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Jurnal Studi Keislaman



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Dedi Sahputra Napitupulu, Saiful Akhyar Lubis, Yuliana Siregar

Lembaga Penerbitan, Penelitian, dan
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FIQH SCRIPTS OF BUKIT GOMBAK: Codicology and Content Analysis

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Abstract: *Minangkabau has local cultural heritage, one of which is in the form of scripts such as those found in village Bukit Gombak on Padang Laweh. With the physical condition of the manuscript without a title, not intact, has neat scripts, is in Arabic but some of the pages are still readable. So that the formulation in this study is how to describe and transliterate the Bukit Gombak fiqh text, what is the background of its emergence and what is the contents of the Bukit Gombak fiqh manuscripts. The research method used is a philological approach with field research conducted in Jorong Bukit Gombak with data collection methods for document studies, inventory, codicology and interviews and the primary data source is Bukit Gombak fiqh manuscript while the secondary data sources are books, articles related to philology using qualitative analysis techniques with the stages of reduction, data study, further analysis, drawing conclusions. The results in this study are the Bukit Gombak fiqh text physically using Arabic writing in red and black ink with paper color brown, without a title and without an author that found in one of the residents' houses in village Bukit Gombak. The Bukit Gombak fiqh manuscripts contain fiqh in general such as the book of marriage, the book of muamalah, the book of pilgrimage, the book of fasting. The history of writing the Bukit Gombak fiqh manuscript is estimated in the 18th century of fiqh manuscripts into Indonesia, which on average belonged to the shafi'i madhhab.*

Keywords: *Codicology, Bukit Gombak, Fiqh, Manuscript.*

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).

Manuscript left and inherited by Islamic scholars contains religion manuscript and it surely possesses high historical value and becoming crucial asset. (Mughtar, 2020). Those manuscripts are the most authentic primary sources which can link the past and present time. The people who are able to read, to study and to interpret those manuscripts are very beneficial. They can be shortcut to discover the community social histories in the past providing understanding about Minangkabau people at that time (Permadi, 2017).

Based on the inventory result of the ancestral script, it revealed the text contents are mostly about Islamic teaching. The text contains knowledge about fiqh, tasawuf, al-Quran interpretation, and nahwu-shorof. Besides, the other texts include *tambo*, custom texts, and Minangkabau law (Pradotokusumo, 2005).

Beginning with the author's observation in Sijunjung area, precisely in Bukit Gombak Hamlet Padang Laweh Village Koto VII District, it found ancient manuscripts both saved in *tarekat* mosque and kept in people's houses. Among the text, the author found and was interested in an untitled fiqh script with slightly damaged physical condition, but some of the writing is still readable.

As a result, several questions emerge in the writer's mind; where does the script come from? Who wrote it? and what is the content?. The questions which are only possible to be answered by analyzing it using a philological approach. Moreover, the author's reason to select the fiqh script is neat and easy to read characters, so that the character can be read and interpreted by the language experts to generate representative text. In addition, the fiqh script usually contains deviations on the writing, so that it needs to be criticized to produce good and correct text. Especially books that contain or contain worship and in these fiqh manuscripts contain Islamic teachings such as how , pray, hajj, fasting, zakat, marriage, and muamalah.

Author's interest is strengthened by the lack of similar research conducted on ancient manuscripts in Bukit Gombak and Sijunjung in general. As a result, the ancient scripts in these areas are still abandoned. Although, the people in this area firmly hold Islam and keep some manuscripts which need further research with the aim of knowing the manuscript in philological science and knowing the content and contents of the manuscript (Ridlo, 2020).

