

THE POLEMICS OF THE OLD AND THE YOUNG MINANGKABAU YOUTH ABOUT THE PROPHET'S HOUSEHOLD IN THE BOOK OF AL BASHAIR (TEXT EDITING AND CONTENT ANALYSIS)

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Abstract

The polemics of the debate between the old and the young in the 19th century in Minangkabau no longer dwell on issues of worship and Sufism, taken for granted. But it has shifted to the realm of muamalah or precisely fiqh munakahat, namely: about the household of the Prophet Muhammad, this is found in the book of al bashair by Abdul Karim Amrullah. This article aims to describe more deeply about the book of al bashair in the editing of the text of the content analysis fund and how the polemics about the household of the apostleullah in the book of al bashair. The research method uses qualitative methods with the type of library research with data collection methods of document study, inventory, codicology and interviews and the primary data source is the manuscript of kitab al bashair and descriptive data analysis techniques. The results in this study are in general there are 3, namely the lack of religious knowledge of the local community, differences in religious understanding in Minangkabau and the condition of the local community at that time (between the old and the young in Minangkabau) in the book of pelita. polemics in kitab al bashair are caused by the influence of political factors, and sociocultural between you old and young.

Keywords: Polemic; Minangkabau; Al Bahsair; Old the young.

INTRODUCTION

Minangkabau is an area having many local cultural inheritances (Bakir, 2018). It can be noticed by the numerous ancestral heritages both stones, places, buildings, and written work in form of book and manuscript (Rohmana, 2018). Based on the finding of previous research related to the ancestral heritages in the form of manuscripts in the area of West Sumatra Provinces, there are many manuscripts founded and called Minangkabau manuscripts (Rini Kumala Sary, 2021).

Minangkabau is one of the regions that has a lot of local cultural heritage. This can be seen from the many relics of ancestors found in the form of stones, places, buildings and writings in the form of books and manuscripts. Based on the results of research conducted by previous researchers related to ancestral heritage in the form of manuscripts in the province of West Sumatra, many of these manuscripts are called Minangkabau Manuscripts "Minangkabau Manuscripts". The manuscript is one of the most authentic primary sources that can connect the past and the present (WS, 2019).

For people who can read and study and interpret the manuscripts, this is certainly a very useful thing and a shortcut to knowing how the social history of the community at that time and adding to the treasures of the life of the Minangkabau people at that time. In the polemic In these polemics, it is usually narrated that youth scholars are always on the offensive as the claimant of religious traditions that have been considered established. Meanwhile, the old scholars act in the opposite way, positioning themselves and acting defensively as defenders of the traditions. act defensively as defenders of those traditions (Nofrianti & Mirdad, 2018).

Here, issues that have been considered commonplace are discussed, challenged and debated again. Such as the number of wives of the apostle of Allah, the wives he married, and the

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wives who gave themselves away, who were divorced alive and divorced dead and so on. Unlike what has been known so far, the debate in the book of Al-Bashair no longer places the old scholars as defenseless defendants, but instead turns into offensive plaintiffs. Meanwhile, the young scholars have shifted their position as defensive defendants. Both sides seem to be choosing to switch positions and roles from being an attacker to a defender (Ummah, 2019).

Even if it is not exactly like this, at least the polemic in Al-Bashair illustrates that there has been a kind of counter attack. Old scholars to young people in religious polemics in Minangkabau. Moving on from what has been mentioned, according to the author, researching and tracing the polemics of the old and young scholars recorded in the book of Al-Bashair is something important and interesting to do (Nofrizal, 2020).

Different from what has been known by social and political religious observers in Minangkabau. The issue that is the subject of debate in the book Al-Bashair by Inyik Rasul Abdul Karim Amrullah, is no longer in the realm of worship and Sufism, taken for granted. But it has switched and shifted to the realm of muamalah or fiqh munakahat in this case about the household of the apostle Saw (Alven Putra, 2022).

