remind their readers to repent and to ask God's forgiveness. In the book 'Syirīk Dosa Yang Tidak Diampun' (Polytheism The Unforgiven Sin) published in 1990, Mohd Naīm Zainal Abīdīn wrote that a Muslim's faith can be destroyed either directly by polytheism or indirectly by other activities which to him are against faith. These activities are such things as 'tawassul', 'taṣawwuf', 'ṭarīḳāt', 'khurāfāt', 'bid'ā', chanting 'jampi' used in the traditional medical treatment, giving reward to the dead 'Sedekah kepada arwāh' and 'zikir'.

Haron Din in the book 'Manusia dan Islām' (Man and
Islam) published in 1988 wrote on several issues dealing with religion, man and the Islamic faith. He gives both the divine and logical evidence to prove the existence of the Day Hereafter and the Last Day. Other topics include the concept of soul 'rūḥ', 'al-Kadā' wa'l-Kadar', life based on faith, man's attitude and view towards each other, man's attitude towards life, wealth and invisible creatures, the original faith founded by Allāh's Messengers, faith among the Companions and the needs of true faith to solve the problems of life.

Numerous books were also written explaining and discussing topics such as the development of the theological schools of thought, the various practices and beliefs in accordance with or against Islamic faith with the aim of either to impart knowledge, to call upon the people to believe in Islām, to urge the Muslims to hold firm to their belief in Islām or to warn them of the danger of false doctrines.

False Doctrine

It would appear from the number of books that, quite a few false doctrines which are in total conflict with Islamic teachings and impose grave danger to the
Muslim's faith are being spread in Malaysia. There are about four hundred and thirty seven 'da'wā' and 'tarīkat' groups which have been identified as deviants and actively call the people to practise their teachings which do not follow the true Islamic teaching (13).

This is countered by concerned Muslim scholars, Muslim writers and the Islamic religious departments who publish corrective books. Abdul Fatāh Harōn Ibrāhīm for example, in 'Ajaran Sesat' (False Doctrines) in 1985 exposes the fact that the false doctrines existing in this country are based on the Sūfī's theory of 'wahdatul-wujūd' which is spread by an anti-Islamic movement, the 'Batanīah's movement. These false doctrines are also known as 'ilmu ḥakīkat, ilmu isi, ilmu batīn' and 'agama' Taslīm (Abdul Fatāh Hārōn, 1992:vii). The book claims that the movement as well as 'Zindīk' (Atheism) have been openly discussed and considered by Imam al-Ghazālī in his books as blasphemous (Abdul Fatāh Hārōn, 1992:v).

Other topics discussed in this book include the definition of Sūfīsm, Sūfīsm during the time of Prophet Muḥammad, salaf', zuhūd' and 'mujāhādah', from 'zuhd' to philosophy, the influence of Hinduism and Neoplatonism, examples of 'Martabat Tujuh's Doctrine, the teachings of
Hamzah Fansūrī and Shamsuddīn al-Sumatrānī, the concept of 'Tanāzūl' and 'Taraqqī', self recognition, human wanting to be God, hiding Allāh's teachings 'kufūr', 'ṣhatahāt' and the secrets of the Arabic script.

On the subject of 'Bāṭinīah', topics discussed in this book are on the history of 'Bāṭinīah's movement, its influence in politics, 'Bāṭinīah's teachings, the two types of 'takwilan' and 'Bāṭinīah's motives, deviating practices and the danger of 'Bāṭinīah' movement in the Nusantara region.

In its later chapters, the author gives a comprehensive account of several topics relating to Ṣūfīsm which I will discuss in detail in Chapter Four. However, the author points out other contemporary issues present in the Muslim society in Malaysia such as the philosophy of Wujūdīāh, misinterpretations in the philosophy of Wujūdīāh and how people can go astray because of belief in the philosophy, the secret solemnised marriage 'nikāh bāṭin' and 'majlis zikir' practise among the followers of the Wujūdīāh.

The same book also discusses the norms of Ṣūfīsm, the origin of the creation of Muḥammad's light, the origin of the creation of the Prophets Muḥammad and Adam,
the origin of the creation of the human body, the teachings of Faqrullah Qadirī, on the daily prayers, disbelieving the Last Day, claiming oneself as God, claiming oneself to be Prophet Isa and nullification of Friday prayer.

Qādiānī

In Malaysia the number of Muslims who follow the doctrine of the Qādiānī teachings are very few. The members of the Qādiānī group consider themselves as Muslims. However some of its teaching is against the accepted teaching of Islām. It's followers claim that the founder of this doctrine, Mirzā Ghulām Ahmad who died in 1908, is a 'prophet'. Qādiānī, the name of the doctrine is taken from Qadyān, a place in the district of Punjab, where Mirzā Ghulam Ahmad once lived (Siddiq, 1983:14).

According to a fatwa issued from the State of Johore a Muslim who proclaims himself as a prophet and those who support him are unbelievers, they have gone astray and must be sentenced to death by the government (Fatwā-fatwā Muftī Kerajaan Johore 1936-1961, 1981:373. See also Al-Māldah:33). The government, through the Malaysian National Council of Islāmic Religious Affairs,
the Islamic Religious Councils and the National Fatwā Committees declare the group following the Ḍiāni teachings as to have gone astray and calls its members to return to Islam and leave the organization. They decree that "Puak Ḍiāni/Ahmadiah adalah puak yang terkeluar daripada Islam dan tidak boleh menerima hak-hak sebagai seorang Islam termasuk pengkebumian dalam tanah perkuburan Islam". When translated this means Ḍiāni/Ahmadiah followers have deviated from Islam and therefore have no rights as a Muslim and this includes burial in the Muslim cemetery (The 18th Meeting of the Fatwā Committee Members held on 14 May 1980). Nevertheless, this organisation continues its teaching among its members in its own mosque in Kampong Nakhoda in the state of Selangor (Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia, 1983:23).

The issue of the false teachings of Ḍiāni, has not caught the interest of the Muslim writers. To date not a single book has been published on the Ḍiāni group, either to explain or to clarify its teaching to the public. However in the year 1981, a book 'Ajaran Ḍiāni' (Ḏiāni Teachings) was published by the Malaysian National Council of Islamic Religious
Affairs warning the Muslims from being influenced by Ahmadiah Qādiānī teachings which deviate from the teachings of Islām. In this book the background and the history of Ahmadiah Qādiānī, its founder Mirzā Ghulām Ahmad Qādiānī, the influence of Nuruddin to Mirzā Ghulām Ahmad, Qādiānī teachings and its development in Malaysia are presented.

With the aim to strengthen the Muslims' belief and faith, to improve their devotion towards Allāh and to encourage them to fulfil their duties as Muslims many books have been written. They remind Muslims of life after death and the suffering that awaits them in the after-life, unless, in the present life they lead a righteous life. Examples of these books are 'Azab Di Neraka' (The Torment in Hell) written by Ibnu Idrīs in 1987, 'Adakah Tuhan' (Does God Exist) by A. Hasan in 1975, 'Mengenal Rukun Īmān dan Rukun Islām' (Introduction to the Six Cardinal Articles and the Five Pillars of Islām) by Hj. Sālleh in 1977, 'Risālah Usrah' (Notes of Religion Instruction) by Abū 'Urwah in 1986, 'Ālam Qubūr 'Ālam Barzakh diGali Dari al-Qurān dan Hadīs' (The World of the Grave, The World of Life Between Death and The

The Existence of Allāh

In Islam every Muslim believes in the existence of Allāh, the Almighty God based on the evidence from al-Kur'ān and Ḥadīth and the law of rational 'ḥukūm akal' which proves the existence of a Supreme Being who is the Creator and the Controller of this universe, even though He is not visible in their worldly life.

Muslims are to know but are prohibited to question Allāh's Names and Attributes, which are beyond their capacity to understand. In a book 'Adakah Tuhan' (Does God exist) published in 1975 the author, A. Hassan gives evidences on the existence of Allāh the Creator from a scientific point of view. He discusses reasons for the changing of the human mind from an unbeliever to a believer. To prove the existence of Allāh he discusses the concept of cells and atoms, the first evolution of nature, the creation of man from clay, the existence of God (Allāh) without a creator and Allāh's justice to His creatures. The author questions those who deny the existence of Allāh and gives answers to the questions
commonly asked concerning the truth of His existence.

In 1986 Abū 'Urwah wrote a book 'Risālah Usrah' (Notes of Religious Instruction) explaining the definition of the word 'shahāda' (two limbs of the shahāda: the unity of God and the mission of Muḥammad, the Prophet of God). Other topics of interest include Islamic faith, Islam as a way of life, the aim of worldly life, devotion in Islam, the true concept of belief in Allāh and His Messengers, the role of faith in reforming the 'Ummah', moral ethics in Islam, sending of the Prophets, guiding man on the right path to hinder them from following the wrong path 'Amar Ma'rūf Nahī Mungkar', the life history of the Prophet, the importance of 'da'wā' as the core for the resurgence of 'Ummah', Islamic reforms 'Tajdīd Islāmī' and the struggle to keep to the path of Allāh 'Jihād fī Sabīlillāh'.

A detailed discussion on the Six Cardinal Articles of Islamic Faith is further established in Hj. Sālleh b. Osmān's book 'Mengenal Rukun Īmān dan Rukun Islām' (An Introduction The Six Cardinal Articles and the Five Pillars of Islam) published in 1977. He explains that Islām is the true and the only religion accepted by Allāh. The book states that all Islamic teachings can be
found in Al-Kur'ān with faith and law being the basis of Islāmic religion.

It is the duty of every Muslim to rigourously practice the devotion services 'Amal Šōleh', zealously performing the Five Pillars of Islām: 'shahāda', praying 'salāt', paying the tithe tax, fasting during the month of Ramadhān, and performing Ḥadj in Makkah. In fact "one who has faith and does righteous deeds is the best creatures" (Al-Baīnah:7).

The importance of faith to the individual Muslim and the ways to strengthen faith are shown by Hal Azwān in his book 'Rahsia Mengenal Diri' (The Secret of Knowing Oneself) published in 1992. To him, the personality, habits, activities, way of thinking, the attitude and a person's way of life are determined by the individual's stage of faith. Regarding this the Muslims are called upon to examine the stages of their faith (Hal Azwān, 1992).

The worst stage according to the author is 'Amārah', a stage where a man's heart is corrupt and without purifying it he faces difficulties communicating with Allāh. The supreme stages are 'Lawāmah', 'Mulhamah', 'Mutmainnah', 'Radhiah', 'Mardhiah' and 'Kamāliah' which
can be achieved through spiritual exercises especially the constant remembrance of Allah. This enables man to free himself from evil influences and to achieve piety 'taqwā'.

Later, man will be able to combat against the desires of his inner self 'nafsu' to prevent himself from committing evils and crimes. He finally repents for his past offences. When his heart is pure he will remember no one but Allah. He even forgets about himself. He learns new knowledge directly from Allah 'Ilmu Ladunī', 'Ilmu al-Ghayb' through true dreams and intuition 'mata hati'. He faces life patiently and peacefully and lives as a 'maqam wali kecil' and achieves anything he needs and asks for from Allah. In fact, he has the ability to see 'alam kubur' and to disown his existence in life.

To him, only Allah exists forever physically and spiritually 'awal, akhīr, zāhir dan bātin'. He lives like a hermit and is uninterested in worldly life which causes others to regard him as insane or abnormal. Leading the life of a Sūfī, as shown by Azwān, as a way to strengthen a Muslim's faith. This is undisputed among the Muslim writers nevertheless some of them consider Sūfīsm 'Taṣawwuf' does not originate from the Islamic
religion.

Lately, there are books in Malay which indirectly criticise the practices of the Sufi in Malaysia. They accuse the al-Argām group which advocates the life-style of the Ṣūfī and the 'wali' who is involved in 'Islāmic Traditional Medicine (14). Moreover, there are some Muslims today who are unable to understand the eternal truth embodied in the Al-Kur'ān and lack knowledge about the life of the companions of the Prophet Muḥammad 'Ashāb-ussuffix" who had renounced the world, departed from their homes and fled from their companions (Brohi, 1975:169-170).

At present there are a number of Muslims who are still unfamiliar with the subject of faith. Some of them do not know Allāh's Attributes, the differences between Prophets and Messengers, all the Sacred Books revealed to Allāh's Messengers and without total belief in the Last Day, life after death and predestination. This is proven when some brides and bridegrooms fail in the special written and oral exam on Islāmic knowledge which is held by the State Islāmic Religious Departments (introduced with the implementation of the Muslim Family Law in these states in Malaysia) as a requirement for marriage.
approval.

The Muslim's ignorance on the Islamic faith often leads to their failure to fulfil their responsibilities as a Muslim, they can easily be deviated from Islamic teaching by false doctrine, they are reluctant to obey Allāh's command or practice His recommendation but will abide with the forbidden and denounce the true Islamic teachings.

Islam, the religion brought by Allāh's Messengers and the Prophets

According to Islamic teachings the Muslims are to believe and to know the twenty five Messengers (Rasūl) and three hundred and thirteen Prophets (Nabī). They were sent by Allāh to their people to give information concerning His Unity and to whom He revealed secrets of the future and to imparted the knowledge that he is His Prophet (Maulānā Muḥammad 'Alī, nd: 219). Very few Muslims realise that "before the Seal of the Prophets, prior prophets already had brought to men the same message, calling them to the same religion of love directed towards the divine Face that their prophetic inspirations had revealed to the prophets" (Seyyed Hosein, 1988:172).
A book was granted to every Prophet of God and only certain books are mentioned by their special names, the Taurāt or Torah (book of Moses) and the Injīl or Gospel (book of Jesus). Zabūr, a scripture given to David and the scripture suhuf of Ibrāham and Moses are also mentioned in the Al-Kur'ān. Al-Kur'ān brings religion to perfection, making plain what was obscure in the previous scriptures, the Holy Al-Kur'ān being the guardian over those scriptures, guarding the original teachings of the prophets of God (Maulānā Muḥammad 'Alī, nd: 209-210). The Muslims believe that every prophet of God mentioned in the Holy Al-Kur'ān is Muslim and that Muḥammad is the Last Prophet for all nations and that all the great religions of the world that preceded Islām have been revealed by God. This is a belief which is rejected by non-Muslims and which causes endless conflict among the followers of other religions. Thus, through the understanding of the historical background of Allāh's Prophets and Messengers and the great world religions people be united and respect each other.

In this aspect, Muslim writers have written on various topics to explain and to emphasize that Islām is the true religion for the whole of humanity. They believe
it is the last of the great religions and the only religion accepted by Allah (See for example Sālleh, 1977). They discuss the Holy Books revealed by God (Allāh): Taurāt, Zabūr, Injīl and Al-Kur'ān, (See Abdulāh al-Qārī, 1982) to explain the meaning of faith, Islām and the concept of the infidels and to affirm that Islām is the religion embraced by every Prophet and Allāh's Messengers (See Moḥd Sulaimān, 1985).

The book 'Islām dan Aqīdah' (Islām and Theology) published in 1985 and written by Moḥd Sulaimān bin Haji Yāsīn clarifies the disputed knowledge about these divine religions which causes its followers to continue being deviated from the truth of the religion.

By way of general comment, it may be added that in books such as the last one the authors include other topics as well. For example the differentiation between 'ākīda', ideology and theology, about the reality of life, the true meaning of knowledge, books created by men or false 'prophets', books read by the devils 'Iblīs', man's responsibilities to recite and to follow Al-Kur'ānic teachings and the effects of reading 'holy' books created by man which are against Islām (See also Abdullah al-Qari, 1982).
Al-Kur'ān

Every Muslim believes in the truth of the Holy Al-Kur'ān revealed to Muhammad. It is the real foundation on which the whole super-structure of Islam rests and is the sole source from which all the teachings and practices of Islam are drawn. In it Allah mentions the laws of every aspect of life and Islamic teachings (Salleh, 1977). Though reading the Al-Kur'ān is an important part of Muslim religious devotion and Muslim children start learning it at an early age, many Muslims particularly among the youth, are still unable to recite the Al-Kur'ān correctly or to understand its meanings. Their incompetence in reading the 'Jawi' script and understanding the Arabic language, the language of the Al-Kur'ān, are said to be due to the emphasis on the use of the Romanised script in the school curriculum and the lack of consciousness among parents of the importance of the Arabic language.

To overcome the problem many books written in this country deal with the 'tajwīd', 'tahfīz' and 'tafsīr' (for example see Hassan, 1987, Ahmad Sanhaji, 1983, Abdul Qādir Leong, 1989, Said, 1991 and Abdullah al-Qārī, 1983). Muslim writers also write on the history and
development of the exegesis of Al-Kur'ān, the importance of memorising the Al-Kur'ān and the status of its memorizers and enthusiasts in the Muslim society, method of reciting Al-Kur'ān and the benefit of regular reading and understanding the Al-Kur'ān. To promote the memorising of the Al-Kur'ān there are regular Al-Kur'ān recital competitions for all levels of ability. Examples of books written about exegesis are 'Tafsīr Juzu' 'Amma' (Exegesis of the Chapter 'Amma) by Abī Luḵmān in 1976, 'al-Fāṭiḥah Tafsīr al-Hidayah' (al-Fāṭiḥah the Exegesis of the Guidance) written by Abū Zākī Fāḍzīl in 1979/1980 and 'Pengantar Tafsīr Ayat-ayat Ḥukum' (Introduction to the Exegesis of the sentences of the Law) written by Mat Sa'ad Abd Rahmān in 1983.

In the book 'al-Fāṭiḥah Tafsīr al-Hidayah' (Al-Fāṭiḥah the Exegesis of Guidance) Abū Zākī Fāḍhīl gives an explanation on Surah al-Fāṭiḥah which covers the definition of 'Bismillāhir-rahmānirrahīm', the five chapters of Al-Kur'ān which begin with 'Alḥamdu lillāh', the first chapter which was revealed to Muhammad at Mecca, other names for Surah Al-Fāṭiḥah and the basic teachings in this 'Surah'.

The book also defines the word 'Hidayah'
(guidance), the different types of 'Hidayah', Muslim scholars' views on the word 'Sirātul-Mustaqīm', the group of people who are given Allah's 'nikmat', the different types of human kinds mentioned in the Al-Kur'ān, and Syeikh Muhammad Shaltūt's (15) view on the word 'al-Munāfiqūn, al-Kāfirūn and al-Mu'mīnūn'.

This book stresses the importance of reciting Al-Fātihah as the basis, 'sendi', to prayer, the law of reciting Al-Fātihah, reciting Al-Fātihah with the Ṭāmiy in a prayer and the Muslim scholars' views on this issue, the proper time of reciting Al-Fātihah, reciting 'A'āmīn' after Al-Fātihah, the Muslim scholars views on the issue of reciting 'A'āmīn' (Abū Zakī, 1979/1980).

In 1989 'Majlis Fatwā Kebangsaan' (The National Fatwā Committee) banned the writing of Al-Kur'ānic verses in the Romanised script and authorised such writings to be burnt or destroyed. This includes Al-Kur'ān in the Romanised script published outside Malaysia. The action was taken to protect the Divine authorship of the Al-Kur'ān and the quality of the writing (24).

Hadīth

Among Muslims besides the Al-Kur'ān, the Hadīth
or Sunnah form the secondary sources of Islamic Law. This is especially the case for Sunni Muslims. Hadith are the sayings of the Holy Prophet (Traditions of the Prophet) as reported by his Companions and others while Sunna tells of the things he did and which Muslims want to emulate. Lately, there are few Muslims in Malaysia who call the people to recognize only the Al-Kur'an and to reject Hadith as a source of Islamic teaching and law. This I will discuss further in Chapter Four. However, most authors in their books express strong views on the validity of Hadith.

The novel 'the Satanic Verses'(17) written by Salman Rushdie and published in September 1988 (Abdul Halim, 1991:146) caused worldwide outrage among Muslims. The author was condemned to death for blasphemy by the Ayatollah Ruhollah Khomeni in 1989 and the condemnation continues after Khomeni's death by his successor Hashemi Rafsanjani. Ayatollah issued a fatwa calling on faithful Muslims to murder this author.

The author of the book entitled 'Islam dan al-Hadith' (Islam and Hadith) published in 1991, Abdul Halim El-Muhammadii condemned Salman Rushdi and his novel 'Satanic Verses' for trying to damage the personality and
the authority of Prophet Muhammad. According to Islam, any form of insult, slander and backbiting particularly toward Prophet Muhammad is a serious offence and a crime which makes the perpetrator an apostate 'murtadd' and the penalty for such crime is none other than death sentence unless he repents (Al-Nisā'ā: 115).

Life After Death (Akhīrat)

Faith or belief in Islam requires the acceptance of things that cannot be perceived by the senses. These are things such as the existence of Allah, The Day Hereafter and The Last Day which are beyond the person's knowledge and sighting and these 'secrets' shall be made known according to the Holy Al-Kur'ān only after death (Yaūsīn:52). The limited knowledge revealed in the Al-Kur'ān and Ḥadīth on life after death has been dealt with by many Muslim writers in their books.

The idea of requital deeds undoubtedly encourage Muslims to try to be good and noble and the helps them to have great restraint against performing evil or irresponsible deeds. In some books Muslim writers give detailed descriptions of the experiences of the dead at the time of death with the aim of strengthening the Muslims' faith.
The World of the Grave

A book in Jawi entitled "'Alam Qubūr 'Ālam Barzakh Di Gali Dari al-Qurān dan Ḥadīs" (The World of the Grave, The World Between Death and Resurrection Extracted From the Al-Kur'ān and Ḥadīth) was published in 1982. Its author M. Ali Hassan Omar writes on various topics dealing with the fearful and blissful situation of life after death. Discussions on similar issues followed later on by other authors (18).

The book teaches Muslims about the duty of the living to the dead which includes paying respect by visiting, bathing, shrouding 'kafan', praying and burying them in accordance with Islamic teachings. Several verses of the Al-Kur'ān and Ḥadīth dealing with the grave-world, the dialogue between the Angel and the soul 'rōh', the speech and dialogue between the dead and the two Angels 'Mungkar' and 'Nakīr' and the fate of the dead in the grave are clearly portrayed in this book.

In 1985, Yazīd Jaafar in his book 'Panggilan Kepada Mayat' (A Call to The Dead) describes man's experiences following his death. It evolves on the dead's appeal to his mourners to handle him gently when he is bathed, shrouded, 'kafan', brought upon the carrier, 'usungan', being put beside his grave and while
he is laid into the grave, 'lubang kubur'. Regarding this, the readers particularly Muslim leaders are warned to avoid misusing their power and wealth for immoral activities and to ensure that any gains achieved are blessed by Allāh.

A similar book on life after death was written by the same author and entitled 'Kehidupan Manusia DiĀlam Ākhirat' (Men's Life in the After World) in 1988. The book deals with matters pertaining to the Day Hereafter such as the concept of the Last Day, the signs of the coming of the Last Day and similar topics pertaining to the Last Day as discussed in the previous books (19). The translation of 'Surah Al-Wāqi'ah' and information on the position of the devotees and the rebels, the different groups of people on the Day Hereafter (20) are also given.

The book 'Hari Kiāmat Hari Ākhir Hari Pembalasan' (Judgement Day The Final Day The Day of Retribution.) by Abdul Azīz published in 1986 specifically discusses the Day Hereafter. It depicts the catastrophic events and the atmosphere on the Last Day. It says the destruction of the world following the world disaster, will be accompanied by the Resurrection of the dead from the
graves. It also contains description of the Day of Reckoning and Judgement, the assembly at 'Padang Mahsyar', 'Muāqif Dhu lmah' where the dead will remain in darkness,'Muāqif Ḥisāb' through which their actions in his worldly life will be examined and accounted for, and 'Sīrōtul Mustaqīm' an overhead bridge that every dead person has to cross over to get to Heaven, Muhammad's intercession 'Shafā'ā, Hell, Heaven and the name of the Day Hereafter are also given.

Hell and Heaven

The life after death takes two forms, a life in Heaven for the righteous or in Hell for the evil. A book called 'Azab Di Neraka'(The Torment in Hell) was written by Ibnu Idrīs in the year 1987. The book focuses on the penalty and punishment as promised by Allāh for those who deny Him and His Messengers. Based on Al-Ḳur'ān and Ḥadīth, this book gives a clear description of Hell: its inmates, their appearance, their sufferings, their dressings and food, the names of Hell, the stages of Hell, and the conditions in Hell. A list of Ḥadīth dealing with Hell, Hell of 'Jahīm' and the Angel of 'Zabāniah' are included.
Regarding the comforts of Heaven or Paradise, the book 'Nikmat Syurga' (The Blessings of Heaven) was written by Norain Ishak in the year 1988. The book gives the definition of Heaven, its names, its location and condition, a description of the life of its occupants, their sexual life, the houris, food and transportation in Heaven. Heaven is depicted as a place of bliss, peace and tranquility and it says Allah will reveal Himself to the inhabitants of the Heaven of Firdaus. It goes on to say that man enjoys satisfaction in sexual relationships without fear of conceiving, aging and depletion of energy (Norain, 1988:10 and 33).

In the Al-Kur'ān there is no suggestion of sexual relationship and procreation as understood in this life, since it says the relationship of men and women in the life after death is as companions. Both are equal in the sight of Allah and enjoy the higher life in the Resurrection. However, Prophet Muhammad is reported to have said that in the new life of Resurrection, women shall all be virgins and equal in age (Muhammad Ali, nd:295-298).

Disappearance of Al-Kur'ānic Verses

In 1987, the alarming news of the disappearance
of Al-Kur'ānic verses from the Holy Al-Kur'ān caused panic among the Muslims in Malaysia. The issue was highlighted in the newspapers and magazines. The Malaysian Muslims hold two views on this incident. One considers this phenomenon as the sign of the advancing of the Last Day while others blame printing errors and poor paper quality.

Consequently, a few books were published in the same year to overcome the dispute that arose among the Muslims country wide. One of these books is 'Peristiwa Hilangnya Ayat-ayat Suci Al-Qurān, Adakah Itu Petanda Kiamat' (The Disappearance of the Verses of the Al-Kur'ān, Is It the Sign of the Last Day), written by an anonymous writer who calls himself Putera Sunni. His pen-name portrays that he is a follower of 'Ahl al-Sunna'. His book deals with the disappearance of the Al-Kur'ānic verses as reported in several daily newspapers. It says that at the same time as the disappearance of the Al-Kur'ānic verses, it was discovered that memorizers also could not remember certain verses of the Al-Kur'ān. The author lists evidence and proof from Al-Kur'ānic exegesis book 'tafsīr' and Ḥadīth which correlate the disappearance of the Al-Kur'ānic verses to the sign of
the close proximity of the Last Day. The author explains his disappointment over the statements made by other Muslim scholars and several Islamic religious authorities who declare that this incident had no connection with any sign of the coming of the Last Day.

Regarding the disappearing verses of the Al-Kur'ān, the author advises every Muslim to improve his faith, his devotion to Allāh, to repent, to increase his welfare activities and to avoid committing any sinful act. According to the book, the incident of the disappearing Al-Kur'ānic verses is significant proof of the power of Almighty Allāh and Allāh's warning to the Muslims who misused Al-Kur'ān for their own advantage, who refused to practise its teachings and laws and to recite its verses only for competition purposes. The author admits that though the coming of the Last Day is beyond human knowledge it is clear that the Last Day will occur when not a single Muslim is able to recite a verse from the Al-Kur'ān. He bases this judgement on several Hadīth.

The verses of Al-Kur'ān too will disappear from the heart of the Muslim scholars. However, the author admits that there have been many incidents occurring
which are considered as the signs of the forthcoming of the Last Day. Furthermore, Muslims believe that the Last Day will occur only after the Resurrection of Imam Mahdi and Prophet Isa and when not a single man on earth is a Muslim (Putera Sunnî, 1987:84-96). These confusing views give assurance to the people that the Last Day will not occur at present since the Resurrection of both have not taken place and millions of Muslims inhabit the world. In fact the coming of the last day is beyond man's knowledge and it will happen at any time determined by Allah's will. Furthermore, Allah is the only one who can identify the actual Muslims who exist in this world before the coming of the Last Day.

**Imam Mahdi**

The coming of Imam Mahdi is a well known issue among the Muslims in Malaysia. The majority of the Muslim scholars from the Sunni or the Shi'a groups agree that the issue of Imam Mahdi is part of Islamic faith and the belief in Imam Mahdi is obligatory. Ever since 128 Hijrah there have been many who have claimed to be Imam Mahdi. The Muslim society continues to believe in the Day of the Resurrection of Imam Mahdi. However belief or rejection
of the truth of the Resurrection of Imam Mahdi were not highlighted until recently when a group of Muslims claimed that the day of the Resurrection of Imam Mahdi was drawing near and warned Muslims to be prepared for it. This claim is disputed and rejected by other Muslims on the ground that the claim will hamper the economic progress and development of Muslims.

In the 'Fatwa-fatwa Mufti Kerajaan Johore 1936-1961' it is stated that Imam Mahdi is a decendent of the daughter of Prophet Muhammad, Fatimah Alzahra and her husband AlI. It is said he will appear in Madinah and Muslims will form a confederation supporting him. Those who previously claimed themselves as Imam Mahdi were false (Fatwa-fatwa Mufti Kerajaan Johore 1936-1961, 1981: 395-396).

Even though the government is against the act of proclaiming oneself as Imam Mahdi at present there is no clear fatwa issued by the Fatwa Committee to reject the idea of the Resurrection of Imam Mahdi as a sign of the coming of the Last Day. On the other hand public opinion considers that to believe or to deny the truth of the Resurrection of Imam Mahdi will not affect the one's faith.
Concerning the belief in Imam Mahdi some Muslims claim that it is related more to the Islamic Republic of Iran or Shi'ism, Qadiriyya, and views among Christianity and Judaism (21). They argue that the issue of Imam Mahdi is disputable among Muslims since it might have been manipulated by certain groups for their political interest.

To avoid confusion among Muslims relating to the issue of Imam Mahdi, a book 'Imam Mahdi Pro dan Kontra' (Imam Mahdi Pros and Cons) was written by Ibnu Idris in 1991. It discusses topics such as the Muslim scholars' views on Imam Mahdi, manipulation on the existence of Imam Mahdi for political motive, Imam Mahdi as a 'khurafat' (fable of myth) of Jews and Christians, the problems arising from the issue of Imam Mahdi and the Resurrection of Imam Mahdi in the future.

Al-Kada' Wa'1-Kadar

The Muslims in Malaysia follow the 'Ahl Al-Sunna' group who believe that though man's destiny is predetermined by Allah, he has to find his way before leaving his fate to destiny. However, a great deal of misunderstanding exists as to the relation of Divine will
and the will of man. Those who work hard in their economic activities and practise their devotion services vigourously to Allāh but fail in their life might accuse Allāh as being unfair to them for offering His grace and favour to the unbelievers and to irresponsible men.

This indirect such frustrated Muslims to hold on to the belief that 'Rezeki secupak tak akan menjadi segantang' (A bowl of the livelihood will not increase to a bigger size of bowl) which is against Islāmic teachings and which encourages people to work hard and not to rely on fate. The misunderstanding of the relation of Divine will to the will of man can undermine Muslims faith. Muslim authors wrote books to explain and give a clear interpretation on the concept of 'Al-Kādā' Wa'l-Kadar' so that a Muslim will face all adversities manfully and never despair of the mercy of God.

In the book 'Masaalah Qadāhā dan Qadar di Dalam Islām' (The Problems of Predestination in Islām) this issue is discussed. Written by Lutpī Ibrāhīm in 1981, the book gives the definition and the Islāmic concept of the words 'Al-Kādā′' and 'Al-Kadar'.

On the concept of 'Al-Kādā′' and 'Al-Kadar',
Muslims are divided into several groups or sects (23). These are the 'Jabariah', the 'Kadariyya' and the 'Ahl Al-Sunna who all hold different views. The 'Kadariyya' group believes that Allah has given man control of his actions (good or bad), reasons and code of life to choose and therefore man is responsible for all his actions. The Jabariah's view of 'Al-Kada' and 'Al-Kadar' is however, a sort of fatalism. Man is not free. In fact his destiny is preordained by Allah and therefore man's wishes and actions are bent according to Allah's will. Fate therefore is fixed.

These groups likewise give different explanations and interpretations on Allah's Attributes, Hadith, Al-Kur'anic exegesis, the issue on the Resurrection of Imam Mahdi, the signs of the coming of the Day Hereafter, the relationship among Muslims after death, conferring rewards by Muslims to the dead after their death, the concept of 'Walī', intercession on the Day of Judgement 'Shafa'a', remembering Allah, 'tawassul', the rewards for reciting Al-Kur'an, 'zikir', association with the genies and other false doctrines, polytheism and fabricated religious activities which deviate from the true Islamic belief and teachings.

The position on these issues are in fact clear in
Islam. For example on the issue of intercession (the supplication of the Prophet for any Muslim from the fire of Hell), Allah says that the nature of intercession 'shafā'ā of the messenger on the Day of Judgement will be in the form of a special prayer, 'du'ā' which Allah will allow him to make. The Muslims can hope for the intercession of the Messenger by obeying Allah and his Messenger throughout their lives to the best of their abilities. They also have to die without committing 'syirk' and have to ask Allah to provide them the intercession of the Messenger. However, no one can intercede except with the permission of Allah (Al-Zumar:43-44).

The Muslims in Malaysia believe that the 'Shafā'ā of the Prophet Muhammad will be exercised only on the Day of Judgement. In actual fact the changes he brings about in the life of man are the clearest evidence of the 'shafā'ā' of the Prophet. It is also a mistake to suppose that the Shafā'ā is given to the followers of the Prophet Muhammad alone since the followers of the other Prophets are also bestowed the 'shafā'ā' of their own Prophets.
Ahl Al-Sunna

In Malaysia even though almost all Muslims claim to be the followers of the 'Ahl Al-Sunna' group, many misunderstand the true concept of this group. From a theological aspect 'Ahl Al-Sunna' follows the idea of Abu Hassan Asy-Sya'ārī and Abu Mansūr al-Maṭadarī. World-wide Muslims follow either 'madhhab' 'Ahl Al-Sunna', 'Shī'ah' or 'Wahabī'. Basically the original concept of 'Ahl Al-Sunna' (Sunnī) is more closely related to the theological aspect rather than the Islamic jurisprudence and law (Abdul Halīm, 1989:205). Since then, some of the Sunni Muslim claim themselves as ahl al-sunna even their attitude toward Al-Kada' wal-Kadar are different.

In Malaysia one group claims that they are 'Ahl Al-Sunna' and followers of the Al-Kur'ān and Hadīth, (Hashim, 1985; and Ahmad Yusuf, 1987) but at the same time they do not believe Hadīth to be a second source of Islamic law (for example see Kassim, 1986:13). Another group including some of the past Muslim scholars accepted the four great Muslim Schools of Law; Ḥanafītes, Mālikī, Ḥanbālī and al-Shafīʿī sects as the Sunnī. However they accused their followers of practising 'bid'a' and to have gone astray (for example see Hashim, 1985; and Ahmad Yusuf, 1987). The appearance of the new ideas for the interpretation and application of Islamic
law has disrupted the unity of both the law and the Muslims in Malaysia.

The National Fatwa Committee at its fourteenth meeting in October 1985, discussed this issue. They announced that the followers of the authentic school of law 'madhhab' was to be called 'Ahl Al-Sunna'. Here they fail to distinguish between theological and jurisprudence aspects on 'Ahl Al-Sunna'. This group refers to Al-Kur'an, Hadith, Idjma' and Kiyās as the sources of Islamic law. Knowledge of Islamic Law and Jurisprudence itself and the difference of opinion among the legal Muslim scholars in interpreting Al-Kur'ānic verses and Hadith texts are considered to be the main factors which led to the existence of the four popular different 'madhhabs' and different opinions in the Muslim world. These popular and acceptable schools of law are Ḥanafītes, Malāki, al-Shafī'i and Ḥanbali. Muslims who are not qualified in Islamic law are not to give their opinion on this matter. Those who do not follow any 'madhhab' have to choose any of the four 'madhhab' and to follow and believe it blindly, 'taklid'.

The same committee agrees that fatwa in every state must follow the 'Madhhab Shafi'i'. Any state may
follow other 'madhhab' with the approval of the Sultan of the state concerned. Malaysian Muslims are allowed to learn or to practise any of the other three 'madhhab': Hanafites, Malikī, Ḥambalī, as long as they do not accuse others who practise 'Madhhab al-Shafī'ī' of being infidels or give lectures on other 'madhhab' publicly. However, all Muslims must follow the fatwā issued by State governments which is based on 'Madhhab al-Shafī'ī' (Himpunan Keputusan Muzakarah Jawatankuasa Fatwā Tahun 1970-1990:88-90).