METHOD

This type of research is qualitative research focused on the field of philology, not field studies. While the location of the researchers in this study was in Jorong Bukit Gombak Nagari Padang Laweh District VII Koto. The subjects in this study were the owners of the Bukit Gombak Fiqh Manuscripts, community leaders, Nagari Major and the people of Jorong Bukit Gombak. This research consists of primary research data, namely the Bukit Gombak fiqh manuscript (Mughtar, 2020) . Meanwhile, as a secondary source of this research, everything related to this research is either directly related to the research object or not. including published philological works, results of previous philological research and theories on fiqh, linguistic theory. In this study, the author will use data collection techniques with manuscript inventory, transliteration and translation, text criticism, interviews and reading manuscripts and texts (Hendri et al., 2019) . This research will be analyzed using qualitative data analysis with three steps, namely data reduction, data presentation and data collection. The work steps that the authors use in analyzing the data in this study include; browse the catalog, search the manuscript, read the text carefully, transliterate the text, edit the text and mark the edits, number each edit mark, record all the note numbers on the text edits into the critique tool, then provide an explanation of the use of these marks in the results edit and summarize analysis results.

DISCUSSION

CODICOLOGY OF BUKIT GOMBAK FIQH SCRIPT

Bukit Gombak is the name of hamlet in Sijunjung regency, Koto VII District Padang Laweh Village. In Bukit Gombak, the majority of people is Muslim. The majority of Bukit Gombak people is farmer. Bukit Gombak was

historically formed in 1100 C (the figure of Bukit Gombak people). other opinions stated it was established around 1700 C (Ridlo, 2020).

The fiqh script of Bukit Gombak is one manuscript found in Bukit Gombak village containing fiqh founded by the author in one of people's house which was formerly a religious figure in Bukit Gombak or in Sijunjung (Ridlo, 2020). The fiqh script of Bukit Gombak was formerly owned by a religious figure named Angku Harun. However, he passed away in 2017 so that, his script was inherited and saved by his nephew named Katik Syafrijon lived in Bukit Gombak (Ridlo, 2020). Based on observation and analysis, the fiqh script of Bukit Gombak was found in people's houses. The manuscript discovered by the writer has no cover, no author with brown paper.

The owner of Bukit Gombak fiqh script is Katik. The owner of Bukit Gombak fiqh script is not the author but it was inherited to keep the manuscript (Katik, 2021). The place to store fiqh script of Bukit Gombak is in people's house in Bukit Gombak hamlet Koto VII village Sijunjung regency. If it is investigated, the origin of fiqh script is in the people's house named Katik, he accepted it from his teacher. Moreover, the teacher of Katik also received it from his teacher. The Katik teacher formerly taught religious knowledge to Pariaman precisely to the Satariyah congregation (Katik, 2021). The Bukit Gombak fiqh manuscript was found in Koto Tujuh sub-district, Bukit Gombak village in one of the houses of a resident who works as a katik "religious expert degree" the manuscript does not have a title (Katik, 2021).

The fiqh script of Bukit Gombak was written using Arabic. It was scribed using Latin Arabic such as Malay Arabic. it can be identified by the script content which is almost written in Arabic. The script condition can be considered good. it is observable from the physical script which is still intact but script wholeness does not reach the inside. Besides, there is no cover on the front page but the writing is still clear to read. Aside from the cover, all pages still have chapter delimiters linked to each other. The cover of Bukit Gombak fiqh script has been lost because of damage. The damage and no cover is caused by the complete script pages. The paper and ink color is still intact. The paper is brownish and blank ink has started to fade. it is possibly influenced by lack of treatment in storing script and the age of manuscript is tens or even hundreds of years (Katik, 2021).

Script written on Bukit Gombak fiqh manuscript obtained by the writer uses the paper type which was recently reduced. The old script and lack of treatment in saving manuscript affects the change of paper color, white to

brownish. the color of ink used from the first until the last page is black. the black ink has started to fade and there is no cover at the outermost sheet (Bahri, 2021).

The paper used at first until the last page is the same. The type of paper used for Bukit Gombak fiqh script is not different from the type of writing paper nowadays (foolscap) but it has different color due to age. The color of paper has changed from white to brownish. it was initially plain paper without line and dividing line, but in writing process the writer drawn border line and dividing line using a type of pencil tool (Bahri, 2021).