RESEARCH METHOD

This type of research is qualitative research focused on the field of philology, not field studies. While the location of researchers in this study is in the khona pole of the Maninjau sungai Batang (Repelita, Iskandar, & Mursal, 2023). The subjects in this research are the holders of the manuscript of Kitab Al Bashair, community leaders. This research consists of primary research data, namely the manuscript of Kitab Al Bashair. While as a secondary source of this research is everything related to this research either directly related to the object of research or not, including philological works that have been published, the results of previous philological research and theories about fiqh, linguistic theory. In this research, the author will use data collection techniques with manuscript inventory, transliteration and translation, text criticism, interviews and reading of manuscripts and texts (Maulana, 2024). This research will be analyzed using qualitative data analysis with three steps, namely data reduction, data presentation, and conclusion drawing. The working steps that the author uses in analyzing the data in this study include; tracing the catalog, looking for manuscripts, reading the manuscripts carefully, transliterating the text, editing the text and giving edit marks, numbering each edit mark, recording all note numbers on the text edits into the criticism tool, then providing an explanation of the use of these signs in the edits and concluding the results of the analysis.

RESULT AND DISCUSSION

Description of the Book of Al Bashair

Kitab Al Bashair authored by "Abdul Karim Amrullah is an important work in the context of Islamic reform and modernist movements in Southeast Asia, particularly in Indonesia. Abdul Karim Amrullah, also known as Haji Rasul, was a prominent Indonesian Islamic scholar and reformer. He played an important role in the development of Islamic thought in Indonesia, advocating for a return to the Quran and Hadith while encouraging Muslims to engage with modern education and thought (Ananto Wibowo & Djono, 2024).

Before delving further, the author of the book of al bashair, Abdul Karim Amrullah, died on June 2, 1945 in Jakarta. He was buried in Tanjung Raya District, Jorong Nagari, Nagari Sungai Batang. At first his grave was in Jakarta and then moved to Maninjau. On the side of his grave is buried his younger brother Syech Yusuf Amrullah who was born on April 25, 1889 and died on October 19, 1972. Currently, the tomb complex is equipped with a library. (Apria Putra, 2019)

In "Kitab al-Bashair," Dr. Abdul Karim Amrullah discusses various aspects of Islamic beliefs, practices, and moral conduct. The book is often seen as a guide for Muslims in the modern world,

emphasizing the importance of understanding and adhering to the core principles of Islam while also engaging in contemporary issues and challenges.(Imam, 2024)

His works, including “Kitab al-Bashair,” contributed to the broader Islamic reform movement in Indonesia, which sought to purify Islam of practices deemed un-Islamic by reformers and adapt Islamic teachings to the realities of modern life. This movement laid the foundation for the development of modernist Muslim organizations in Indonesia, such as Muhammadiyah.(Asir, 2014)

Dr. Abdul Karim Amrullah's contribution to Islamic thought in Indonesia has had a lasting impact, influencing generations of scholars and activists who continue to shape the religious landscape of the region. Kitab Al- Bashair Powerful arguments. A great view. Repellent to all ambiguity and doubt. Authored by Doktor fi al Din H. Abdul Karim Amrullah in Sungai Batang Maninjau in 1357 AH Ghafarallahu lahu waliwalidayhi wal muslimin Aamiin Printed on the author's own account (Prohibition) It is forbidden to print this book without my author's permission or that of my estate in the event of my death. Alif ha (intaha). (Acknowledgment). I accept the wise gentlemen's note that my writings are harsh and harsh. Not in accordance with the times. Because I am not good at subtlety, it is only hoped that you will use the husk and shell of the coconut and the oil that will be eaten. Wassalam 'ala man ittaba'a al Huda (author) Typ. Electr. Drukker..... Fort de Kock(Handayani, 2023)