All Muslims in Malaysia accepted the interpretation, fatwā and application of the al-Shafī'ī School for the application of Islamic law except Muslims in the State of Perlis. These Muslims rejected the four 'madhhab' and based the application of Islamic law on Al-Kur'ān and Ḥadīth alone. The ambiguity of the meaning of the term 'Ahl Al-Sunna' and its application on Islamic law is said to be one of the reasons for rejection. Some Muslims even claim that they are free from any 'madhhab' (Abdul Halīm, 1989:204).

Thus, to clarify and to answer the accusations and criticisms made by the opposers of the 'Ahl Al-Sunna', Hashim A.Ghani in 1985 wrote the book 'As-Sunnah Membela Diri' (Al-Sunna's Defends Itself). The author says that the 'Ahl Al-Sunna' group has been
accused of going astray and that the 'Khāridjīs' and 'Kaum Wahabī' have deviated from Islam for not zealously following any specific 'madhhab'. 'Kaum Muda' also accused as deviated from Islam for not following any specific 'madhhab' especially the 'Madhhab Shafī'ī' which is accepted as an established school of law in this country. As a source of Islamic law the 'Ahl Al-Sunna' refers only to Al-Kur'ān and Hadīth. To them other beliefs and practices are considered 'bid'ā' since they are not found in both the above sources.

In addition to this claim, the book 'As-Sunnah Membela Diri' announces that the daily newspaper 'Utusan Melayu' has deviated from Islām and thus is an enemy of the 'Ahl Al-Sunna'. Every Muslim is advised to stop reading it (Hāshim, 1985:89). Further, Negeri Sembilan Religious Department is accused as an unauthorized religious body (Hāshim, 1985:40).

Even though the majority of the Muslims in this country are 'Ahl Al-Sunna' other views have influenced some of them on certain issues such as on 'anti-Hadīth', Şūfīsm, 'bid'āh', Imām Mahdī, Islāmic state, the concept of development and the schools of law 'madhhab'. Muslims who fanatically follow their group's opinion on these
issues and claim that only their opinion and practices are true and accuse others as having gone astray, 'bid'ā' and being un-Islamic. This attitude, which hampers Muslims' unity, is found prominently among individuals, members of the Muslim political parties and the Islamic movement organisations.

Generally, new views and opinions without reasons and concrete support from Islamic sources: Al-Kitāb, Hadīth, Iḏjmā' and Kiyās which are eminently different from the basic of traditional Islamic teachings might be rejected by the some Muslims in Malaysia. Thus, often the government's rules, fatwā, or decisions on contemporary issues are disputed. This is because the reasons emphasised are mainly based on the advantages, the needs and the urgency of the current conditions of the Muslim ummah 'Maṣlahah 'ammah', 'dharūrah' and 'Maṣalih al-Mursalah'(24).

Shī'īsm

Shī'īsm like Sunnīsm is another branch of the Islamic orthodoxy. However, Shī'īsm is rejected by the Malaysian Administrative of Islamic Law with the exception of certain groups of this 'madhhab' like
'Zaidī ah' which is considered closest to the teachings of the 'Ahl Al-Sunna' (25).

The issues of Shi'ism, Iran and Persian are interrelated and are not considered new among Muslims in Malaysia given the influence of the Persians and Shi'ism among Muslims in this country with the introduction of Islām in the Malay Archipelago (Hassan, 1967:498). In fact, numerous Malay words of the court language and some of the Malay Rulers' customs are adopted from the Persian language and culture (Hooker, (ed.) 1988:13).

Nevertheless, the formation of the Islamic Republic of Iran in the late nineteen seventies (1979) and the worldly Islamic revival lead to new developments in the political order among the Muslims today. The great contribution of Shi'a scholars to philosophy, science, art, culture, education (Seyyed Hussein, 1988:3-6) have undoubtedly influenced the way of thinking of the young generation and members of the Islamic organisations who do not fanatically follow the al-Shafī'ī School of Law (See Nagata, 1992:52). A number of Shi'i scholars recently became well-known among the Islamic youth leaders causing the government to be suspicious of the
spread of the Khūmeīnī syndrome (26).

The contentious issues which arise among Muslims in Malaysia lately include the concept of Islāmic State, 'imāmah', martyrs,'jihād', marriage 'mut'ah', Sūfīsm, dispensation 'taqiyyah', Imām Mahdī and the second arrival of Messiah (Prophet Isa al-Masīh) which are interrelated to Shi'īsm. The Muslim Scholars Organisation 'Persatuan Ulama Malaysia' and the Pan Malaysian Islāmic Party (PMIP) or PAS were accused by the government and by scholars as being influenced by Shi'īsm (27). Even though al-Arqām is against the government's Islamization programme, it still supports the government's action to ban Shi'īsm among Muslims in this country (28).

With the intention of uniting and inculcating Muslims respect for each other, the book 'Aliran Syi'ah' (The Shi'īsm) written by Wan Alias bin Abdullah in 1981, explains to its readers, particularly the Muslims, about Shi'īsm. The disunity among Muslims, the similarity and differences between 'Sunna' and 'Shī'ā', the names of the Shi'īa groups and the political history of the Shī'ā are other issues emphasized.
2. Islamic Law and Jurisprudence

The laws in Islam are known as 'hukm'. Generally Islamic Law also known as 'shari'ā' refers to the rules and regulations of the Al-Kur'ān and the Sunna. They cover worship and rites, moral and society, economy and government, together with the elaborations and applications of these rules by scholars which agree with the Al-Kur'ān and 'Sunna' such as 'al-idjma' and 'Kiyyas' (Muhammad Abdul Haq Ansārī, 1986:71). Basically it means the rules, orders, prohibitions and systems cover every aspect of life and originally came from Allāh as a guide for man to attain a better worldly and hereafter life(37).

In the traditional Islamic education system, Islamic law was better known as 'al-Fikh' which deals with 'ibādā', 'mu'amalāt', marriage system 'muna'akahāt' and crimes 'jināyah' (Bassam, 1991:41-43). In a wider sense Islamic law even includes 'faith and belief, values and ideals, as well as the Prophet's way to cultivate piety and achieve God's pleasure' (Muhammad Abdul Haq Ansārī, 1986: 71). However at present, the scope of the Islamic law emphasises more family and marriage rather
than other matters since the Islamic legal system has not been fully implemented in the Islamic countries or states of Malaysia (Salem, (ed.) 1982:224-225).

Briefly, Islamic laws consist of three main categories: laws on believe 'i'tiqād', moral, 'akhlāk', and practice 'āmālī'. 'Āmalī is divided into 'ibādah' and 'mu'amalāt'. At present 'mu'amalāt' includes personal matters, wealth, criminal, evidence and justice, constitutional and administration laws and international law (O.K. Rahmat, 1988:196).

In Malaysia, the term 'law' usually refers to acts, rules, enactments, ordinance enforced by the government to the Muslims and non-Muslims alike. In dealing with the civil and criminal cases the laws are basically based on the English legal system (Wu, 1978:18-19). Islamic laws enforced are only the Islamic personal and family laws which are based primarily on the al-Shafī‘ī school of law, Al-Kur'ān and Sunna and are imposed only on the Muslims. Nevertheless, not all Islamic states fully implement the Islamic legal system (Salēm, (ed.) 1982:224-225) (Abdul Azīz, 1976:10).

The subjects of Islamic economy and Islamic
criminal law have been taught in the Arabic schools and in some Islamic religious schools particularly in the upper secondary and at present even at university level. Until 1970 Islamic law was a subject taught in the Department of Islamic Studies at the University of Malaya. However, the number of scholars who are expert in this subject is relatively small and most of them are graduates from Islamic Universities abroad.

Concomitant with the revival of Islam in the early 1970's in Malaysia, the Muslims became interested and more aware of the importance of knowledge of Islamic law. Several formal and informal courses on Islamic law are offered by government and semi-government institutions. Islamic law is considered no longer as a subject in Islamic studies but as a subject in the Faculty of Law in many universities and in other higher institutions. To assist in the effort of giving more knowledge to the Muslims on the legislation of Islamic laws, reasons that led to the formation of the different schools of thought and reasons for the difference in opinion among the Muslim scholars on the laws concerning contemporary issues became topics of studied. Muslim scholars wrote a number of Islamic books discussing jurisprudence, law,
economy, family, criminal and others subjects of interest to Islam.

In 1976, a book 'Ilmu Usūl al-Fiqh' (Islamic Jurisprudence), in the Jawi script was written by Abdul Azīz Andik Acuk. The book gives explanations on Islamic jurisprudence, the sources of Islamic law and the different interpretations of Al-Kur'ānic verses and Hadīth's versions.

To enable people to understand more about Islamic law and Islamic jurisprudence, O.K. Rahmat wrote a book 'Sumber dan Prinsip Hukum Islām' (The Source and The Principles of Islamic Law) in 1983, which discussed the same topics. This book gives a detailed explanation of the meaning of several controversial terms such as 'maslahah', necessities 'dharūrāt', needs 'ḥajjiyāt', improvement 'al-tahsīnāt', 'rukhsah', 'azīmah', the types of Hadīth which are not considered as the source of Islamic laws, exertion or diligence 'idjtihād', imitation 'taklid' (the acceptance of religions authority blindly), consensus of opinion 'idjma', analogy 'kiyās' and custom 'al-'urf'.

The book explains that Islam gives consideration to customs and human needs. Necessity is more serious
Islam wants Muslims to care for others, to live in harmony and practise tolerance within family life. Religion is more important than self-protection, but the latter is more important than protecting the human mind. This means that in a case when Islam is threatened Muslims are obliged to fight to the death. On the other hand Islam relaxes the prohibition of drinking alcohol, which affects the sanity of the human mind, in emergency cases which involve survival.

Furthermore according to the book 'Sumber dan Prinsip Hukum Islam', Islam is against the act of injuring others based on the extent of damage caused. In Islam, preventing damage is more important than the benefits gained from it. A Muslim is prohibited to participate in profitable activities if it endangers others. Islam gives several principles of solving difficulty; Islam gives full consideration on emergency 'darūrāt' to the extent of permitting the forbidden, 'haram' behaviour in times of emergency. For example, eating of pork by a Muslim is permitted when it is the only means of survival.

According to the book the present Muslims are freed from the harshness of the past law. For example
the category of women that can be married under the law of marriage has been widened, and the length of the arm and hand which can be amputated in 'hudud' law have been determined.

This book mentions the position of Hadīth as a source of Islamic law and examples of laws produced only from Hadīth. On this, all Muslim scholars agree on the authenticity of Hadīth to either formulate law similar to Al-Kur'ān or to give a more definite interpretation of the general concept of law in the Al-Kur'ān and to formulate laws that do not exist in the Al-Kur'ān. This book lists the categories of Hadīth which are not recognized as a source of Islamic law. Even though Muslim scholars disagree and hold different opinions on the categories of Hadīth they all accept Hadīth as a source of Islamic law. They consensually believe that Hadīth is not the Prophet's own view or an addition to the law. In fact, Hadīth are based on either Al-Kur'ān, inspiration, Allāh's guidance or his own diligence which are certainly based on Allāh's revelation. (Al-Najm:3) This book does not only recognize diligence, but it declares that the door of fatwa is still open until today since there are many contemporary issues which need clarification (30).
The normal characteristic of books on law is the topics on Islamic law are often combined with other topics on law. The book 'Makalah Undang-undang Menghormati Ahmad Ibrāhīm' (Articles on Law in Honour of Ahmad Ibrāhīm)(31), published by Dewan Bahasa dan Pustaka in 1988 for example, is a compilation of several essays on Islamic Law and Malaysian Law in general. Ahmad Ibrāhīm is a well-known Malaysian legal expert, Emeritus Professor and Dean of Law at the International Islamic University of Malaysia. Topics covered in this book related to Islamic law include the liability and the rights of Muslim women in marriage, the Islamic Criminal Procedure Code, Islamic Bank and the role of the Islamic Legal system in solving problems in a plural society and towards the Islamization of the National Land Code. This book also mentions the weaknesses of the current Malaysian law in dealing with Human Rights, motor Insurance, credit cards, companies and 'jual janji' (contract of sale by advance) from Islamic point of view.

On the issue of Human Rights for example the book gives the supporting and opposing views of the Internal Security Act of 1960 which permits detention without trial in court. Even though Islam is against
those who threaten the stability of the society and the state, it prohibits arrest or detention or imprisonment without trial (Mohd. Akhir dan lain-lain 1983:2-10).

Regarding the rights of Muslim women in marriage, according to the book 'Ma’kalah Undang-undang Menghormati Ahmad Ibrāhīm', Islām permits marriage between couples who have reached 'ākīl bālīgh' (puberty and maturity). 'Wālī Mujbir' (an authoritative guardian recognized by Islāmic law) according to the Shāfi‘ī School of Law, has the right to force his daughter into marriage unless she is a widow. This law is against the Hanāfītes and Shī‘ī School of Law. In the absence of 'Wālī Nasab' (A guardian descendent from the father's side) or when a father disapproved and refused to give his consent to the marriage, a woman has the right to appeal to (Shāfita Court) to obtain permission of marriage from 'Wālī Hākim' (Judge appointed as a guardian in the name of Ruler).

Under the Muslim Family law, a woman who married under any established school of law is lawfully wedded even though the marriage may be against the provision under the Shāfi‘ī School of Law. Marriage in Southern Thailand could not be registered in any states in
Malaysia unless it follows the regulation and the rule of the law concerned. In fact in Islam race, sect, colour and nationality are no barriers to a marriage provided the couple are Muslims.

In the same year, Abdul Rahman Mustafa published 'Prinsip-prinsip Undang-undang Keterangan Islam Satu Pendekatan Perbandingan' (The Principles of Islamic Evidence Law A Comparative Approach) which discusses the burden of proof, the facts that require proof (facts evidence) or facts that do not require proof, witness burden of proof in Islam and modern law and the difference and similarity between Islam and modern law.

As an introduction to a programme commemorating Muslim scholars in Jurisprudence, Bahagian Hal Ehwal Islam, Jabatan Perdana Menteri (Islamic Affairs Division, Prime Minister Department) compiled several articles in a book 'Hijrah Memajukan Ummah Seminar Pemikiran Islam (The Migration of The Prophet in Development of the Muslim Community, Seminar on Islamic Law) published in 1989. The articles concern the life history of Imam Shafi'i, his ideas and contributions in Theology, language, literature, concepts of al-Maslahah, crime and waqf, his writings and his methodology in Islamic law, his exploration into the
scope of Hadīth and his uncertainty on 'Hadīth Ahad'(32). This book also discusses the influence of the Shafī'I school of law on the Malaysian Muslim society and the administration of Islamic law in Malaysia.

A book 'Undang-undang Jenayah Islam'(Islamic Criminal Law) written by Pāizah Ḥāji Ismā’īl in 1991 aims to erase the feeling of uncertainty and doubt among Muslims of the capability of Islamic law and Islamic criminal law to solve the present criminal cases. The book discusses in detail every aspect of Islamic criminal law. It highlights certain topics considered new among the lay Muslims in Malaysia such as to provoking a person being a crime, creating a condition which leads to an act of crime being a crime "menjadi syarat adalah satu bentuk perlakuan jahat dalam jenāyah", the difference between intention and motivation, murder and injury with permission, and extreme punishment in the prevention of evil. This book also discusses sport from an Islamic point of view. To the writer all types of sport are permissable since participation in these games leads to the improvement of skill and strength which benefits the society.
School of Law (Madhhab)

The Muslims are divided into several groups or sects either in theology, law or Sufism. Basically they believe in Six Cardinal Articals of Islamic faith. But after the death of the Prophet Muhammed, they themselves interpret Al-Kur'anic verses and Hadith texts regarding with Allah's names, His attributes and the origins of the world-wide creatures.

Later, these groups are divided into several other groups such as Ahl Al-Sunna, Shii, Kharidjis, Murdjii, Mu'tazilis, Kadiyya, Jabarti, Najarri, Musyabbanah, Wahabi and Baha'iyah. Infact, among the Shii and SunnI too there are many sub-groups. The total number of these groups are about seventy-three. Baha'iyah was rejected by majority of the Muslim scholars and was accused as unbeliever 'kufur' (Horrie and Chippindale, 1993:116-137).

After the death of the Prophet Muhammed, the Muslims also divided into other groups when they interpret the laws on contemporary issues based on the other sources; 'idjma'a'(Consensuses), 'Kiyas' (analogy) and their own 'idjtihad' when the Al-Kur'anic verses and Hadith do not specifically mention the laws concerned.
The Indian and Pakistani Muslims in Malaysia are followers of the Hanifiyya School of Law. Though there are only minor differences in the practices of the Shafi'i and Hanifiyya School of Law, the followers of these 'madhhab' build separate mosques since they prefer to follow their own 'Imam' during their prayers. Today the followers of the 'Madhhab Hanafi' provide special religious instruction for their children, in their own mosques or schools, under the supervision of their own teachers who come from India and Pakistan.

In the past, the separation between the different 'madhhab' among Muslims in Malaysia was so significant that marriage between the followers of the different 'madhhab' were considered illegal unless the marriage candidates were willing to change their 'madhhab' (See Hooker, 1976:19 and Salmaha @ Fatimah v Soo Long (1878) 1Ky. 421). In addition the 'Kadi' will hear the cases of the couples based on their own 'madhhab'.

The issue on the schools of law was openly discussed in 1985 between Nahmar Jamil in his book 'Bermazhab Haram dan Sesat?' (Following a School of Law,
Is It Forbidden and Deviant?) and Hāshim A. Ghānī in his book 'Sesat dan Haram Bermazhab' (Deviant and Forbidden to follow a School of Law). Nahmar who follows the Shafi'I School of Law claims that every lay Muslim with inadequate knowledge of legal or theological law is unable to 'idhtihād' and must follow one of the four established 'madhhab'.

Hāshim disagrees with Nahmar's view and argues that there is a difference between 'taqlīd' and 'ittibā' (to follow based on or without reason and proof) and every Muslim is allowed to follow any school 'Madhhab' by 'ittibā' and not by 'taqlīd'. In his book 'Sesat dan Haram Bermazhab' Hāshim further asserts that, based on Al-Kur'ān and Ḥadīth, following other than Al-Kur'ān and Sunnah is prohibited in Islam (Hāshim, 1985:90). To him following a 'madhhab' is deviance. Other issues discussed in this book are the concept of 'Ahl Al-Sunna', 'Ahli Dhalalah' and 'As-Salafiyeen' (The Companions of the Prophet Muhammad).

In the book 'Pengaruh Madhhab Shafi'I dan Masalah Kaum Muda di Malaysia' (The Influence of the Shafi'I School of Law and the Problems of Youth in Malaysia), written by Abdul Ḥalīm El Muḥammadī in 1982, the change
in attitude among Muslim writers particularly on the issue of the school of law is portrayed. The book gives an account of the influence of the Shafī'ī School in education and Islamic law since the pre-colonial period, during the days of the British Empire and after Independence. It also gives a detailed description of the Islāh movement which opposes the traditional group 'Kaum Tua' who is a strict follower of the Shafī'ī School of Law. The former movement was initiated by Malay Muslim scholars who graduated from the Middle East Universities and who were influenced by the Wahabī's leaders who accepted Ibn Taimiyyah and Ibn Al-Qayyim Al-Juzzīyyah ideas based on Hanīfīyya School of Law (See also Ahmad Amīn, 1979:20-21, Moh. Ben Cheneb in Encyclopedia of Islam: 421) Sheikh Walīullah Al-Dāhlī in India, the Islāh group led by Muhammad Abduh in Egypt and Kamluddīn Khawaja from Lahore in the early nineteenth century. The Islāh group calls the Muslims to refer to the laws in the Al-Kur'ān and Sunna and to practise 'idjtihād'. They are against 'madhhab', 'taklid' and 'bid'ah (Abdul Halīm, 1982:37).
Devotion Services

Generally, the scope, the topics, the approach and the literary style chosen by Muslim writers when writing on devotion services are based on the presumed background knowledge and practise of their target group of readers. There are devoted Muslims with a wide knowledge of Islām. On the other hand there are Muslims with a limited or poor knowledge of Islām, particularly regarding personal and family matters. Nevertheless, more recently topics which are more relevant to the needs of modern day life such as the economy and the banking system have caught the interest of Muslim writers. For example, the Family Law Act, Şyari'ā Court's Judge 'Kadī', the power of the Şyari'ā Court, 'Hudūd', Islāmic Criminal laws, Islāmic tithe on wages, the position of women in society and the fatwā on contemporary issues rather than common topics of Islāmic devotion. However, controversial topics such as non-compulsary prayers 'ṣalāt-ṣalāt sunna'(For example see Kamaruddīn, n.d., M.Said, 1976) 'bid'āh', marriage institution in the Muslim society and polygamy continue to be discussed.(33)

From 1975 onwards books written on devotion
services generally discuss similar topics as Islamic religious books published earlier in this country. Favourite topics written about revolve around the Five Pillars of Islam: the 'shahāda', the daily obligatory prayers, fasting, alms and pilgrimage to Mecca.\(^{34}\)

Most writers focus on each subject separately. However, there are books which besides giving general explanation (See for example Udah, 1987) added other topics such as: the significance of the Islamic months, the secrets of devotion services, non-obligatory prayers (See Kamaruddin, n.d.:vii)\(^{35}\), visiting the sick and paying last respects to the dead, praying, meditating and chanting Allah Names and Attributes as practised by Prophet Muhammad (for example M.H.Ikhlas, 1990), the secrets of concentration during praying (for example Mustafa, 1987), ethics in the mosque, recitation of the 'Talkīn', 'Hāji Qirān' and unobligatory sacrifices 'Qurbān' and 'Aqīqah' (for example Kamarul Shukri, 1990).

All believers of Islamic faith must show to Allah their sincere and total submission or obedience (to the will and laws of Allah as set down in the Al-Kur'ān) through rigorously observing the Divine Laws and Rules in all aspects of life. Muslims must accept and perform
devotion services; duties and responsibilities in the name of Allah for the good of the individual as well as for the good of the community as a whole.

These services can be divided into 'ibadah khususī (specified devotion) better known as the Five Islamic Principles or the Five Pillars of Islam, an obligation to be strictly observed by every Muslim, and the 'ibadah umum' (general devotion) which involves the responsibilities of a Muslim towards every member of his family, his community and his country as a whole, his participation and transactions in politics, 'mu'amalāt', marriage 'munākahāt', education and welfare following Islamic laws and rules.

Books written since 1975 call upon and encourage the Muslims to improve their devotional practices through exercising non-compulsory duties (for example see Hal Azwān, 1992:53; Sheikh Allī, 1977:101-102) besides rigorously practising the basic Five Islamic Principles. The Muslims are reminded to remember Allah ceaselessly, irrespective of time and place, and to strive to obtain the best rewards through congregational prayers and perfect devotion services.

Since family members share certain mutual
commitments, the books encourage all close relatives and family members to deepen their knowledge of every religious duty relating to family affairs, such as reciting the 'Azān' and 'Iqāmāt' at the birth of their new-born baby, giving a beautiful and meaningful name that is relevant to Islam, and performing the final services for the dead, particularly for their family members.

Today's younger generation lacks knowledge and experience of these practices, especially those who rarely attend the informal religious teaching sessions in the mosque and 'surau'. In schools, lessons on these particular topics have not been fully taught, and in higher education the emphasis is more on the theoretical aspects of 'Fardu 'Aīn', the duty which is obligatory on every Muslim, rather than the theory and practices of non-compulsory devotion services and 'Fardu Kifāyah', the duty which is obligatory for at least one person in the Muslim community.

There are books which focus on controversial issues regarding devotional services. Such issues are 'Bid'āh' (Aḥmad Yūsuf, 1987:9; Ḥāshīm, 1985: 172; Abdul Ḥalīm, 1982:37), 'Ḥāji Qirān' (Ḥāshīm, 1989: 47), 'Zakāt
on wages' (Hassan, 1989:ix;) (36), the numbers of 'rakaat' in the 'Tarawih prayer' (M.Sa'Id, 1976:18; Ainul Bashar, n.d.:81; Syeikh Alî, 1977:75), the choice between 'hisâb' or 'falaq', and sighting of the moon to determine the first day of Ramadan (Bahagian Penerbitan Jabatan Agama Johor, 1981:75).

Nevertheless, the views on 'Bid'âh' in the book 'Gayung Bersambut ke-2 As-Sunnah Membela Diri' are against the traditional practices among Muslims in this country, and are irrelevant to the Shafi'i School of Law, the statements made by the authoritative body and the Ministry concerned (Hāshim, 1985:227,134,155, and 204). The scope of writing and the objectives of the Islamic books published since 1975 will be shown clearly in all the books mentioned below.

A book 'Kitâb Tuntutan Ibadât' (Islamic Book on Compulsory Devotion) by Syeikh Alî b. Abdullah Baldram Alî Baldram published in 1977, discusses several topics relating to faith and theology followed by topics on Islamic laws 'syarî'a' and devotion services. 'Zikir' (37), 'urusan jenazah' (The last service for the dead), 'talkîn' (38), 'tahlil' and 'du'â arwâh' (for example see Yahyâ Zakrî, 1988:33) and the life history of a number of
Messengers are also discussed, although they are obviously not related to the title of the book.

Institute Dakwah dan Latihan Islām, Bahagian Ugama Jabatan Perdana Menteri (Islamic Dakwah and Training Institute, Prime Minister's Department) published a book 'Prinsip-prinsip Ibādāt' (The Principles of Devotion), which was a compilation of articles on the philosophy of Islām, jurisprudence, the concept of the 'syahāda', the importance of tithe, prayers, and 'Ramadān'.

On a similar subject, Bahagian Ugama Kementerian Pelajaran (Islamic Division, Ministry of Education) published a book 'Panduan Fardhu Aīn' (The Guide to Obligation) discussing the final service for the dead and prayers of a traveller 'Sembahyang Jama' dan Qasar'. Other topics discussed which are unrelated to the book's title are 'tauhīd' (theology), 'Ḥukum 'Akal' (Law of rational), Şūfīsm, Islāmic concepts on man's relation to God, Allāh's objective for sending the Prophets and Messengers, the relationship between knowledge and Islām, 'al-Kadā' wa'l-Kadar' and morals. The book describes the concept of devotion, 'ibādah' in Islām, as: 'Dari istilah agama ibadat berarti tindakan, menurut, mengikut dan mengikat diri dengan sepenuhnya kepada segala perkara...
yang disyariatkan oleh Allāh dan diseru oleh para Rasūl, sama ada ia berbentuk suruhan atau larangan' (In religious terms devotion means action, obedience, following and total submission to Allāh's revelation and the Prophet's call either in the form of command or prohibition) (Bahagian Ugama Kementerian Pelajaran n.d.219).

The definition of 'Tasawwuf' is also given in a very simple way as: 'Dari segi syarak, Taṣāwūf diertikan mencari jalan untuk memperoleh kecintaan dan kesempurnaan rohani serta menjauhi diri daripada melakukan maksiat zāhir dan bātin' (In the law of Islām, Ṣūfīsm means finding the way to gain love and spiritual perfection, and to avoid committing physical and spiritual immorality). Leading on from this, the book mentions ten good and ten bad characteristics that every Muslim must practise and prevent as appropriate respectively (Bahagian Ugama Kementerian Pelajaran, n.d:168-169).

Since prayer is of paramount importance in the religious act, issues relating to 'Ṣalāt Berjamaā'āh' (Congregational Prayer), 'Ṣalāt Masbūq' (prayer for one who arrives late for a congregational prayer, after the 'Iṣām' has started praying) 'Djawā'a dan Qasar' and the
prayer of a traveller, 'salāt musāfir' became particularly important around the year 1985 (Ismail, 1987:iii). For example the book 'Panduan Fardu Aīn' (The Guide to Obligation) written by Ismā'īl Kāmūs was published three times between the years 1985 and 1987.


The effect of devotion services on one's behaviour can be seen as mentioned by Udah Mohsin in his book 'Kesan Ibadah Dalam Pembentukan Akhlāq Seorang Muslim; Sembahyang, Puasa, Zakāt, Haji' (The Effects of Devotion Services in Shaping A Muslim's Morality; Praying, Fasting, Giving Alms, Pilgrimage) published in 1986.

Prayer is spoken of as 'muḥājāt' or confidential communication with the Divine Spirit, Allāh. To become imbued with Allāh is to be free from worldly trammels for
a while. To overcome the problem of 'khusyū' (concentration) during prayer, several books have been published. In his book 'Rahsia Khusyū' Dalam Sembahyang' (The Secret of Concentration During Prayers) published in 1987, Muṣṭafā Suḥaimī discusses the ways to attain concentration and reasons for the lack of concentration during prayers. However, the inclusion of several other topics detracts from the issue. Abdullāh Al-Qārī b Ḥj Ṣalleh's approach on concentration during prayers in a book with a similar title 'Rahsia Khusyū' Dalam Sembahyang' (The Secrets of Concentration During Prayers) is more comprehensive since he writes specifically on the matter. The book discusses the definition and kinds of concentration, concentration in time of prayer, the factors that influence concentration, constraints towards achieving concentration, suggestions of ways to achieve complete concentration in prayer.

In this book the readers are informed of the Prophet's prayer and the various views on achieving concentration practised among the Companions and the established Muslim scholars, such as Assy-Syaikh Muṣṭafā Al-Maraghi, Imām Ar-Raʿāzi and Al-Ghazālī.

Besides observing their prayers, Hārōn (Hāroń,
1988: 318-401) encourages the Muslims to clean their soul and their wealth either through fasting, giving alms, pilgrimage to Mecca or by suppressing their inner most desires of evil tendencies, and by participating in the 'da'wā' activities and the Holy-War, 'Jihād fi sabīlillāh' (See also Mohd Akhīr, 1986 and Hārōn, 1988:348).

To clarify the problems and issues on devotions, Ismā'īl bin Kāmūs wrote a book in the form of questions and answers, 'Soal Jawab Kemusykilan Agama' (Question and Answers on Islamic Problems) in 1989. The book answers questions pertaining to devotion and Islamic law which include marriage to a genie, prayers for non-Muslims, prayers of love, pornography, the donation of cornea of the eyes, and marriage to a 'khunsā' (hermaphrodite). These practices are prohibited in Islam.

In Hāl Azwān's book 'Persoalan dan Rahsia Sembahyang' (Issues and the Secrets of Prayers) published in 1992, matters on 'wudū' (ablution), 'tayammum' 'Azān' and the time when prayer is 'makrūh' are explained(40).

Thus when a Muslim is unable to find water, or when the use of water or taking of a bath is harmful, ablution using pure earth is a means of purification-more
of purification of the soul than of bodily purification. The knowledge about 'Tayammum' is important. Lack of knowledge and experience in practising 'Tayammum' causes many Muslims in Malaysia to omit praying when they are sick or injured because they feel it is inconvenient for them to pray even though they know that praying is a compulsory duty to every Muslim and is to be observed strictly (Al-Nisā':102).

Islamic Economy

Working following the Divine instruction is a devotion service. Earning a living through decent labour is not only a duty but a great virtue as well. Honest trade and hard endeavour is blessed by God. Thus, books on Islamic economy have frequently inspired the Muslims, whose livelihood is based on subsistence economic activities such as farming and fishing, to participate in Islamic business where interest 'riba', fraud, injustice, freezing monetary circulation, speculation, confiscation, bribery, cheating, blackmailing, exploitation, force and monopolizing are strictly prohibited (Harūn, 1988:452-453, Ab Rashīd, 1985:11,19 and 27, Sobīrī, 1988:23-26).
As part of a society which is undergoing fast economic growth, the Muslim writers criticised the inefficiency of the 'Baitul-Māl' and the Endowment 'Wākf' Administration and Management (Hailānī, 1982: 63, 105, and 160; Kamaruddīn, 1992: 39-56) in dealing with capital: the increasing amount of zakat collections, donations, gifts, undistributed share of inheritance and 'wasiyat'.

In 1983, Ḥāji Abdul-Qādir Ḥāji Ismāīl wrote a book in the Jawi script, 'Sistem Pusaka Islām' (Islamic System of Inheritance), introducing the Islamic inheritance system which is not completely practised at present by all Muslims. The book discusses the issue on inheritance from a historical point of view: the law of inheritance practised in ancient Egypt, Greece and the Eastern World, inheritance among the Jews, Romans and in the modern world.

Explanations are given on the inheritance law in socialism, the inheritance law of the Arabs before the coming of Islām, and the society which practices the 'Adat Perpatih'. In addition detailed description is given of the inheritance law in Islām, where in principle both men and women are equally entitled to inherit the property of deceased relations but the portion may vary.
A male heir is given more than a woman. A man receives two shares whereas a woman gets only one.

Today, most Muslims divide the wealth of the deceased equally between both men and women but allot more shares for widows, unmarried ladies, minors, and the disabled and mentally retarded heirs irrespective of their sexes. This sometimes causes the male heirs to fail to fulfil their duty by Law as the provider and a leader to the female members of their family. The sisters pay less respect to the male heirs since the latter get more share of the deceased's property but give less care to them than to his family.

A book 'Institusi Pasar Perniagaan Islām' (The Institution of the Islamic Market Trade) written in 1985 by Ab. Rashīd Bin Ḥāji Dāil, focuses on the importance of the free market system in Islām which deals with economic commodities involving public utilities or common property, and the extent of the government's role in controlling it. This will allow the existence of a profitable and a stable market which specifically fulfils the needs of every market and the needs of the society in general (Ab. Rashīd, 1985:1-3).

The economic system of Islām is not drawn in the
light of arithmetical calculation and capacities of production alone. Rather it is drawn and conceived in the light of a comprehensive system of moral principles. According to this book, Islam is against the system where the middle men have the power to determine the price of commodities which usually differs from the normal market price. Every customer must know about market price before involving himself in any business transactions. This is essential to avoid dishonest economic practices. In fact, not even the government has the right to fix prices, which is against the law of demand and supply. Islam detests the practice of destroying a commodity with the aim of stabilizing price, and it becomes the responsibility of the government to control the market when the public interest is threatened (Ab. Rashid, 1985:38).

In the book 'Perniagaan Menurut Pandangan Islam' (Business From an Islamic Point of View) published in 1988, the author Sobri Salamon stresses the importance of understanding the Islamic business system. In Malaysia, the number of Muslim businessmen are few when compared to other races and most Muslim businessmen are unaware of the importance of business in strengthening
their future economic growth and their political power. The book warns the government of the necessity to abolish business systems that contradict Islamic values and norms.

In addition, the book highlights the life history of Prophet Muhammad as a successful businessman and an entrepreneur in international import export enterprises prior to his appointment as Allah's Messenger. Islamic business principles pay a great deal of attention to free trade, the absence of interest, good service, protection of rights for both dealer and customer, sincerity and trust-worthiness, dedication and patience (Sobri, 1988: 23-51). According to the author, business was among the main factors that led to the world-wide spread of Islamic culture in the past (Sobri, 1988:20).

The author is against the practice of usury in business transactions and questions the sincerity of those, who by making a simple justification, permit and practice it. This is clearly against the strong views expressed by Muslim and other scholars world-wide (Sobri, 1988:30). Usury, he says, promotes the habit of idleness because the usurer, instead of doing any hard work or manual labour, becomes like a parasite living on
Some argue that today's economic world is in a state of emergency which permits the taking of interest in business. The author too laid out the arguments made by established Muslim and non Muslim scholars who warn of the danger of imposing 'interest' on the commercial community and the society as a whole. The practice of 'interest' may lead one to exercise negative attitudes and behaviour, selfishness, egoism, boastfulness, obstinacy, cruelty, laziness, greediness and materialism. It abolishes the positive values of brotherhood, justice, democracy, equality and peace.

The book condemns the modern business system where the customer's or client's risk is normally greater than the dealer's. Likewise it focuses on the danger of the monopolies system since the limited amount of a commodity in the market prevents the buyer from fulfilling his need at a reasonable price (Sobrî, 1988:54-55). It appears today that the giant holding companies, their joint venture companies and the share holders, in order to obtain maximum profit, destroy or hoard their products for a certain period of time leading to lack of supply in the market.
Regarding this, the author appeals to the authoritative bodies (Fatwā committees) to issue a specific fatwā prohibiting these un-Islamic practices to maintain a prosperous and peaceful society. In certain circumstances, the role of the government is necessary in enforcing the law, to control the non-fixed market price to a certain level. This book encourages Muslim entrepreneurs to deal with other enterprising communities as long as the business follows Islamic principles. The Muslims are persuaded to manage credit transactions or contracts through legal procedure in the form of written documents, in the presence of eligible witnesses.