The cover of Bukit Gombak fiqh script is none and the binding is weak. The front page of Bukit Gombak fiqh script is 22,2 cm long and 17,3 cm wide. The paper type and the paper thickness used for the front page and content is the same in brownish. There is no page numbering on Bukit Gombak fiqh script both in top left, bottom center, or bottom right. Besides, there is no page number on content and home page (Sudibyo, 2012).

The ink used in writing this script is black. All of the script parts including the front page, content, page limit per chapter, colophon are written using black ink. the old script affecting the ink color which has started to fade. However, the faded ink does not change the writing form and character so that it is readable (Nofrizal, 2020). The Script description in particular. Based on the results of observations and investigations, the fiqh Bukit Gombak manuscripts is the owner of this manuscript named “katik”, a religious figure in the Bukit Gombak area, Village Padang Lawek Koto Tujuh sub-district. This manuscript was found and store in a resident’s house. With an unknown physical conditional at the time of writing with the write sjech Muhammad Yasin. The purpose of writing this manuscript is not know, the reason for writing, the author’s hopes, but there are words of praise to the creator in the hill Gombak fiqh manuscript.

Then, in the colophone there are the words “ finished writing” but no detailed time is found. In the Bukit Gombak fiqh manuscript, the place of writing, the address of the author, the purpose and expectation of writing this manuscript were not found. Physically the appearance of the manuscript is still good, but there are parts of the text that have holes because they are eaten by insects. Then the paper in the Bukit Gombak fiqh manuscript uses paper

that is not much different from the paper used today with a total of 20 lines per pages.

Next, the thickness of the Bukit Gombak fiqh manuscript is 1,2 cm and the number of pages is 150 sheets. The Bukit Gombak manuscript is 22,22 cm long and 17,3 cm wide with an upper margin of 1,7 cm a bottom margin of 1,7 cm, a left margin of 1,3 cm and a right margin of 1,2 cm. Bukit Gombak fiqh manuscript found 1 intact bundle in the form of an uncovered reading with the typeface in Arabic and no page numbers and no special font size (Katik, 2021). The Bukit Gombak fiqh manuscript is written in black ink, and there are no page numbers with the manuscript studied on pages 10-37 counting from the first sheet with a totoal of 27 pages studied. The Bukit Gombak manuscript which was examined for 1 chapters in the form of Arabic letters found no watermarks and no paper stamps, no pictures and pupuhs were found and no notes outside the text (Pinem, 2012).

THE ORIGIN OF THE BUKIT GOMBAK FIQH MANUSCRIPT

Based on the author's interview to the owner and the server of Bukit Gombak script, it is known that Bukit Gombak fiqh script contains the guidance. This script is a guidance book and it is not written by the author. It is the copy of fiqh script brought by Middle East scholars and Angku Harun is the script owner. Based on the author 's interview, Angku Harun was the students of Syekh Yasin dan Syekh Yasin had learnt to Pariaman (Ulakan) under the guidance of a scholars named SyekhBurhanuddin Ulakan (Bahri, 2021).

Furthermore, this manuscript physically has almost similar structure with the fiqh book in general (Bustamam, 2017). Then, this script was generated because lack of people's knowledge in 18th century along with the acceptance of madhab Syafi'i script from Middle East (Bahri, 2021)

Second, the religious differences particularly occurred between the syattariyah and naqsyabandiyah congregation. As a result, at that time, Angku Harun learned to Syeck Yasin in Talawi and Syeck Yasin was the student of a scholars in Ulakan, Pariaman, which was detected as Syatariyah congregation(Pramono, 2009).

Third, the community's social factors are to strengthen the religious ideology. In the 18th century, people in Minangkabau, not except in the Sijunjung area, were colonized by the Dutch (Nofrizal, 2020). Consequently, in this century there were differences in religion ideology, especially

congregations in Minangkabau. At that time, Dutch colonists supervised the scholars and the congregation followers, especially in Ulakan, Pariaman (Yona Primadesi, 2012).