In 1938 iniyak Dr. Haji Badul karim amrullah wrote a book entitled *Al-Basha'ir*. The book contained a two-volume polemic. He was in a writing debate with al-Ustadz Mahmud Yunus, a famous scholar who graduated from al-Azhar and Darul Ulya Egypt from Batusangkar, who later became known as Prof. Dr. H. Mahmud Yunus (One of the experts in Islamic education, sahib of the “million people” dictionary, Ara-Indonesian Dictionary).(Thohir, 2012)

What he was arguing about was the story of the prophet's wife, whom the prophet divorced because he saw her as disabled. Haji Rasul had written this narration when he was arguing with a datuk, namely in his book entitled PELITA volume II. Some people, because they quoted the narration about the wife divorced by the Prophet which was not in the mu'tabar book, then labeled Haji Rasul as insulting the prophet. Central Sumatra became excited because of Haji Rasul's writing. Some scholars tried to find the truth by referring to the books of(Mardiansyah, Marlina, & Fitriyah, 2023)

Sirah Nabawiyah, including Ust. Mahmud Yunus, who at that time was famous as a young and pious scholar who had just returned from the land of Kinanah. Ust. Mahmud Yunus expressed the opinion that the narration quoted by Haji Rasul alias Inyiah Dotor was a weak narration. Inyiah Dotor, a scholar who was contemporary with Mahmud Yunus' teacher (Shaykh Thaib Umar Sungayang), did not accept this, so he refuted his friend's student by writing a two-volume book, *al-Basha'ir I* and *al-Basha'ir II*.(Dewi, 2018)

Not only that, as Hamka recounted, the Minangkabau High Council of Customary Natural Density (MTKAAM) held a meeting to discuss the book. The result of the meeting was that Haji Rasul nilai did not insult the Prophet, as argued by some, but only quoted an opinion that was dha'if (weak) in history.(Afifah, n.d.)

Although Haji Rasul is a figure who lives in polemics, has quite a lot of “opponents” of thought, but when sitting together he is still like a brother. He once went on a da'wah “safari” together with Shaykh Sulaiman Arrasuli, even though the two of them had different views on tariqat, and once had a heated debate. He remained close friends with Shaykh Jamil Jaho, even though the two of them had argued “thoughts”. He remained in line with his friend Hajj Abdullah Ahmad, even though the two were estranged.(Hasbullah, 2014)

When the Dutch Government planned to exile Haji Rasul to Java, the ulama reacted to reject the plan. Two ulama, who used to be his “opponents”, Shaykh Sulaiman Arrasuli and Shaykh Jamil Jaho, vehemently rejected the colonial government's plan. Both insisted on defending Hajj Rasul.(Arifin et al., 2018)

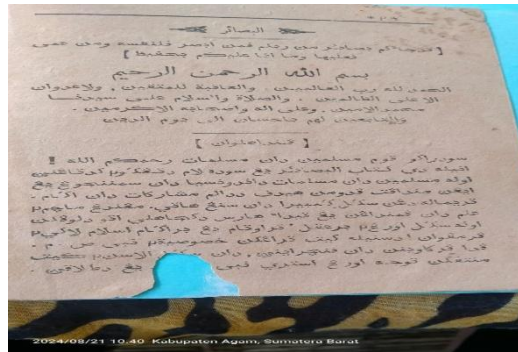
No	Manuscript of the book of al-Bashair	Description
1	Author's name	Dr. Abdul Karim Amrullah
2	Manuscript storage	Buya Hamka Museum and the Qhona Pole
3	Collection Code Number	
4	title : Anywhere, what page	The Book of Al-Bashaif
	Based on descriptions in ketks, catalogs, or otherwise	12453
	Title caption written by first or second or third hand	Written by first hand
5	Contents at the beginning of the outer body of the text	
	Writing start time	1938 M
	Author Name	Dr. Abdul Karim Amrullah
	Purpose of writing	Answering the polemic between the old and the young
	Reason for writing	
	Author's hope	Not explained
	Praise to the creator	There is content regarding praise to the creator
6	Colophon or cover	
	Description of the final part outside the content	After the writing is finished, there is a colophon which contains the words that the writing is finished. It is stated there that the writing was finished at an unspecified time.
	Writing completion time	In the colophon it is not mentioned that the writing was completed in detail.
	Place of writing	Batang Maninjau River
	Author Name	Abdul Karim Amrullah
	Author's address	Batang Maninjau River
	Purpose of writing	Not explained
	Author's hope	Not explained
7	State of the manuscript	Still good, only some of the text has small holes because they were eaten by insects.
8	Types of manuscript materials	Paper that is not much different from today's writing paper
9	Number of lines per page	20 line
10	Thickness of manuscript	1,1 cm , 150 page
11	Common manuscript size (P xL)	P:22,2 cm and L: 17,3 cm
	Text size	P:18 cm and L : 14,6 cm
12	Thickness of the special manuscript (under study)	1,1, cm
13	Margin size of the special manuscript (under study)	
	on	1,7 cm
	Lower	1,7 cm
	left	1,3 cm