Compared to other Islamic economy systems, 'Wadī'ah' and 'Dzaman', the author claims that the current banking system is un-Islamic since the bank has legal right to invest its depositor's money without his permission. The Islamic business systems: 'mudārabah', 'mu'rabahah' and 'şyarīkah' are given as an alternative to replace the modern economic system in the Muslim society. Islam encourages the entrepreneur to manage investments and projects to an unlimited degree and period of time and the profit must be distributed between both the investors (capital owner) and the entrepreneur based on
their agreement.

Islam also permits the sale of goods, even if it is more expensive than its cost price, on condition the profitable rate is accepted by both party. When he discusses companies 'syarikat', he clearly states that Islam permits joint-venture business provided it is free from any form of fraud, force and false business transaction.

The author criticised the current free enterprise system, the 'New Economic Policy', as violating freedom of individual ownership, the system of wages, as involving elements of bribery, power abuse, malpractice, fraudulence, breach of trust, exploitation, intoxication and interest which oppose Islamic moral values (SobrT, 1988:108-130).

3. General Scope

Other topics of interest from an Islamic point of view written about by Muslim writers are science and modern medicine (For example see Muhammad, 1987), disunity of the Muslims (See for example Mahyuddin, 1984), the Islamic movement in Malaysia (41), geography (See Amriah, 1984), education (See Haron and others, 1988), the
life history of the Prophets and the Messengers, Isrā' Mi'rāj (for example see Amāluddīn, 1980), Islāmic History (for example see Mahyuddīn, 1984), and others (42).

In 1979, Sulaimān Ḥj Noōrdīn wrote a book entitled 'Sains Barat Moden dan Percanggahannya Dengan Islām' (Modern Western Science and Its Contradictions with Islām). It discusses science from an Islāmic point of view, the philosophy of modern Western science, the development of science in Islāmic civilisation, test tube babies and various isms such as Islāmic socialism, Darwinism and Islāmic pragmatism. The author disagrees with the view of Western scientists particularly on the origin of man, the creation of the world and nature because these views cannot be scientifically proved. In fact these views led to the emergence of isms that conflict with Islām such as socialism, materialism, secularism and capitalism among man as well as Atheism.

Sulaimān Ḥj Noōrdīn opposes the experiments on test tube babies carried out by modern scientists, and programmes of dictatorial Socialist governments such as boarding schools, kindergartens, nurseries and their
involvement in the misuse of drugs. These activities according to Sulaimān will only destroy 'family institutions' and create a society that relies totally on the government and which supports all its ideologies.

**Islamic Geography**

The book 'Pencapaian Geografi Islām' (The Achievements of an Islamic Geography) by Amriāh Buang, published in 1984, is considered to be the only book on geography written from an Islāmic point of view. Written in Malay, the book discusses several matters regarding Islāmic geography, such as the beginning of the Islāmic geography inspired from Al-Kur'ān, Muslims' achievements in sailing and exploration, research done by Muslims in the field of physical geography, human geography, mathematical geography, cartographical geography and the influence of Islāmic geography on Western geography.

**Islamic Religious Knowledge**

The book 'Pengatahuan Agama Islām Menengah 2' (Islamic Religious Knowledge for the Second Year Secondary School) written by Ḥāji Dasūkī bin Ḥāji Ahmad published in 1979, gives a general overview of Islāmic religious knowledge. This book is used in schools by the students in form two at secondary level for the Islāmic
religious knowledge subject. The basic Islamic teachings in theology, devotion service, Islamic history, Al-
Kur'anic verses and Hadīth are introduced to the pupils at a young age. They are also taught knowledge on the different views of the Companions 'saḥābah', which the author considers as 'opinion' issues unrelated to the issue of faith (Dasūkī, 1979:73).

The book 'Pengetahuan Islām' (Islamic Knowledge) written by Abdul Azīz Umar & Ishak Abbas, published in 1979, also discusses Islamic teachings and is used by the form three students at secondary school level. The book includes a presentation of the important role of 'Khāridjīs' and 'Shi‘ā' in Islamic history (Abdul Azīz and other, 1979:178-183).

The book narrates the existence of the 'Khāridjīs' group of Muslims who opposed Saydīnā Aḥī’s decision to accept the ceasefire proposed by Mu‘āwiyyah during the civil war fought at the Saffin valley. They later became an extremist group who created disorder in the state and had great influence in politics and the judiciary. The group refused to recognise all the 'Khalīfa' except Abū Bakar and Umar (Abdul Azīz and other, 1979:178).

A book 'Asas-asas Pendidikan Islām' (The Basics of
Islamic Education) written by Abdul Rauf Dalip, published in 1989, discusses faith and devotion services. This book is against the teachings which deviate from Islam such as 'khurafat', and emphasises the importance of 'da'wa' among new converts particularly former Christians and Jews (Abdul Rauf, 1989:15-16).

The book teaches the methodology of delivering speeches, memorizing, answering questions and discussions. It warns the reader of the danger of other outside influences such as Jewish and Christian ways of thinking, Zoroastrianism, Madzak, Hinduism and Buddhism (43). This book explains the reasons that brought about the confrontation between 'Shi'a' and 'Ahl Al-Sunna' (Abdul Rauf, 1989:20-25).

The book 'Kebangkitan Pendidikan Pra-Sekolah Islam' (The Awakening of Islamic Pre-School Education) written by Roselan Hj. Mohammad Tahar published in 1989, discusses the present development of the various types of kindergarten, particularly in Wilayah Persekutuan. These kindergarten are organised either by private institutions, the Dakwah Movement Organisations like the 'Angkatan Belia Islam Malaysia (ABIM), or by the Islamic Religious Department of Wilayah Persekutuan (JAWI). These
kindergarten include the 'Taman Asuhan Kanak-Kanak' (TASUKA), 'Taman Didikan Kanak-Kanak' (TADIKA) and 'Taman Asuhan Kanak-Kanak Islam' (TASKI).

The book stresses the responsibilities of parents to give a basic Islamic education to their children, to care and to bring up their children according to the teachings of Islam (Roselan, 1989:1,9-14). The characteristics of a good child from an Islamic point of view are given in this book, looking at the aspects of health, physical fitness, obedience to Allah, knowledge, morality and ambitions. Other issues discussed are an Islamic education system for children, the importance of faith, ethics, physical and mental development, the roles of kindergarten and parents for their children. The Prophet Muhammad's love for children, the prospects of an Islamic kindergarten in the Federal Territory, 'Wilayah Persekutuan' and its constraints, the importance of learning Jawi script and the Arabic language in reading and understanding Al-Kur'an, 'Akta Taman Asuhan Kanak-Kanak 1984' (The Kindergarten Act, 1984) and the author's optimistic views on the future Muslim youths in the Federal Territory 'Wilayah Persekutuan' are also included (Abdul Rauf, 1989:15-41).
The Stories of the Prophets

Stories about Prophets, from Prophet Adam to Prophet Muḥammad and the other Messengers, are other aspects which capture the interest of the Muslim writers. These stories are based on the Al-Kur'ānic verses, Ḥadīth and the opinions of the Muslim scholars (See for example Abd Rani, 1986:3-5 and 27) particularly, the experts in Islamic History. Their writings are considered to be very important by reviewers of books by past Muslim scholars (Abd Rāni, 1986: 15). Some of the stories are untrue. It is hoped that stories of the Prophets strengthen the Muslims' belief in the Prophets and the Messengers, as well as their faith in Islām.

These books are greatly appreciated by Muslims since at present reading materials on Islām, particularly in the form of stories for the children, are limited. They are an alternative to the secular books and comics that flourish in the market today.

The book 'Siri Cerita 25 Nabi Adam Hingga Ismā‘īl' (The Series of Stories About the Twenty-Five Prophets from Adam to Ismā‘īl) written by Ḥāji Abd Rāni Mustafā and published in 1986, gives a number of false facts. For example according to the writer, based on other sources:
Ilyas and Idrīs are the same Prophet (Abd Rānī, 1986:1), the companions of Prophet Īsā eat greedily (Abd Rānī, 1986:51), the teachings of Prophet Muḥammad are similar to the teachings of Prophet Īsā (Abd Rānī, 1986:54), Prophet Muḥammad and his wife Khadījah lived in luxury (Abd Rānī, 1986:81). From the authentic historical sources these facts are obviously false. The stories of the Prophets and the Messengers must be written accurately to guarantee their credibility as the selected human beings who possess the highest moral qualities and piety. This will ensure that their leadership qualities are maintained (Al-Āhzāb:21).

**Islamic History**

In 1991, a book 'Pemerintah Banī Umaiyyah' (The Reign of the Umaiyyah Dynasty) written by Mahyuddīn Hj Yahayā was published. It describes the reign of Bani Umaiyyah particularly during the time of Abū Sufyān and Marwān dynasties. The book also states the status of the Mawāli tribe under the Banī Umaiyyah government. The book claims that many of the Banī Umaiyyah historical sources are written by the Shi'ā followers who usually support the Abbāsiyyah government rather than the Umaiyyah.
Orientalists like J. Wellhanson, Goldziher and Balyaer are said to have reported negative features of the Mawālī tribe. The members of this tribe were not permitted to hold any important posts in the judiciary, politics or military. In fact, they are not permitted to pray together with the other Muslims of the Arab tribes. The book says that all the caliphs were appointed from members of the Banī Umaiyyah except Caliph Yazīd II.

**Muslim scholars in South East Asia**

A book 'Khazānah Karya Pusaka Asia Tenggara' (The Treasure of the Literary Heritage of South East Asia) written by W. Mohd Shaghir Abdullah published in 1991, discusses books written by South East Asian Muslim Scholars like Syeikh Abdullah Arīf, and Syeikh Faqih Alī bin Wan Muhammad Wan Syeikh Shafiuddīn Al-Abbāsī Al-Fathānī. These books which are text editions almost like the modern 'Kitāb Kuning' are noted for discussing important perpetual issues which guide today's Muslim scholars in formulating opinions on similar contemporary issues.

A book 'Syeikh Dāūd bin Abdulrah Al-Fatānī Ulama' dan Pengarang Terulung Asia Tenggara' (Syeikh Dāūd bin
Abdullah Al-Fatani the Muslim scholar and Grand Writer in South East Asia) written by W. Mohd Shaghir Abdullah published in 1990, tells stories about Syeikh Daud bin Abdullah Al-Fatani, his sacredness 'keramat', his views on politics and Hadith, his recital of Thariqat Syathariyah, his prayers and chantings, 'wirid-wirid'.

According to the book 'Syeikh Daud bin Abdullah Al-Fatani Ulama' dan Pengarang Terulung Asia Tenggara', stories of the Muslim scholars are usually connected to their sacredness. The knowledge that must be spread to 'Tanah Jawi' according to Syeikh Daud, are 'air susu' (milk) meaning sufism 'ilmu Tasawwuf', 'air putih' (plain water) or Islamic law 'Ilmu Fikh' and 'air kopi' (coffee) refering to Usuluddin which is a combination of Islamic law 'syari'a' and truth 'hakika'. According to the same book written by W. Mohd Shaghir Abdullah, Syeikh Daud bin Abdullah Al-Fatani's view on Hadith is 'Jika terdapat Hadist didalamnya jarang-jarang sekali membicarakannya sanad dan rawi, kerana bagi beliau cukup memadai istilah 'Hadist' atau 'bersabda Nabii s.a.w.' sahaja, orang dizaman beliau tidaklah banyak takwIl itu dan ini saperti zaman itu cukup percaya kepada ulamanya'). (If a Hadith is mentioned in a book,
discussions of its narrator and the compiler of the Hadīth are rare. To him, mentioning the word Hadīth or Prophet sayings is enough, the people during his time did not question much since they completely believed the Muslim scholars).

The book *'Syeikh Daud bin Abdullah Al-Fatānī Ulama'* dan Pengarang Terulung Asia Tenggara* states that in his book *'Jami'ul Fawā'id'*, *Syeikh Daud bin Abdullah Al-Fatānī* says that practices based on *'Hadīth Dhaīf'* (Weak Hadīth) even *'Hadīth Baṭil'* (Null Hadīth) will gain rewards as long as they are considered an excellent devotion service *'fadāil-a'mal'* (Shaghīr, 1990:115-116).

This book includes *Syeikh Daud bin Abdullah al-Fatānī's* view on sacredness *'kerāmat'* which is as follows; *'Wajib kita i'tiqādkan kerāmat bagi Wali telah menjadi keputusan muāfakat Jumhūr Ahlus-Sunnah Wal-Jama'ah.* Saperti tersebut didalam al-Qurān cerita mengenai Ṣītī Maryam. Yang dimaksudkan dengan Wali itu ialah *'Arif Billah'* yang berusaha memperkenalkan kepatuhan terhadap Allāh dan menjauhkan diri dari segala bentuk ma'siat. Hati mereka berpaling dari dunia dengan memuaskan nafsu syahwat yang haus. Mereka adalah orang yang diperintahkan oleh Allāh dengan pekerjaan yang khas,
untuknya. Mereka bertujuan membersihkan hati dari kekeruhan yang bersifat duniawi. Alad Dawam/berkekalannya mereka itu mempertinggi 'Mushahadah' dan 'Muragabah' terhadap Allah S.W.T. setiap pekerjaannya, yang dijalankannya bukan untuk dirinya akan tetapi adalah untuk Tuhan sahaja. Adalah 'keramat irkhas' dan 'mu'jizat' itu yang menyalahi kebiasaan, kalau tidak mengaku dirinya sebagai Nabi maka 'keramat lah namanya. (Shaghir, 1990,50-54.) (It is obligatory to believe the sacredness of the Saint as agreed upon by a consensus decision by the majority of the Ahl Al-Sunna as mentioned in the story of Siti Maryam in the Al-Kur'an. Wali are 'Arif Billah' (knowing Allah) who obey Allah and avoid any forms of sin. Their hearts are deflected from worldly sexual desire. Allah assigns them with special duties. Their aim is to purify their hearts from worldly desires. They forever try to improve their creed towards Allah, work they did is not for themselves but done for the sake of Allah. 'Keramat Irkhas' and 'miracles' are given by Allah to a person and if he is not a Prophet he is considered a Saint).

This book also discusses several other books: 'Fawa'idul Fikri Fil Imamil Mahdi', 'Jamii'ul Fawaid',
'Tuhfat Al-Rāghibīn II, Kaifiyyat Ṣolāt Tarāwīh' and 'Kifāyāt Al-Muḥtadī @ Irsyād Al-ʻĀţfāl', and 'Qisah Nābi Yūsuf'. The book 'Fawāidul Fikrī Fīl Imāmīl Mahdī' is said to be translated from the book 'Fawāidul Fikrī Fīl Imāmīl Mahdī' written by Syeikh al-ʻAllāmāt Mārī bin Yūsuf. In the book 'Fawāidul Fikrī Fīl Imāmīl Mahdī', discussions revolve around the actual Resurrection of Mahdī, his name and characters, the sign of his Resurrection, the place of 'mubāya'ah' (homage) and his Resurrection, the slander about Mahdī before his Resurrection, his meeting with Prophet Isā, his death and the period of his stay in this world (Shaghir, 1990:91-92).

The book 'Jāmi'ul fawāid' is said to have mentioned several major events that take place during the month of Zulhijjah and on which the superogatory fastings can be practised until the ninth day of the month (Shaghir, 1990:76). The book 'Tuhfat Al-Rāghibīn II' in its conclusion, urges a complete implementation of Islamic law in the Muslims' life (Shaghir, 1990:73).

The book 'Kaifiyyat Ṣolāt Tarāwīh' explains in detail the prayer of 'Tarāwīh' in particular on the twelve 'raka'āt prayers on the twenty seventh night of
Ramadhan. On the other hand, the book 'Kifayat al-Mubtadi
Irsyad al-Atfāl' discusses the ten conditions 'syarat' of faith and the ten reasons that destroy faith. In conclusion this book urges the Muslims to live in justice, united, and to vigorously practice the Islamic teachings. They are to free themselves from following, practising or liking actions of the unbelievers such as wearing neckties, despairing 'putus asa', avoiding facing the 'Ka'abah', being a polytheist, continuously committing sins and destroying faith.

The book 'Sheikh Daud bin Abdullah Al-Fatani Ulama' also gives definitions of various terms (Shaghīr, 1990:53-145) which are important for those who are interested in studying Islam. All these terms are unknown among the Malay Muslims, particularly those who are illiterate in Arabic language. Even today the Muslim politicians often misuse some of the Islamic terms, for it is in their political interest to manipulate public opinion. For example the term 'Syūrā' is translated as a democratic system, 'asabiyah' means to love the nation. Some Muslim groups misuse the terms 'bid'āh', 'pendiayah','taqiyyah', 'zuhud' and 'ahl al-Bait' either to accuse others of being Islamic deviants or to purify
themselves and claim to be good Muslims.

H.N.M. Shaghīr reveals his appreciation of the precious writings and great contributions of these Muslim scholars in publishing Islamic books when in his book 'Kisah Nabī Yusuf' (The Story of Prophet Yusuf) he claims that Al-Fatāhī is recognised as a Malay Muslim writer. (Shaghīr, 1990:63)

There are other Islamic writings on contemporary issues which are controversial in nature. These include the current issues of anti Hadīth, al-Argām, family, women, 'tasawwuf', administration and rule in Malaysia which will be discussed in the next chapter.
Notes

(1) See the Administration of Islamic Law in every state in Malaysia.

(2) For example the books 'Sastera dan Agama' (Literature and Religion) written by Ismail Hussein (1986), the book 'Beberapa Aspek Sastera Islam' edited by by Manâ Sikanà and others (1982), 'Asas Kesusaasteraan Islam' written by Ismaîl (1990). See also page 57-74 above.


(4) I have used the translation by Abdullah Yûsuf Ali, 1946.


(6) This issue is discussed under the title of 'Al-Argâm' in chapter Four.


(8) See also 'Fatwâ Ulamâ Irâq' from Majallah al-Sirâtol Mustaqîm issued by Hidayah Islamiyyah Baghdad. Fatwâ of the four schools of law of the Sunni doctrine in Syria and Irâq and Fatwâ of the Shi'a in Irâq, Fatwâ in Egypt 1945.


(10) See Fatwâ Muftî Kerajaan Johor, 1981:371. See also Al-Kasani, 1328H:3.


(14) See also John Bousfield in Sojourn Volume 8 Number 2: 340-343.

(15) Sheikh Mahâmûd Shaltût is a popular Egyptian Muslim scholar and a popular writer who has written books on contemporary issues from Islamic point of view.


(17) See also Horrie and Chippindale, 1993:22-23.

(18) Such as the resurrection of the dead and the Day of Judgement. See Abdul Azîz (1986).

(20) After the Last Day 'Kiamat' mankind will be divided into three main groups; 'Ashabul Maimanah' (The righteous group), 'Ashabul Mas'amah' (The Misfortunate group) and 'As-Sabiqun' or 'Al-Mugarrabun'(The front line or the nearest group').


(22) A lazy man refuses to work hard to gain more income for the reason that his fate is fixed by Allah.

(23) Later these groups were subdivided into several other groups such as Ahl Al-Sunna, Syi'e, Kharidji, Murjiah, Muktazilah, Kadariyya, Jabariah, Najariah, Mushabbihah, Wahabi and Bahaiyah. In fact, among the Shi'i and Sunni also there are many subgroups. The total number of these groups are about seventy-three. Bahaiyah was rejected by a majority of Muslim scholars and is considered an unbeliever 'kufur'. See Hughes, 1979:565-569, Horrie and Chippindale, 1993:116-137.

(24) For example see Himpunan Keputusan Muzarakah Jawatankuasa Fatwa Tahun 1970-1990: 244-288.

(25) See Administration of Islamic Law Enactments in every state in Malaysia.

(26) See Utusan Malaysia 22 June 1993.


(31) For the autobiography and lists of works by Professor Ahmad Ibrahim see Fakulti Undang-undang Universiti Malaya, (ed.) 1988:xvii-xxix.

(32) 'Hadith Ahad' means Hadith which text is narrated from Prophet Muhammad by one or more of his companions but this Hadith does not reach to Hadith Mutawatir's level.

(33) The wide spread of practice of polygamy among al-Argam members causes the movement to be espised by the Muslim society in Malaysia.

(35) Several books and pamphlets were published from 1975 to 1992. These pamphlets were circulated among the Muslims by the government authoritative bodies.

(36) See Mingguan Malaysia 14 Julai, 1989. The issue of Zakat collection is also discussed in the other daily newspapers. See Berita Harian, 5 Ogos, 1993.


(38) 'Talkin' means instructions to the deceased at his grave regarding his conversation with the Angels of Death.

(39) This author explains, among others topics on Islam as a way of life, the essential of faith in forming the 'Ummah, moral in Islam, the revelation of the Prophets, practising good and preventing the evil, the history of the Prophets, 'da'wā' activities as a vital task to revive the 'Ummah' the short history of Islamic reform and 'Jihād' (Holy War).

(40) Other books mention these forbidden times for prayer and consider them as 'harām' rather than 'makruh'. See Syyeikh Ali, 1977:50.

(41) These are four 'dakwah' groups. Among others are ABIM and the Islamic Representative Council. But Darul Argām and Tabligh significantly differ from all the others since they at the beginning do not participate in all aspects of society including politics. See Zainiah, 1987:55. See also Hussin, 1990:99.

(42) Other topics discussed from an Islamic point of view are Jawi script, architecture, philosophy and thought, 'da'wā', human rights, labour, biographies of Muslim scholars, major Islamic books, the Holy War 'Jihād', dress and 'aurāt' and Christianity.

(43) See also Amāluddin (1979), Kamaruzzaman (1987).
CHAPTER FOUR

Islamic Books on Controversial Issues

The issues in Chapter Four arise in the midst of the awakening of the Islamic 'Ummah' of Malaysia, and I consider them to be crucial in comparison with the issues discussed earlier. Unless explained, clarified, and rectified these issues may undermine the Muslims' faith, threaten their lives, security and unity, may blemish the image of Islām, and may endanger the country as a whole.

For example, unless the issue of 'anti-Hadīth' is explained, it may lead Muslims to lose faith in Hadīth and to abandon its guidance in Islāmic teaching. The Muslims will reject the rules and regulations set by the Islāmic Religious Departments and the fatwā issued by the 'Muftī'. This might lead to conflict between faith and Islāmic laws, and Muslims with weak faith could easily become an apostates. Unless solved the issue of al-Argām(1) might eventually lead to political and ideological conflict, because for both the al-Argām and the anti-Argām group try to protect and justify their ideology and condemn each other. Being militant in nature the al-Argām group might even resort to arms. The issue of liberation for women could upset Islāmic life and the institution of marriage unless it is guided by
Islamic principles.

At present the call for renewal, change and progress is heard everywhere. There are Muslims who reject theology as being compatible with development and modernity, and feel that in this worldly life Muslims are to utilize God-given resources for material well-being and enhancement of the human condition. For them, the modern world is rapidly changing in its technology, science and knowledge, and thus Muslims must have a secular outlook, be flexible and utilitarian, to cope with the new challenges.

Other Muslims, particularly Muslim scholars, reject this view outright as being meaningless and preposterous. They see the loss of Islamic identity as deviation from the 'True Path'. For them, Islam is the total source of knowledge and any departure from its teachings can only lead to confusion. They believe that the deep trouble and distress in today's world is due to a simple root cause: that man has not properly obeyed God's essential instructions and thereby has missed his main goal which is a genuine commitment to Allah (Ozay, 1990:9-11).

Muslim writers who are supporters of these views
often arouse a lot of controversy and cause a stir among the Muslims when writing books on contemporary issues. Examples of these issues are: moral decadence, false doctrine, accusation of infidelity 'takfīr', the collapse of family life and social order. Thus, the role of Muslim scholars and writers, and the 'Mufti' who are experts on such issues is of special importance in clarifying and offering alternative suggestions to avoid social chaos, moral degeneration, intellectual stagnation, economic backwardness, political disintegration and spiritual decay of the Muslims in the future. These issues are as follows:

1. **Anti Hadīth**

Hadīth or Sunnah is the second source of Muslim law next to Al-Kur'ān. Hadīth (tradition) is the narration and record of the Prophet Muḥammad's actions, practices and sayings, as well as various prophetical and historical elements. The Holy Al-Kur'ān generally deals with the broad principles and essentials of religion. Hadith explains and clarifies the ambivalencies (mujmal) of the Al-Kur'ān, qualifies its absolute statements, and specifies the general terms of the Al-Kur'ān (Muḥammad
A Muslim must resort to the Hadith for a solution to a particular problem only when he fails to find any guidance in the Al-Kur'an, or in cases where the Al-Kur'an is silent. This is stated in the Al-Kur'an itself (Al-Nisa: 58; Al-Nisa: 80; Al-Maidah: 92) where the Hadith "is a proof next to the Al-Kur'an in all 'shar'i' matters and that conformity to the terms of Prophetic legislation is a Kur'anic obligation on all Muslims". In more than one place (Al-Hashr: 7; Al-Nisa: 58-59) the Al-Kur'an enjoins the Muslims to obey the Prophet and makes it a duty to submit to his judgement and his authority without question (Mohammad Hashim, 1991: 49, 63).

The recording of Hadith was not encouraged in the early days of Islam by the Holy Prophet himself, for fear that the supreme authority of the Al-Kur'an might be impugned. Thus Hadith was mainly retained in memory by the Companions, except for a small number of Hadith which they wrote and kept in their private collection. However, after the death of the Prophet, the forging of Hadith by rival Muslims (Mohammad Hashim, 1991: 58, 61) made it necessary to collect and sift through these Hadith.

Actual adherence, devotion and memory had been
strong guarantees for the authority of Hadīth (Muhammad AlT, n.d:58). Hadīth may be rejected when the report contradicts the Al-Kur'ān, or contradicts the established Sunna practice based on the 'mutawātir' or the 'mashhūr' traditions, or when it has been denounced by the Companions. The tradition may be rejected when a transmitter is unknown 'mastur', impious, 'fāsiq' or when he has not attained the age of majority, or is not endowed with complete understanding; as in the case of minors, the careless, heretics and the weak-minded (Ahmad Ibrahim, 1965:13).

Based on the above criteria, Hadīth are classified into three categories, according to the character of the transmitter: Hadīth Sahīh or authentic, Hadīth Hasan which falls between Sahīh and Daīf and Hadīth Daīf or weak. Reliable Hadīth are those which can be traced back to the Prophet through a continuous chain of narrators whose piety and reputation are beyond reproach. An Hadīth that fails these requirements is not accepted and Hadīth Daīf are generally rejected. A person who refuses to accept the teaching of 'mutawātir' tradition is guilty of unbelief, 'kufūr' (Ahmad Ibrāhim, 1965:18).
All Islamic revivalist and reformist movements emphasised a 'return' to pristine Islam in terms of the Al-Kur'an and the Sunna. The Sunna refers to the practise or the doctrines worked out by the earliest generations of Muslims (Holt,(ed), 1970:640).

Nevertheless, famous leaders of the Muslim Modernist Thinkers of the nineteenth and twentieth centuries have different opinions on Hadith. Muhammad Abduh of Egypt for example, maintains that a Muslim is not unfaithful to Islam if he doubts any given Hadith, but that Hadith must be accepted on principle and in general. However, on the other hand, Syyid Ahmad Khan and his colleague Maulavi Chirgh Ali of the Indo-Pakistan subcontinent reject all Hadith (Holt,(ed), 1970:645-646).

In 1985 the theological issue of 'anti-Hadith' in Kassim Ahmad's book 'Hadis Satu Penilaian Semula' (Hadis A Review) caused a stir among Muslims in Malaysia. The book was banned. In his book Kassim who was known as the University lecturer and Malaysian Socialist People Party leader urges the Muslims to review Hadith as a second source of Islamic Law. Kassim (1986:13) claims that Hadith is a false teaching and should be totally rejected by all Muslims. Kassim (1986:18) declares that, "Ajaran Tuhan yang sebenar dalam zaman nabi terakhir,
Nabi Muhammad, dan yang dibawa oleh Beliau al-Qur'an dan tidak yang lain daripada al-Qur'an. Hadis atau Sunna Nabi satu ajaran palsu yang muncul antara 200-250 tahun kemudian dan yang dikaitkan dengan Nabi Muhammed." (The true teaching of God is within the period of the last Prophet, Prophet Muhammad, and Al-Kur'an brought by him and none other than Al-Kur'an. Prophet's Hadith or Sunna is a false doctrine that emerged 200-250 years later and is being connected to Prophet Muhammad).

A group of Muslims known as the 'Kur'aniyah' or 'Inkarus 'Sunna' who rejected Hadith, are known to have existed since the time of the Prophet Muhammad, and initiated their aims to manipulate the issue of Hadith long before Kassim forwarded his theory. During the time of the Prophet this group was lead by Abdullah bin Ubai Ibnu Salul. The initiative to prove that Hadith is not authentic has since been organised by numerous groups, starting between two hundred and two hundred and fifty years after the time of Prophet Muhammad. For example, I. Goldziher, J. Schacht, W. Muir, A. Guillaume rejected the authenticity of Hadith and regarded it as a creation begun after the death of the Prophet. Leone Caetani and A. Sprenger claim that the chain of narrators of Hadith

There is probably little disagreement between Kassim and other Muslim scholars on the issue of the existence of distortion and forgery of Hadîth. As Mohammad Hashim says, "There is no dispute over the occurrence of extensive forgery in the Hadith literature. The ulema of Hadîth are unanimous on this, and some have gone so far as to affirm that in no other branch of Islamic sciences has there been so much forgery as in the Hadîth. The very existence of a bulk of literature and works of prominent ulema bearing the title al Mawdu'at or 'fabricated Hadîth', bears witness to extensive forgery in this area" (Mohammad Hashim 1991:65). However Kassim's humiliating criticism of the Prophet and Muslim scholars, particularly Imam Shafi'i, follows his reasons for rejecting Hadîth. This infuriates the Muslims. Kassim is considered a 'mulhid' for he never mentions the word
'Allāh', neither does he give the respect due to Prophet Muḥammad by saying 'ṣalawāt' to him. He accepts him only as a normal leader (Ḥāshim, n.d(3):35).

Kassim claims that Ḥadīth or Sunna is a pious forgery of teachings of the Prophet Muḥammad (Kāssim, 1986:13,18,20,62,117) He accuses all Muslims to have deviated from the true teachings of Allāh, which are confined to the actual teachings during the time of Prophet Muhammad and from Al-Kur'ān, the revelation from Allāh (Kāssim, 1986:121). Ḥadīth is a false power which has controlled the majority of the Muslims for thousands of years (Kāssim, 1986:20), leading to confusion and disunity amongst them.

Kāssim argues that to respect Prophet Muḥammad does not mean to recognize his words and practices as higher or equal to Al-Kur'ān (Kāssim, 1986:22). To Kāssim the interpretation of the word 'ḥikmah', found in the verse of the Al-Kur'ān (Baqarah:129), as Sunna or Ḥadīth by Imām Syafiī is inaccurate, subjective and should be rejected (Kāssim, 1986:31). He feels that it is irrational and illogical for Allāh to order the Muslims to follow the Prophet's actions and to practise them wholly. He points to the penalty for adultery in the Al-
Kur'an as contradictory to the penalty imposed in Hadith as an example (Kāssim, 1986:96,99). The death penalty for 'murtad' is mentioned only in Hadith. Otherwise Allah, in the Al-Kur'an, promises the penalty will be carried out on The Last Day (Kāssim, 1986:41,98). He claims that Prophet Muhammad has no miracle other than Al-Kur'an (Kāssim, 1986:97-98), neither has he intercession 'shafa'at' as mentioned in Hadith for no one has the power of intercession unless with Allah's permission (Kāssim, 1986:98,100).

In his book Kāssim (1986:56) argues that the ideas of Ibn Hazm and other Hadith scholars are weak and useless. He mentions the verses in Al-Kur'an which in his view reject Sunna, such as Surah as Syūrā:21, Al-Ana'ām:21-24, Al-Zumar:29,45, and Surah Al-Mū'min:12. He tries to distinguish Al-Kur'ānic laws from human made laws which include 'rules and regulations made by Muhammad', by saying that the former are absolute and universal and the latter relative and local (Kāssim, 1986:42).

Kāssim (1986:19) declares that he is reverting completely to Islam as preached by the Prophet Muhammad, and he believes that Al-Kur'an is totally complete
without the need of Hadīth as its complementary. In his book he argues that Hadīth is not absolutely right since it is influenced by man's ideas which are subject to assumptions and suppositions. Hadīth is also unnecessary, since all devotions such as prayer, fasting, alms tax and pilgrimage are Allāh's revelations which are have been traditionally inherited since the time of Prophet Ibrāhim. In other words, Kāssim denies that Hadīth gives detailed illustrations on ways to practise these devotions (Kāssim, 1986:112). To Kāssim, Hadīth or Sunna can only be accepted as historical evidence, which is important to researchers and historians in understanding and evaluating the period concerned (Kāssim, 1986:24,57,112).

Kāssim says he rejects Hadīth because only the false Hadīth (Hadīth Palsu), made up of false innovations and superstitions 'khurāfāt dan bid'āh dhalālah', exist (Kāssim, 1986:63,81) since the true Hadīth was destroyed in a fire during the time of Caliph Abū Bakar (Mahyuddīn, 1986: 31). However, he later changes his mind saying that only the false Hadīth should be rejected, while others can be accepted as a second source of Islamic law (Kāssim, 1992:49).
Muslim scholars condemn Kassim's book 'Hadis Satu Penilaian Semula' (Hadith A Review), for they feel it does not only endanger the author's faith but also the faith of the Muslim society (Said, 1987:1) and Islam as a whole. According to Abdul Halim El-Muhammady in his book 'Islām dan Al-Hadith' (Islām and Hadīth) published in 1991, a writer like Kassim who is illiterate in Arabic language and on the methodology of Islāmic knowledge, has not fulfilled the requirements to enable him to give an academic and intellectual view on Hadīth. Kassim fails to understand the idea of Imam Shafi'i, the concept of 'Wahyū', the role of Prophets and the differences between method and practise of devotion services. His arguments are based on logic and not on the aspects of intellect, history and divine inspiration. In fact his writing will only undermine the Muslims' faith, and cause confusion and unrest among Muslims.

Muslim scholars in Malaysia do not question Hadīth, since as 'Ahl Al-Sunna' they strongly believe that Hadīth is the second source of Islāmic law. After 1986, several books were published which present arguments opposing Kassim's view with the objective of saving the Muslims' faith from being undermined. Examples
of books written to oppose Kāssim's argument are: 'Penjelasan Mengenai Ḥadīth dan Kod 19' (Clarification on Hadīth and Code 19) (2) by Mahayuddīn Ḥāji Yahyā in 1986, 'Peranan dan Metodologi Ḥadīs' (The Function and Methodology of Hadīth) by Mohd Nāpiāh bin Abruḍūlāh in 1986, 'Penolakan Terhadap Penilaian Semula Ḥadīth' (Rejection Towards the Review of Ḥadīth) by Ḥāji Sāid bin Ḥāji Ibrāhīm in 1987, 'Bahaya Turun Dari Menara' (The Danger of Descending From a Minaret) and 'Kembali Kepada Fitrah' (Return to Nature) by Hāšim A. Ghanī in the following year (3). In 1989, another book 'Terbongkar Rashād Khalīfā Rasūl Agama Kod 19' (Rashād Khalīfā the Messenger of the Religion Code 19 Unveiled) was written by Mustāfā Suḥaimī opposing Kāssim's view on Ḥadīth. Several organizations, government bodies, associations, individuals and mass media also made attempts to respond to the above issues.

Based on Al-Kur'ān and historical facts, the weaknesses of the theory of anti-Ḥadīth were revealed (Mahyuddīn, 1986:23). When Kāssim rejected Ḥadīth scholars, he denied the authenticity of these scholars and thus indirectly rejected the verse from the Al-Kur'ān which commands the people to learn from the experts who
possess the knowledge of certain fields (Al-Nahl:43).

The book 'Penjelasan Mengenai Hadīth dan Kod 19' (Clarification on Hadīth and Code 19) gave eleven conclusions with regard to Kassim's book 'Hadīts Satu Penilaian Semula '(Hadīth a Review). Examples of these conclusions are as follows: the sources used in writing the book are not primary, ambiguity exists regarding its historical facts, the approach used is empirical and secular, it disregards spiritual aspects and the field of Hadīth, the book is against the Islamic faith and its true history, it does not comply with the rules and the law of knowledge, this book discourages the development of knowledge and human civilization.