THE CONTENT OF BUKIT GOMBAK FIQH SCRIPT

In general, Bukit Gombak fiqh script contains fiqh, including *fiqh ibadah*, *fiqh muamalah*, and *fiqh munakahat*. Moreover, the content of Bukit Gombak fiqh script is (Katik, 2021):

First, *Thabarab* book contains about water. Allah SWT was sent down to purify and remove *hadās* and unclean which is known as absolute water. Water that has been mixed with something can not be used for purification, such as mixing it with turmeric. Besides that is not used is washing water that is mixed with soil or land. Besides that it is also caused by the mixing of the soil (Bustamam, 2017). Next, *musta'mal* water can be used for purification according to valid opinion. If the water passes or flows on unclean things such as a carcass, then the water can not be used for purification because it has been mixed with the carcass if the amount is less than two *kanlah* (Ahyar, 2017).

Second, the chapter on ablution, in this chapter it is told that there are six *fardu*, one of which intends to remove *hadās* with the aim of allowing doing something that requires purity. If someone has *hadās* like a *mustabada* woman, it is enough to intend to do something, not intending to get rid of *hadās*.

In addition if someone wants to perform sunnah worship such as reading the Qur'an, when he wants to perform ablution, he includes the intention at the same time when he wants to purify from *hadās*. It is permissible to separate the intentions of each member of the ablution according to the valid or most valid opinion. Next, the matter of washing the face, namely usually what is between the two places where the hair grows on the head with the tip of the chin bone and what is found in both ears, including the face, namely the forehead, including the hair that grows down on the edges of the ears and corners of the eyes, according to the most valid one (Zamzabela, 2019).

Next, wash the hands up to two eyes of the elbow. If part of the hand is cut off, then it is obligatory to wash the rest. If it is cut from the elbow, then it is obligatory to wash the end of the arm bone according to the accepted opinion, if it is cut above the elbow, wash the remaining forearm. Fourth, it is called wiping part of the scalp or hair on the according to a valid opinion that

is permissible and placing hand without touching them. The fifth pillar of ablution both feet up to both ankles. The six rules of *hakaza* if a person who has had the ability to take a bath, then the most valid opinion is that if the length of time is possible, if it is possible, the order of doing ablution by diving is then silent, then the ablution is valid, if it is not possible, then it is not valid, according to a valid opinion. Fasting book ramadhan fasting is obligatory by completing the month of sha'ban to thirty days or by seeing the new moon. *Rukyat* which is accepted with the condition of one just person's testimony or two just people and not slaves. If no the thirtieth day of the month of sha'ban you do not see the new moon, then it is permissible to break your fast or have an Eid according to the valid opinion even though the sky is clear (Fauziah, 2018).

If there is already a *rukyat* in one country, then the *rukyat* applies to neighboring countries that are far away, according to the valid one. The distance between these countries is equated with the distance of the qashar prayer. Then is not obligatory for that country for another country to then travel to if from a *rukyat* country, so those who foster them conform to them in fasting. At the end of his fast. Whoever travels from another country to a country where the common people wish to celebrate Eid with them an tease hir for one day, whoever in the morning already has Eid and then his ship goes to a distant country where the inhabitants are still fasting, then his good opinion will hold him back for the rest of the day.

The intention clause is a condition of fasting. And it is required for the *fardu* to intend at night. And what is valid is not required to be in the last half of the night and in fact does not spoil eating and sexual intercourse after intending and actually renewing the intention when sleeping then he wakes up. And it is valid to fast for circumcision with the intention before *zawal* as well as intending after *zawal* according to one vow and one who is valid fulfills the requirements of fasting in the early afternoon and is obliged to finish his *fardu* and perfection in the month of Ramadan he intends to fast tomorrow morning to carry out this year's fast because Allah *ta'ala*.