	right	1,2 cm
14	Contents (one manuscript or a collection of several manuscripts)	One complete manuscript
15	Type of manuscript	Fiqh manuscript
16	Text form	Reading form
17	Manuscript cover	Uncovered
18	Typeface of the manuscript	Speak Arabic
19	Pagination (wherever, what color with what type of numbers	Pat No page numbering, no page numbers
20	Large, small or medium font size	No font size
21	Letter stance (upright, tilted, right or left)	There is no letter attitude
22	Letter strokes	There are no letter strokes
23	Ink color	The ink color on the manuscript is black
24	Text language	Malay Arabic
25	Page divisions of the manuscript as a whole	There is no numbering either at the top, bottom right corner or bottom left corner. In addition, there are also pages that do not have numbers.
26	Location of the manuscript under study	Around pages 4-35 of the first sheet of the manuscript
27	Number of manuscript pages studied	31 page
28	Number of chapters studied	1 chapter
29	Typeface	Arab
30	Watermark (if there is an image then describe it)	There are no watermarks or matermarks
31	Paper stamp	There is no paper stamp
32	Picture image (illustration)	There are no images
33	Number of pupuh (manuscripts studied)	There are no tens because it is in script form.
34	Notes outside the text	There are no notes outside the text

The table above describes the manuscript containing the physical and non-physical conditions of the manuscript containing Arabic text. Based on the table, the description of the manuscript is described as follows:

From the table above it is illustrated that the manuscript of kitab al-bashair is physically and non-physically. physically kitab al bashair measures 22.2 cm long and 17.3 cm wide with yellow paper, using black ink, with a total of 35 pages. as for the non-physical kitab al bashair has Malay Arabic writing, 1 chapter, written by written by abdul karim amrullah in sungai batang in 1938 with contents such as the number of the prophet's wives so that this is debated by the old and young people in minangkabau.

Name of the owner The owner of the manuscript of kitab al bashair is named imam. The owner of the manuscript of kitab al bashair is not actually the author of the manuscript but he only inherits or holds the manuscript.



The Content of Book Al Bashair

Sheikh Abdul Karim Amrullah was a great scholar in Minangkabau who was known not only as an educator, but also as an orator and writer. Haji Rasul is his nickname. He is the biological father of Buya HAMKA (H. Abdul Karim Malik Amrullah). He also received the nickname Inyiaik DR. which is the last nickname earned for his honoris causa doctorate from Egypt. Sheikh Abdul Karim Amrullah was born on February 10, 1879/17 Safar 1296 H in Kepala Kebun, Jorong Betung Panjang, Negeri Sungai Batam Maninjau in Luhak Agam, West Sumatra. When he was born, his parents named him Muhammad Rasul, his nickname was Haji Rasul.