In the view of Malaysian Muslims, Kassim's book cannot be considered as a source of knowledge since it manipulates the facts regarding the existence of Hadīth. Moreover, it leads to disunity among Muslim traditional scholars, secularist intellectual Muslims, and other Muslim scholars. In fact, this book can be considered more harmful than books written by Western orientalists(4), for although these reject Hadīth they show more respect to Muslim scholars. Kāssim claimed that all Muslims in the past were wrong and were mislead
since they believed in Hadith. To him this belief is a catastrophe and considered stupid (Mahyuddin (ed.), 1986: 35).

To prove the authenticity of Hadith, Huda gives a detailed explanation of the character and qualifications of the narrators and signs of false Hadith (Mahyuddin (ed.), 1986:53-54,59-60). In his conclusion, Huda claims that without Hadith the chronology of the verses in every Chapter 'Sura' of the Al-Kur'an would not exist. Thus, to reject Hadith means to reject the existing feature of the 'mashaf', or to reject the Al-Kur'an itself (Mahyuddin, 1986:68).

Mohd Napiah (1986:45), clarifies certain controversial statements made by Kassim concerning the narration of Hadith. He explained that, although some Muslim scholars state that at the beginning Hadith was narrated through oral transmission a hundred years after the death of Prophet Muhammad, letters sent by the Prophet to foreign non Muslim rulers, governors and commanders of the army as part of His propagation work, also became part of Hadith. Thus he believes that Hadith was sometimes written down during the lifetime of Muhammad for a particular reason and at a particular
time. During the period following the Prophet, the compilation of Hadith was carried out continuously by traditional scholars. Today academic Muslim researchers of Hadith have succeeded in differentiating the authentic Hadith from the inauthentic, and the authentic Hadith are used to solve contemporary issues in society. Mohd Napiah (1986:vii), warns the Muslims of the danger of the anti-Hadith movement which aims to discourage the Muslims from using Hadith as a source of Islamic teachings.

Muslim writers accuse Kassim of evaluating Hadith following the books written by Rashad Khalifa: 'The Computer Speaks: God's Message to the World' and 'Quran, Hadith and Islam'. Rashad Khalifa declares that he is a new 'messenger' and that Al-Kur'an, and only Al-Kur'an, is protected by Code 19 (5). Rashad Khalifa claims that Hadith or the Muslim scholars' views are pervaded by evil, are false, and cannot be accepted even with Allâh's consent, and he says that those who believe Hadith are polytheists 'syîrk' (6). Rashad Khalifa claims that Code 19 is Allâh's miracle given to him, His 'messenger', as found in five chapters in the Al-Kur'an: Sura. Al-Qalam, Al-Muzammil, Al-Mudaththir, Iqra'a and Al-Nasr. His name 'Rashad' and 'Khalifa' is mentioned twice in the
Al-Kur'ānic verses and Code 19 comes from Allah as mentioned in the Al-Kur'ān. The year of the Day of Resurrection, according to him, is 2280 M based on his calculation of the 14 out of 16 abbreviated letters 'Muqatta'āt' (Yūsuf, 1946:17) at the beginning of the Al-Kur'ān's chapters (Mustafā, 1989:40-41), and that Muḥammad is the last Prophet but not the last Messenger. There are also Messengers appointed among the Angels. Rashad Khalīfā asserts that his duty is only to continue and rectify the Syarī'āt of Prophet Muḥammad, which according to him has been deviated from the truth by the Prophet's followers through Ḥadīth (Mustafā, 1989:21,52; Abdul Halīm, 1991:136).

Mustafā (Mustafā, 1989:23), rejects Code 19 as an Al-Kur'ānic miracle or as a miracle for the new 'prophet' for it is not free from disputes. He (Mustafā, 1989:81-87) claims that Rashad Khalīfā resembles those who reject Ḥadīth as a second source of Islamic teaching such as Musailamah al-Kazzab and others(7). Mustafā (Mustafā, 1989:57-87) also gives a detailed history of the anti-Ḥadīth movement during the time of Imam Šafi’ī, the Sayid Rasyid Rishā period in Egypt (8), the anti-Ḥadīth movement among the Syī'ah Rāfīdah, the creation of the
false Ḥadīth by the Syi'ah Alī's supporters, and the history of Ḥadīth collections among the Companions (Ṣahābah). To him, Rashad Khalīfā uses Code 19 to reject Muḥammad as the last Messenger in order to declare himself as his successor. Muṣṭafā also claims that the recent anti-Ḥadīth movement in Malaysia is influenced by Western orientalists.

The book 'Terbongkar Rashad Khalīfā Rasūl Agama Kod 19' (Rashad Khalīfā the Messenger of the Religion Code 19 Unvieled) has at least clarified some of the current controversial issues amongst the majority of Muslims, who believe that there is not a single person who has knowledge on the invisible things beyond their abilities.

To counteract the influence of anti-Ḥadīth literature, Muslim scholars published more books on Ḥadīth to educate readers on the importance of Ḥadīth as guidance in line with the teachings in Al-Ḳur'ān, and the position of Ḥadīth in Islam (9). Ḥāshim A. Ghānī and Ḥudā Muhsīn became the pioneer Muslim writers on Ḥadīth when their books 'Kenapa Mesti Menurut al-Sunnah' (Why One Must Follow Sunna) (10), 'Wajib Beramal Dengan Sunnah Rasul dan Pengingkarnya Kafir' (It Is a Compulsary Deed
to Practise the Sunna of the Prophet and Those who Disobey an Infidel), 'Gayung Bersambut Sunnah Membela Diri' (The First Striking Argument Sunnah Defends Itself) (Hashim, n.d), and 'Pengenalan Kitab Hadith al-Sunnah al-Sittah' (An Introduction to Hadith Sunna Sittah) were published in 1985(11), after Hadith became a hotly discussed issue in Muslim society.

The Malaysian government continually urges and encourages Muslim scholars to write more articles and books on Hadith to strengthen the Muslims' belief in Hadith, and to counteract the recent activities of the anti-Hadith group (Mohd Napiah, 1986:i). A Muslim who disbelieves or rejects Hadith is considered an infidel, and is not considered a Muslim in the constitution of all the states or in the Administration of Islamic Law Enactments. The Malaysian government realizes that lecturers in certain universities in the country are among the anti-Hadith group followers. In 1992 their numbers are said to have increased to approximately 300 people (12).

The 'Mufti' in every state have discussed the anti-Hadith issue and concluded that Kassim Ahmad is an infidel and all his books dealing with anti-Hadith must
be rejected and banned. Keeping, reading, buying, publishing and distributing these books throughout the country is prohibited.

Furthermore, several meetings and discussions by various groups and authoritative bodies were held whereby Kassim and the Muslim scholars were invited to clarify their opinions in the dispute (Kassim, 1992:186-187). All books written by the Muslim scholars stress the importance of Hadith and accuse Kassim Ahmad's book 'Hadis Satu Penilaian Semula' (Hadith A Review) of not merely challenging the Prophet Muhammad, but also of being against Allah and Islam itself (Masrähān, 1992:16). They listed or forwarded at least ten arguments against Kassim Ahmad's book as follows:

1. Al-Kur'an commands the Muslims to hold on to Hadith or Sunna based on its order to be obedient and loyal to the Messenger.

2. The duty of Prophet Muhammad was not confined to teaching Al-Kur'an but also to explain the Holy Book through Hadith or Sunna.

3. The guidance of Hadith or Sunna is essential to Muslims if they are to perform their devotion and daily ritual duties correctly.
4. All Muslims must hold on to Hadīth or Sunna as long as it is Allāh's revelation and its existence is guaranteed by God.

5. Hadīth was written and recorded from the earliest period of Islām, and not only two hundred years after the death of Prophet Muḥammad as Kāssim claimed.

6. The rejection of Hadīth will influence the Muslims to reject Al-Ḳur'ān and Islām.

7. The issue of Hadīth had been settled in the past and it is not worthwhile to renew the debate on a similar issue.

8. The methodology used by Kāssim to deny the authenticity of Hadīth is weak and does not follow Islāmic research methods.

9. In his research work, Kāssim referred to inauthentic sources which include Western orientalists' work. Thus, his research cannot be accepted.


To Mustafā (1989:2-3), Kāssim's book 'Hadīṣ Satu Penilaian Semula' (Hadīth A Review) deviates from
the Islamic faith. ABIM criticises the book as unacademic.

According to Abdul Halim El-Muhammad (Abdul Halim El-Muhammad, 1991:171) a study and writing on Hadith should be encouraged. Nevertheless, research which is not based on modern social science methodology, which has confusing conclusion and ideas, negative proposals, and which carries the potential of undermining the Muslims' Islamic way of life must be rejected.

Kassim, however, continues to defend his controversial view rejecting Hadith. In 1992, with the aim of answering the above accusations, disputes and misunderstandings, Kassim wrote another book, 'Hadis Jawapan Kepada Pengkerit1 (Hadith an Answer to Critics). The publisher of the book claims that, 'Kassim dalam bukunya ini menyeru kembali kepada Quran, seolah ada semangat untuk memurnikan Islam, tanpa menolak Hadis atau Sunnah atau apa saja yang tidak bercanggah dengan Quran' (In this book Kassim calls the people to return to Al-Kur'an, with the intention to honour Islam without rejecting Hadith or Sunna or whatever that does not conflict with Islam) (Kassim, 1992:9).

Kassim (Kassim, 1992:11) admits that there is
some ambiguity in his book 'Hadīs Satu Penilaian Semula' (Hadīth A Review) regarding his stand on Hadīth, the concept of the Al-Kur'ān as a source of Syarī'ā, and the difference between history and Hadīth. Kāssim (Kāssim, 1992:12) says, 'Dan bahawa ajaran Hadīs/ Sunnah sebagai sumber hukum merupakan satu perkembangan dan ajaran baru yang muncul kira-kira tiga ratus tahun setelah Nabi Muhammad wafat, tanpa izin Nabi, dan tidak mempunyai autoriti dalam Qurān dan Sejarah' ('And that the teachings of Hadīth/Sunna as a source of law is a new development that emerged about three hundred years after the death of Prophet Muhammad, without his consent, and without bearing any authority in Al-Kur'ān and history'). Nevertheless, it is clear from this statement that Kāssim continues to reject Hadīth as a source of Islamic law which is disapproved of by Prophet Muhammad and Al-Kur'ān. He says that he believes in Al-Kur'ān but rejects others which are against this Holy book. Kāssim (Kāssim, 1992:12) accepts Hadīth as long as they are in line with Al-Kur'ān. Kāssim says, "Oleh itu saya menyarankan supaya umat Islām kembali kepada ajaran Qurān, tanpa menolak Hadīs/Sunnah, malah tanpa menolak apa-apa juga ajaran, yang tidak bercanggah dengan Qurān".
Kassim is dissatisfied with the continuous criticism made by the Muslim authors on issues similar to those which he answers in his first book, 'Hadīs Satu Penilaian Semula' (Hadīth A Review). Kassim (Kassim, 1992:19) claims that the truth on Hadīth is persistently argued by the Muslims especially among the 'Muktazilah' philosophers and scientists. Kassim blames the Muslim scholars who failed to clarify the difference between Hadīth and Al-Kur'ān.

In his book Kassim argues that Prophet Muhammad performed two different roles: as a Messenger appointed by Allāh, and as leader or president of the nation city of Madīnah. The Hadīth and his position as leader will be accepted by Muslims as long as it is similar to Al-Kur'ān. He stresses that the weaknesses and backwardness of the Muslims come from following the teachings which have deviated from Al-Kur'ān. They are unaware that their religion had been blended with other doctrines which are against Islam (Kassim, 1992:22). At the end of the first chapter of this book Kassim (Kassim, 1992:23-25), gives his views on the authentic sources of his research and the irrelevance of being literate in Arabic language towards understanding the Al-Kur'ān (13).
In general the book 'Hadīs Satu Penilaian Semula' (Hadith A Review) raises confused issues such as: the meaning of the verse of the Al-Kur'ān 'Ta'atilah Allah dan Ta'atilah Rasūl' (To obey Allah and the Prophet), the person responsible for explaining the meaning of the Al-Kur'ān, the issue on prayer 'Salāt', the true position of Hadīth, Code 19, the problems of Al-Kur'ānic exegesis, the collapse of Islamic civilisation, 'Dajjal' and the reappearance of the Prophet Isa.

Based on the books written by Muslim scholars on Hadith it is clear that two major groups exist in the Muslim society in Malaysia with regard to the issues of Hadīth: the majority Muslims known as 'Ahl Al-Sunna' who believe Al-Kur'ān and Hadīth as a source of Islamic teachings, and the scholars who are against Hadīth as well as other Muslim scholars' views which they consider to differ from the teaching of the Al-Kur'ān.

As yet the Malaysian government has not taken any action on Kāssim and his followers who disbelieve Hadīth, even though the 'Muftī' of all the states in Malaysia declare Kāssim and his followers to be unbelievers. It is probable that the anti-Hadīth group
will secretly continue their efforts to denounce the authenticity of Hadīth. Though the group does not directly threaten the stability of the country, it is perceived to pose a threat to the unity of the Muslim 'ummah' and the Muslims' faith as a whole (Suara Masjid Negara Bil. 12, 8 hb. Safar 1413 H (7 hb. Ogos 1992), (Suara Persatuan Ulama Malaysia, Bil.31 (Thn. 3. J. `Awal 1413H (Nov.1992):4).

2. Al-Arqām

Al-Arqām was founded in 1968 (14). This 'da'wā' movement, which is reputed to be the most radical and fundamental of all the 'da'wā' movements started to carry out its activities at Sungai Pencala, Wilayah Persekutuan. Its aim is to call upon the Muslims to practise Islam as a way of life. This organisation has succeeded in influencing the Muslims, particularly youth in the urban areas. Al-Arqām repeatedly criticised government policies on law, culture, education, economy, society and customs which they claim are not Islāmic.

As a religious movement, al-Arqām initially declared itself free from any political aims but later admitted that the group has its own political views and goals. Al-Arqām claims that its membership in Malaysia
has increased to ten thousand, and its branches are also found in other parts of the world (Abdul Khālīq, 1993:111). As a self-reliance body al-Arqām's activities involve all aspects of life.

Some of the activities of al-Arqām have been criticised by other Muslims, even its ex-members, who accuse the movement of having gone astray. Recently, the Malaysian government, followed by Indonesia, Brunei and Singapore, banned all books and magazines published and cassettes produced by al-Arqām when the organisation openly discussed a number of controversial issues of popular interest. Examples of these issue are the Resurrection of Imam Mahdi, the life after death of Syeikh Muḥammad Suḥaimi, the founder of Aurād Muhammadiah, his meeting life, 'al-yaqzah', with Prophet Muhammad in the Al-Haram Mosque, 'Masjidil Hārām', the date of the Resurrection Day and on the issue of the 'Aurād Muḥammadiah'.

Al-Arqām summons the Muslims to wear robes, a garment worn by the Prophet, and has recently encouraged its followers to practise polygamy which, though permitted in Islam, is against the Muslim Family Law Enactments (16).
Muslim parents urge the government to control al-Arqām's activities, which have successfully influenced their daughters to join the group and later to marry its members without their consent. Malaysia, Indonesia, Brunei and Singapore recently declared this organisation to be illegal since, in the case of Malaysia, the movement was formed against the Societies Act 1966 (17). Al-Arqām retaliated by challenging the government to practise Islamic law and to abolish unlawful activities in society.

With the aim of explaining their views, ideas and practises on Islām, the al-Arqām leader, Ashārī and his followers have written more than fifty Islamic books in Malay. Topics written about cover faith, devotion services, women, Islamic law, Islamic dressing, marriage, family, society, education, economy, politics, Sūfīsm, Al-ʿKurʾān, Hadīth, Islamic history, morality, Islamic stories for children, current issues and Islamic international affairs. Ashārī also published his public speeches, a novel and several poems (Khadijah, 1989:236-237)(18).

Several books published by al-Arqām accuse the government of being unjust when it made their activities
illegal without any court hearing or proper judicial proceedings. In these books al-Arqām gives an explanation of the disputes over the practises of al-Arqām, and claims that all the ambiguities that arise from the practises cannot be considered as the basis of Islamic teachings. They argue that past Muslim scholars also have different ideas concerning these matters. To them a Muslim is free to choose either to believe or to reject them accordingly.

Concerning faith, in his book 'Īmān dan Persoalannya' (Faith and Its Questions) Aṣḥābit stresses the importance of faith as a base for the establishment of a Muslim personality. Every Muslim must strive for the fourth stage of faith, 'Īmān Hak', true faith (19). A Muslim who reaches this stage is known as 'Al-Muqarrabīn', a pious person, a 'Waliullāh' who possesses holy qualities such as devoutness, 'zuhūd', sincerity, 'ikhlās', and piousness, 'wara'. He practises Allāh's command obediently and diligently, willingly accepts Allāh's calamity, 'bala', is forever grateful towards Allāh's blessings, 'nikmat',('Tidak takut dengan bala Allāh dan tidak gembira dengan nikmat Allāh'), is unaffected by praise and unhumiliated by criticisms.
(Ashārī, 1989:64-67). Ashārī explains that to strengthen one's faith is to fight and defeat bad desires 'nafsu' and to have only the minimum stage of 'nafsu', 'Nafsu Mutmainnah', which is possessed usually by one who has attained 'Īmān Ayan'. According to him, in Sūfīsm there are sixteen bad desires, known as 'Sifat Mazmūmah'(20). To remove these negative characteristics one needs intensive training and effective guidance from a 'mursyīd', which means a guide or a director (21) (Ashārī, 1989:82).

According to Ashārī ways to possess faith(22), beside supererogatory prayers, 'sembahyang sunat', include: remembering Allāh, 'zikrullāh', reciting Al-Łur'ān, praying 'du'ā', discussion, 'bermuzākarah', and 'tahlīl', to meditate, 'tāfākur', to remember Allāh's blessing, to look at the world as a sign of Allāh's greatness, to ponder over one's sin to Allāh and to other human beings, to visualise the world in the grave, to practise supererogatory fasting, to fight for Islām, to donate generously, to visit the sick and the dead, to avoid sinful actions and to repent (Ashārī, 1989:98-109).

The effective way for the apostates to repent and to protect their faith is through the five factors which are: to be convinced, 'yākīn', sincere, to practise supererogatory duties, to be consistent in devotion, to be disciplined and to be courteous in devotion (Ashārī, 1989:114-134). Ashārī warns the Muslims of the danger of participating in other religious ceremonies and the danger of prohibiting the practice of polygamy (23).

Several al-Arqam basic teachings and practices particularly those by its leader Ashārī and his close
subordinate leaders, are found in the book 'Aurād Muḥammadīah Pegangan Dārul-Arqām' (Aurād Muḥammadīah Dārul Arqām's Guide) written by Ashārī in 1986. These basic teachings include 'Maḥāqīb' (24) and 'Salāsilah' 'Aurād Muḥammadīah', 'Tahlīl', 'Maulūd Berzanjī', 'Maulūd Daibā'ī' and 'Nazam' practised by Ṣyyīkh Muhammad Suhaimī, and the practices of Pencak Sunda or Silat Ghaib (invisible art of self-defence) which are included in the 'tariqat' called 'Tariqat Muḥammadīah'. The term 'Aurād' which means continual motion is used instead of 'Tariqat' to show that Aurād Muḥammadīah does not have a continual lineage ('Salāsilah') to Prophet Muḥammad (BAHEIS, 1986:2).

Ashaari claims that when Ṣyyīkh Muhammad Suhaimī met 'Walī Allāh Ḥabīb Nūh' and Prophet Muḥammad, Rasul Allāh, in his dreams he was rebuked by Rasul Allāh for reciting the 'Maulūd al-Nabī' irregularly, from which he gets spiritual guidance, 'panduan batin'. Later, he was called upon again by the Prophet to meet Him in the 'Ka'ba' where he was taught by Rasul Allāh to read the 'Aurād Muḥammadīah' and was shown the way to practise it. (Ashaārī, 1986:33-35)

Ashaārī lists miracles performed by Ṣyyīkh
Muhammad Suhaimī such as: producing money from his hand and grapes from his 'songkok' spontaneously, not getting wet in the rain, a motor-boat sinking into the water for refusing to allow him to board, being assisted by the red fish when about to drown in the sea, being present at two or three places simultaneously, helping one who was in danger or difficulty when his name was called, practising the art of self-defence without learning from an instructor (Ashaārī, 1986:36-55)(25).

Ashaārī recognizes Syeīkh Muhammad Suhaimī as the fifth Calīph of the Rasūl allāh and as Imām Mahdī who is clearly mentioned in the al-Arqām 'shahāda'. However this is not part of al-Arqām official teachings. Concerning Imām Mahdī, he explains that Imām Mahdī is an Arab whose name is Muhammad, but does not give detailed information about him. Ashāarī claims that Imām Bukhārī had also been enthusiastically waiting for the coming of Imām Mahdī (Ashaārī, 1986:95-96).

In the book, 'Aurād Muhammadīah Pegangan Darul-Arqām' (Aurād Muhammadīah Darul Arqām's Guide), Ashāarī further states that man can seek help from Allāh, through 'tawassul' or 'Wali Allāh'. 'Wali Allāh' is Allāh's 'mediator', to give Allāh's help indirectly (Ashaārī,
According to Ashaarı, man can also seek help from a servant of Allah 'khādim', either an angel 'malāikat' or a genie 'jin'. The help rendered is thus considered as a gift from Allah though is not desired by those who have reached the position of 'Walī' or who constantly recite the Al-Kurʾān or the name of Allah through 'wirid' and 'zikir' (Ashaarı, 1986:158).

According to Ashaarı, the declaration of Imam Mahdī does not involve the issue of faith, and everyone has the right either to believe or disbelieve. However, among Muslims in Malaysia, the issue of Imam Mahdī has become a controversial issue, 'khilāfīah', when the author claims that he himself has the right to declare anyone as Imam Mahdī (Ashaarı, 1986:167-171). Furthermore, he says that the truth of the 'idjtiḥād' (26) is not rigid, 'dzanī' (Ashaarı, 1986:184).

Syeikh Muhammad Suhaimi is claimed to be immortal and will be reborn as Imam Mahdī. The argument given by Ashaarı to support this claim is that Syeikh is a 'Walī' ('Qutubul Auliya') and Allah has given him 'Karamah' (Ashaarı, 1986:182).

The ambiguities and fallacies nature found in the book 'Aurād Muḥammadīah Pegangan Darul Arqām' (Aurād
Muḥammadīah Dārul Arqām's Guide) written by Ashārī impelled the Islamic Affairs Division of the Prime Minister's Department 'Bahagian Hal Ehwal Islām Jabatan Perdana Menteri' (BAHEIS) to publish, in the same year, a book, 'Penjelasan terhadap Buku Aurād Muḥammadīah Pegangan Dārul Arqām' (Clarification on the Book Aurād Muḥammadīah Dārul Arqām's Guide) to rectify the issue. An explanation is considered crucial by the goverment to prevent Muslims from being influenced by Ashārī views and their faith undermined by those who have limited religious knowledge in certain fields or who have confined their views on 'absolute spiritual' (BAHEIS, 1986:v,vii).

BAHEIS accused Ashārī of making a false statement in his magazine relating to the issue of the death of Syeikh Muḥammad Suḥaimī and the issue of Syeikh Muhammad Suḥaimī as Imām Mahdī. BAHEIS points to the inconsistency of Ashārī's stand towards 'Manāqib'. At first in 'Aurād Muḥammadīah', Ashārī declares his belief but later states his disbelief in both 'Manāqibs', either written in Romanised, 'Rumi', or in Jawi scripts and admits that he is not responsible for the additions and alterations made in both 'Manāqibs'. BAHEIS blames
Ashaarī for emphasising on 'Aurad' more than 'Syarī'a' and for making two contradictory statements concerning his relationship with 'jin' or getting help from 'jin'. The book 'Penjelasan terhadap Buku Aurad Muhammadīah Pegangan Darul Arqām' (Clarification on the Book Aurad Muhammadīah Darul Arqām's Guide) reveals that one of Ashaarī's teacher's, Muḥammad Abdullāh bin Muḥammad Khairullāh As-Suḥaimī or better known as 'Pak Mat Kelang' wears shorts which is considered immoral for a religious teacher. Ashaarī was also rebuked when he did not identify his spiritual teachers to the public.

As told by Ashaarī's former friend Akhbar Anang, an ex-Arqām leader, various Muslim scholars accuse the members of al-Arqām of being polytheistic or 'syirk'. BAHEIS accuses Ashaarī of being insincere and trying to conceal the actual nature of al-Arqām's beliefs and practises (BAHEIS, 1986:7-16).

BAHEIS rejects the basic teachings of al-Arqām and criticises many issues for example Syeikh Muḥammad Suḥaimī's meeting with Rasulallāh and Rasulallāh giving 'Aurad' in the Ka'abah in a dream, punishment to those who oppose him, the superiority and the immortality of Syeikh Muḥammad Suḥaimī, the benefits and advantages of
'Aurād Muḥammadīyah', the Resurrection of Ḥūd, seeking help from Allāh through a mediator 'tawassul', 'invisible wāli', 'karamah', invisible art of self-defence, getting help from 'khadam' through serious recitation of the verses in the Al-Kur'ān, and declaring Ḥūd and his Resurrection, as not an issue of faith.

With regard to the above issues, and particularly issues dealing with the death of Prophet Muhammad, his life in the grave, the death of the martyr and the termination of the dead's relationship with the worldly life, the decisions made by the Islamic World Organization 'Rābitah 'Alam al-Islāmi' were referred to and were found to be totally against al-Arqām's views. BAHEIS further argues that the actual 'idjtihad' is convinced 'yakin' as long as it follows the normal process of elaboration and explanation of the Syarīta law which is based on proofs and clear evidences from Al-Kur'ān and Ḥadīth.

BAHEIS criticises Ashāri for declaring publicly that he and a few selected persons obtained 'karamah' and 'Ma'ūnah', which is against the original Islamic concept of both matters and gives the meaning of 'Karamah' and
Ma‘ūnah'. Thus, though there is no apparent proof, it cannot be doubted that Ashārī also believes in 'manāqib', in the romanised edition edited by Taha Suhaimī, and in the faith and practises proposed in 'Tariqat Muḥammadiyāh'. Finally BAHEIS, in the book 'Penjelasan terhadap Buku Aurād Muḥammadiyāh Pegangan Dārul Arqām' (Clarification on the Book Aurād Muḥammadiyāh Dārul Arqām's Guide), advises the Muslims to uphold Islāmic faith, to keep it free from unIslāmic influences and to refer sincerely to both Al-Қur'ān and Sunna when they encounter any problems (BAHEIS, 1986:17-96).

In 1987, Ḩāṣim A. Ghānī in his book 'Aurād Muḥammadiyāh Menyeleweng' (Aurād Muḥammadiyāh Deviates) accused al-Arqām members of having gone astray and claimed that 'Aurād Muḥammadiyāh' deviates from the true Islāmic teachings. He questioned the truth of various practises and beliefs of al-Arqām, such as: 'wirid' through singing, 'Tahlīl'(27), 'Maulūd Berzanjī' (Songs of the Prophet Muḥammad's birthday anniversary), 'Maulūd Dībā', 'Nazam', devotion on Friday night, reciting the poem 'Nazam' in the mosque, the light of Prophet Muḥammad 'Nūr Muḥammad', Ṣūfīsm, prayers 'Ṣalāwāt Badwī', an angel as a servant 'khādam' to Allāh's men, Jesus and Shī'a
Hashim denounces 'wirid Arqām' as 'bid'a', 'tawassul' as polytheistic 'syirk', and reciting 'Nazam' in the mosque also as 'bid'a'. He declares Aurād Muḥammadiah's practices are polytheistic, 'bid'a' and 'khurāfāt'. He condemns al-Arqām as anti Al-Kur'ān and anti Sunna, even though al-Arqām denies it (Hashim, 1987:19, 46, 57, 137 and 156).

Aṣḥāārī Muḥammad in his book 'Inilah Pandanganku' (My Views) published in 1988, edited by his wife Khadījah (28), discusses several contemporary issues relevent to Muslims (29). Aṣḥāārī claims that the basic teachings of al-Arqām are based solely on Al-Kur'ān and Sunna. Its aim is to guide Muslims in the practises of Sunna, 'fard 'ā'in', fard kifāyah', in every aspect of life such as politics, economics, socio-culture, the solidarity of the 'ummah', Islāmic survival, and to create a pure and prosperous world with Allāh's grace. He encourages Muslims to participate in the Holy War and to die as martyrs. Aṣḥāārī declares al-Arqām to be also known as 'djama.ta Muḥammadāh'. In this book Aṣḥāārī once again asserts his belief that Syarīkh Muḥammad Suḥaimī was the founder of 'Aurād Muḥammadāh' who he predicted to be the
The Muslims are encouraged to educate and to train themselves, their family and the society, 'djamā'ā', on a collective basis. According to Ashā'ī Muslims should have their own systems in the economy, education, medicine, mass-media, food production and other basic needs. Concomitantly, sample villages, 'kampong contoh', are to be set up and preacher groups formed to preach to non-Muslims and to convert them to Islam. Ashā'ī claims that the present people are being corrupted by unjust leaders. Islamic knowledge taught by Muslim scholars is for worldly purposes. The rich misuse their wealth and indulge in bribery instead of donating to the poor, and the poor on the other hand are dissatisfied with their poverty, husbands are irresponsible and wives are disobedient (Khadijah, 1988:1-14,118). Thus, the role of al-Argām is to save the people and to unite their hearts and minds in the name of Allāh. To achieve this aim Muslims must prepare themselves, to work sincerely for the sake of Allāh, following the Prophet's way of life as shown in Sunna.

Ashaarī acknowledges that the vital role of the government is to implement Islamic law in the country.
Disputes among Muslims to gain political power must be avoided. Infact, the disunity among Muslim scholars will lead to acts which are against Islamic teachings, such as accusing each other as infidels. This will threaten the unity of Muslim society as a whole. He calls upon the Muslims to begin practising Islamic teachings at home, individually, among family members, in the villages, districts and state communities. Later this is to be extended to the national and international level. Muslims must donate all facilities owned to social services particularly to those which involve widows, orphans, the poor, new converts and the needy (Khadijah, 1988:119-121).

Ashārī reminds women that obedient wives, who worship Allah and give loyal service to their husbands, sometimes fail to enter Heaven due to their lack of love and disobedience to Allah. According to Ashārī, Allah's grace is obtained by: visiting the religious men 'orang-orang soleh' and 'ahli-ahli syurga' (those assured by Allah a place in heaven), practising the devotion service of 'ahli-ahli syurga' and being a 'solehah' wife who not only gives genuine love to her husband but to help improve his faith and to fight for Islam in the path
shown by Allāh 'fī sabīlillāh' (Khadijah, 1988:124-132). He complains that at present there are wives who prefer their husbands to stay at home with their families and discourage them from carrying out religious duties outside the home.

In 'Inilah Pandanganku' (My Views), Ashārī warns individuals, husbands, leaders and businessmen who possess weak souls and who are engrossed in the worldly life instead of remembering Allāh to fulfil their duties and responsibilities to their wives and others. They are reminded to cast off their negative attitudes and characters. They must discard their desire to gain material wealth which can finally make them forget that they are Allāh's servants, to become their wives' followers instead of being a leader in their homes and to get involved in business selling prohibited goods. It is those with weak souls who, when they fail to overcome problems that arise, will easily become frustrated, contemptuous, worried and disappointed (Khadijah, 1988: 136-144).

Ashārī summons the Muslims to work hard 'iltizām' and to undividedly fight for Islam 'syumūl', through well organised programmes such as 'usrah', training 'tamīn',

education and upbringing 'tarbiyah', reforms 'tajdid', and movement 'harakah' in an effort to introduce world-wide Islamic thought 'fikrah Islāmiah'. He criticises the Muslim scholars for their failure and inability to implement a total Islāmic way of life in their own families, and their children's education, or even to influence a small group in their society (Khadījah, 1988:146-152).

According to Ashārī the disunity among the various Islāmic groups in Malaysia has adverse effects on the Muslims and Islām in this country. Islāmic revival which began twenty years ago, with Malaysia as its centre, is recently considered to have failed to have achieved its target. Each 'da'wā' group asserts its effort to propagate Islām and claims that its approach is better and more effective than others, without realizing that its attitude and ideas can be questioned.

The government's programmes of implementing Islāmic values in the administration is questioned since, at the same time, the government discourages mentioning the word Islām to the people, fearing it might be rejected by the non-Muslims. It might be justified to say that in reality al-Arqām and the government have
different goals. The former aims to propagate Islām among the people and the latter aims to call the people to practise good values irrespective of religion.

Nevertheless, Ash'arī disapproves of those who refuse to inculcate the Islāmic system in every aspect of life and who claim that the existing system is sufficient and ready to be Islāmized. Though some claim that certain aspects of Muslim tradition and culture are more Arabic than Islāmic, the fact that these practises are Islāmic is clearly stated in al-Ḥadīth (Khadījah, 1988:155-170).

Ash'arī claims that there are groups which do not acknowledge others and claim their activities and achievements are false, but which later carry out similar activities but claim them as different. In the author's opinion, there is no effective way to strengthen the Muslim society other than through the spiritual power which the Prophet, the Şūfi teachers and 'waliyyullāh' used to cure and enrich their souls. These are faith 'īmān' and good moral 'mahmūdah'. At present it is crucial to save society from destruction caused by frustration, psychosomatic suicidal tendencies, crime, AIDS, drug abuse and apostasy (Khadījah, 1988:172-191).
Relating to politics in Islam, Ashārī claims that the current political atmosphere is un-Islamic and politics is considered a dirty game. It is against Islam to force the people to practice religion by imposing Acts, Enactments and Laws when their belief, knowledge and understanding of the religion is limited.

To al-Argām, nation building must be based on faith. The people must be guided on the path of piety "Taqwā", through Allāh's laws based on: psychological knowledge 'ilmu psikologi', physiognomy 'ilmu firāsāt' and vision 'ilmu kasyaf', whereby its secret can be learnt through intuition 'ilhām' or 'gerak hati', enabling one to see the actual spirit world. 'Kasyaf' is given to the Messengers, Prophets, and 'Walīyullāh', or given in order to strengthen the believers' faith in Allāh's greatness and His Holy existence 'keesaannya', or as a result of the 'barakah' blessings of the teachers or parents, or the sincerity and consistency of certain devotions accomplished by individuals to Allāh, or can even be given by Allāh to test his servant's faith unto Him.

However, Ashārī warns his followers who get spiritual experiences 'pandangan kerohanian' to remain
loyal to their community 'jama'ah' and to evaluate its leaders more accurately and openly. He reminds them that egoism should be avoided and should be replaced by humility 'tawāduk'. He stresses that Islamic Sufism is the only effective cure for spiritual sickness. (30)

On the issue of Imam Mahdi, Ashaari gives the year 1415 H as the year of his resurrection. He asserts that every Muslim is required to believe and to give absolute loyalty to Imam Mahdi, who will revive Islamic glory and faith in order to save the Muslims and to clean the earth from sins and crime (Khadījah, 1988:193-260).


Mohd. Sayuti claims that al-Arqām is the most popular Islamic movement in Malaysia (Mohd Sayuti, 1989:124), even though ABIM and PAS have both asserted publicly that they strive for an Islamic State. He
condemns those who accuse al-Arqām as the betrayer of Islam and of deviating the Muslims from the true teachings of Islam with their weak arguments which are against Al-Kur'ān and Sunna. He declares his respect for Ashārī's attitude and struggle and reveals al-Arqām's secrets which he acquired through his past experience of travelling together with him (Mohd Sayūṭī, 1989:v-viii).

However, to strengthen al-Arqām's activities and to increase al-Arqām members in the future he advises the al-Arqām members to keep their strategy a secret, to arrange their programmes, and to plan a proper 'da'wā' activities schedule with topics which are appropriate with time, place and the background of the audience. Furthermore, members are advised to maintain close association with other Islamic movements in terms of ideas and actions. Members should be less fanatic and minimize controversial issues concerning minor matters (Mohd Sayūṭī, 1989:98-114, 128-129).

Mohd Sayūṭī condemns Muslim scholars who have recently graduated from Cairo for failing to maintain the respected status of those former graduates who played such a vital role in bringing about intellectual reformation among the Muslims. They are accused of
misusing their knowledge and destroying the intellectual developments that have been achieved (Mohd Sayuti, 1989:211-214).

In this book Mohd Sayuti gives the formula and rules of Al-Kur'anic writing followed by al-Argam writers, which in the author's view is the best method and forms the basis for Islamic journalism. These rules include: to write or to state nothing but the truth, to give the correct and exact exegesis to any message or statement, to write in simple language which is easy to understand, to ensure that the facts and sources quoted are true, to avoid adding or erasing facts when writing, to thoroughly check all writing, to write at an appropriate time, and finally to remember Allah ceaselessly.