In the intention of *fardu* fasting to rely on Allah SWT, there are differences of opinion mentioned in the prayer book. And the official language is actually not required to determine the year. If he intends tomorrow on the 30th night of Sha'ban and he intends then Ramadan will not happen the next day, including Ramadan fasting unless he believes that tomorrow is Ramadan based on the words of people he trusts slaves, women or children who are

already Rashid. As soon as on the 30th night of Ramadan. he intends to fast tomorrow if tomorrow is still Ramadan, then he gets Ramadan fasting if tomorrow is still Ramadan, if it is not clear then he fasts 1 month based on his ijtihad. And if the fast coincides with the time after Ramadan, then he gets the Ramadan fast, then his fast is qada; according to the correct opinion, if his fasting is lacking while the month of Ramadan is full, then he must fast one more day. then he is obliged to cheat (Arsyad et al., 2020).

If a woman who is menstruating intends to fast tomorrow before her bleeding stops or stops at night, her fast is valid if most of her menstruation ends that night, so is it valid if too much bleeding is just a habit, according to the correct opinion. It is obligatory to fast on the day of Ramadan (the month of Ramadan) with the complete month of Sha'ban thirty days, the obligation is to see the new moon, and the certainty of seeing the month, After seeing the month.

In a simple word and with the condition that there is someone and the nature of 'fairness' in the hadiths of someone's testimony, as the words of Rasulullah SAW: "Said Ibn Umar" I have informed the Messenger of Allah that I have seen the Crescent Moon, then Rasulullah Saw pusa and ordered the community (companions)) to power. With the condition that the nature of *al 'udul* is the most correct for a servant and a woman. What if we have gathered with just people, and we don't see the moon (*bilal*) of Shawwal, after thirty days then we break our fast (end our fast) with a more correct opinion (*asah*). And if the sky is dark (not visible) while If we are in that country, we are obliged to fast with the nearest country and not look at the distant land according to a more correct opinion. The distant country is the size of a traveler's qasar in prayer, the acceptance of differences in seeing the moon is not correct, *wallahu 'alam*.

The book of zakat, in the manuscripts of fiqh, the Bukit Gombak manuscript. the book of zakat talks about the zakat of livestock. the chapter about livestock zakat. The livestock which must be zakat are camels, cows, goats. Then, the livestock which is not compulsory to be zakat is horse, slave, and the animal which is born from goat and deer couple. It is not compulsory to pay zakat, if the camel is less than five. it is mandatory 1 goat on 10 camels, 2 goats on 15 camels, 3 goats 24 goats, 25 goats on a one year old calf, and 36 camels on a calf which is two years old, 46-61 camels 1 *jaq'a* (a 4 years old

camel) 76 camels on 2 *bintu labun*, 91 camels 2 *hikko* 121 camel 3 *bintu labun*. Then, every 40 camels have one *bintu labun*. On every 50 camels, one *hikko*. *Bintu labun* is a one year old camel. *Bintu makod* is a one year old camel, and *wahikko* is a three years old camel. *walja'z* is a 4 years old camel

It's just that zakat is obligatory on livestock, namely camels, cows and goats. Zakat is not obligatory on horses, slaves and animals born to goats and deer. And nothing is obligatory on camels up to 5, so it is obligatory for 1 goat and for 10 camels, two goats and for 15 camels, 3 goats, 24 goats, 25 goats 1, namely a 1-year-old camel. And 36 camels 1 tail, namely a 2 year old camel child. 46 camels 1 *hikko* 61 camels 1 *jaz'a* (4 year old camel) 76 camels 2 *bintu pumpkin* 91 camels 2 *hikko* 121 camels 3 *bintu pumpkin* then every 40 camels 1 *bintu pumpkin*. And for every 50 camels 1 *hikko*. *Bintu labun* is a camel that is 1 year old *Bintu makod* is a camel that is 1 year old *Wahikko* Camel is 3 years old *Wal Ja'z A* is a camel that is 4 years old.

Saatun is a 1 year old female lamb and is said to be 6 months old. Or a female goat that is 2 years old and is said to be 1 year old. And according to the most authentic opinion it is permissible to choose either sheep or goat. And do not specify the type of goat that is common in the country. That the male goat is sufficient as well as sufficient for 1 camel for zakat of less than 20 heads. If there is no *bintu makod* or 2 year old male camel.

