

Sheikh Abdullah Fahim Contributions to Islam and Malay World as Islamic Astronomer and Educationalist

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ABSTRACT

This study highlights the role of Sheikh Abdullah Fahim in contributing to Islam and Malay World as an Islamic astronomer and educationalist, particularly in fostering the love for knowledge between the years 1916 - 1970. Sheikh Abdullah Fahim was a distinguished scholar who has played a pivotal role in revitalizing the *pondok* educational system and possessed significant expertise in both '*ilm al-falak* (Islamic astronomy) and Islamic education. His efforts included the establishment of schools and the reform of the educational system, grounded in Islam as the foundation of knowledge and progress. Accordingly, the objective of this study is to analyse Sheikh Abdullah Fahim's contributions to the advancement of Islam and the intellectual tradition of the Malay world through his work in Islamic astronomy. This analysis adopts a thematic approach, based on library research into his legacy and supported by secondary sources on his achievements. Employing a qualitative methodology, the study collects and analyses data from library-based materials. The findings indicate that Sheikh Abdullah Fahim's promotion of love for knowledge is evident in his efforts to educate the public through formal education, his engagement in the field of astronomy, and his political involvement in the period leading up to Malaya's independence.

Kata kunci: Islamic Scholar, Nationality, Malay, Islam, Education, Astronomer, Love for Knowledge

INTRODUCTION

Sheikh Abdullah Fahim Background

Sheikh Abdullah's real name is Abdullah bin Ibrahim bin Muhammad Tahir bin Kamaluddin. He was nicknamed Haji Abdullah Pak Him. Pak Him in his name refers to his father, Tuan Guru Haji Ibrahim bin Muhammad Tahir, a Quranic scholar and has lived in Mecca for a long time. The word 'Fahim' which comes from Arabic means 'one who understands'. (al-Akiti, 2020: 11-12).

This article aims to highlight the contributions of Sheikh Abdullah Fahim to Islam and Malay world as historical astrologist and educationalist.

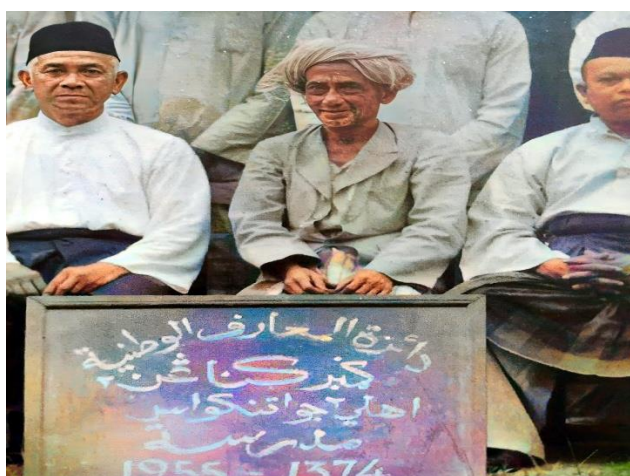
كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: You (O people of Muhammad) are the best people born for (the benefit of) mankind, (because) you enjoin doing all the good things and forbid all the wrong (bad and vile) things, and you also believe in Allah

(with true faith). And if the People of the Book (Jews and Christians) had believed (as they should), it would have been good for them. (But) among them there are believers and most of them: wicked people.

(Surah Ali Imran 3:110)

In accordance with the verse above, the responsibility of a Muslim does not stop at simply inviting to goodness but must be followed by preventing evil. We can see the manifestation of this verse by appreciating the story of the scholars of the past in their struggle against a tyrannical government. The closest example that will be the focus of this study is the efforts of Syeikh Abdullah Fahim in igniting awareness and promoting the national struggle in Malaya. Sheikh Abdullah Fahim has followed in the footsteps of his teacher Sheikh Wan Ahmad al-Fatani in the journey of his life as a scholar of *Ahli Sunnah wa al-Jama'ah* and the national struggle. Starting with sowing seeds of love for knowledge, he was directly involved in politics by establishing the Seberang Perai branch of UMNO. His involvement has had a great impact because of his position and status as a respected scholar (Muhammad Ayman Al-Akiti et al 2020). Later, he was also played an important role in the development of PAS (Parti Islam Se-Malaysia) (Ahmad Faiz, 2023). Bachtiar Djamily (1976) asserted that his madrasah (school) was the first headquarter of PAS, before it was transferred to Kuala Lumpur.



Problem Statement

Today's rapid development is not an excuse for us to forget the services and contributions of our predecessors. The fact is, the peace and luxury we are enjoying is the result of their hard work and sacrifice. Therefore, it is not appropriate for us to forget and take lightly the services of Malay scientists, on the contrary, efforts to document their contributions need to be intensified in a form that can be accepted by the public so that they are not swallowed up by time. Therefore, the making of documentaries or films about Malay scholars and fighters is very necessary to curb this problem (Tajuddin 2004).

If we examine the resistance of the society in Malaya against the western colonialists, it all started from the awareness given by the scholars. For example, Haji Abdul Rahman Limbung firmly rejected the law brought by the British on the basis of the superiority of Islamic Sharia compared to Western law (Izziah 2020). From here we can see that the love of knowledge is closely related to the trusting nature of knowledge. The love of knowledge also requires us to practice and defend the truth. The scholars of Malay land have successfully maintained their love for knowledge through preaching efforts and awakening the spirit of independence in the community. However, the greatness of these previous scholars rarely gets the attention of the younger generation, and information about them is not disseminated as it is in introducing local artists.