Writers are advised to seek Allah's assistance in seeking true ideas and inspirations. To attain this, Muslim journalists must start their writings by reciting the name of Allah 'Bismillahir rahmanir rahim' and by asking Allah's forgiveness. This is to ensure that their writings benefits readers and pacify their souls. According to Mohd Sayuti, not a single Muslim writer can produce good writing unless he really loves Islam, is
willing to strive to uphold the laws of Allāh, and is sincere. To him, writing is a sacrifice if it is considered as a means to achieve an end. Thus, writers should realise their influential role in shaping a society (Mohd Sayuti, 1989:281-290).

Mohd Sayuti condemns the authorities for banning al-Arqām publications. He regards this ban as contradictory to Mahathir's recent programmes to infuse Islamic values amongst the people in Malaysia. Several arguments to support Ashārī's stand in his movement are given and, according to Mohd Sayuti, there is no valid reason for the government to detain Ashārī since he is a Muslim scholar who calls the people to embrace Islām. He has never been involved in any subversive activities or broken those laws which affect the political and economic stability of the country (Mohd Sayuti, 1989:316-332).

In 1989, Khadijah wrote a book 'Berhati-hati Membuat Tuduhan' (Be Cautious When Making Accusations) defending al-Arqām and answering the accusations made by the Islamic Affairs Division of the Prime Minister's Department (Bahagian Hal Ehwal Jabatan Perdana Menteri) (BAHEIS)(31), the Kelantan Islamic Religious Council, the
Federal Territory Islamic Religious Council and the 'Utusan Melayu' Newspaper group (Khadijah, 1989:vi,vii).

Khadijah defended 'Aurad Muhammadiah' as being true and free of mistakes, disputes and deviances. She summoned al-Arqam's members to strengthen and defend their stand, their faith, practises and struggles (Khadijah, 1989:175 and 196-204). She argues that Imam Akhbar Mahmud Syaltut and Muhammed Nasaruddin Al-Bani whom BAHEIS used as references are questionable, since the former claims that Jesus is dead which is against Islamic belief, and the latter is the 'father of Wahabism' and is influenced by Western ideology.

According to Khadijah, Wahabis' thoughts on the issue of 'tawassul' go against 'Ahl Al-Sunna's doctrine. This is because the Wahabi group claim that not a single Al-Kur'anic verse mentions the 'wali' and their duties, whereas the 'Ahl Al-Sunna' recognised their existence. Thus, Khadijah claims that BAHEIS is being influenced by Wahabism (Khadijah, 1989:27-28,42,44). Furthermore, she claims that the verses of the Al-Kur'an can cure illnesses through their 'Barakah'. She states that Al-Kur'an gives several benefits, 'khasiat', as well as guidance to the people.
As references for her arguments, Khadijah uses various Islamic books, all from the 'Ahl Al-Sunna' school of thought. The views of Muslim scholars worldwide are also referred to in support of her arguments. For example, reference books in Malay written by the local Muslim scholars and Muslim scholars in Atjeh, books translated from Arabic to Malay by Muslim scholars in Patani, and various Arabic books written by Muslim scholars. One of the authors is Syeikh Abu Hassan Al Syazali who is an 'Ahl Al-Sunna' scholar who believes in the issue of 'al-yaqazah'. A book 'Aliran Syiah' written by Wan Alías bin Abdullah is also used as one of her references. In her book she gives a comprehensive list of Ahl Al-Sunna's scholars who support the Shi'ā idea of the issue of the existence of Imām Mahdī and his present invisibility (Khadijah, 1989:45).

Khadijah accuses Datuk Dr. Yusuf Noor, Minister of the Prime Minister's Department at that time, the Islamic Centre, 'Pusat Islām' and 'Utusan Malaysia' (a daily newspaper in Malay) of being against the Islamic movement, of discouraging the Islamic 'da'wā' movement, and of actively supporting the 'anti-da'wā' movement and immoral activities, 'maksiat' (Khadijah, 1989: 123, 143,
Khadijah in the book 'Berhati-hati Membuat Tuduhan' (Be Cautious When Making Accusations) gives a detailed list of the Sufi scholars who have been accused as infidels, polytheists, extremists, Shi'a, 'zindiq', against the government, introducing 'bid'a' activities and 'Hindus'. Further, they have been accused of following the teachings of Persian's orthodoxy and negative philosophical elements. She discusses the great Muslim scholars who support Sufi scholarship, the historical development of local and worldwide Sufi scholars, the secret of al-Arqam's struggle and their 'harakah', as well as the past well-known local Sufi such as Tok Kenali from Kelantan, Tuan Haji Hussin from Kedah, Tuan Syeikh Said from Negeri Sembilan, Tok Ku Paloh from Trengganu and Tuan Habib Noh from Singapore (Khadijah, 1989:187, 188, 190, 196-204).

In 1990 a book on al-Arqam 'Darlul Arqam Antara Kebenaran dan Kekeliruan' (Darlul Arqam Between Truth and Confusion) was published. In this book written by Mohd Rushdi Yusoff, a former al-Arqam leader, he clarifies the issues of al-Arqam from his point of view and experience. He blames the supporters as well as the
opponents of al-Arqâm who give false statements, wrong ideas, misleading decisions, weak arguments, and illogical views on al-Arqâm.

Mohd Rushdi relates to the Muslims Syeikh Muhammad Suhaimi's wish 'amanat' for Muslims to remember death, to repent wholeheartedly and sincerely to Allah, to blame oneself instead of blaming others, to prevent oneself from falling in debt and to pray to Allah at a peaceful time and place. He advises women not to control their husbands (Mohd Rushdi, 1990:221-224).

Mohd Rushdi's arguments in his book are based on several authoritative works and he refers to a number of well-known Muslim scholars (See Mohd Rushdi, 1990:161-195); particularly when discussing the disputable issues of Syeikh Muhammad Suhaimi (32), Imam Mahdi, the date of the Resurrection of Imam Mahdi, 'al-yaqzah', 'silat sunda', 'kasyaf', the proclamation of the members of Heaven and those who live without the blessings of Allah, disloyalty to the leaders, and believing totally in 'kasyaf' which he considers to be a great sin.

Mohd Rushdi informs the readers about those who have proclaimed themselves as Imam Mahdi or Mahdi al-Muntazar since the year 128 Hijrah. Based on the
majority of the Muslim scholars' views either from 'Shi'a' or 'Ahl Al-Sunna' he claims that the issue of Imam Mahdi is part of Islamic faith (Mohd Rushdi, 1990:180,183 and 196).

He complained that the socio-economic system practised by al-Arqam was a socialist system (Mohd Rushdi, 1990:55), but he argues that all 'wirid' in 'Aurad Muhammadiah' are practised by most Muslims after their daily prayers. He proposes that every Muslim and even government authorities cooperate to help solve these ambiguities, in order to ensure the success of the Islamization programmes in this country through strong organisation (Mohd Rushdi, 1990:5,234).

In 1992 Khadijah wrote a book 'Ulama Dalam Pandangan Islám' (Muslim Scholars in the Eyes of Islám) which focuses on the present Muslim scholars and compares them to Muslim scholars of the past, after the time of Muhammad's companions 'Sahabah'. She categorises Muslim scholars 'Ulama' into various groups such as official and unofficial Muslim scholars, Muslim scholars who practice Islám superficially 'Ulama lahir', wicked or worldly Muslim scholars 'Ulama' suk or dunia', and the Hereafter Muslim scholars 'Ulama' akhirat', reforming Muslim
scholars 'Ulama' mujaddid' and 'Wali Allah'.

Khadijah clearly states her stand towards the government's Muslim scholars 'Ulama' kerajaan' when she accuses them of being sinners, against Allah 'mungkar', and the creators of a new feature in religious matters, 'bid'aa'. As well as mentioning the responsibilities of the Muslim scholars, their characters and background knowledge, she compares knowledge among Muslim legislators in Islamic law 'Mujtahid' of the past and the present government's Muslim scholars of today.

Khadijah gives her arguments about the causes of different ideas among the great Muslim scholars and gives reasons which account for the Muslims' decision to follow their different school of laws (Khadijah, 1992:n.p). The book mentions that its aim is not to directly condemn those who are against al-Arqâm. However, in various statements the author obviously gives a good image of the al-Arqâm, and comments on disordered features of other scholars in terms of their individual personalities, their garments, knowledge, activities, struggles and their systems in life. She claims that al-Arqâm leaders are similar to the pious Muslim scholars of the past, and claims that their education system fulfils
the requirements of the perfect Islamic education (Khadijah 1992:ii).

Khadijah condemns those Muslim scholars who are reluctant to be called as such, who get salaries and allowances without doing much for Islam and the Muslims, who have unIslamic personalities, garments, families, ways of life, children’s upbringing and education (Khadijah, 1992:69, 138). The Muslim scholars are accused of being involved in business or of using their religious knowledge for worldly purposes (Khadijah, 1992:85). She concludes that the bad Muslim scholars 'Ulamak suk or Ulamak dunia' made wrong decisions and false accusations towards others and tried to interfere in the spread of Islam in this country (Khadijah, 1992:111).

Recently in 1993, Abdul Khaliq wrote a book 'Senjata Makan Tuan' (The Weapon that kills its Owner) which totally supports al-Arqam and is against those who disagree with the organisation's views, stand, practices and struggles. He claims that those who make irrational accusations of al-Arqam include several Islamic religious authorities which impose a verdict through improper procedure and without valid evidence. However, he claims that all these accusations, verdicts and slanders
'fitnah' resulted in al-Arqâm becoming more popular and increased the number of its sympathizers (Abdul Khāliq, 1993:60, 61 and 63).

In this book Abdul Khāliq focuses his rebuke on the Islamic Centre or Islamic Affairs Division of the Prime Minister's Department, the Federal and State religious officers, ex al-Arqâm members and other Muslim scholars who publicly announce their disagreement with al-Arqâm throughout the country. He does not only address them as paid Muslim scholars 'Ulamak upahan' (Abdul Khāliq, 1993:67), but to a certain extent also exposes embarrassing issues related to their family lives, scandals, qualifications and social activities. These are said to be against Islām and their identities as Muslim scholars (Abdul Khāliq, 1993:68, 86 and 113). All these accusations have been made public, but prosecution in court has not been made by either party.

Abdul Khāliq states that Khādijah discloses the disharmonious relationship between al-Arqâm and PAS, even though both are aimed at establishing an Islamic state. Khādijah blames PAS as well as UMNO for failing to strive for Islamic development. In her opinion, PAS made a mistake in trying to implement 'Hudūd Law' by force in

3. The Status and Position of Muslim Women

Books discussing Muslim women agree that Islam places women in the paramount stratum. As human beings, they have equal status to men though basically they have different roles, responsibilities, material, spiritual and social rights. Like men they have the right to claim and to appeal, are entitled to freedom of expression, and to acquire education. (Hussīn, 1993:9-12) In the presence of their Creator, their basic duties are the same. Daily prayers, fasting and pilgrimage are incumbent upon them. Men and women are alike in their hope of paradise and certainty of judgement.

The Al-Kūr'ān (Baqara:187) and Hadīth state the rights men and women have as husbands and wives. Islāmic law grants women the right to contract, to be involved in enterprise, to earn and possess property independently, and even to run their own business without their husband's permission. Nevertheless, men have duties
towards their family. A wife must be maintained by her husband even if she has means of her own. That is her privilege. That is the reason why men get a double share according to the Islamic law of inheritance. A wife's duties on the other hand are towards her husband, her children and her parents.

Hadīth al-Bukhārī states that a dutiful wife is one who contributes to the success and blissfulness of the marriage as much as possible. She is obedient and respects her husband; she avoids offending him or hurting his feelings, or denying herself to her husband, or leaving home without his consent, or incurring expenditure he disapproves of. A good wife is faithful, capable of making her husband happy, is able to protect his property from loss or waste, and is always able to protect her honour (Muḥammad Alī, n.d.:648).

As a mother, a woman has great responsibility for passing on tradition and culture. Thus, in a family the mother's role is undoubtedly the most influential and significant, because she is the first teacher to her children. So it is important to give the children the right examples. As a mother she must understand the physical and mental developments of her children, which
are influenced by the fulfilment of their basic needs such as food, clothing and others (33).

Teaching the children religion is considered as one of the most important aspects of a Muslim family life. This is primarily the responsibility of parents. To enable the children to have good moral and religious upbringing, a mother has to furnish herself with good conduct and wide Islamic knowledge (Sītī Zulaikhah, 1981: 1,14). She must practise good behaviour as an example for the children to follow. It is against the Islamic system of education for parents to surrender their children's upbringing to an improper nursery or kindergarten or to a baby sitter.

A woman too has the responsibility to love and to be kind to her parents. Nevertheless, her responsibility as a woman(34) also involves giving more attention and care to her own morality, behaviour and dress. She must always be aware that her beauty and appearance are solely for her husband. Thus a woman is asserted to be more strictly bound by Islamic law than a man, particularly in respect of dress (35). Islam forbids the male adult to look at any parts of the body of a woman who is 'stranger' to him, except her face and palms. Women are
given due respect. Even the servants and minors or pre-adolescent children are prohibited from entering their mistress's or mother's bedroom during three rest-times; early morning prayer, midday and after midnight prayer. In Islam a man and woman to whom marriage is prohibited 'mahram' are not allowed to be together without the presence of another person who is a 'mahram' (Muhammad Ali, n.d.:661). In fact, they are not even permitted to shake hands for whatever reasons or purposes. Women are encouraged to practise the devotional services at home rather than in the mosque. Adult males who are not a 'mahram' or even women are not permitted to enter the house without its owner's permission. The aims of the regulations of Islam were not designed to restrict the liberty of women, but to minimise the possibility of illicit sexual relations and to protect them from harm and molestation, the value which Muslim society treasures and seeks to maintain. High among these values are honour and good faith, pre-marital chastity and fidelity in marriage. A woman may enter Paradise more easily than a man on the condition that she fulfils her duty to Allah and to her husband, otherwise she will be punished in the life Hereafter.
During the pre Islamic period, women in society were considered to be insignificant and unproductive. Islam has given women a better position. They have their rights and roles as members of society. Women had played an important part in society since the early days of the Prophet's mission. When seeking their present role in society, and as a guide to achieving success in every field of life, the Prophet Muhammad's wives and many other outstanding women who played a part in Islamic life and civilization have become examples for Muslim women today (Akmal, 1988; Nurul Basri, 1990; Ibnu Yakin, 1992).

In Malaysia, the position of women has improved since independence particularly in terms of greater opportunities in education and employment. Women are graduating from many universities and colleges, both at home and abroad, and the number of women entering the labour market has increased. There is a growing body of skilled professional women: doctors, nurses, lawyers, teachers, architects and engineers. Due the fact that economic development strategies of the country emphasise industrialisation, particularly in the service and manufacturing industries, more and more women are being employed. Problems arise, however, because most women
working in the formal sector find that their double duty of working in the 'office' and at home makes them unable to cope with the management of the home and bringing up of the children (Ng and Yong, 1990:12).

Muslim women in Malaysia today face the dilemma of what should be 'women's correct role in society. They seem to be asked to play several roles either at the same time, or at different periods of their lives. The government requires their contribution to the economy, and they are provided with relatively vast educational opportunities. Thus, they have become more assertive and independent as they take on more responsibilities in their jobs (Ng and Yong, 1990:11). Conservative religious revivalists say that their place is at home, which is led by the male head of household, since they are primarily wives and mothers. If women are to participate in the public arena at all, they should always be subordinate to men. Thus, tensions arise among Muslim women as they try to give maximum service to the community without disrupting the pattern of family life, without losing prized traditions and identity, and without eroding the importance of motherhood or of loyalty to Islam.
When the United Nations Organisation declared the International Women's Year in 1975, women's groups started to campaign on the issue of women's liberty and human rights, demanding concessions from within the existing system (Rohana, 1986:235). Likewise, urban Muslim women in Malaysia focused on similar views in their campaign. Though they were successful in obtaining some of their demands they claimed that women participating in public life are still not treated on a par with men. At work, women are subjected to discrimination in the areas of training and promotion. Very few women are given key decision making positions in politics, government, the private sector or trade organisations (Ng and Yong, 1990: 7-9).

On the role of Muslim women, particularly as leaders in society and the extension of their involvement permitted by Islām, Sītī Zalīkahah in her book 'Kedudukan dan Peranan Wanita Islām' (The Position and Role of Muslim Women) shares a similar opinion with Hussīn in his book 'Panggilan Wanita ke Syurga' published in 1983. She holds the view that the position of women is complementary to men's, even though the latter is the protector to the former. According to her, Allāh has
given men the strength which women do not possess which makes men more capable of enduring greater hardships and facing greater danger than women (Al-Nisa': 34). Women, on the other hand, have been endowed with the qualities of love and affection suited to their duty of bringing up children. However, though Islam sets some rules and limitations for women, it does not mean they are excluded from other kinds of activities. In their submission to Allah women can participate just like men in 'Aid Prayer' and are permitted to attend the sermon provided they are decently dressed, covering their 'aurat'. Moreover, they are allowed to participate in 'da'wa' Islam as far as their capability and ability permit it.

Though the husband is the king who supervises and controls household affairs, the wife is the queen and a husband is sometimes considered a guest of his wife. However, it is the husband's responsibility to provide shelter, clothing, food, health care and assistance if necessary, for his wife. Furthermore, if a husband practises polygamy, he must be just to his wives and treat them equally, in a loving manner.

The author stresses that the objective of learning among men and women is similar but the subjects they
study should correspond to their responsibility. To educate is a vital task, especially for a mother who is responsible for the upbringing of her children. The author admits that it is important for women to be educated and knowledgeable in order to provide sufficient qualified teachers to teach the young generation, and medical staff to give medical treatment, particularly to Muslim women. She also states that the ability of women is limited when compared to that of men, in managing political and state government affairs. Nevertheless, women should have 'political consciousness' to enable them to contribute views to the government in power when enacting and enforcing laws. Nevertheless, one must realise that the protection given by men to women is a responsibility rather than a discrimination against women, as is claimed by women's liberation organisations.

To further clarify the above, Siti Zalikah gives a detailed explanation of the definition of leadership, its duties, and the physical and spiritual guidance a leader has to provide for his followers. She criticises those who condemn Islam and its system on polygamy as unjust, bride's guardianship in a marriage and the distribution of wealth among women inheritors as a form
of discrimination against women.

She criticises the concept of 'development', which encourages women to work, as it leads to various problems such as abortion and baby care. The author feels it is sufficient for women to become a 'self-leader' and a 'family-leader' which is an obligatory duty 'fard a'in' rather than a 'society's leader' which in Islam is a collective duty 'fard kifāyah' (36). When a woman concentrates on the latter it means she leaves her primary duties to others. Nevertheless, the author admits that it was proven from Islamic history that women too possessed the basic leadership criteria, and had successfully assisted male leaders to govern the country, to unify the people and to achieve material and spiritual development even in a multi-racial state.

Faisal in his book 'Kedudukan dan Peranan Wanita Dalam Islam' (The Position and Role of Women in Islam) agrees that women's status is equal to that of men. There is nothing in the true tradition of Islam to hold women back. Certain old attitudes and prejudices which limited the activities of women and their freedom of expression must change. He quotes the Al-Kur'ān (Al-Imran:195) which says that every man and woman must search for knowledge,
and also tells them to engage in honest work. He claims that Muslims and Muslim scholars who deny the rights and freedom of women, who confine their role to the management of children and the homes and who accuse women of being the cause of all evil, deny their status and position in Islam. His ideas clearly violate the fatwas and certain 'madhhab' (see Faisal, 1993:28,68) such as the Shafi'i school of law. He blames authentic orthodox and distinguished Islamic scholars such as Hassan Al-Banna, Isma'il Raj'ī, Abu al-'Ala Al-Maudūdī, Yusuf Al-Qardāwī, Hassan Al-Turābī, Muhammad Rashīd Rida, Sa'id Hawa and Mahmūd Shaltūt, several Islamic schools of law and other Muslim writers and Islamic Movement groups (Faisal, 1993:30,69) in his argument to show that certain Muslims are against women's freedom. To him, Muslim women must participate in every aspect of life, economics, society, politics and education in line with modern development and current thinking around the world (Faisal, 1993:114).

To Faisal Islam is a simple religion (Faisal, 1993:93) which respects and considers public interest and welfare. Islam is natural, moderate and emphasizes necessity and equality.
4. Marriage and Family Law

Marriage and family affairs are considered to be the eternal issues among Muslims in this country, and the government has used legal procedures to overcome problems that have arisen since 1880 when the first 'Mohammedan Marriage Ordinance' was promulgated in the Malacca Straits Settlement (37). Later, similar ordinances were enforced in other states throughout Malaya. According to the ordinance, all Muslim marriages and divorces must be registered. Those who commit an offence under this law can be prosecuted, fined or jailed. It is obvious that the law implemented is not to discourage marriage but to ensure that the sacred covenant is taken as a serious permanent bond.

Islam considers marriage a commitment and is against those who break their marriages without concrete reasons permitted by _Sharī'a_. Unfortunately the percentage of divorce among Muslims remains high due to their lack of knowledge of Islamic marriage law (38). Malaysian women continue to protest against irresponsible husbands who commit domestic violence, and who fail to provide lodgings, clothing, food, general care and well
being, and the protection desired by members of the family.

Though Islamic law permits polygamy it does not encourage it (Al-Nisa': 3). Nevertheless, because the number of unmarried women has increased recently (39), married Muslim women feel insecure for this situation encourages men to practise polygamy, and in practice it is shown that perfect equality of treatment on the part of the husband who practises polygamy is impossible to achieve.

There are many other issues related to marriage of which the Muslims want a clear understanding (40). For example these issues involve: marriage to 'kitabī women', legal Islamic guardian 'walī', the power of 'walī', types of 'walī', unjust 'walī' (walī fāsiq) and witnesses, the power of the King 'Sultan' to marry a woman through 'walī tahkim' or 'walī ḥakim', matching 'kufū', dowry 'mahar', accusing a wife of adultery 'li'an', three divorces, meanings of divorces 'Cerai Ṭalāk', clear and unclear words when pronouncing divorce 'sūreh and kīnāyah', 'Ṭalāk Ta'liq' (41), 'khul' (42), 'fashk' (43), 'i'lā' (44), 'kifārāt i'lā', 'zihār', 'kifārāt
Problems also arise concerning the legality of marriage in cases where Muslim couples performed their marriage contract 'majlis al-'aqd' in the Southern part of Thailand, or other states in Malaysia, without the permission of the bride's guardian 'wali', and the marriage was performed without the procedures and laws considered proper elsewhere. Illegitimate pregnancy, being disowned by parents, avoiding legal actions, and the disapproval of close relatives and neighbours, forced some couples to resort getting married in Southern Thailand. The Kedah Legal Committee Members had issued a fatwa declaring that marriage solemnized by unjust guardianship 'wali fāsiq' is permissible on the grounds that a just guardianship is rarely found in present Muslim society (Ahmad Tajuddin, 1981:26).

Books on marriage and family law written by many scholars aim to educate Muslims, particularly the brides and bridegrooms to be and married couples. These books teach about the Islamic marriage system, and state that marriage is a religious duty, a moral safeguard and a social commitment, with the hope that cases of illegal marriages and adultery might decrease. Education leading
to the realization that mutual understanding and fulfillment of couples' responsibilities and obligations contribute to the success and blissfulness of the marriage is hoped to help reduce the divorce rate and cases of 'nushūz', the rising of the wife against her husband or her revolt which includes resisting the husband, and hating and deserting him.

Thus most books on marriage and family law discuss issues related to the marriage contract 'nikāh', divorce, reconciliation 'rujūṭ' and 'iddah' according to the Shafi‘ī school of law (Ahmad Tajuddīn, 1981). In addition topics that give guidance towards building a prosperous and happy family are covered. For example, reasons and ways to overcome family crisis, spiritual improvements in securing family happiness, the limitation of social freedom among Muslim women, on 'aurāt', the parts of of the body that must always be concealed, except in front of spouses (for a man from his navel down to just below his knee and for a woman her whole body except for her face, hands and her voice (Wilāyah Persekutuan Islāmic Religious Department, 1983), the role of husband and wife, the danger of sexual promiscuity and ethics during an intimate relationship (Md Hāshim, 1986).
Issues are sometimes discussed such as entertaining guests with dancing and singing at a wedding ceremony, 'mut'ah' marriage, temporary marriage for men who are away from home for extensive period of time, desertion, partner swapping, the rights of looking after the children after divorce and miscarriages (Saïd, 1984).

Other issues that interest writers include women's rights on shared property 'harta sepencarian', the lack of uniformity of action and decision among Sharī'ah courts in the states, the failure of the government to apply 'hukum ḥudūd', the legality of forced marriage 'kahwin paksa', the validity and invalidity of marriage with or without a guardian's consent (Mohd Akhir and Siti Zalikhah, 1989).

Md Hāshim in his book 'Kebahagian Rumahtangga Muslim' (The Bliss of the Muslim Household) published in 1986, pointed out the issue of unmarried couples living together or being together in an isolated place 'khalwat'. Lately this practise of sharing an intimate relationship before marriage has become widespread among young Muslims, particularly in urban areas, though it is still considered by many to be disgraceful. Islām prohibits these acts of being together and considers them
to be sinful.

An extremely high dowry 'mahr', a gift given to the bride at the time of contracting the marriage, is often one of the excuses given by the couple for not marrying. Though settling of the dowry is obligatory, the amount of dowry required in Islam should be according to the means of the husband. The lowest amount mentioned in Hadîth Bukhârî is a ring of iron, and a man who could not even procure that is to teach the Holy Al-Kur'ân to his wife as practised by the al-Arqâm members. In Malaysia, the dowry is determined by both the bride's and the bridegroom's parents. In Islam it is prohibited to demand an extremely high dowry which will discourage men from getting married (Ahmad Tajudîn, 1981:32). However, some Muslims ignore this, leading their children to commit adultery.

Mohd Manshûr condemns unmarried Muslims and parents who impose expensive dowries in his book 'Kursus Perkahwinan & Keluarga Bahagia' (A Course on Marriage and A Happy Family) published in 1991. He lists the disadvantages for men and women of being unmarried, and even suggests that a woman should make the first advances to a man if she finds him compatible (Mohd Manshûr, 1991:
Marriage is also often being discarded because the marriage contract puts certain responsibilities on both parties. To avoid marriage is to shirk these responsibilities. Procreation of children is usually avoided, defeating the purpose of the union of the male and female. Each is free to leave each other when either has had his or her satisfaction of the other. Children may be left without a home. In Islam, one of the objects of marriage is the multiplication of the human race, which makes civilization possible. In marriage man learns of his obligations and responsibilities towards others. If widely practised free love would serve no useful purpose to humanity, but could bring chaos in society and would destroy its foundation.

As more educated women enter into politics and the Civil, Diplomatic and Legal Services, the issues of personality and leadership arise. To the more conservative Muslims Islamic doctrines have accorded secondary leadership positions to women, and therefore fighting for equal rights only shows their naivety about the Islamic concept of leadership. Islam has vested men and women with leadership and authority suited to the
function with which he or she is entrusted, men as maintainers of woman and women as leaders of the household. Abu Hassan Din al-Hafiz in his book 'Hakikat Kepemimpinan Dalam Rumah tangga' (The Principle of Leadership in the Household) published in 1987, condemns a wife who controls her husband even though her leadership quality is claimed to be better than his. The author mentions the responsibilities of husbands, their qualifications, and capabilities which by nature are above those of women. To him a good husband will consort with his wife in an equitable and kind manner and will be punished by Allah if he is cruel to her. Relating to the leadership of women, he stresses that the proper sphere of women's leadership is in the house and in the care of the children.

With regard to securing a happy and fulfilling marriage the author stresses the importance of choosing a perfect candidate for a wife, with piety as the basis for selecting a wife and not only her beauty, qualifications, money and nobility. Without an understanding of the Islamic concept of leadership family problems become a serious issue, particularly when
working women persistently fight for equal rights with their husbands, or surrender to life as single women.

Mohd Akhir Haji Yaacob and Siti Zalikha Md Noor in their book 'Undang-undang Keluarga Islam' (Muslim Family Law) published in 1989, proposed that 'siasah syariyah' (Shari'ah-oriented policy) should be applied in the country. This comprises all measures that bring the people close to well-being and move them further away from corruption, even if no authority is found for them in Divine revelation and the Sunna of the Prophet (Mohd Hashim, 1991:151,271). Various provisions under this law conform to the Islamic or Shafi'I school of law, such as the minimum marriage age for women, the close guardian's 'wal'i mujbir' consent in marriage, eloping or marriage outside the village 'qariyah' (47). In certain cases offences committed under the Islamic Family Law can be prosecuted though the marriages are valid according to Islam.

The 'fasakh law' can be better enforced to replace the provision on 'conditional divorce', 'cerai taklik'. The authors were optimistic that this law will help to decrease the number of family problems like elopement marriage 'kahwin lari', polygamy, underage marriage and
doubtful marriage performed without the proper authority's consent. Nevertheless, they claim that the issue of elopement marriages 'kahwin lari' will remain unsolved since there is not a single provision against marriage among adultery offences, under the Muslim Marriage Law. To avoid elopement marriage other interrelated causes such as the permission for marriage without the guardian's consent, and permission for polygamy without substantial reason allowed by the Islamic law enacted by the Government must be revised. Cases of elopement marriage involving young girls or wives increases because they are confident that, though they committed adultery and will be prosecuted in court, they will be able to marry later or their marriage can be made legal.

According to Hamid Arshad the success and blissfulness of a marriage is often related to sexual intimacy. He has liberal views on several aspects of sexual relations and sexual behaviour such as: homosexuality and transexuality, pre-marital sex, sexual deviation, psychosexual development and veneral diseases. These views caused some Muslims who read his book 'Suami dan Isteri' (Husband and Wife), which was published in
1990, to see it as a pornographic book rather than a sex education book.

Ibnu Yusuf feels that sex is the main factor in divorce. In his sensational sex book 'Permata Yang Hilang' (The Lost Jewels) published in 1992, aimed at newly wed couples, he stresses the importance of knowledge in 'Ilmu Nafkhah Batin' (sex education). It is important to attain a satisfactory intimate relationship 'jima', both physically and spiritually, since it leads to emotional change, physical precision and the ability to control the mind. To him, these needs are equivalent human needs to breathing, food and exercise. The author admits that the elements of 'magic', mysticism such as 'jampi' 'tangkal azimat' used in sex education 'ilmu kelamin' are against Islam. However, his elaborate explanation of 'ilmu senggama' (knowledge on sexual relations), sexual positions and some of the coitus rules 'petua', is against the sexual conduct of intimate relationships proposed by Islam (Ibnu Yusof, 1992:178-190).

S. Abdullah pointed out in his book 'Bagaimana Membentuk Rumahtangga Bahagia' (How To Create a Blissful Household) published in 1991, that there are many causes
of divorce other than sexual problems. These include lack of trust, respect and understanding in the family relationship (S. Abdullah, 1991:3). To the author the duty and the responsibilities of husband and wife, and the noble characteristics of a husband, must be observed. Also, unsuitable behaviour must be avoided by both husband and wife in order to build a happy marriage (S. Abdullah, 1991:114).

To explain her ideas about Islamic families, Siti Zalikah Md Nor wrote a book 'Konseling Perkahwinan Menurut Perspektif Islam' (Marriage Counselling From An Islamic Perspective) published in 1992. She views the achievement of a perfect Muslim family as being related to the quality of the marriage candidates, management of the household, the relationship and communication between family members. She stresses that in times of crisis between the married couple counselling is the best solution to avoid the calamity of divorce, which is permitted but despised by Allah.

The promulgation of the Islamic Family Law in this country requires all marriage candidates to attend a course and an interview session run by the Islamic religious authority prior to marriage. This is to ensure
that couples who enter matrimony know the responsibilities required by Islam so that divorce cases, which are on the increase particularly in urban areas, can be avoided in the future. In Kuala Lumpur and other big towns marriage courses are being organised by commercial institutions and fees are being charged. Many books were written and published based on syllabuses prepared by the Islamic Religious Departments. These are very helpful to the brides and bridegrooms to be, and to people who do not have a background of formal Islamic religious education.

Concerning polygamy, under exceptional circumstances Islam allows man only to practise polygamy. As stated in the Holy Al-Kur'an (Al-Nisa:3), "And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one". This is the only passage in the Al-Kur'an that speaks of polygamy and here it is allowed only when it involves orphans and it is feared that they will not be dealt with justly otherwise. This condition relates more to the welfare of society than to the needs of the individual.
However at present it is doubtful that Muslims who practise polygamy follow the practise of polygamy set by the Prophet. For unlike him, who married for the welfare of society, Muslim mens' motives are often those of individual satisfaction.

In his book 'Hikmah Poligami' (The Wisdom of Polygamy) published in 1992, Mustafa Suhaimi criticises those who turned against Islam due to their disagreement on the practise of polygamy. They accuse Islam of being a religion that encourages discrimination against women through the practise of polygamic marriage. According to the author, Allah permits polygamy only when many conditions have been satisfied. For instance the man's finances must be sufficient, his intention must be to be absolutely fair to each wife, his companionship and provision for each must be shared equally. Man is allowed to practise polygamy for certain special reasons such as to have children if the wife is unable to bear any, if the wife suffers from an illness that does not permit her to have an intimate relationship with her husband, an excess in the number of women over men, extended separation of husband and wife, and to avoid sexual promiscuity.
Nūr S. Biedyn Beserī and Mohd Manshūr Bin Kiai Masyhādi share a similar view with Muṣṭafā Suhaimī on the needs of the practice of polygamy. In Nūr S. Biedyn Beserī's book 'Kahwin Cara Arqām' (Arqām's Way of Marriage) written in 1992, she condemns the society that is against polygamy. Besides discussing the issues of matching 'jodoh', marriage age, dating, 'kufū', the advantages of polygamy, she even gives strategies for men who want to practice polygamy and to have a happy family. To her the first wife's agreement to 'polygamy' is a valuable gift to her husband and proof of her undivided love for him. (48)

5. Sūfīsm

The sūfīsm 'Tasawwuf' embraces the spirituality or mysticism of the religion of Islām. It concerns the internal state of the soul and the purification of the soul (Muhammad Abdul Ḥaq Ansārī, 1986:31). Sūfīsm is a controversial issue because there are some Muslims in Malaysia who claim that Sūfīsm does not originate from Islām and therefore those who practise it are not following the teaching of Islām. Some Muslims claim that during the times of the Prophet Muhammad, his companions
practises Sufism (Abdul Fatah Haron, 1992:2).

Muslims in Malaysia nevertheless have to acknowledge that Sufism played a considerable part in the dissemination of Islam and Sufis have been an important element in the Islamization of the Malays in Malaysia. Sufism (Tasawwuf) has definitely profoundly influenced the moral, political and social life of the Malays, for it was the Sufis who were the real propagators of Islam in this country (Al-Attas, 1967:98).

The exact date of the introduction of Sufism among the Malays cannot be ascertained but it is believed that it was introduced simultaneously with Islam into the Eastern Archipelago (Al-Attas, 1967:21). Islam seems to have been introduced in its Sufi form. In Malaysia, Sufism is interrelated with 'Tariqat', the eschatological aspects of the Sufi doctrines, a method to purify or be 'chosen as a friend by God' (Stoddart, 1985:20).

Among the Muslims, the Sufis are highly respected for leading and maintaining the purest way of life, dedicating their whole life to fulfilling Allah's wishes, and for obediently following the right path 'tariqat' (Sufi Order) so as to be united with Allah (Azlan Khalili, 1991: 10, 13, 30, 32, 77, 83 and 18).
Formerly, the Muslims believed that the Sufis were bestowed 'karamah' (49). Recently, those who claim to be a saint or are regarded as a saint or the disciples of a certain 'tarīqat šūfī', were accused by some Muslims being involved in propagating false doctrine, teaching, ideas and practices which deviate from the true Islamic teaching. This destroyed their reputation and the Muslims were no longer confident in their teachings (Ashārī, 1986:iv,ix and xiv). Sometimes it is difficult to distinguish between a true Sufī and an imposter who uses mysticism, 'jampi serapah' and 'tangkal azīmat', when practising traditional medicine methods which is clearly polytheistic 'syirk' (Ibnu Yusuf, 1992:180).