He is a descendant of one of the great scholars of Minangkabau, namely Sheikh Muhammad Amarullah who has the title "Tuanku Kissai" and his mother named Tarwasa. His family really hoped that Haji Rasul would become a scholar. His parents taught him the basic knowledge of Islam since childhood and he studied with prominent ulama' figures, including: Tuanku Pakih Samun in Tarusan, Tuanku H. Hud, and Tuanku Muhammad Yusuf in Rotan Pariaman. His father encouraged him to study religion in Mecca at the age of 16 (Nizar, 2010). In 1312 H/1894 AD, Sheikh Abdul Karim Amrullah went to perform the Hajj and study religion in Mecca. He studied with great scholars, including Sheikh Taher Jalaluddin, Sheikh Ahmad Khatib Al-Minangkabawi, Sheikh Usman Serawak, Sheikh Abdullah Jamidin, Sheikh Shalih Bafadhal and so on. Among these teachers, Sheikh Ahmad Khatib Al-Minangkabawi became one of the most admired and respected teachers (Djamal, 1998).

In 1894, Sheikh Abdul Karim Amrullah went to Mecca to fulfill the fifth pillar of Islam and settled there to continue his studies with Meccan scholars. Among others, he studied with Sheikh Ahmad Khatib, Sheikh M. Thahir Jalaludin and Sheikh Usman Sarawak. After he felt he had sufficient understanding, he returned to his hometown to convey the knowledge he had learned about Islam for seven years in Mecca.

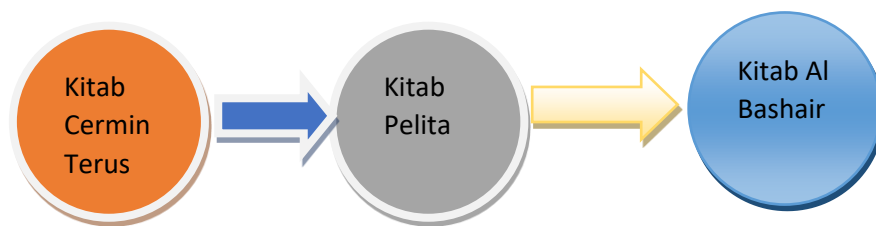
The echo of the renewal of Islamic thought in the Middle East was brought by Sheikh Abdul Karim Amrullah to Indonesia. He brought new thoughts, one of which was his thoughts on the renewal of Islamic education. Beginning with his strict way of preaching, Sheikh Abdul Karim Amrullah began to play his role in people's lives and his thoughts were different from previous scholars.

Furthermore, Abdul Karim Amrullah stated that Sheikh Yusuf al-Nabhani mentioned eight women who were proposed to by the Prophet but did not marry immediately. Shaykh Yusuf, said Abdul Karim, began with the phrase *wa ruwiya* (وروي) which is similar to the phrase *dzukira* (ذكر). Also with lafaz *qila* (قيل) after explaining eight women who were proposed to but not married to the Prophet. However, continued Abdul Karim, Shaykh Yusuf did not accept this narration. Because some of the narrators denied it. So the conclusion of Sheikh Yusuf, said Abdul Karim, according to the well-known narration the number of women the Prophet married was eleven. While he divorced twelve people and who were proposed to but not married to eight people. So the total number: thirty-one people. However, one was excluded, Mulaikah bint Ka'ab, because some scholars did not accept her. So the number remained thirty. The opinion of Sheikh Yusuf in his book *Al-Anwar Al- Muhammadiyah*, writes Abdul Karim, is exactly the same as the opinion in the book *Tuhfah Al- Habib* which he quoted from the book *Al- Sirah al-Nabawiyah* by imam al-Dimyathi.

Furthermore, Sheikh Yusuf mentioned that the concubines of the Prophet Muhammad (ﷺ) were said to be four women, namely: Mariah al-Qibthiyah, the mother of Ibrahim bin Muhammad SAW, who was gifted by King Muqawqis to the Prophet SAW. This Mariah al-Qibthiyah died in the year 16 Hijri and was buried in Baqi'. . Raihanah al-Qurzhiyah, died in 10 AH. A woman whom Shaykh Yusuf did not name. She was presented to the Prophet by his wife Zainab bint Jahsh. Her name is unknown.