Bintu makhod that is disabled is like nothing. *Bintu Maad* is not charged with the choice but cannot be replaced by *Ibn Labun* with a valid opinion. Taking several *hikko* to replace *bintu makod* cannot replace *bintu pumpkin* according to a valid opinion. If two obligatory *fardu* (2 obligations) coincide, such as 200 camels, then according to the school it is not determined that it must be 4 *hikko* but may be 4 *hikko* or 5 *bintu pumpkins*. If in his wealth there is one of the two, then what is obtained is what is taken, if not, then he may produce or get what he wants. It is said that it is obligatory to get what is beneficial to the poor and if both are found, then the opinion is valid, then the one that is beneficial is taken and the other is insufficient or adequate. If he is cheated in giving or the zakat official is negligent, if not, then it is sufficient and according to the legal opinion, the owner is obliged to provide the difference in price and the price difference may be given in the form of money and the difference in price is in the form of camels. Whoever is obligated to give *bintu mahod* but he does not find it while he is obligated but he has *bintu pumpkin* then he has to give *bintu pumpkin* and he takes the excess change of two sheep or 10 dirhams. Or his obligation is to give *bint pumpkin* but he can't

find it, so he pays *bintu mahod* plus 10 dirhams or 2 sheep. Or he is given *hikeo* he takes the change 2 sheep or 10 dirhams (Rozi, 2022). The choice of two sheep or 20 dirhams applies to those who give and the choice of up or down is the property chooser according to the ashoh opinion except if the camel is in a disabled state the owner may choose to go up two levels or he takes 2 changes and may go down 2 levels combined with 2 additional levels the requirement for difficulty is 1 level according to the correct opinion. It is not permissible to take change if he gives zakat on a 5 year old camel as a substitute for *zazab* according to the best of the two cultural opinions, my opinion according to the opinion of the asoh *jumbur* scholars is that it is permissible *wallahu a'lam*.

Marriage Book, Marriage is circumcised for those who need him who get his ability. *Fainkafida* if he can't be circumcised leave him and control him by fasting if he doesn't need it, it's *makruh* if he doesn't have the ability or ability *wailla fala* otherwise it's *makruh* but worship is more *afdhah*, my culture says if he doesn't worship then marriage is more *afdhah* according to valid opinion. *Fainwajida alahibbah* if he has the ability and he has a disease such as old age or a prolonged illness or certain diseases then it is *makruh* (Fauziah, 2018). Marriage is a sunnah for the people who need it with the ability to do it. *Fainkafida* if he does not have ability, it is sunnah for him to leave and control himself by fasting. if he does need it, it is *makruh* (hated). If he is enable *waillafalaif* it is not *makruh* but worship will be more *afdhah*, according to valid opinion, if he does not perform worship so, marriage is more *afdhah*. *Fainwajidaalahibbah* if he has ability to do marriage but he has disease such as elderly or prolonged illness or having certain disease, so marriage is *makruh*. In religion, it is a sunnah to marry a virgin girl who has clear lineage not the close relatives. If he wants to marry, it is a sunnah for him to look at before proposing (*kehitbah*) even though she has not permitted it yet. He can see the woman several times and he is not allowed to see except face and palm. It is forbidden for a man to see an adult woman's genitals, a strange woman and to see a woman 's face and palm, if he is worried about the emerging gossip as well as if it is safe from gossip according to the valid opinion (Jafar, 2018). It is allowed to look at a slave, except seeing body part located between navel and knees. it is allowed to see little children except his genitals. if a slave look at his madam or seeing the touched body part such seeing to his mahram. indeed a teenager is similar to baligh. It is allowed for a man to see another

man's body except seeing the body part located between navel and knees and it is forbidden to see a young man for the lusty man. *Kultu* I said *wakazabighoyrin* according to valid opinion that the slave girls are similar to free women

Women look at women the same way men look at men. and asoh kafir zimmi women look at muslim women. It is allowed if a woman sees a strange man's body between navel and knees. The forbidden thing is if a woman lusts to men but it is allowed for women to see her mahram (husband) in that way. If it said forbidden to see, it is similar to forbidden to touch. it is allowed to see or touch for *bekam*/medication. I said it is allowed to see *muamalah* because witnesses or according to custom *wallahua'lam*.