Imam Al-Ghazzālī blamed the ignorant Sufīs who are inconversant in, and unknowledgeable about the Sufī doctrine for causing the weakness of the Muslims' faith. Some followers of 'tarīkat šūfī' boldly claim that he is true and pure 'Aku al-Hak, Aku maha Suci' (Azlan Khalīlī, 1991:82,106 Uľūmidīn, 1316H:330). Furthermore the Sufīs, in their attempt to describe their intimacy with the Divine or to stress His all-pervasiveness, will use certain external objects of the senses to signify the abstract. This appeals more to the psychological feelings
and emotions rather than to the rational faculties of man.

Muslims generally interpret a Sufi as a person who loves silence, avoids intercourse with people, hates to be involved in worldly affairs and devotes himself exclusively to Allāh. This misinterpretation of Sufism is due to the Muslims ignorance of Al-Ghazālī's teachings. The influence of Imam Al-Ghazālī, a well known Sufi, among the Muslims in Malaysia is profound. His ideas influence the field of Sufism, theology, devotion, morality, and society. During Islamic revivalism in Malaysia, his writings were used by reformist groups such as ABIM, al-Arqām, Tablīgh and the government 'da'wa' institutions as references, and his personalities copied. The government has not prohibited any groups from practising Sufism or from spreading the teachings of Imam Al-Ghazālī. Nevertheless there are personal criticisms of his teachings as found in his 'Kitāb' Iḥyā Ulūmuddīn', but to my knowledge no critical book has yet been written in Malay. One of the books on Al-Ghazālī is 'Al-Ghazālī dan Konsep Nūr' (Al-Ghazālī and the Concept of Light) written by Azlan Khalīl, published in 1991.

During his lifetime Al-Ghazālī achieved success
even after he changed his lifestyle to being unmaterialistic 'zuhud'. He was a scholar who studied philosophy, Ḥadīth, and did research on theology 'ilmu kalām'. He studied Ṣūfīsm and continued studying in this field until his death in 505 Hijrah. Al-Ghazālī achieved success not only in his research works on various fields as mentioned earlier, but he also introduced a new Islamic education system, a rational approach in the exegesis of basic Islamic faith, clarifying the mistakes of philosophers and theologians, renewing Islamic thoughts by making references to the right sources as guidance: Al-Kur'ān and Sunna (Azlan Khaīmī, 1991:25-29).

He was criticised by many Muslim scholars such as Ibn Taymiyyah, Ibnu Rusyd and Ibnu Ṭūfāl, for his views on Ṣūfīsm, condemnation of worldly life and direction more and more towards extreme eschatological tendencies which formed a formidable setback towards economic and social progress. Nevertheless, it can be clearly seen from his life history that Al-Ghazālī did not lead the life of a recluse as is often done by followers of a Ṣūfī group to-day. Al-Ghazālī was a famous Ṣūfī scholar, a famous philosopher, a writer on Islamic jurisprudence and law, Ṣūfīsm, society and morals. He was given the title
'Hujjatul Islam' for his success in defending Islam from its attackers, who tried to undermine the Muslims' faith in Islam (Sidik Baba, 1988:4-7).

Different views on 'tasawwuf' and 'tarikat' have been presented, either to recognise or reject them as part of Islamic discipline. However, the influence of the Sufi or tarikat groups among Muslims is significant, particularly the practices of reciting Allah Names and Attributes 'zikir' after their daily prayers (Siti Faridah, n.d;27), or during the 'khenduri' sessions 'tahlil', or reciting 'du'a' (prayer) during the wedding and death ceremonies. Nevertheless some claim these optional devotional services to be 'bid'a' (Hashim, 1985:173).

Many books have been published to explain the true meaning of 'tasawwuf' and 'tarikat', to ensure that the Muslims practise religious duties that are only similar to Prophet Muhammad's, a model of a perfect Muslim, most beloved by Allah, who has reached the highest quality of faith and devoutness, nearest in mind and heart to Allah, the truest Sufi, theologian and legal scholar among Muslims. This is because today there are Muslims who
claim themselves to be Sufi scholars, 'sheikh', 'murshid', 'walid', who have created or invented new or extra forms of religious deeds other than those proposed by the Prophet Muhammad, as clearly mentioned in the Al-Kur'an and Sunna and which deviate from the teaching of Islam.

Furthermore the Muslim scholars collectively have no idea on the true 'tariqats' practiced by the Companions and fail to establish the characteristics of each. Sufi scholars claim that most 'tariqats' are the permanent practices of commemoration and invocation of Allah among the Companions. Even though Prophet Muhammad did not specify the ways of reciting 'du'a' and 'zikir' when he commands the Muslims to be devout to Allah, all true tariqats practised by the Companions are in line with the Prophet's practices (Stoddart, 1985:12). In fact, the Muslims are recommended to remember and to recite Allah's Names and Attributes and to recite the verses of the Al-Kur'an regardless of time and place, and at the same time not to delay and to forget their duties and shared tasks in their daily life (Al-Qasas:77).

The Malaysian government is obviously in a dilemma of taking the right action towards those Sufi groups
which are considered to have not gone astray. They do not pose a direct threat to the government and the Muslim society. They live a simple way of life, devoting their life to God and not for any other purpose, living aloof from, and uninterested in, the present economic, political and social development which they consider to be un-Islamic. The Sufi groups, however, will pose a threat in the future when many Muslims, who are completely disenchanted with modernism, uninterested in education, society, economics and tired of meaningless talk about politics (Abdul Rahman, 1992:31), use Sufism as a form of escapism. In a multi-racial country like Malaysia, which practises a democratic political system, the number of votes will determine who will be the ruling party. The lack of political consciousness amongst members of the Sufi group might affect the future of Muslim political power in this country, and will definitely hamper the progress and development planned and pursued by the government for the Muslim society.

Generally books on Sufism explain various aspects of Sufism such as: the concept of God 'Ketuhanan' from Ibn Arabi's point of view, the different views of the Muslim scholars on Ibn Arabi, poems from the book 'Al-
Insān Kāmil Fī Makrifatil Awākhīr Wal Awāil' (The Perfect Men In Understanding The End and The Beginning), Allāh's essence 'zat', Attributes and Names, the theory of truth 'ḥakīkat', Muḥammad and poems on Ṣūrīsm (Abdul Majīd, 1985), events of the Last Day.

Some books give guidance as how to achieve enlightenment, 'ma'rifah'. In 1981 Amīn Nūrīn Bin Hj. Abd Rahmān, in his book 'Tafakkur Secara Islām' (Islamic Meditation), calls upon the Muslims to communicate with Allāh through meditation 'Tafakkur' which endows more rewards and knowledge, sharpens one's thoughts, helps to solve problems and gain happiness. This can be done through referring to Al-Kur'ān, Sunna and the practices of the Companions. A Muslim must have wide Islāmic knowledge, particularly in 'Theology', to be able to practice meditation with full responsibility. Only by observing Allāh's creatures can one realise Allāh's great power and understand the real aim of the creation of man.

To purify one's soul, besides setting one's beliefs right, evil habits have to be discarded, big sins avoided and small sins abstained from. Abd. Rashīd Md Dīn el Taiheyy in his book 'Definasi Umpat' (The Definition of Slander) published in 1984, warns the Muslims of the
danger of slander among Muslims. He notes that the majority of the Muslims today are fond of slander, even though they know its consequences on their good deeds in the life Hereafter and the punishment reserved for them by Allah.

Yazīd Jaafār calls upon the Muslims to purify their faith in his book 'Mengingati Mati' (Remembering Death) published in 1986. According to him, by remembering and understanding death one is encouraged to be optimistic, and to occupy one's life-time with devotion to Allah. This involves practising good behaviour, evading evil, reciting Al-Kur'ān, praying and participating in the Holy War to defend Islām, 'JihādFi Sabīlillāh', especially when the reward is Paradise and the disastrous penalty is Hell.

The book 'Antara Kemurahan Allāh dan Kesyukuran Hamba' (Between Allāh's Grace and the Servant's Thankfulness) written by Ḥāji Moḥd Shahīd Bin Ţālib in 1988, reminds the Muslims to be thankful to Allāh for His uncountable blessings (50). Ashařī Muhammad who recently became popular among Muslims for actively leading al-Arqām, now an illegal organisation (51), published 'Aurād al-Muḥammadīah Pegangan Darul Arqām'
(Aurad al-Muhammadiah Darul Arqam's Guide) in 1986. This book was discussed earlier and in the same atmosphere. Ashaari claims that all Muslims have to follow 'tarikat' as a systematic way to discipline their memories to remember Allah.

In 1987, Abdul Majid Hj. Khattib produced his philosophical book 'Beberapa Pendapat Syah Waliyullah' (Some of Syah Waliyullah's Views) where he discusses the views of the great philosopher and well-known Sufi scholar, Syah Waliyullah, on the Creator and His creation, Islamic Law 'Hukum Syari' and its secrets, life after death and the meanings of every Arabic letter. Nevertheless, the author warns that this book can only be understood by a reader who possesses wisdom 'hikmah'.

6. Islamic Administration and Rule

Malaysia is a multi racial and multi religious country, where Islam is the Federal Religion (52) and the Muslims constitute about 52.9 percent of the total population (53). Political power is dominantly in the hands of the Muslims and it is crucial to the Muslims that they continuously retain this political power, since the economy of the country is in the hands of the non-
Muslims (Ozay, 1990:150). In higher education the number of non-Muslims far out-numbers the Muslims. Unfortunately, the Muslims themselves are disunited due to their differences in concepts and ideologies; they are either ardent supporters of nationalism or the zealous defenders of Islam.

Before Independence, a majority of the Muslim scholars were supporters of Pan Islamic Party (PAS) while others backed the United Malay National Organisation (UMNO). Today, UMNO leads the other component parties that constitute the National Front 'Barisan Nasional' to govern the country according to the democratic system. PAS is a great Muslim opposition party in Malaysia and currently governs only Kelantan state. The political party which wins the majority vote in the general election, irrespective of religion and race, will govern the country. Customarily, UMNO candidates who contest a seat under the 'Barisan Nasional' party banner are assured to gain full support from members of the different component parties and easily beat PAS, particularly in urban constituencies, unless the majority of the voters are Muslims. In the future, unless the present government loses its support from the non-Muslims, it is unlikely that PAS will be able to govern
the country except of course if all Muslims vote PAS.

The government policy of Islamization introduced in 1984 was an attempt to combat the pressure from the 'da'wa' groups and organisations that demanded 'more Islam' in the country, and also attempted to combat the Islamic Party, PAS, which seemed to be 'more Islamic' (Hussin, 1993:34) and began to gain more support. The inculcation of Islamic values in government (Hussin, 1993:30) does not mean that the country has been declared to be becoming an Islamic State (Anwar, 1986:6-7). However, in 1992 when the State of Kelantan decided to introduce the 'Hudud' law, the government in response to the decision declared its intention and was even prepared to implement the 'Sharī'a' law, albeit in stages (Hussin, 1993:35). Although the government has actually stepped up many Islamic-related programmes in the economy, education, and foreign policy, including 'Sharī'a' court to outflank PAS and to win the Muslim vote, the pressure from the 'da'wa' groups for an Islamic State which implements Islamic law as revealed in the Al-Kur'ān and explained in Hadīth continues.

On Muslim politics, the administration and government issues discussed by the Muslim writers revolve
mainly around the two main political parties, UMNO and PAS, the issue of Islamization from both parties' points of view, and the Muslims' unity. Both claim that their parties are more Islamic than the other and that every Muslim must support them if Islam is to govern the country. UMNO claims itself to be the world's biggest Islamic political party (Rosnah, 1985:176), even though recently non-Muslims too were admitted as members and can be elected as leaders (54).

At present there is not a single acceptable fatwa on this claim that each party is more Islamic than the other. Also there is no acceptable fatwa on other political issues such as: politics as part and parcel of Islam, joining a non-Islamic party to govern the country, voting for non-Muslim candidates as leaders of the Muslims, bribery in politics, the issue of two 'Imām' or performing two Friday prayers in the same mosque, and the interference of a political party in religious affairs. These issues have caused much confusion and disunity among the Muslims. Exceptions are the issue of accusing other Muslims as an unbeliever 'Takfīr', and declaring a Muslim has died as a 'martyr' (55).

As a result, the Muslims continue to be politically
divided into two main groups; as supporters of the ruling party which claims that Malaysia or the Malaysian government is totally Islamic and is among the best Muslim countries in its administration, economy, education and social welfare (56) or as supporters of the Islamic opposition party which refutes this claim. The opposition asserts its view that even though Malaysia implements the infusion of an Islamic values programmes 'Penerapan nilai-nilai Islam' its constitution and laws are nevertheless basically unIslamic since these constitution and laws are promulgated from the British democratic parliamentary system and the English Common and Equity Law respectively, even Islamic Law, cannot be practised if they contradict the provisions in place.

Dr. Mahathir has reminded the Muslims of the importance of UMNO in uniting the 'Malays' (Mahathir, 1976:134-135). Only unified Muslims can be successful in various fields such as politics, the economy and education (Mahathir, 1976:116-117).

A supporter of PAS, Amaluddin Darus, (1979) rejected his view and claims that the Muslims' retrogression is due to Independence. He quotes a phrase 'kemerdekaan Pak Kaduk, menang sorak kampong tergada'
(the independence of Pak Kaduk, he wins the cheers but pawns his village). He argues that the 'Malays' lost their political and economic power to the non-Muslims as a result of Independence (Amaluddin, 1979:175).

Amaluddin focussed on the naivety of an anonymous UMNO leader and Islamic scholar who argued that the establishment of an Islamic State and the implementation of Islamic law will decrease the number of Muslims as many will face the death sentence for their criminal offences if the Islamic criminal law 'Hukum Hudud' is carried out. The non-Muslims will rebel against the Muslim government for imposing Islamic law on them. He even claims that the word UMNO is mentioned in the Al-Kur'ah when Allah says 'Aamanuu' which implies UMNO, in an example where Al-Kur'anic verses, or religion in general, is being manipulated for political end.

Without mentioning the date, the author states that even a Chief of the Syaria Court's Magistrate 'Kadi Besar' was involved in a campaign supporting UMNO when he claimed that Allâh will not give PAS the power to govern the country, since the party detests peace. Other UMNO leaders accuse PAS of using religion and sacrificing the Muslims to gain power. Another UMNO leader advises
the Muslims to separate God's law from the State's law. To UMNO, PAS is an extremist party which gives false statements and causes Muslims to deviates from the truth.

Amaluddin defended PAS's struggle as perfectly true, and 'truth' is more important to him than unity (Amaluddin, 1979:52). He claims that a Muslim who is clearly against Islamic law can easily become a follower of Communism (Amaluddin, 1979:64). He condemns UMNO for practicing a system which is undemocratic during their campaigns in several by-elections 'pilihanraya kecil' such as illegally hiding the voters' identity cards to prevent them from voting on polling day, or influencing the voters by bribing them with material gifts, and misusing government facilities and the mass media. He says that UMNO can continuously govern the country through their 'pragmatic ideology' following the Jews and this is against the wishes of Prophet Muhammad (Amaluddin, 1979:186).

However, UMNO leaders who reject the Islamic way of life according to Amaluddin cannot be blamed for their ignorance because they lack proper Islamic knowledge (Amaluddin, 1979:102). He disagrees with PAS's decision to join 'Barisan Nasional' since he doubts the ability
of this cooperation to solve racial problems. Amāluddīn concludes that Islām or a proper Islāmic State based on the sovereignty of the believers is the only way to govern a multi-racial country (Amāluddīn, 1979:176).

Amīr H. Bahāruddīn in his book 'Menjelang 1990 Agenda Belum Selesai' (On the Eve of 1990 An Incomplete Agenda) published in 1983, views the unity among UMNO members as poor compared with the increase of PAS influence though solidarity among both party members are strong (Amīr, 1983:68,72).

Abdullāh Tāhir condemns those who criticise government programmes on Islāmization. In his book 'Orang Melayu Dengan Cabaran Masakini' (The Malays and the Present Challenges) published in 1984 (Abdullāh, 1984:35), he claims that the modern concept of nationalism complies with Islām and is relatively different from the traditional concept. To him the true concept of nationalism is relevent to the aspirations of the people and positively strengthens their aim of Independence (Abdullāh 1984:12-15).

Ramlī Awang, on the other hand, in his book 'Kedurjanaan Nasionalisma' (The Evil of Nationalism) published in 1985, asserted that nationalism corresponds
with fanaticism 'asābiāh', a colonial heritage which is against Islām.

Bachtiar Djamīlīy, in his book 'Kenapa PAS boleh jadi PAS' (How PAS comes to be PAS), reveals that PAS's aim is to build a society and a government which implement Islāmic values and laws in politics, economics, society and education (Bachtiar, 1976:21), and uses Islām as its political ideology (Bachtiar, 1976:59).

To reply to these political views which insisted on their Islāmic credentials, several books were published. The Malaysian government issued several booklets between 1977 and 1985 which emphatically stated the government policy to practice Islām and claimed that Islām permits the appointment of non-Muslims as ministers, government executive committee members, members of parliament and state assemblies, representatives in government bodies and government officers.

The following year (1977) Subkī Latīf wrote a book 'Siapa Ganti Aṣrī' (Who Replaces Aṣrī) where he exposed a conflict in the PAS organisation. At the time PAS was faced with critical internal problems, particularly the crisis among its leaders. Relations between the Kelantan State government (under PAS) and PAS
head office were poor since the Kelantan Menteri Besar seemed to respect the Malaysian Prime Minister (and UMNO President) more than the PAS President himself. His appointment as Menteri Besar had been supported by the Prime Minister rather than by his own party leader. The PAS party leader's or president's failure to free the PAS image from his family interests consequently led PAS to be known as 'Parti Asri Sekeluarga' (Asri's family party). In conclusion the author suggested that PAS should choose another leader to replace its current president in order to strengthen PAS in the future.

Ariff Budiman Tahir in 1978, discusses the PAS Kelantan government issue in his book 'Politik Darurat' (Emergency Politics) where he exposes the Malaysian Government or UMNO tactics to eradicate PAS and practise discrimination against Kelantan State, which is obviously unIslamic and against the democratic system (Mustafā, 1993:119).

A book 'PAS Gagal Membentuk Negara Islām' (PAS Failure to Form an Islamic State) written by Mokhtār Petah(58) blames the Federal government under Barisan National for the turmoil in Kelantan, and claims that democracy in Kelantan state is dead. Concomitant with
this, a top PAS leader resigned from PAS and later joined BERJASA which affected the moral image of the PAS's president. The author feels these events were a tragedy for Muslim politics in Malaysia. Past political experiences had shown that due to the lack of unity among their leaders, the Muslims in this country had failed to form an Islamic state since the Sultanate Malacca.

In several of its campaigns PAS, with reference to Al-Kur'anic verses, accuses the Muslims who neglect and reject the implementation of Islamic law of being infidels 'Kafir', sinners 'Fasiq' or tyrants 'Zalim' (59). However, its effort in fighting for an Islamic state are challenged more by its Muslims brothers (UMNO) than by the non-Muslims. Based on other Al-Kur'anic verses, Hadi in his book 'Hizbullah dan Hizbu al-Syaitan' (The Party of Allah and the Party of the Devil) published in 1984 states that to form an Islamic state, the leader 'Khalifah' must be pious Muslim 'Mukmin' (Abdul Hadi, 1984:7-8). In his introduction, he quotes a verse from the Al-Kur'an which reminds the Muslims to vote only for Muslim candidates as their leaders (Abdul Hadi, 1984:1-2). In the Malaysian context, it means that all members of the parliament and state assembly,
representatives in the government bodies, even the heads of the government's departments or at ministry level must be Muslim unless all voters and the staff are non-Muslims. This view has been one of the reasons for PAS members to reject UMNO, which gives bilateral support to other non-Islamic component parties and the non-Muslim candidates for the above posts.

Nakhaiee Haji Ahmad, when discussing the issue of the Islamic state and 'siāsah syarī'yah' in his book 'Penghayatan Politik Islām Dalam Pemerentahan' (The Inculcation of Islamic Politics in Government) published in 1987, condemns the Muslims who agree with the government views which he considers to be obviously wrong and disputable (Nakhaieī, 1987:8-9). An Islamic state gives priority to a just government and makes decisions based on the principles of 'syūrah' (collective agreement), equality 'persamaan', friendship and strength which assure the security of the state (Nakhaieī, 1987:30). His definition of politics 'siāsah' is the situation, the method or the way the leaders of the people organise the state to achieve the objectives and aims of the people, and to fulfil the needs and the welfare of the people.
pemimpin jama'ah mengendalikan urusan jama'ahnya untuk mencapai tujuan dan matlamat jama'ah itu atau mendapatkan maslahat bagi orang-orang yang menjadi anggota jama'ah itu." To him, there is no other 'siasah' better than Islamic law (Nakhaie, 1987:12-13).

A book 'Sejarah Perjuangan PAS' (The History of PAS Struggle) written by Alias Muhammad published in 1987 gives a detailed account of PAS's historical struggle. According to Alias the formation of PAS has divided Muslims into two factions (Alias, 1987:64). PAS has misused religion to deflect Muslims from truth and to cause them to remain forever in doubt. Through intimidation 'ugut' and suppression 'menindas' Muslim scholars who lead PAS are accused to be the cause of the Muslims' retrogression. PAS defeat in the development of Muslim politics in Malaysia is due to the attitude of the PAS leaders and their involvement in corruption, power abuse, acquisition of wealth through timber business, and acquisition of land for themselves and their family (Alias, 1987:63-67,145-147). He claims that the weakness of its administrative machinery and financial problems were part of the reason for PAS's loss of power to govern both Kelantan and Trengganu states in the 1974 election.
Nevertheless, he praises the credibility of the pioneer PAS leaders who left UMNO and formed a new Islamic party platform (Alīs, 1987:60). It was claimed that they were involved in the anti-colonial movement and were against UMNO which was considered to be too lenient on the issue of the immigrants and the status of the Malay language. Alīs claims that at the beginning PAS was a racial and a democratic socialist party fighting for the Malays, but it later changed to an Islamic party as an alternative to ensure its survival.

PAS faces serious problems due to the lack of tolerance among its leaders, who possess different qualifications and academic backgrounds. Alīs stresses the importance of unity among the members of both Muslim parties to ensure the continuity of Muslim political power. He claims that the popularity of PAS among Muslim voters dropped when Malaysia was formed in 1963 and the number of Islamic activities run by government increased in the following years. The number of PAS members decreased when it joined a coalition government under the National Front Party 'Parti Barisan Nasional' in 1973. PAS further lost its popularity in 1978 when Kelantan was governed by the Barisan Nasional party because of factors
such as PAS failure to clarify the actual concept of the Islamic State, Islamic Economy and ways PAS was to govern a multi-racial country with justice. The party also failed to clean up its image following the various accusations made by its opponent parties, particularly by UMNO. Furthermore PAS's relationship with the non-Muslims, who are against an Islamic government, was poor.

Alias claims that PAS may have misused religion and he comparatively highlights past experiences in the West when Christians governed the countries after gaining power from the people, and when the religious King had absolute power that was above the law. However, the author admits that 'nationalism' is prohibited in Islam since it recognises the superiority of one race over another (AlTas, 1987:88).

Finally, AlTas condemns Islamic government and takes two governments as comparative examples of the failure of Islamic government; the government during the 'Khalifah' period and the Kelantan State during PAS government. In the book he blames the Companions 'Sahabah' and, without mentioning the name, he criticises the 'Pak Haji'(one who is a pious man and has made the pilgrimage to Mecca) who at one time supported the
communist party. He criticises the PAS government for its failure to govern the Kelantan State, particularly when there was increase in cases of crime, the rate of unemployment and migration, the abuse of women, wastage of intellectual manpower and unviable government projects (AlTas, 1987:104-195).

To solve the disunity between both parties Ibrahīm Ahmad in 1989 in his book 'Konflik U.M.N.O - P.A.S Dalam Isu Islāmisasi' (U.M.N.O - P.A.S Conflict on the Issue of Islāmization) quotes the statement made by a former PAS youth leader; "UMNO harus mengubah perlembagaan yang ada sekarang kepada satu perlembagaan baru berunsur Islām dan menggunakan kuasanya sebagai tunggak Barisan Nasional. Jika tidak, titik pertemuan diantara kedua-dua pihak tidak mungkin ada." (UMNO should change the present constitution to an Islāmic based constitution and use its power as a whip of the Barisan Nasional party. Unless carried out it is difficult to unifying both parties).

In line with the government programme to infuse Islāmic values in the Malaysian administration, the Islāmic Affairs Division of the Prime Minister's Department was reorganised and several Islāmic books were published. The books, 'Beberapa Konsep Tentang Nilai-
Nilai Islam' (Various Concepts on Islamic Values) and 'Panduan Rancangan Penerapan Nilai-Nilai Islam' (A Guide for the Infusion of Islamic Values) published in 1985 urged all Malaysians to practise the universally good values in their lives such as trustworthiness, responsibility, sincerity, dedication, moderation, diligence, cleanliness, discipline, co-operation, politeness and thankfulness.

A book regarding the Islamization programme, 'Dasar-Dasar Utama Kerajaan Malaysia' (The Prime Policy of the Malaysian Government) was also published by Institut Tadbiran Awam Negara (INTAN) (National Institute of Public Administration) in 1988 to explain the government's Islamization policy.

To confront the issue of 'takfīr' a book 'Masalah Takfīr Dalam Masyarakat Islam' (The Issue of Accusing Others as Infidels in Muslim Society) written by Wan Zahid Wan Teh was published in 1987. He condemns those who accuse others of being infidels. To him 'takfīr' is practised only by the 'Kharidjī' group and it is clearly against 'Ahl Al-Sunna's view (Wan Zahid 1987:2-3).

Alias Hj. Muhammad Noor wrote a book 'Ada Apa Di Serambi Mekah' (What is Going On At the Front Porch of...
Mecca) which focuses mainly on the current development of Kelantan State under the PAS government. Alias highlighted that several Islamic programmes had been carried out by the Kelantan Government since PAS governed the state in 1990. The Islamic way of life had been introduced in administration. State Finance was managed without interest being made. Most of the government's money transactions are made through the Islamic Bank and various types of gambling had been banned. All festivals involving sexual contact between the young were prohibited in line with government's aim to create an Islamic environment and a society free from high criminal and sexual crime rates.

The government is said to practise an Islamic development concept based on an interrelated approach to material and spiritual needs, using its constitutionally limited power, material resources and facilities. Viable projects are carried out in a cooperative spirit, with sincerity and a sense of belonging. Bilateral State and Federal Government cooperation remained good particularly in the fight against illegal logging.

The most challenging task faced by the government
was to maintain the traditional identity of Kelantan as the Front porch of Mecca 'Serambi Mekah' and the first Islamic 'da'wā' centre, which provides Islamic and secular schools, traditional Islamic religious schools 'sekolah pondok', and which is popular for its traditional cultures and handicrafts, fishing and Muslim traders.

The unity of the Muslims is a matter of utmost importance that until today remains unsolved. Unless settled, it will pose a threat to the Muslims' future development and progress. Recently several books supporting the al-Argām group, Ittibā‘a al-Sunnah, anti-Hadīth movement and Pan Malaysian Islamic Party have been banned because they which were considered by the government to be an element that could cause Muslim disunity (60).
Notes

(1) Al-Argâm is banned by Malaysian government under 'Akta Pertubuhan 1966' (Organisation and Society Act 1966). National Fatwā Committee and all states' (except Kelantan) Fatwā Committees announce that al-Argâm is illegal organisation. A few members of this group have been detained by police under 'Akta Mesin Cetak dan Penerbitan 1984 (Pindaan 1987) (Printing and Publication Act 1984 (Amendment 1987) (Utusan Malaysia 27 Ogos, 1994).


(3) The book 'Bahaya Turun Dari Menara'(The Danger of Descending from a Minaret) was published in 1989 but the year when the book 'Kembali Kepada Fitrah' (Return to Nature) was published, is unknown.


(5) Code 19 uses the number 19 as a means to count a number of selected Al-Kur'ānic verses, letters, words and chapters of the Al-Kur'ān that are either equal to 19 or the total of which can be completely divided by 19, without refering to any authentic argument.

(6) In fact, Rashad Khalīfa too refers to a collection of Ḥadīth of Sahīh Bukhārī as his other nine references to strengthen his argument. See Muṣṭafā, 1989:21,52.

(7) Kāssim also says that 'Muktazilah Philosophers too argued the truth of Ḥadīth. See page 214.

(8) Both of them were against anti-Ḥadīth movement. In Egypt this movement was led by Taufiq Śiddqī and Ustāz Ahmad Amīn.

(9) In 1985, for example a book 'Panduan Rasūlallāh; Zakāt, Ṣedekah dan Khairāt' (Rasulallāh's Guidance; Alms, Charity and Welfare) written by Sheīkh Basmēth was published. A book 'Metode Penyampaian dan Penerimaan Ḥadīth Dizaman Rasūlallāh s.a.w. d
Sahābāt' (Method of Presentation and Acceptance of Ḥadīth during Rasūlullāh s.a.w and his Companions' Times) was written by Muḥammad bin Isma‘īl in 1987, 'Sumber dan Prinsip Ḥukum Islām' (The Source and Principle of Islamic Law) by O.K. Raḩmāt in 1988 and a book 'Kumpulan Ḥadīth Tentang Keutamaan Membaca Al-Qurān' (Collection of Ḥadīth on the Priority of Reading the Al-Ḳur'ān) by Sādah bte Sunān was published in 1990.

There are other books on Ḥadīth written by Muslim scholars in Malay such as 'Ṣalah Faham Terhadap Ḥadīth-Satu Penjelasan' (Misunderstanding on Ḥadīth - An Explanation) by Ḥj Ismā‘īl and others in 1986, 'Jawapan Kepada Buku Ḥadīth Satu Penilaian Semula' (Answers to the book Ḥadīth A Review) by Ḥārūn and others in 1988, 'Al-Sunnah: Kedudukan dan Peranannya dalam Syar'īah Islām' (Al-Sunnah: Its Position and Role in Islamic Law) by Maḥmūd Saedōn A. Othmān in 1990. See Ḥāssim Aḥmad, 1992:15.

This book was written by Huda. See Maḥyuddīn, 1986: 100.

The Prime Minister’s Department has recently controled anti-Ḥadīth activities and arranges the 'da‘wā' programmes on Ḥadīth. See Utusan Malaysia 12 Julai, 1992.

To Ḥāssim the exegesisation of the Al-Ḳur‘ān depends on opinions and ideas and not on the Arabic language. Among those who disbelieve Ḥadīth are experts in Arabic such as the 'Muktazīlah scientists and philosophers, Muḥammad Abduh Waddūd and Rashād Khalīfa (Ḥāssim, 1992:24).


Four al-Arqām members were detained by the police in Brunei on the grounds that they threatened the stability of the religious practices in that country. See Utusan Malaysia 6th April 1993.

Some of the al-Arqām members married without dowry in the form of money but by reading a verse from the Al-Ḳur‘ān. Solemnizing of the marriage is held in Southern Thailand in front of 'Wali Tahkim which according to the Shafi‘ī School of Law is void.
(17) Al-Arqām is founded without proper registration procedure according to Sec.7 Society Act, 1966. (Act 335 & Regulations, 1984) of Malaysia. [P.U.(A) 402 / 1984].


(19) There are five stages of faith; 'Īmān taqītd', 'Īmān Ilmu', 'Īmān Ayan', 'Īmān Hak' and 'Īmān Hākekat'. See Aṣhaārī, 1983:47.

(20) The sixteen bad desires are as follows: boastful 'Sumaah', vanity 'riāk', conceited ujub', arrogance 'takabbur', proud 'sombong', jealousy 'hasad dengki', anger 'marah', revenge 'dendam', stingy 'bakhīl', fearful 'penakut', worldly desire 'cinta dunia', power craze 'gila pangkat', materialistic 'gila harta', voluble 'banyak cakap', gluttonous 'banyak makan' and slanderous 'mengumpat'.


(22) The process of achieving faith is called 'Takhalli', 'Tahalli' and 'Tajalli'. (the exact feeling of 'Tajalli' is indescribable). See Aṣhaārī, 1983:94.

(23) The wide spread practice of polygamy among al-Arqām members causes the movement to be despised by the Muslim society in Malaysia.

(24) 'Manaqib' is a life history and eulogy for a teacher written by his students. It is written after the death of the teacher. See BAHEIS, 1986:3. The 'Manaqib' which was later edited by Tāhā Suḥaimī and 'Silat Ghaib' have not been explained to the students of al-Arqām.

(25) As an invisible man 'rijālul-ghaib' can help others and teach them the art of self-defence spontaneously and unconsciously by injecting his soul 'roh' into their body. See also Aṣhaārī, 1986:152-153.

(26) Iḍjitihād means independent legal reasoning or stretching of a point in individual cases.

(27) 'Tahlīl' means to recite verses of the Al-Ḳur'ān; pronouncing the formula 'Lā ʾilā ha ʾillaḥān'. See Muhammad, 1983:149.

(28) The author Khadijah Aām is one of Aṣhaārī Muhammad's wives who also wrote or compiled other books which set out her husband's views.
Topics discussed are, the Muslim's faults, required knowledge, trading the verses of Al-Kur'ān at a cheap price, (misusing verses of Al-Kur'ān for worldly purposes), similes of those get confused of Allāh's obligation and forbidden, the obligatory or supereogatory practices, those who do not know themselves, unused knowledge, Islamizing the state, the strive in propagating Islām, to endure Allāh's test with patience, a leader without followers, a mislead devotee, an irresponsible husband, women's beauty and moral.

Other issues mentioned are the importance of devotion 'taqwā', disobedient wife, the coming of death, Islamic congregation as a shadow of Islāmic State 'Jadikan Jamā'ah Islām Bayangan Negara Islām', entering Heaven with Allāh's grace, the illness of the weak soul, mislead fighters, the misleading view of a struggle, ways of hiding weakness, ways to build the community 'ummah', Islamic politics, the 'Kasyaf', secret or disclose, special qualities of Ulama's leadership, egoistic sentiment and the Resurrection of Imam Mahdī.

There are three main components of human being; the soul, 'jiwa', intellect 'akal', and physical appearance 'anggota fizikal'.

The accusation made in the book 'Penjelasan Terhadap Buku Aurād Muhamadiah Pegangan Darul Arqām'.

Syēikh Muhammad Suhaimi is claimed as an invisible man who 'lives in' a jungle called 'Alas Kotonggo' near the town of Pacitan in Jawa. Meanwhile in the 'Munāqib Kiyai Agong' (in Jawi version) there is a prediction made by 'Joyoboyo' (A Javanese King who is a professed Buddhist) who claims that 'Ratu Adīl' (the just king) will appear on the same day as Imam Mahdī. See Mohd Rushdī, 1990:213-214.

In fact these developments are influenced by other factors such as reading materials, mass media, audio visual materials, the surrounding atmosphere in a family, neighbourhood and school.

In the classical Islāmic book it is stated as 'free adult woman'. See 'Minhāj Et Talibin: A Manual of Muhammadan Law':281
(35) A pamphlet 'Pakaian Wanita Islām' (Muslim Women Dress) published by the Islāmic Research Centre, Prime Minister Department of Malaysia.

(36) For example the Kelantan State Government announced the limitation of working hours for Muslim women and PAS also discourages Muslims women's leaders to hold high post in the party's organisation.

(37) Ordinance No.V of 1880. See also Abdul Majeēd, 1966: 17.


(39) In 1988, the total number of unmarried women between 30 to 34 years old of age are was approximately 600,000 people. See Mohd Manshur, 1991:24.


(42) 'khul' means lawfully to grant a wife to pronounce her own repudiation likened to a transfer of property. See Minhāj Et Talibīn: A manual of Muhammadan Law, n.d.:328.

(43) 'fāskh' means to dissolve a marriage. See F. Steingess, 1984:790.


(45) 'iddah' means legally prescribed period of waiting during which a woman may not re-marry after being widowed or divorced. See Muhammad Ābdul Jabbar Beg, 1983:119.

(46) Utusan Malaysia 29 April,1981.

(47) 'qariyāh' means village. A place surrounded by edifices inhabited by members of the community.

(48) This was critically portrayed in Shahnōn Aḥmad's novel 'Ummī dan Abang Syeikhul. See also Utusan Malaysia 3 Ogos, 1994.

(49) A saint, a holy place, a miracle working place, shrine or person especially when the miracles are due to the personal sanctity of a living or dead man. For example al-Sheikh Muhammad Abdullah bin Suḥaimī. See Ashaārī, 1986:40-58.

(50) See also A.H.A. Nadwī, n.d.:120.

(51) This organisation was founded in 1968.

(52) Malaysia Constitution Article 3.