Thus, says Abdul Karim Amrullah, the words dzukira (ذكر), ruwiya (روي), and qila (قيل) are synonymous. This is important for four figures to remember, namely: Angku guru haji Abdullah. Angku guru haji Kamaluddin, Angku guru haji Pelawan, and Siti Syamsiah. (Djamal, 1970)

historically socio-cultural kitab al-bashair was born or emerged due to a conflict or public dialogue between the old and the young spearheaded by two major or influential figures in minangkabau in 1938. it is an important part of the historiographic approach to reveal the influence and spirit of the times surrounding an event and social phenomena that are carried into historical stories. (Shofiyanti, 2024) True history as expressed by Hariyono is a historical construction that is interpreted in accordance with the values that match the cultural horizons of the community written in the form of kitab al-bashair in 1938 appeared in the midst of various changes that were happening in Minangkabau. One of the changes that marked the spirit of the times at that time was the emergence of a modernization movement between young people and old people such as Syekh Ahmad Khatib, Muhammad Djamil Djambek, Abdullah Ahmad, Abdul Karim Amrullah.



The terms old people and young people in Minangkabau are the movements of leading figures in Minangkabau in the 19th century. In the Minang language, these terms are called "tuo people" and mudo people. where these two groups initiated the idea of reform in various aspects, including traditional and religious aspects. so that the renewal movement gave rise to anxiety and restlessness, polemics which resulted in the polarization of religious life for both the community and the figures and clerics. (Rejo, 2020)

The emergence of the terms old and young include: First, because of the age factor, the ulama who defend the tariqah are generally old and those who oppose it are younger. Second, those who want to maintain the tradition come from the group of old souls. If the older ones defend the tradition, the younger ones break the tradition. If the Paderi war resulted in a loss of victory between the fighting parties (Dutch-assisted adat and ulama) and brought much of the 'religious trauma' mentioned above, then the war between Kaum Tuo and Kaum Mudo principally gave birth to the modern era of Minangkabau Islam. With all its pluses and minuses, it has stimulated the interest of Minang children to study their religion more intensely and the wisdom of the polemic is the development of Islamic scientific studies, both among the young and the old.

CONCLUSION

First, the description of kitab al bashair is a manuscript that was found and the author found in one of the houses in the batang maninjau river from this manuscript. This manuscript was found in the river batang tanjung raya maninjau Agam Regency. kitab al bashair was written by abdul karim amrullah This manuscript measures 22.2 cm x 17.3 cm. while the size of the upper margin is 4 cm, bottom 4 cm. this manuscript is written on European paper with matemarks with a thickness of ±104 pages which are divided into several chapters and books. This manuscript is written in black and red ink. This book was written by Doktor fi al Din H. Abdul Karim Amrullah in Sungai Batang Maninjau in 1357 AH Ghafarallahu lahu waliwalidayhi wal muslimin Printed on the author's own account It is forbidden to print this book without my permission 13) the author or my inheritance

if I die. Alif ha (*intaha*). on from the woman's side when he has accepted it then it is legal for her to be his wife. it is obligatory for women to allow when he wants to marry her, believing women who will not be pleased with his lover Allah, it is obligatory for him to divorce - divorce - wives². It is forbidden for him to marry a kitabiah. three, as for the polemic of the old and the young in the book of al bashair due to several factors including social factors and political and religious factors along with the polemic and development of Islamic law reform in Minangkabau where the old was spearheaded by syekh sulaiman arrasuli and the young including syeh taheer djalaluddin, syeh Muhammad Djamil Djambek, Haji Abdullah Ahmad and haji Abdul Karim Amrullah Hamka's father.

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