Trade book, The trade requirement is *ijab* (consent) such as I sell to you and I give my ownership to you and *qabul* (acceptance) such as I buy, I own, and I accept. it is allowed to state the buying statement, if the buyer said sell it to me. Then, the seller said I would sell it to you. There is an agreement about trade according to Azhar's opinion.

The trade transaction occurred through metaphor such as i make these things yours by paying at that price. According to asoh opinion, it is forbidden if there is a long time gap between consent and acceptance statement. *Qabul* (acceptance) must correspond to *ijab* (consent). if the seller said i sell this to you 1000 then, the buyer said i fully accept 1000, it is not right. It is similar to mute doing transactions with a normal man. The requirement of a sensible man is smart. *Kultu* I say and it is forbidden to force the false things and it is not right if a disbeliever buy al-qur;an and muslim, according to azhar opinion, except he orders it. it is allowed according to valid opinion and it is not true to sell it to *kafir harbi*.

There are several requirements of trade objects. First, the thing is pure. It is not right to do the transaction of dog, room, and dirty things which are impossible to purify such as vinegar. fat according to asoh opinion. Second, it is useful. It is not right the insect trade and unuseful wild animals. It is not right to do the transaction of two khintoh gandung seeds, for example musical instruments, and it is allowed if it is considered as property and it is legitimate to do a transaction on underground water, water on river, or on its place and selling the desert land according to asoh opinion. 3 the thing can be handed over. So, it is illegal to sell lost animals, run animals and steal things. If it sells to the people who are able to pull it out, it is allowed. According to the valid opinion, it is forbidden to sell half of a vessel and it is true to sell the cloth

which is not reduced because it is cut and it is not true to sell pawn goods without the permission from the person who pawn 4. things are owned by the seller. so *fuduli* transactions are forbidden. According to *qadim* opinion, it depends on the owner, if he permits to sell, so the transaction is not right. If the heir sells his property because he predicts that he is still alive but he has already died, it is right according to Azhar's opinion. Understand the goods. If the seller sells two clothes without explaining it, the transaction is not true. it is true to sell one sok of *subrah* which is known from its sack. The valid opinion is not known. if he fully sells the house with stone, gold or he sells it like a *fulan* who sells the horse or with 1000 dirham or dinar. if he sell the goods with the money and there is certain dominan money, seller and buyer is suggested to determine the choices

CONCLUSION

Fiqh script of Bukit Gombak is a script found in the heir house of fiqh script. this script was found at Bukit Gombak Hamlet, Padang Laweh Village, Sijunjung Regency. the size of the script is 22,2 cm x 17.3 cm and the margin size is 4 cm at the top, 4 cm bottom. this manuscript is written with Europe paper with matemark. the thickness is ± 150 pages which is divided into several chapters and books. this script is written with black and red ink. black ink for explanation and red ink for chapter divider or fasal. Based on the results of the, there are several things suspected to trigger the emergence of Bukit Gombak fiqh script: lack of people's knowledge related to religion, different religious understanding in Minangkabau, people's social condition during Dutch colonialism The Bukit Gombak fiqh script contains worship guidance starting with taharah book, wudhu' book, prayer book, fasting book, zakat book, hajj book, *munakabat* and *muamalah* book. Based on observation on script content, Bukit Gombak fiqh script is identical with the book of madhhab Syafi'i. It can be noticed by the term used in Imam Shafi'i fiqh books. such as الأفعال *Al-aqwal* (this word is found at thahara book), الأظهر *al azhar* (this word is discovered in wudu' book, on marriage book, baiy' book) Then, الأصح *al-ashobhu*, (identified at pray book, fast book, hajj book) then, the word al jadid, the word al mazhab, the word *al-qadiim* and all of these words can be found in Bukit Gombak fiqh script. Moreover, this script is identified as the copy script which answers or provides explanations related

to how worship was practiced among society about the 18th century at Bukit Gombak.

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