(55) Either state or federal level. The fatwa on accusing other as infidels 'takfir' and 'martyr', see a pamphlet 'Penjelasan Mengenai Isu Mengkafirkan Orang Islam, Jihad dan Mati Syahid' published by BAHEIS, n.d.: 14 and 27.

(56) The Implementation of Islamic values, led to the establishment of the International Islamic University, Islamic Banking system and Islamic Insurance system 'Takaful'. The Islamic issues, the Islamization aspects in service and administration in Malaysia are widely discussed in several books. See Dasuki and others, 1983:1-17, 117-134. See also Abdullah Tahir, 1984:135.

(57) Asri is a former PAS President and later left this party and founded another political party 'HAMIM' (Hizbul Muslimin).

(58) The date of the book published is unknown.

(59) Al-Maidah: 44, 45, 47.

(60) The Islamic books in Malay banned by Internal Security Ministry are 'Aurad Muhammadiah Pegangan Darul Arqam' written by Ashaari Muhammad, 'Gayong Bersambut' by Hashim A. Ghani, 'Khadijah Isteri Rasulallah' (Khadijah Rasulallah's wife) by Abdul Aziz Muhammad, 'Kafir Mengkafir Siapakah Yang Kafir' (The Accusation of Infidel; Who is Infidel) by Khalid Salleh, 'Muzakarah UMNO Dan PAS' (Discussion Between UMNO and PAS) by A. Ghani Ismail, 'Purdah Oh Purdah' (Veil Oh Veil) by Tajul Ariffin, 'Rahsia Hidup Dalam Islam' (The Secret of Life in Islam) by Hamidin bin Kassim, 'Roh Setelah Maut' (Soul After Death) by Rahmanmat and the book 'Siapa Mujaddid Kurun Ke-15' written by Ashaari Muhammad. See al-Islam Bil.(1) 1992: 8-9.
CHAPTER FIVE
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Critical Analysis of the Islamic Books in Malay and the Authenticity of the Muslim Writers

Compared to Indonesia, the number of Islamic books 'Kitab Moden' translated into or written in Malay, and the number of Malaysian Muslim writers producing these books is relatively small (1). It was only in the late nineteen seventies that their numbers increased, and this increase is greatly appreciated by the Muslims today (A. Samad and others, 1992:62).

Nature and Quality

At present there are no specific criteria for a good Islamic book established generally by Muslim writers, and I had to define a set of criteria for the discussion. A good Islamic book I consider has the following criteria; the book gives honest, correct and appropriate information and knowledge which is relevant to, and imbued by, Islamic teaching and history in the field chosen. It provides full information on all Islamic matters under review, with authentic references such as Al-Kur'anic verses, Hadith, Islamic books written by recognized ancient and recent Muslim scholars, and is within the established schools of law.

An Islamic book must follow the best style of
writing according to the views of a majority of Muslim scholars; it must begin with 'Bismillāhirrahmānirrahmā', prayers to Allāh for His guidance and assistance which enable the writer to produce a useful book, praises to Prophet Muhammad, apologies for the mistakes found in the text, a request to the readers for their opinions or suggestions to improve the book written and to correct any false information and wrong facts and invalid arguments found in the book. The book offers full references of the verses of the Al-Kur'ān quoted, complete quotations, and the name and number of the Sura concerned. It gives full information on the Hadīth texts used, quotes accurately and completely the Hadīth text, its reporters or compilers, and its narrators.

A good Islāmic book emphasises academic and intellectual soundness. It gives clear exegesis, meaning and translation in the language of the book published. It gives guidance for people world-wide either in theology or in their way of life, to enable them to gain justice, peace, prosperity and unity. The book is useful for the sake of Islām, Muslim 'ummah' and 'da'wa'. It promotes a positive way of thinking among Muslims, a progressive view of life and moral values; truth, trustworthiness,
intellect, courage, sincerity, cooperation, forgiveness, tolerance, dedication, commitment and care for others. The book calls upon people to resist untrue beliefs, false teachings, and negative attitudes, actions, laws and culture.

A good Islamic book is expected to be able to give information on Islamic teaching and its laws, knowledge on Islam and its practises, useful knowledge for mankind, as guidance for man to achieve success in this world and the worlds Hereafter.

Generally, Islamic books in Malay can be divided into four categories; popular books which try to convey a certain knowledge without academic reference, theological books or 'Kitab Moden', 'technical books' which deal with the sciences, and books written for academic teaching.

Based on my study on the Malay Islamic books written from 1975 to 1992, it is clear that in the books the arrangement of their contents are generally systematic, the language used is easily understood, the arguments presented are based on sound reasoning, clear explanation and concrete evidence extracted from Al-Kur'an and Hadith. Nevertheless, there are books with titles which either do not correlate or are totally
unrelated to the contents of the books written. For example, in the book 'Tragidi Kiāmat' (The Tragedy of the Last Day) written by Taīb Azāmuddān, only the first two chapters deal with the Last Day, whereas the other seven chapters focus on 'da'wā' which are irrelevant to the title of the book. No proper reason is given by the author for choosing the title, although he states that the contents of his book are taken from a series of his previous lectures (Taīb, 1986:iv).

Due to their lack of knowledge and experience in the fields listed, writing on subjects such as Islāmic art and architecture, astronomy, geology, geography, mathematics, physics, chemistry, biology, science, medicine, psychology, fisheries and agriculture from an Islāmic point of view has never appealed to Malaysian Muslim scholars 'ulama'. Furthermore, these subjects are normally taught without reference to an Islāmic perspective. Hence, writings in this area are either specifically for the experts in a certain field and have limited reference to Islāmic teachings or they are books translated from the English language. The book 'Pencapaian Geografi Islām Sorotan Sepintas Lalu' (The Achievement of Islāmic Geography - A Brief Glimpse)
written by AmrTah Buang published in 1984, for example, is an attempt by a Muslim writer to discuss geography from an Islamic perspective. In her book AmrTah Buang discusses the background of the earliest Islamic geography, the inspiration from Al-Kur'an, the Muslims' achievements in sailing, exploration, physical geography research, human geography, mathematical and cartographic geography, and the effect of Islamic geography on Western geography. A book on engineering, 'Sistem Kejuruteraan Alam Sekitar Menurut Islam' (The Environmental Engineering System From an Islamic Point of View) was translated into the Malay language by Khalil Mohd Za'in from a book written by S.Waqar Ahmad Husain in English. This translated book was published in 1983.

Generally, apart from their titles, introductory quotations from Al-Kur'an and Hadith, and their Islamic perspective, the contents of these Islamic 'technical books' are similar to the normal technical books. However, these books have been considered Islamic since they possess some of the criteria of an Islamic book. In the book 'Pencapaian Geografi Islam Sorotan Sepintas Lalu' (The Achievement of Islamic Geography - A Brief Glimpse) AmrTah Buang starts her writing with praises to

The book 'Pencapaian Geografi Islām Sorotan Sepintas Lalu' (The Achievement of Islamic Geography - A Brief Glimpse) aims to discuss the issue from an Islamic perspective even though it uses reference books written by non-Muslims. However, Amrīah Buang focusses her discussion only on books that relate to Islām and the Muslims such as 'Arab Travellers and Merchants' by T.W. Arnold, 'Travels of Ibn Bāṭūṭā' by H.A.R. Gibb, and 'The Classical Heritage in Islām' by F. Rosenthal. The author also refers to Al-Κur'ān and stresses that the achievements of Muslims in Geography are related to the verses of Al-Κur'ān which encourage the Muslims to explore this field of study (Amrīah, 1984:18-29).

However, it is questionable whether starting the book with the word 'Bismillāh' and invoking the names of
Allāh and Muḥammad makes the book Islāmic or whether it is just a formula to make a writer appear Islāmic. Whatever the answer is, generally, the 'technical books' can be considered Islāmic books as long as their objectives, contents and approach are relevant to Islām or the Muslim society.

The books 'Derma Organ Suatu Pendapat Ikhlās' (The Donation of Human Organs, A Sincere View) and 'Bayi Tabung Uji (Penjuruteraan Baka) Hak Allāh Dipertikai' (The Test Tube Babies 'Sperm Technology' The Ownership of Allāh is Disputed) written by Mohammed Hj. Yaacōb in 1987, are attempts to write on the issues of the donation of human organs and of test tube babies from an Islāmic point of view. A book on a similar issue, 'Biarkan Buta Sekitar Perbahasan Ilmīāh Mengenai Derma Cornea-Mata' (Allowing Blindness Surrounding A Scholarly Debate on the Donation of the Eye Cornea) was written by Dr. Syed Husseīn Alatūs in 1974 and widely distributed in Malaysia, but was published in Singapore. On family planning there is a book in Malay 'Islām dan Perancang keluarga' (Islām and Family Planning) written by Nik Azīs Nik Pa, but this book too was first published in 1986 in Singapore.
In Islamic Law, 'Idjtihād' or the efforts of jurists to find out the right course of action in new situations in the light of the sources of the 'Sharī'ā', is important in Islamic living (Aidīt (ed.), 1989:11). All the Muslim scholars who possess appropriate qualification and abilities are allowed to perform 'Idjtihād' in order to obtain the appropriate rules for dealing with contemporary issues, as long as they follow the procedure of reasoning which is accepted by the majority of ancient Muslim scholars. Regarding this, 'Muftī' are given the power by each state authority to announce to the Muslims rules and regulations regarding contemporary issues. For the sake of unity and uniformity of fatwā in the different states of Malaysia, a fatwā committee was established at national level in the early nineteen seventies.

Today there are many contemporary issues which are addressed by fatwa and publicly gazetted, circulated or discussed in the books published in this country(2) in order to inform the Muslims which laws should be followed in the states concerned. Such issues include Aids, drug abuse(3), the use of gelatin in medicine(4), modern technology of animal slaughter using electrical
stunning for cattle(5), abortion, blood donation(6), cornea transplant(7) birth control, sex change operations 'tukar jantina'(8) and artificial insemination 'permanian beradas'(9).

However, to clarify the issues writers on these subjects need both a knowledge of Islām and of the subject matter. Since at present Muslims scholars 'ulamā' mostly lack knowledge on these subject matters, they must refer to the experts when writing, in order to guarantee the accuracy and the truth of the contents of their books.

The quality of Islamic education provided to Muslims has been influenced by factors such as: the Islamic syllabus taught in schools and other learning institutions, the government's policy on Islām, the strength of faith, and the awareness among Muslims of the importance of Islamic knowledge.

At present all technical and science subjects are taught separate from Islamic knowledge. This has resulted in Muslim writers being unable to write books on these subjects from an Islamic perspective unless they acquire an equally good Islamic education elsewhere. The books written often lack proof 'dalīl' from Al-Kur'ānic verses
and Hadīth texts, their exegesis and interpretations (For example see Nōr Anīsah, 1992; Hassan, 1985).

The Muslims might feel that they are not given access to a complete Islāmic education system to ensure that they understand a wider concept of Islāmic teachings. According to Nōr Anīsah, only when Islām is accepted as part of the worldly aspect of life will one be able to utilize fully the Al-Κur'ānic and Sunna teachings to overcome problems regarding morality, society, education, economy, culture and politics (Nōr Anīsah, 1992:12). Without specialising in both fields, Islāmic and technical subjects, the books written will lack complete information on either field.

The government's encouragement and its infusion of Islāmic policy, helps to stimulate the writers' interest in writing on various topics from an Islāmic point of view. Some authors have written books on Islāmic values in administration and management but there are others whose attempt go far beyond this aspect, considering the wider question of Islāmic government and state. For example in 1988, Mahmūd Zuhdī Hj. Abdul Majīd wrote the book 'Kearah Merialisasikan Undang-undang Islām
Di Malaysia' (Towards the Realization of Islamic Law in Malaysia) and Mohd Alī Hj Bahārum in 1990 wrote, 'Masalah Perumahan, Penyelesaian Menurut Perspektif Islām' (Housing Problems, Its Solution from An Islamic Perspective). The former optimistically underlined the possibility of implementing Islamic law in Malaysia and the latter enthusiastically forwarded his suggestions about the Islamic way to overcome housing problems to the Malaysian government.

According to Mohd Alī Hj Bahārum the government should provide enough housing loan facilities to fulfil the demand from genuine buyers. Loans must not be given to speculative buyers because this increase the market price of houses. All loans and other forms of payment regarding housing construction must be based on the Islamic principle that contracts are free from any form of interest. The payment of a housing loan should be made following the 'Musyarakah Mutanaqisah' system whereby both the government and buyer (borrower) will profit. In this system the Government has to organise a cooperative body to provide houses for its members at a minimum cost. Every member has to contribute to this organisation by buying shares, and by paying a monthly rent for the house bought. Shareholders will gain a monthly profit
based on the number of their share units. Finally, the house will be owned by each member after he has fully paid its cost through the monthly rent and the profit shares.

The book 'Perniagaan Menurut Pandangan Islām' (Business From the Islāmic Point of View) criticizes the Malaysian government's policies which according to him are against Islāmic law. For example, free enterprise and the New Economic Policy (NEP), are said to bring about unequal distribution of income among the people. The capitalist economic system has encouraged people to practise corruption in economics, politics and morality, and has increased the number of businessmen who practise interest 'ribā' in their daily transactions (Sobrī, 1988:90,95,111 and 120).

In the polity of Islām, the State represents God's representatives on earth. The State is entrusted with the Divine mission of upholding social justice so that the legitimate rights of any individual to a decent living in the present world is ensured. The Islāmic State is obliged to achieve economic equity through fiscal means and Islāmic concepts of savings, investments, consumption, production, distribution and profit (Aidīt & other,(ed.)
1989:103,107). However, according to Islamic value judgment, obeying God is more worthy of consideration than some loss of production (Aidît & other, ed.) 1989: 35-37, 117,102,39).

In Islamic society one of the first goals of the religion of Islam is to preserve the five foundations of good individual and social life: Religion, Life, Mind, Offspring and Wealth. But Islam strongly disapproves of prodigality, and self-indulgence, which are considered unhelpful to individuals and society alike. The act of satisfying wants is really an act of submission to the wanting mind 'nafsu ammârâ', which makes man selfish, ruthless, unscrupulous and arrogant. Islam condemns extravagance and spendthriftness, and is equally severe on stinginess and meanness (Al-Isrâ':29, Furqân:67, Al-Nisâ': 36-37).

Islam prohibits fraud in business dealings. Allâh says that those who deal in fraud are 'when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due' (Tâtfîf :1-6)(Aidît & other, ed.) 1989:41).

Islam encourages its followers to have a balanced attitude. Material gains is a desirable goal in so far as
it helps one to perform his duties towards God, society, the family, and one's own self, and is subservient to the 'falāh' (be successful) in the 'Ākhirat' (Hereafter) (Aidīt & other (ed), 1989:51, 102). In other words Islamic economics emphasises ethical values such as justice, benevolence, moderation, sacrifice, and caring for others. Islām requires 'riba' (interest) to be forbidden, and such prohibition has to be enforced by legislation and law (Aidīt & other (ed), 1989:61-62, 74).

Ibn Taymīyah, in his book al-Ḥisbā', says that as it is a great oppression to prevent people from doing what they want to do with their property, it is also a great oppression to allow them to exceed their limits and extend their rights to spill over onto other people's rights. According to Islām, justice is applied in all stages of economic activity. In production, Islām requires efficiency and to avoid wastage (A'ārāf:31). In distribution, Islām requires proper evaluation of factors of production and proper pricing of output. It may also need certain forms of redistribution of output to provide a just share of output to those who could not obtain it through market forces (Aidīt & other (ed), 1989:76-78).

Islām encourage 'Qirād' or a sort of partnership
through which the owner of monetary assets and the entrepreneur, the businessman, share in the income and deficit, the profit and loss of the project. Islām introduced the inheritance system that forces a slow decentralization of wealth, and this system cannot be overruled by any personal will or man-made law. In Islām, excessive concentration of wealth in the hands of the few is decidedly frowned upon (HASYR:7)(Aidīt & other (ed), 1989:79,81,101).

To conclude, Islām urges the people to work hard to gain higher productivity, which brings prosperity to the individual and economic growth to the society as a whole, in a 'halāl' (permissible) way as to earn the approval of Allāh. Ownership of the instruments of production and private enterprises are legitimate in Islām, but all aspects of production and trade which are anti-social are forbidden. Usury, (See Baqara:275) bribery, fraud, adulteration, hoarding, profiteering, capitalist exploitation of labour, and similar unscrupulous practices are against Islāmic ideology. According to the Holy Qur'ān, workers can demand their wages as a matter of right and employers are enjoined to pay them before the workers' perspiration dries up. Islām certainly does
not permit competition in which everybody is for himself if it implies naked self-interest, total indifference to the well-being of others and is anti social. The principle of profit maximization is irrelevant in the Islamic context, where monetary income is not the primary or the ultimate objective of human endeavour on earth. Profit must nevertheless be maximized in order to survive in a situation of perfect competition, since the profits so maximized are by definition normal profit. However, maximizing profits violates the Islamic principles in a situation of monopolistic competition, oligopoly, monopoly resulting in abnormal profits.

If gained, abnormal profit in an Islamic system is transformed and passed on to consumers in the form of lower prices and higher output. Islam is against speculation as it is often associated with hoarding and profiteering activities which are anti-social (Aidit & other (ed), 1989: 86,90,98, 100,107-109).

The Contents of Books

Though the number of Islamic books published has greatly increased, one has to acknowledge that in many cases the authors are not specialists in Islam,
particularly when they write technical books from an Islamic point of view. The government organises an annual book writing competition which is held by the Islamic Affairs Division of the Prime Minister's Department of Malaysia. This is designed to encourage Muslim writers to produce excellent quality Islamic reading materials, although the competition only judges short stories and novels (Nurazmî, 1991:22-23, 102-103, 105, 117-127, 163). There is no competition for non-fictional books. However, the Islamic Affairs Division of the Prime Minister's Department of Malaysia is involved in publishing books and monthly religious magazines to explain Islamic law on contemporary issues, 'fîkh' and the exegesis of the Al-Kur'ân to the public.

Topics of Islamic knowledge caught the attention of the Muslim writers, and publications dealing with Islam have become more popular not only among the young Muslims but also among the more adult members of the community. This become apparent when, in the late 1970's to the early 1990's, the scope of Islamic writing extended to cover new areas such as economics, business(10), management, finance, development, politics, banking, counselling, housing(11), education, science,
philosophy, medicine, technology, engineering, civilization(12) and literature.(13)

The different scope of these books is determined by their differing objectives. For example in the book on law, 'Sumber dan Prinsip Ḥukum Islām' (The Source and Principles of Islāmic Law), written by O.K. Raḥmāt in 1983, its objectives are "Menerangkan tentang hukum Allah, undang-undang Islām untuk mašlahāt manusia. Menerangkan tentang ḥukum, yang diḥukum, pencipta ḥukum, tujuan ḥukuman syarāk, Usūl Fikh, Al-Kur'ān, Sunnah, al-Ijtihād, al-Ijmā', al-Kiyyās, al-Istihsān, al-Maslahat al-Mursalat, al-Urf, al-Istiṣṭibāb, syari'at umat sebelum Muhammad, mazhab para sahabat, prinsip undang-undang Islām dan mazhab-mazhab. Penyebaran ilmu mengenai sumber dan kaedah ḥukum Islām ini akan menyebabkan lebih mudahnya orang memahami ḥukum-ḥukum Islām dan boleh pula mengasah pemikiran kaum Muslim untuk selalu berfikir didalam bidang ḥukum mengikut garis-garis agama Islām sendiri tidak mengikuti perasaan semata-mata." (O.K. Raḥmāt, 1983:vii-viii). (To explain the law of Allah, Islāmic laws for the interest of the human being. To explain the law, those punished by the law, the creator
of the law, the objective of the Islāmic law, Islāmic jurisprudence, Al-Kur'ān, 'Sunna', 'Idjtihād', 'Idjmā', 'Kiyās', 'al-Istihsān', 'al-Maslahat al-Mursalat', al-'Urf' 'alIstishāb', the laws revealed before Muḥammad, the schools of the Companions, the principles of Islāmic law and the schools of law. The spread of knowledge on the sources and the principles of Islāmic law may enable the people to understand Islāmic law more easily, and may stimulate the thinking of the Muslims).

O.K. Rahmāt wants to stress the importance of understanding 'Usūl-Fikh' and 'Al-Qawā'id al-Fikh' among Muslims, since lacking understanding of the above subjects will lead to the emergence of 'taklid buta' (blind followers), fanatics and extremists among the 'Kaum Tua' (Old Group) and 'Kaum Muda' (Young Group), the traditionalists and Wahabī groups. In Saudi Arabia for example, due to their lack of knowledge on the schools of law the 'Kaum Muda' accuse the 'Kaum Tua' of being astray, when in fact the latter were strong followers of the Ḥanbali school (Horrie and Chippindale, 1993:245).

His other aim is to ensure that the development of Islāmic Law in Malaysia is not a revival of orthodoxy, rigid attitudes and closed minds, but maintains the freedom of thought, tolerance among the 'madhhab', a
more flexible and dynamic outlook which can face new situations, create new institutions and realise the Islamic values afresh. Then the Muslims will possess the freedom of views other than the primary sources Al-Kur'ān and Sunna. To him all the authentic scholars 'Mujtahid' (i.e. the ones who make independent idjtihād) are on the true path since they obtained Allāh's guidance. This statement encourages unity among Muslims from different schools of law and is in line with the government's view of interpreting Islām in a way relevant to modern development(14). It is clear that the author recognizes the authenticity of the ancient scholars but disagrees with those who are against the schools of law and past Muslim scholars' teachings especially Shafi’i school which is the official madhīhab in every state in Malaysia except Perlis.

The aim of the book 'Hakikat Kepimpinan dalam Rumahtangga' (True Leadership in Family) published in 1987 is to analyse the society. At the same time it is useful as guidance to couples getting married (Abū Ḥassan, 1987:iii-iv).

Muslim writers directly or indirectly criticize the Muslim Family Law 'Undang-undang Keluarga Islām', and
the administration of Muslim affairs in the States, when they discuss Muslim marriage and family affairs. However, the issues and subjects discussed in their books are generally similar. For example, the author of the book 'Beberapa Aspek Mengenai Enakmen Keluarga Islām di Malaysia' (Some Aspects Regarding Muslim Family Enactment in Malaysia) says, "Kebanyakan negeri di Malaysia membuat peruntukan yang agak ketat dalam hal ini (poligami). Banyak negeri menetapkan bahawa persetujuan isteri adalah perlu diperolehi sebelum daripada sisuami itu dapat berkahwin lagi dengan isteri kedua, ketiga dan keempat (poligami). Cuma Kelantan memberi kuasa itu kepada budibicara Kādī. Dengan peruntukan yang ketat begini maka lelaki yang ingin berpoligami akan mengambil tindakan melakukan perkahwinan di Thailand" (Md Akhir and other, 1989:57). (Most states in Malaysia provide a rigid ruling on polygamy. The consent of the first wife must be obtained before his second, third and fourth marriages are allowed. Only Kelantan gives the authority to the Kādī. The rigid ruling of the law on marriage causes the husband who wants to practise polygamy to get married in Thailand).

Mohd. Akhir bin Yaakōb in his book 'Undang-
undang Keluarga Islām' (Muslim Family Law) published in 1989, says that the aim of his writing is to explain polygamy, a woman's right to betrothal when her guardian refuses to give her away, and other problems pertaining to marriage and divorce in Malaysia. For examples these include: the wives' rights, the effects of the implementation of Muslim Family Law, elopement, disharmonious father-daughter relationship as a consequence of divorce and separation, the distribution of the 'harta sepencarian' (joint-ownership property) between the divorced husband and wife, 'wali 'adil (irresponsible guardian), disuniformity of the States' Muslim Court's actions, marriage without a guardian, the power of the guardian, the missing guardian (wali ghaib), and missing daughter (bride).

In the book 'Ibu Tanggungjawab Pengorbanan dan Cabaran' (Mother's Responsibility, Sacrifice and Challenge) published in 1985 the author says, "Tujuan buku ini ditulis adalah untuk menimbulkan kefahaman dan kesedaran dikażangan ibu-ibu dengan menjadikan Islām sebagai asas dalam bidang pendidikan" (Suhaīr and others, 1985:iv). (The aim of the book is to create understanding and awareness among mothers to make Islām the foundation
of education).

When Mustafa Suhaimi wrote the book 'Terbongkar Rashad Khalifa Rasul Agama Kod 19' (Rashad Khalifa Rasul Agama Code 19 Exposed) in 1989 his objective was "Buku ini ditulis adalah bertujuan untuk memberi fahaman dan kesedaran kepada kaum Muslimin supaya mendalami syari'at ugamanya sendiri untuk memelihara kesucian iman dan aqidahnya dari anasir pemesongan yang timbul". (This book is written in order to explain and create an awareness among Muslims, to further their knowledge on religious laws in order to protect the purity of their faith and belief from the deviating elements that arise).

In a book 'Ilmu Rohani dan Hikmat' (Spiritual Knowledge and Wisdom) published in 1980 Hasan Saleh says, "Tujuan amalan dan membaca buku ini ialah bagi kesempurnaan beramal dan menjamin kebersihan jiwa". (The aim of the deed of writing and reading the book is to achieve perfect devotion and to guarantee purity of the soul). Haji Yahya Zakri bin Alang Mat Prah's objective when writing 'Hadijah yang dikirimkan Daripada Yang Hidup Kepada Yang Mati' (Present Sent From the Living to the Dead), published in 1988, is "Panduan dan penerangan yang baik kepada pembaca membuat amalan kebajikan oleh
orang yang hidup kepada orang yang telah mati". (Good guidance and explanation to the readers about how to do good deeds for the dead) This book might increase the knowledge and understanding of its readers. It has an academic approach and helps them to obtain more reliable reference sources, as proofs to all the issues discussed. The book focuses on the verses of the Al-Kur'an and certain devotion services which should be practised, and gives the priority ranking of these in order to remember and gain Allah's grace.

In a book on Hadith, the author says his objective when writing 'Metode Penyampaian dan Penerimaan Hadith Dizaman Rasūlallāh s.a.w. dan Sahābāt' (The Method of Presentation and Acceptance of Hadith During the Time of Prophet Muḥammad S.A.W and the Companions) published in 1987, is "Memberi penjelasan kepada ummat Islām tentang pengertian Hadīs, Sunnat dan pembahagianya dan membuktikan keaslian Hadīs /Sunnah adalah terjamin dan 'harus' diterima dan dijadikan dalīl (berdasarkan kepada metode penyampaian dan penerimaan dizaman Rasūlallāh dan sahabat.)" (To clarify the meaning of Hadīth, Sunna and its divisions to the Muslims and to prove that the originality of Hadīth and Sunnah is guaranteed and should
be accepted and used as evidence (based on the method of its delivery and acceptance during the period of Prophet Muḥammad and the companions).

The book 'Tajwīd dan Ilmu al-Qurān' ('Tajwīd' and Knowledge of Al-Kur'ān) written by Ḥassan Maḥmūd Ḥāfiz in 1986, is to guide those who intend to further their knowledge in 'Tajwīd'. "Buku ini cukup baik untuk dijadikan sebagai panduan bagi mereka yang ingin memperdalam didalam bidang Tajwīd." (This is a fairly good book as guidance for those who want to deepen their knowledge of 'Tajwīd' (the Kur'ānic recitation rules).

Most Muslim writers clearly stress the main objectives of their books. These objectives are: either to explain Islāmic knowledge to their readers, to help them solve their daily problems, to improve their understanding of Islāmic teachings or to strengthen their faith and belief in the perfection and justice of Islāmic laws, to teach them of their duty in life, to inform them on contemporary issues particularly the deteriorating surroundings with regard to morality, crime, law and administration, or as a guide to access references for their lessons (Abdul Rauf, 1990:vi), to provide a more effective and systematic Islāmic
education, or to provide Islamic books for the children's library (Roselan, 1989:iii).

However, the ultimate objectives are writing for the sake of Allāh, to gain Allāh's willingness and blessings. This is clearly mentioned in the book 'Salah Asuhan Panduan Asas Kesihatan Anak' (Wrong Upbringing Basic Guidance to a Child's Health) written by Abdul Kāder  Hussein, "Usaha yang tidak sepertinya ini diterima oleh Allāh s.w.t. sebagai satunya 'fardu kifāyah' oleh seorang hambanya yang hina". (I hope my worthless effort will be accepted by Allāh s.w.t. as one of the collective obligations 'fard kifāyah' of His humble servant). Yahyā Zakrī (1988:95) also expresses his thanks to his readers for correcting his faults and mistakes and prays that Allāh will reward them all.

In general, most Islāmic books in Malay are suitable for all Muslims except children. However, books which deal with more complex subjects such as on economic theory (for example see Ab. Rashīd, 1985), philosophy, Sūfīsm (for example see Abdul Majīd, 1985), jurisprudence (for example see Abdul Azīz, 1976), 'tajwīd', science, banking, counselling and engineering, which can be identified with their subject matters, use
special terms. Their approach and style of writing is more appropriate for those familiar with the topics. Normally, the books published are intended to impart new knowledge to people. This is especially true of books relating to business, modern methods of calculating the rate of zakāt, new forms of zakāt system such as zakāt on wage or salary (Hassan, 1985), and other knowledge such as performing obligatory prayer (M. Saīd, 1976), zakāt paying system or performing a Pilgrimage to Mecca through the Board of Service and Hadj Fund (15) or to introduce new concepts of counseling from an Islamic perspective.

Consequently all these books are relevant to the needs of society, since there are many Muslims who lack proper religious background. For a long time the questions of religion were matters left to the 'ulama, while the population at large was less interested. However with increased education (secular) and a change of attitudes and growing religious awareness, the need for popular and more scholarly issues to be used for more books has arisen. These books guide the readers to become good Muslims, to educate their children about good moral attitudes, and to live an
Islamic way of life. Moreover, most important for the Muslim writers at present is to enrich the number of these Islamic literary works which can assist the 'da'wah' activities in Malaysia (A Šamad and others, 1992:62).

Some Muslim writers successfully use their writing to identify society's problems and propose effective solutions to the issues discussed (For example see Mohd Kamal, 1991). Mohd Kamal clarifies certain issues such as the belief in Allāh, Al-Kurān, the life Hereafter, the Day of Judgement, the importance and the danger of good and bad characters respectively, the importance of faith and the danger of the devil.

The Muslims in this country today are exposed to world-wide views through imported books which are sometimes unsuited to the local environment, social needs and the government's policy but are useful for the development of the intellectual. Moreover, some of these books are influenced by the different schools of law which can lead to ambiguity and disunity among the uneducated Muslims, unless the readers are properly guided and aware of these differences.

By reading the Islamic books in Malay the Muslims gain additional general knowledge besides the
information provided on the major issues of the topics discussed. For example the book 'Ilmū Rohānī dan Hikmat' (Spiritual Knowledge and Wisdom) written by Hassan Sāleh in 1980, covers many issues. Although it might endanger the Muslims' faith (as I will discuss later), it gives valuable information regarding faith such as: the number of the Holy Books revealed to the Prophets Sīth, Ibrāhīm, Mūsā, Dāūd, Iṣā and Muḥammad, the truth of Islām and its sacred book as the last divine religion and revelation, which is similar but a complement to the premier message of the previous religions and Holy Books that call the people to believe in Allāh as their only God. The book also mentions the superiority and the secrets of the Al- Kur'ānic words and verses particularly those related to Allāh's Names and Attributes, Al-Kur'ānic chapters and the Arabic script, the benefits of reciting Al-Kur'ān, 'khatam Sulaimān' and the speciality of 'wirid'. The book explains the procedure of recitation during their devotion services 'Riādāh' and seclusion 'khalwāt'.

The book 'Ibu Tanggungjawab Pengorbanan dan Cabaran' (Mother's Responsibilities, Sacrifices and Challenges), while discussing health, stresses the danger of homosexual activities which can lead to serious
social problems (Suhaįr and others, 1985:120). The book 'Metode Penyampaian dan Penerimaan Hadīth di Zaman Rasūlallah s.a.w.' (The Method of Delivery and Acceptance of Hadīth During the Time of Prophet Muḥammad S.A.W. and the Companions) written by Muḥammad can be considered a good example of an Islāmic book in Malay for it gives a complete list of Al-Kur'ānic verses quoted, Hadīth and 'Athār' in 'Jawi' in its special appendixes, a list of authentic reference books, bibliography, transliteration, vocabulary and abbreviations.

The book 'Terbongkar Rasyad Khalīfah Rasūl Agama Kod 19' (Rasyad Khalīfah The Prophet of the Code 19 Religion Exposed) is based on strong argument and evidence. For example, Rashad Khalīfah's declaration that he is a new 'messenger' proves the fallacy of the anti-Hadīth movement. The author also quotes the reliable argument of Ibn Ḥazm to prove the importance of Hadīth as a source of Islāmic law, that only through Hadīth the Muslims knew the number of 'rakās' in a prayer, the way to perform prayers, the appropriate phrases or the verses to be recited in a prayer, the prohibitions during fasting, the rate of payment in 'zakāt', the procedure of performing Ḥadīdj and all its prohibitions (Mustafā,
On the other hand, there are books which surprisingly teach practices that are un-Islamic or even against Islam. An example of this is the book 'Ilmu Rohani dan Hikmat' (Spiritual Knowledge and Wisdom) written by Hassan Salleh in 1980. It teaches its readers the use of the charming potion 'pengasih' to attract women or to disturb them, belief in witchcraft 'sihir', fortune telling 'tilik nasib', to predict the cause of illness, or to trace missing or lost properties or goods. This book encourages the people to believe in superstition regarding the best time for carrying out certain activities, these times are normally related to astrology 'ilmu bintang', the circulation of the moon and the stars.

Muslims are warned that those who do not fully practise the 'Ilmu Hikmat' (Knowledge of Wisdom) will suffer mental illness or inner polytheism 'syirk batin'. The Muslims are encouraged to wear the talisman 'azimat', to befriend the Genie Slave 'Khadam Jin' and to use an incense burner and the 'rajah' (diagrams) to help them overcome difficulties in life. All these practices totally deviate from Islamic teachings.

The book stresses the importance of spiritual
practices if one is to gain success in worldly life and 
the life after death. This is done it says, through 
reciting the Al-Kur'ānic verses, 'sawāqīt Al-Fātihah' 
solitude 'khalwāt' or chanting Allāh's Names and 
Attributes 'wirid', through practising the path of Šūfism 
'Tariqat' sincerely, patiently and confidently 'yakin'. 
To him one is able to visit Mecca in seconds 'sekelip 
mata' through the above practices, which are obviously 
against Islām.

There are other false teachings described in this 
book such as writing 'Bismillāh' on a stone and putting 
it in the fishing net to ensure an abundant catch, or 
writing the verse 'Bismillāh' on a card and putting it 
under the crystal ring and later putting it into a glass 
of milk to cure a person from poisoning.

This book encourages its readers to believe in 
alāmāt (sign) such as turning of the bamboo which 
indicates success, and to believe in the luck and the 
power of the genie. By practising 'ilmu Ḥikmāt or ilmu 
roḥānī' a family's life can be destroyed. The book 
reintroduces traditional Muslim medical treatments, which 
usually use equipment, ingredients and an approach that 
are irrelevant to Islām such as: using spring water,
bowls written with Al-Kur'ānic verses and wearing a talisman (Hasan, 1980:91,120-121). Unless these un-Islamic practices are omitted, the book could mislead the faith of its Muslim readers.

Most of the Muslim writers are sensitive, perceptive and alert when facing constraints and problems when writing. Generally, they give unfanatical and unbiased views and true information based on authentic sources. Their discussions are not confined to the Shafi'i school of law but include others such as Abu Hanifa and Hanbali (Yahya, 1988:42), besides referring to several authentic and famous Muslim scholars such as Ibn Khaldun and others (Sobri, 1988:20). When they write on Islamic law, Islamic teachings or the history of the Prophets, they refer to 'Kitab al-Fikh' written in Arabic or to Islamic history books written by the Muslims, as their primary sources. They refer to books written by Western authors or the Greek Philosophers, particularly when the materials and sources needed are limited, or the subject has not been written about by Muslim scholars (For example see Suhair and others, 1985: 89, 111).

However, there are also Islamic books in Malay
written without reference to either authenthic or inauthentic books (For example see Mohd Kāmil, 1991). There are writers who do not state the page number or the reference books used, but refer only to Arabic magazines (For example see Suḥair and others, 1985:69,71). They are also less attentive when quoting Al-Kur'ānic verses and Ḥadīṭh, giving incomplete verses and texts, and failing to state the chapter, the number of verses or the status of Ḥadīṭh and the narrators' chronology.

For example in the book 'Ibu Tanggungjawab Pengorbanan dan Cabaran' (Mother's Responsibility, Sacrifices and Challenges), though the author states the verses of the Al-Kur'ān, the number of the verses, the name of the chapter 'ṣūra' and its meaning or in the case of the Ḥadīṭh though she mentions its meaning, clearly indicates the signs of pronunciation 'baris', states the narrators and the compilers of the Ḥadīṭh 'rawi', but this form of quotation is inconsistent. Sometimes the narrators of the Ḥadīṭh and its reference books given are incomplete.

In some books the meaning or exegesis is written without its verse, its number and the name of the chapter 'ṣūra' or the Ḥadīṭh texts 'matan' (For example see
Suhair and others, 1985:4,7-9,33,53-55 and 60). Moreover, at present there is not a single agreed view among modern Muslim scholars' forbidding the practise of writing the meaning of Hadith in Romanised script without its Arabic text, (Muhammad, 1987:131) or to make it compulsory for writers to state fully the narrators and the compilers of the Hadith mentioned.

In order to maintain the quality and effectiveness of their books, Muslim writers avoid making obvious grammatical mistakes, taking care of their style of writing, emphasising originality and verification of writing. Even though they might indirectly reprint the content of another book, plagiarism either through translation or reproduction among Muslim writers is rare. The exception to this is where a writer is accused of copying a chapter from a book, when he writes an article in a newspaper without mentioning his references or asking permission from the original author(16). There was a case, when an author published a book with a different title whose contents were more or less similar to his first book(17). Generally most book writers are particular about maintaining the intellectual originality of their books, recognising and quoting...
books used as references in their writings.

Plagiarism 'ciplak' either in the form of direct translation or reproduction are indecent and illegal in this country(18). In all Islamic books in Malay there are warnings made by the publishers that copying, reproducing wholly or partly either in form of photostat, facsimile, print or xerox are illegal and can lead to prosecution(19). However, this does not mean that plagiarism is not carried out by the writer.

In my study, only a few Islamic books in Malay were published more than thrice. However a book 'Permata Yang Hilang' (The Lost Jewel) written by Ibn Yūsuf was published three times in one year (1992) and was also illegally printed in the form of photocopy and sold at a cheaper price. A small booklet 'Ke arah Memahami al-Ma'ṭhūrāt' (Towards Understanding al-Ma'ṭhūrāt) which contains verses of Al-Kur'ān commonly recited by Muslims as their daily 'wirid' written by a Muslim scholar Abdul Ghānī Shamsuddīn was published seven times within six years from 1983 to 1989. Other books which were published twice from 1975 and 1992 at the price of four to fifteen dollars are mostly on devotion services(20).

Recently, a number of Muslim writers used their
books to criticise other Muslims' mistakes or to condemn them personally or their views or ideas which they considered weak and which they rejected. The more extreme writers use sarcastic words, labelling others as sinner 'fāsiq', infidel 'kufr' and hypocrite 'munāfiq' and accusing their practices as 'bid'a'. This happens when those involved hold different political views or both are fighting for their own vested interest or have a conflict of opinion over disputed issues even though sometimes the issues are clearly against the fatwā(21). This disagreement will continue in the future unless a consensus decision is reached by religious authority based on Islāmic jurisprudence system; the freedom of opinion among authentic scholars, majority views based on 'ṣyurā' system and the acceptance of authentic opinion among Muslims. At the same time no one is allowed to practise against 'ṣyurā' and the concept of 'maslahat 'ammah', 'dharūrah' and 'masālih alMursalah' should be properly understood and applied in the Muslim society in Malaysia.

Unfortunately, some statements dealing with Islāmic law made by the Muslim writers are doubtful when the names of Islāmic school of law referred to are
not clearly mentioned in the books concerned. According to Abdul Halîm, most Malaysian Muslims believe that following another school of law besides the Shafî'î school 'talfīq' is forbidden in Islām and against the states' enactments (Abdul Halîm, 1989:203). Even though the titles of authentic books from various schools of law are mentioned in the bibliographies, very few Muslims know the 'madhhab' of the books written. Frequently, controversial statements need to be clarified through academic writing. It needs intellectual thinking, strong argument, evidence and authentic references to satisfy issues in question from the different backgrounds of the readers.

However, most of the books published in this country do not clearly show that they are based on the Shafî'î school of law. Some of the opinions on contemporary issues are against the views of the official school of law in Malaysia and the fatwā issued by the 'Muftī' throughout the country. This is unlike 'Kitāb Jawi' where the school of law is clearly stated at the back of the front page of the book concerned.

The powers of the Islāmic Affairs Division of the Prime Minister Department at a central level, the power
of the State Islamic Religious Departments and the Muslim Courts at state level are limited and no effective legal action can regulate the controversial books published. This means to unite the Muslims under one banner and to strengthen their loyalty to the rules fatwā issued by Fatwā Committees are goals that cannot be totally achieved.

Based on the respective bibliographical references most Islamic books in Malay I studied were influenced by books from abroad. About 75% of the reference books were written by scholars who have graduated from Arab countries, 25% from the West. Books written by the local university graduates and Islamic religious schools refer to books written by foreign scholars especially the Muslims in Muslim countries such as Saūdī Arabīa, Lebnon, India, Pakistan and Indonesia(22).

In the discussion of an Islamic economy for example, the Muslim writers in Malaysia refer to the 'Kitāb Tafsīr' (Book on Exegesis) and 'Kitāb Ḥadīth' (Book on Ḥadīth) compiled or written by Al-Ṭabrānī, Al-Baiḥaqī, Imām Al-Sayūṭī, Imām Mālik, Bukhārī, Abū Saīd Al-Khandūrī, and Ibn Khaldūn. Other Muslim scholars like
Imām Abū Zuhrah, Imām Al-Rāzī are also popular among Muslim writers in this country because of their views which oppose those who claim that interest 'ribā' is lawful. They reject the claim that the emergency condition 'dharūrah' can be used as a reason to allow the Muslims to accept interest 'ribā' (Sobrī, 1988:30-31).

The modern Muslim authors when writing, refer to various books irrespective of faith, authenticity and sects of the authors and the language of the books used. However the references books used are normally based on the type of books to be produced, either in a typically traditional religious style (Kitāb Kuning) or modern 'academic' books. Today, since the discussion on Islām is not limited to Muslim scholars, modern Muslim writers, when writing on contemporary issues, also refer to the views of non Muslim writers particularly if their idea is in line with an Islāmic point of view or supporting the idea of a particular Muslim scholar. For example reference would be made to the fact that the whole Christian Church prior to the Modern Age also rejected totally the practice of charging interest 'ribā' or any form of contract in business that referred to interest (Sobrī, 1988:25-26). Keynes stated that the highest rate
of interest will freeze the capital growth when consumers' demand or bargaining power decreases. The Muslim writers have to refer to non Muslim scholars (Suhair and others, 1985:35-89) when writing in areas where books written by Muslims world wide are limited.

The large quantity of the imported Islamic books from Indonesia or written by Indonesians sold in the Malaysian book market have encouraged Muslim writers to write and publish books on similar issues and on the popular subjects. The migration of Indonesian Muslim scholars and the increase of Malaysian students graduating from Indonesian universities will to a certain extent contribute to the new development of Islamic books in Malay and help to change their characteristics in the future. However, this may well mean that the spread of false teachings, ambiguities on Islamic law and the confusing influence of differing schools of law will not cease among Muslims in this country. This is because some of the Islamic books written by Indonesian Muslims are, according to the some Malay Muslims, irrelevent to the Shafī'ī School of Law. Its opinion and Islamic teachings particularly on faith, law and Ṣūfīsm do not conform to the 'Ahl Al-Sunna'. These books are popular
among them either because of their ignorance of Islam teaching, lack of knowledge to be able to distinguish the Shafit School of Law from others, or they are very keen to learn Islam in general or their interest in comparative study of various schools. Among some Muslims, the traditional Islamic Medicine, 'bertapa', hermitage, 'sihir', traditional culture, dancing and the belief in 'keramat', genie and traditional self defence art are still popular especially in rural area in Indonesia. In urban society, in the same country, inter-religious marriage is practised even among Muslims when the law concerning the general principles of marriage, 'Rancangan Undang-undang Pokok-Pokok Perkahwinan' (The Primier Marriage Law Programme) became the general law for all Indonesians regardless of their beliefs and nationality (Muhammad Kamal, 1980:147).

Style of Writing

Generally, the topics chosen by Muslim writers when writing on contemporary issues correlate with the needs of Muslim society. This is in line with the main task of the literary work as the mirror of time and society. Writers are the members of society. Their close
relationship with others, the experiences, and valuable knowledge gained as a result of the relationship is used when writing to help overcome any problems faced by society.

They were about polemical issues from personal matters dealing with devotion and family life to political and national issues. The approach used is to highlight one's own opinion, in support or opposition of other's views. Writers such as Kāssim, Ḥāshim, and Ashārī put forward their opinions on controversial issues of anti-Hadīth, Ittibāʿ al-Sunna and the resurrection of Sheikh Muhammad Suhaimī as Imam Mahdī respectively.

There are writers who write for a particular aim. Khadijah for example, writes on the Resurrection of Imam Mahdī to support the Al-ʿArqām movement. Khadijah writing on behalf of her husband, ʿArqam's leader Ashārī says,

"Untuk itu Imam Mahdī, Insya-Allāh tidak lama lagi akan datang. Datangnya membawa Iman dan Islam, kebahagian dan keselamatan ummah sedunia dan mencabar musuh Islam dan membela umat Islam samaada raja atau rakyat, kaya atau miskin, lelaki atau perempuan kecuali kalau ada yang
menentangnya" (Khadijah, 1988:260)(23). This translates as: Imam Mahdi with Allah will, will soon appear. His coming will bring faith and Islam, happiness and security for the Muslims 'ummah' throughout the world and challenge the enemies of Islam and defend the Muslim 'ummah' be they Kings or commoners, rich or poor, men or women except those who oppose him.

Hashim writes to criticise Kassim's idea on anti al-Hadith. Hashim says, "Saya telah membaca dengan teliti buku "HADIS" Satu Penilaian Semula' yang disusun oleh Kassim Ahmad yang diterbitkan oleh MEDIA INTELEK SDN. BHD. Buku ini mengandungi 131 halaman dalam 5 bahagian itu pada hemat saya bukan disusun atas dasar 'keimanan' kepada Allah dan Rasulnya, kerana ia tidak melambangkan sedikitpun unsur IMAN, dan aqidah yang baik malah ia berdasar kepada KEINGKARAN". This means I have read carefully the book "HADIS" a review' (written) by Kassim Ahmad published by Media Intelek Sdn. Bhd. This book contains 131 pages in 5 chapters which in my opinion is written based not on 'faith' to Allah and His Messenger, because it does not portray any element of faith and belief but is based on disobedience(Hashim, n.d.:5)(24).

The Islamic Affairs Division of the Prime
Minister's Department publishes books to reject al-Argām various disputable issues(25). Based on these clarifications and arguments al-Argām was later banned by the government when the Fatwā Committees declared this organisation to be unlawful. They said their activities undermined Muslim faith and threatened the security of the society and country as a whole.

In the preface of the book, 'Penjelasan Terhadap Buku Aurād Muḥammadiah Pegangan Dārul Arqām' (Clarification on the Book Aurād Muḥammadiah Dārul Arqām's Guide), the Deputy Minister of Religious Affairs of the Prime Minister's Department at that time, Datuk Mohd Yusof Nōr(26) says, "Buku ini sebenarnya adalah sebuah buku yang semata-mata bertujuan untuk menjelaskan kepada orang ramai tentang kekeliruan yang terdapat didalam buku 'Aurād Muḥammadīh Pegangan al-Argām Sekaligus Menjawab Tuduhan' oleh Ustaz Aṣḥābī Muhammad Ketua Dārul al-Argām". This translates as: The objective of this book is solely to clarify to the public the ambiguities found in the book 'Aurād Muḥammadīh Held by al-Argām Simultaneously Answering the Accusation' by Ustaz Aṣḥābī Muhammad the Head of the Dārul-Argām (Bahagian Hal Ehwal Islām, Jabatan Perdana Menteri, 1986
In a series of books written by the supporters of 'al-Arqām' and 'Iṣṭībāʿa ʿal-Sunna' on certain polemical issues their views are clearly in contradiction with the views of the Islamic Affairs Division of the Prime Minister's Department (BAHEIS) and the Negeri Sembilan's Islamic Religious Department (JAINS). (BAHEIS) and (JAINS) blame 'al-Arqām' and 'Iṣṭībāʿa ʿal-Sunna' for creating tension and confusion in the Muslim society over the controversial issues raised (Aṣḥāārī, 1989:137, Kāssim, 1992:159 and Ḥāshim, 1985:34-35).

For example the books written by Ḥāshim on behalf of the 'Iṣṭībāʿa ʿal-Sunna' and the books written by Aṣḥāārī and al-Arqām's supporting writers are openly against Kāssim and the 'anti-Hadīth' group (Ḥāshim, 1988:17, and Ḥāshim, n.d.:4). Kāssim's book on the other hand though not directly against both is against the 'Ahl Al-Sunna' group who claims Hadīth as a source of Islamic Law (Kāssim, 1992:22).

criticises Ashārī and the al-Argām group for giving too much respect to the saints 'wali-wali' (Kāsīm, 1986:118). To Ashārī and his followers, since this issue is not part of the principles of Islamic faith 'Rukun İmān', it does not affect their faith (Khādījah, 1989:78-79).

The Muslim writers know the importance of using clear language in their writing to ensure the readers understand the contents or the interpretation they present. Hence, most writers write in Romanised script rather than 'Jawi' because they know that the majority of young Muslims are not familiar with the 'Jawi' script and easily bored particularly when reading a theoretical subject matter written in a complicated language.

Nevertheless in doing so, some writers don't find it easy to simplify their writings or to explain the special terms especially when dealing issues on economy, Sūfīsm, philosophy and 'Usūl fiqh'. Today the number of Malay Islamic books published in 'Jawi' (27) sold in the market have decreased considerably due to the diminishing number of readers who are literate in 'Jawi'. The younger generation of Muslims read and write in the Romanised script of the Malay language because it has been used in
all texts book even for Islamic religious subjects. Moreover the 'Jawi' script is not taught since their primary school unless they study in Islamic Religious School. A clear example of this is when the public openly appealed to the Islamic Division of the Prime Minister's Department to publish two popular Islamic books in Malay in Romanised script which were written originally in 'Jawi'. The books are 'Tafsīr Pimpinan Al-Rahmān' (The Exegesis of Al-Rahmān Guidance) and 'Mustika Ḥadīth' (Precious Ḥadīth). Furthermore, the publishers are not too keen to publish books which are similar to the 'Kitāb Kuning' style of writing which lack demand because of similar reasons(28). In other words, the illiteracy of Jawi script among Muslims cause the decreasing demand and market of 'Jawi' books which, in terms of business, are not profitable.

Modern 'buku Jawi' is an Islamic book which seems partly to follow the model theology of 'Kitāb Kuning'. Unlike the theological literature of the past, writers of the 'buku Jawi' are more interested in the world at large whereas 'Ulama' of the past are more interested in teaching his pupil.

Some Muslim scholars are against the use of
Romanised script when writing Islāmic religious terms because besides wanting to retain its exclusiveness, some of the terms in Arabic language are unsuitable to be transliterated into Romanised script which sometimes allows different interpretation. For example the Arabic word 'ni'mat' (spelled in Malay as nikmat) when spelled as 'ni'mat', 'ne'emat' or 'nigmat' the former two words mean benefit, bounty, favour, mercy, kindness, helping hand, privilege and the latter means revenge or punishment (F. Steingass, 1984: 1132,1144, Abdullah, 1986: 673,680). To avoid such misunderstandings some books retain the spelling of the Arabic words or religious terms like 'ṣolāt' 'rukū' in 'Jawi' script even though the books are written in Romanised script and generally follow the modern Malay spelling system. To maintain uniformity, the government issued a 'fatwā' prohibiting anyone from writing Al-Kur'ānic verse or Ḥadīth in the Romanised script(29) This was because writing both verses and words in Romanised script leads to wrong pronunciation and gives different meaning which is obviously against Islāmic teaching. 'Whoever displace words of the Al-Kur'ānic verses from their right places intentionally or perverts them knowingly or with a twist
of their tongue commits a serious sin' (Al-Nisāʾ:45, Māridah:44 and Baqarah:75) and their recitings are rejected. But there are many writers who ignore this ruling particularly when no legal actions or prosecutions have so far been taken against writers who disobey the rule. Hassan Saleh in his book 'Ilmu Rōhanī dan Hikmat' (Spiritual Knowledge and Wisdom) published in 1980 quotes many Al-Kurʾānic verses which are written in Romanised script, an example is,'Yu'til hikmata man yasyā'. However, one who cannot recite the Al-Kurʾānic verses in 'Jawi' correctly might make mistakes when pronouncing 'man ya' and 'sya'. For this example a reciter must connect the sound of both scripts 'nun' and 'ya' and pronounce 'sya' longer as 'syāāā' when one reads the whole word 'man yasyā'.

Some of the books give not only the meanings of the Prophet's prayers 'duʾā' in Malay but the Arabic prayers themselves are written in Romanised script and spelled using the ordinary Malay transliteracy system(30). For example in the verse; 'Allahumma ahsanta khalqīe fa ahsin khuluquē'(31) a reciter might find it difficulty to pronounce it correctly, particularly for the words 'khalqīe' and 'khuluqū' which should be
spelt as 'khalqi' and 'khuluqi'.

At the same time, Muslim writers claim that although they write Islamic terms in the Romanised script their transcriptions are uniform, "menurut cara penyalinan ḥuruf Arab kepada ḥuruf rumi yang seragam". The author of the book 'Sumber dan Prinsip Ḥukum Islām' (The Source and Principles of Islamic Law), states his transliteration follows the system prepared by Dewan Bahasa dan Pustaka translation. "Untuk transliterasi demikian itu saya berpandukan kepada 'Pedoman Transliterasi Ḥuruf Arab Kehuruf Rumi Dewan Bahasa dan Pustaka 1984'' (O.K. Rahmat, 1983:i). Though this transliteration system might help to maintain uniformity in transliteration it failed to produce a perfectly correct reciting system for the Al-Kur'ān.

In the book 'Sumber dan Prinsip Ḥukum Islām' (The Source and the principle of Islamic Law), the Islamic terms are written as follows: 'Al-Sunnat which is incorrect', rather than the correct 'Al-Sunnah', unless this word is spelt with 'Sunnatu' or 'Sunnata' or 'Sunnati'. However, for common Islamic terms such as 'salāt', 'wuduk', 'Asar', 'Ṣubuh', 'Ramadān', 'wājib', 'sunat' and 'zakāt' many of the Muslim writers do not
follow the above transliteration system because these terms are considered common usage and have lost their nature as special terms (For example see O.K. Rahmat, 1988). In fact, all these words are Islamic terms usually found in Al-Kur'anic verses and Hadīth written in Arabic script and most Muslims understand the meaning of the terms pronounced even though they are spelt in a different way.

In writing these books a conventional Islamic writing approach is maintained particularly in their introduction. The introduction of the book usually begins with 'Bismillāhirrahmānirrahmīn' (In the name of Allāh, Most Gracious, Most Merciful) followed by praises to Allāh, The Cherisher and Sustainer of the world and prayers to Prophet Muhammad with Allāh's mercy and blessings be upon him (For example see Saōdah, 1990:vii, Muhammad, 1987:i, Abū Hassan, 1987:iii, Suhair, 1985:iii-iv.)

The introduction of Islamic books in Malay is similar to the 'Kitāb Jawi' which begin with; "In the name of Allāh, the Merciful, the Compassionate, I a destitute, weak and worthless person before the Lord rich and exalted, say..." (Mohd Nōr, 1983:2) or phrases with
similar meaning. At the end of the introduction of the books, some of the Muslim writers ask the readers to correct any mistakes found in their writings and they beg forgiveness from Allāh. The Muslim writers of the Islamic books also follow the style of the 'Kitāb Jawi' in asserting that they wrote for the sake of Allāh (God) and not for worldly purposes (Mohd Nor, 83:8).

By starting their writing mentioning Allāh and the Prophet's name Muslim writers intend to impress the readers and assure them that their writings are sincere and form part of their devotional service. When they commit themselves to produce a book in the name of Allāh and the Prophet hopefully it will be free from any serious mistakes and failure.

Some of the Muslim writers also follow part of a traditional formula when they admit advance their weaknesses particularly in the arrangement of the contents, language structure and translation (Muhammad, 1987:i) and beg Allāh's forgiveness and ask the readers' sincere cooperation to correct their shortcomings.

Most of the Muslim writers are able to write in good Malay even though some have received their education
largely from Arabic or Islamic religious schools 'Sekolah Pondok' and later graduated from Islamic Universities where the medium of instruction is Arabic. Nevertheless, their educational background has influenced their style of writing and not just the language. Only certain books maintain the 'Kitāb Jawi' style of writing throughout their book. One example of this is 'Hadiah Daripada Yang Hidup Kepada Yang Mati' (Present Sent from the Living to the Dead) written by Yahya Zakri (1988). This book begins its introduction with 'Bismillahir-rahmanir-rahīm' (In the name of God, Most Gracious, Most Merciful) followed by praises for Allāh, and prayers to the Prophet Muḥammad, in Arabic. The writer maintains the 'Kitāb' and traditional Malay text styles when he uses certain Arabic phrases such as 'AlRājī Ghafarun bihi almuqtī al'abdīlfaqīr ilā Maulahul ghina' (32). He also uses words like 'ammā ba'du', 'waba'du' which both mean 'after this' which are usually used in Arabic writings and speeches and 'katabahu' which means 'he writes that'.

In his introduction the author prays for Allāh's mercy and blessing for his (late) parents and teachers and pleads for Allāh's rewards and blessings for his sincere work during his worldly life and his life after
death. The author gives detailed information when quoting the Al-Kur'ānic verses and Ḥadīth text in Arabic, on the number and the name of Sūra, the status of the Sūrah, the pronunciation when reading (by stating the punctuation marks in the Arabic text), its meaning and the reference books he used. In addition he gives the biography of the authors of the reference books but not the narrators of the Ḥadīth. The author also writes, in detail, the prayers 'du'ā' in Arabic with their translation in Malay.

In addition when discussing a particular topic he quotes or refers to several opinions from different sects or schools of law. Some Muslim writers do research work and references from authentic books and authoritative scholars and Al-Kur'ānic exegesisation and Ḥadīth. Yahyā Zakrī, for example, gives a brief description of the background of the Companions and a short biography of the scholars. The author puts all these facts together in the same paragraph after mentioning the quotations and reference books. He also thanks Allāh for his success in writing the book (Yahyā Zakrī, 1988:20-25,95).

Islam encourages Muslims to repeat 'Bismillāhirrahmānir-rahīm' at the beginning of every act (A. Yūsuf,
of these books do not begin with the verse 'Bismillāhir-rahmanir-rahīm' and mention only the Ḥadīth's translation without its narrators 'sanad', the compiler 'rawi' and the status of Ḥadīth. Some books did not mention the status of the Ḥadīth quoted (See for example Abu Ḥassan 1987; Md. Akhīr and Other 1989; Ab.Rashīd, 1985). In the same books the continuity of the narrators are also not mentioned (Md. Akhīr and Other, 1989; Ab.Rashīd, 1985).

The verses of al-Kūr'ān are not written except for its translation, chapter 'surah' and the number of verses (Ībīn Yāhūsīm, 1991). In contrast I found in my study a writer even mentioned the category of the chapters 'surah' either 'surah Madānīh' or 'Makkih' (Yāhūs Zakrī, 1988).

Generally, Muslim writers manage to detach their language and their sentence structure from the influence of Arabic. The writers are aware of the importance of a systematic writing approach and rules of literary works that should be followed in their writings. They make sure they are clear about the books' objective, its target group, the topics, the content and its approach. They are careful about the style of language, choosing the
appropriate words and phrases, the size of the book, the quality of the book published and marketing (See Muḥammad, 1987, Ibnu Yūsuff, 1992 and Hassan, 1980).

Most Muslim writers mention that Muslims in general are the target group of their books irrespective of their different educational background, age, marital status and sex (For example see Muḥammad, 1987:i). However, for books which discuss matters on sexual behaviour, marriage and divorce guidance which is more relevant to married couples or those getting married, the target groups are specifically mentioned in their books. For example the book 'Koleksi Koleksi Ilti̇ah Islām, Tradisional dan Moder khaś untuk Bakal Pengantin dan Suami Isteri' (Islamic Academic collection, Traditional and Modern Specifically for Future Brides and Bridegrooms and Husbands and Wives) the author Ibnu Yūsuf states this specifically (Ibnu Yūsuf, 1992). However, there are books discussing certain topics, which the authors say can be understood only by those who possess the wisdom of knowledge 'ilmu Ḥikmah' (Hassan, 1980).
(2) 'Fatwa-fatwa Mufti Kerajaan Johor' from 1936 to 1961 was first published in 1977. 'Kumpulan Fatwa' Majlis Ugama Islam Singapore was published in 1987. The latter explains fatwas on forty-five contemporary issues such as the animal slaughtered after it has been sedated 'dipengsankan', using perfume and medicines that contains alcohol, honorarium money 'wang pampasan', insurance, 'Qadiani', Artificial Insemination, test tube baby, abortion, referring to Mecca to determine the day to celebrate the Hari Raya Festivals, kidney donation, Anti-Hadith or to reject Sunnah and family planning. There are many other collections of published and unpublished Malaysian Fatwas such as Mimbar Fatwa Mufti Kerajaan Negeri Kelantan (1987), Mimbar Fatwa 1 of the Jabatan Hal Ehwal Agama Brunei (1975), Fatwa-fatwa Mufti Kerajaan Trengganu (1971). See also Othman (1981).
(3) Utusan Malaysia, 31 Mac, 1994.
(6) See 'Muzakarah Jawatankuasa Fatwa Pertama ke-4 on April 13-14 1982.
(8) See 'Muzakarah Jawatankuasa Fatwa Pertama ke-4 dan 6' on April 13-14 1982 and October 1983.


(13) For examples the books 'Sastera dan Agama' written by Prof. Datuk Ismail Hussein, 'Asas Kesusaasteraan Islam' by Ismail Hamid, 'Teori dan Pemikiran Sastera Islam di Malaysia' by Nurazmi Kuntum and see also 'Pendidikan Estetika Daripada Pendekatan Tauhid' written by Mohd. Affandi Hassan.

(14) For example see Sidang Pengarang Penerbit ASA sdn Bhd, 1985:4.


(16) An article 'Keusahawanan Menurut Pandangan Islam' written by Dr. Ahmad Idris Mohd Noor (Utusan Malaysia 20 Mac 1991) is similar to chapter 1 of the book 'Asas Keusahawanan' written by Drs. Hamat Ghazali.

(17) Keutamaan Penghafal dan Peminat Al-Kur'an and the book Keagongan Kitab Al-Kur'an dan Peminatnya' are quite similar. Both books were written by Abdullah Al-Qari bin Haji Salih in 1979.


(19) For example in the book 'Falsafah Dan Pengetahuan Islam' written by Abdul Jalil Hassan, (1989), the acknowledgment is mentioned as follows;'Hakcipta terpelihara. Tidak dibenarkan mengeluarkan ulang mana-mana bahagian artikel, ilustrasi dan isi kandungan buku ini dalam apa juga bentuk dan dengan apa cara pun sama ada secara elektronik, fotokopi, mekanik, rakaman atau cara lain sebelum mendapat izin bertulis daripada Ketua Pengarah, Dewan Bahasa dan Pustaka Kuala Lumpur. Perundingan tertakluk kepada perkiraan royalti atau honorarium.'

The government announces that the al-Argām movement has gone astray and the members of Anti Hadīth group are infidel.

Such as Abu Ameerah Bilāl Philips, Ibn Hazm, Ahmad Deedat, Dr. Şobhi Al-Şolih, Maulānā Abdul Qūdūs Hāshim, Dr Anuār Iq'bāl Quraishī.


Muslim writers who also disagree with al-Argām ideas are Hāshim and Moḥd. Rushdī.

Dr. Moḥd. Yūsuff Nūr at present is the Minister at Ministry of Public Entreprenuer.


This statement made by Dato' Ḥāji Abdul Azīz bin Ahmad and Mr. Ṣohādah. Zakrī bin Ahmad the managers of two biggest book publishers in Kuala Lumpur; Pustaka Antara and Pustaka Darul-Fikrī respectively in my interview with them on July 1st, 1993.

See the rule 'fatwā' issued by the Twenty-fourth Fatwā Committee Meeting on 5–6 June 1989 held at Seminar Hall Sultan Abdul Halīm Building, Alur Star, Kedah.


In this book it is written as 'kholqī' and 'khulūqu' instead of 'khalqī' and 'khulūqī'.

Means (One who begs Allāh's pardon, the deliverer to His poor men, He the possessor of wealth).
CHAPTER SIX
CONCLUSION
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Conclusion

Similar to Muslim writers in the past, recent Muslim writers reflect and expose the obvious and hidden social problems in Muslim society. They try to give guidance to solve problems on issues relating to Islamic faith, devotion services, law, economy, social, education, society culture and literature. In line with the aims of the Islamic resurgence, their writings are meant to help to strengthen Islamic belief among Muslims, to clarify controversial issues that arise and to better Muslims' understanding of Islamic teachings as a whole. Thus, on the whole, the books reflect the state of society. Basically by their very nature, these books are a true reflection of the state of Islam in Malaysia today and as such are an important source to be considered both by the 'ulama' and the government if they want the Muslims to develop within the mainstream of the Shafi'i school of law.

Some Muslims claim that recent calamities in the Malaysian society such as the increase of crime, child abuse, drug addiction and drug abuse, adultery, illegitimate children, prostitution, abortion, AIDS,
truancy among school children, children running away from home and the fact that teenagers are more interested in leisure life 'budaya lepak' and entertainment rather than reading and schooling, are signs of the Muslims' and Malaysia failure to abide by Allāh's rules. In economic and business activities elements of bribery, exploitation, usury, breach of trust and power abuse, exist. The government continues to issue licenses to private agencies which misuse them by running hotels that provide sex services, casinos and pubs for gambling and drinking which openly violate Allāh's law.

Realising the ignorance of some of the Muslims in religious matters and looking at the attitudes of individual Muslims towards religion, the question arises of whether it is right to criticise these people for their attitude or whether one should rather criticise the 'ulamā' who have failed to get across the right message.

It is the desire of Muslim writers to improve society, to make people better Muslims. This is done by attempting to clarify the concept of Islāmic development beyond the bounds of fanaticism towards sects, school of law, political party, regional boundary and the time
limitation in their writings. Muslim writers want to inculcate positive ways of thinking, views, attitudes, norms, values and actions among Muslims in their scope of writing. To achieve the true spirit of Islamic development a clear concept of Islamic writing is discussed in line with its essential role as a 'da'wā' main stream.

The concept of 'da'wā' focuses on calling the people to practise Islamic teaching besides urging them to believe, in order to achieve both worldly life development and success in the life after death. Concomitant with this, the Muslim writers are often reminded by the government of the importance of branches of knowledge other than religion (1) and they have to acquire and improve their knowledge (2) either through the formal or informal education system. This is to enable Muslim writers to write objectively, effectively, imparting true and useful knowledge to the society, and the country as a whole. As part of devotion services to Allah, Islamic books should be written with sincerity and to fight for truth (Al-Baqarah:8-10). The Muslim writers and scholars should be brave, explore new fields of knowledge and gain more experience to deal with
various aspects of life. They should then be better able to understand the actual problems of mankind and find effective solutions to future issues (3). Only a writer with wide knowledge and strong faith will be able to write with a mind free from fanaticism, personal and group interest or materialistic aims.

Of course, there are books which deal with controversial issues some of which are destructive in nature and stir up problems where there are none. Some even create issues where there are no issues. Other books help in a more positive way to come to a proper understanding of the relevant issues and thus encourage the formation of a better united Muslim community, rapid growth, a stable political environment, an advanced education system and scientific technology and devout faith.

Recent issues in society such as zakāt on wage, economic activities, the banking system, Family Law, the judicial power of Syarī'ā Court and its judge, particularly dealing with apostasy among the non-Malay Muslims converts(4) 'da'wā' using musical entertainment media and events, the issue of sex education, the distribution and selling of condoms to the public and
female circumcision (5) may well be the topics of books in the future.

In Malaysia today different groups of Muslims have different perceptions of Islām. There is political disunity among Muslims and misunderstanding towards a single Islāmic concept on education, social, culture, economy and nation building. Weakness of faith leads the Muslims, particularly the youth, to act against Islām. It means they can be easily influenced by other ideologies which at present even cause a few Muslim students who study abroad to convert to Christianity(6). The government faces great difficulty in obtaining unbiased opinions on contemporary issues from the Muslim scholars, based on proper application of Islāmic 'idjtihad', because some Muslims misuse Islām or against Islāmic law for political interest or personal and material purposes rather than for championing the truth of Islāmic teachings.

At present the government's aim to strengthen the Muslims in politics, the economy and education and to overcome the social problems mentioned above is hampered due to the imbalance of spiritual and material development among Muslims (7). Though one can argue that
these are the problems of any progressive society which is materialistic in outlook (a global issue) an attempt must be made to rectify the situation. The Muslims must back to basic or return to their religion, to believe in Allāh and completely practise Allāh's guidance as laid down in Al-Ḳur'ān and Sunna. They must understand and realise the objective of their worldly and temporary life and the concept of good and bad deeds. To believe in Allāh's rewards and punishments in their worldly life and in their life after death will hinder a Muslim from any unwanted activities. To survive in this world Muslims are given the freedom to use their time profitably and to use their intellectual to gain knowledge and technical know-how in order to achieve success in every aspect of life.

The Muslims must admit their weaknesses and be able to face failure with patience, to surrender the success of their efforts to Allāh after working hard. Every Muslim must fulfil his duties and responsibilities towards himself, his family, parents, society, country and mankind. He must educate his family with religious knowledge and provide them with professional skills. The young generation must be trained from childhood to fulfil their obligations to Allāh, their duties to their
parents, neighbours and friends in order to build a loving society where its members can live in harmony, prosperity and unity.

This is the background against which these books were written and these are the reasons why I wanted to study these texts. I wanted to see how these problems are reflected in these books and what the authors suggestions were on how to deal with these problems. Unfortunately however, these books also reflect disunity. Some books were written merely to make money and others failed to address themselves to the situation.

Muslim scholars have the responsibility toward the society to produce books to guide the Muslims on the rightful path and to write on the contemporary issues from an Islāmic point of view.(8) Thus, most of the writers wrote these books out of their desire to ensure the success of building a modern Islāmic society and to gain Allāh's blessings in worldly life and life after death.

Regarding this anybody should be permitted by Muslim writers to reprint, republish or circulate their Islāmic books to the public particularly for the purpose of 'da'wā' and not for business purposes. To ensure the
readers gain great benefit from buying and reading the books published and so they might practise and follow its teachings. A fatwā should be issued immediately, particularly when it is concerned with controversial contemporary issues. By doing this, the readers will be able to choose the correct books as their reading material and it will ensure that the content and information given in the books is relevant and in line with the fatwā.

All Islamic books written should be submitted to the Fatwā Committees and be given approval to be published. Even though some books may be considered irrelevant to present needs, they might be useful for Muslims in future. This is particularly so with books which discuss contemporary issues from different schools of law. All the information might be rejected by some Muslims who totally follow Shafi’i but it may be accepted later when the Fatwā Committees and the Sultans agree to follow other schools based on the needs of the Muslims concerned.
Notes

(1) Berita Harian 3 Februari, 1994.
(2) Utusan Malaysia 22 Jun, 1994.
(3) Utusan Malaysia 22 Julai, 1992.
(4) Utusan Malaysia 15 September, 1992.
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APPENDIX
Islamic Books, Public Talks, Novels, Poems and Phrases
Written By Ashāāri Muhammad

Books

10. Īmān dan Persoalannya (1983)
18. Mengenal Diri Melalui Rasa Hati (1985)

Public Talks

1. Bagaimana Rasūlallāh Mengubat Penyakit Masyārakat
2. Hidup Menurut Pandangan Islām
3. Keindahan dan Kebesaran Sembahyang
4. Keindahan Islām
5. Pembahagian Manusia Di Akhīrat

Novels

1. Selamat Tinggal Duniaku

Poems and Phrases

1. Cahaya (1977)
2. Di Ambang Pintu Kiāmat (1976)
5. Kesedaran (1985)