One of the scientific figures that needs attention is Sheikh Abdullah Fahim. He is someone who is knowledgeable in various fields. The recognition of his knowledge can be seen through the words of praise he wrote in the books of scholars of his time, this is an honor and a sign of the height of someone's knowledge (Zulkiple 2006). This study aims to highlight Sheikh Abdullah Fahim again in today's society. His contribution and role will be highlighted so that the community can see the importance of scholars and then appreciate and give due respect to them, especially Sheikh Abdullah Fahim.

Among the discussions that will be focused on is the culture of love of knowledge highlighted by Sheikh Abdullah Fahim. When observed, the culture of love of knowledge among scholars is rarely mentioned to the younger generation (Agustin 2011). The connotation of storytelling that focuses too much on the achievements and obstacles faced by scholars has become the standard delivery for a long time. In order to correct the misunderstanding of the concept of love that exists in society, the culture of love of knowledge brought by figures like Sheikh Abdullah Fahim needs to be shared and taken into consideration. His enthusiasm in seeking knowledge can be traced from the beginning of his studies in the land of Haramain. The love then blossomed and he became one of the thinkers who tried his best to educate the nation's children (Zulkiple 2006).

The debate about the national spirit brought by Sheikh Abdullah Fahim is something that should not be overlooked. The definition of Malay brought by the scholars and the national spirit play an important role in forming a united plural society. This is because it is impossible to separate the Malay race from Islam. The Malays as one of the major branches of Muslims apart from the Arabs, Persians, Turks, and Indians have witnessed various historical episodes. Therefore, love for the country is not separated from religion (Muhammad Ayman Al-Akiti et al 2020). Therefore, this study will investigate the relationship between the love of country and religion and how it affects the life of a Muslim.

Research Question

In order to achieve the objectives of the study, there are three questions formulated to answer some of the research questions, among them are::

- 1.3.1 What is the background of Sheikh Abdullah Fahim and his academic achievements;
- 1.3.2 How can the manifestation of the love of knowledge in Sheikh Abdullah Fahim's life be proven through his legacy;
- 1.3.3 What is the role of Sheikh Abdullah Fahim as a historical astrologist and educationist.

Research Objectives

The research conducted aims to achieve the following objectives:

- 1.4.1 Study of Sheikh Abdullah Fahim's background and academic achievements;
- 1.4.2 Examining the manifestation of the love of knowledge in the life of Sheikh Abdullah Fahim through his legacy;
- 1.4.3 Analysing the role of Sheikh Abdullah Fahim as a historical astrologist.

Importance Of Study

This study aims to increase the understanding of a prominent ulama of the archipelago, namely Syeikh Abdullah Fahim. His life's journey in seeking knowledge and his determination to educate the children of the nation should be used as an example and followed by lovers of knowledge today. The transformation of pondok education brought by Syeikh Abdullah Fahim teaches that educators need to be innovative in designing learning systems in line with current needs. In addition, this study is also important to give awareness to the community that the involvement of scholars in social activities is not limited to religious aspects but includes various aspects of life. This is because Islam is comprehensive or perfect, which covers all aspects of life. The Islamic banking industry that is growing rapidly today is one proof of the comprehensiveness of the Islamic religion.

Research Methods

The research method used to conduct this study is detailed as follows:

Research Design

This research uses a qualitative method with systematic literature reviews based on the secondary sources related to Sheikh Abdullah Fahim. Therefore, it does not involve any statement or proof of hypothesis.

Data Collection Methods

Data were collected from archives, library documents, online systems, proceedings, journals and books written on Sheikh Abdullah Fahim.

Data Analysis Methods

Once the data is collected, the data management process was carried out thematically. The classification of texts according to themes was managed according to specific themes related to the focus of the study.

FINDINGS & DISCUSSION

Based on the survey and research of the sources achieved so far, the researcher divides the highlights of this literature into three themes, namely the studies about him; love of knowledge in his life and his contributions on nationality and education.

Studies About Sheikh Abdullah Fahim

There are six historiographies or writings that record Abdullah's biography, namely by Moktar (1997), Zulkiple (2006), Nor Azam (2010), Sohana (2019), Muhammad Ayman al-Akiti, Ahmad Faiz & Muhammad Amir (2020) and Ermy, Ezad Azraai & Anwar Muttaqin (2023). The reference is a previous study that wrote about Abdullah in the form of a biography interspersed with multiple aspects, namely politics, astronomy and independence. These three aspects are the main theme that embraces a single phenomenon that can be linked to the background and biography of Abdullah's life. For those who know and know Abdullah's stature, he will always be referred to in the pages of Malaysian history as a famous astronomer, a figure who proposed the date of independence on August 31, 1957 and also as a grandfather whose grandson was once appointed as the 5th Prime Minister of Malaysia.

Chronologically, the writing by Moktar Petah in 1997 entitled *Sheikh Abdullah Fahim: Determining the National Independence Date 31 August '57* is the earliest work in the writer's collection. With a thickness of 125 pages, this book displays Abdullah's stature as a scholar, personality, speech excerpts and some commentary on his role as a politician. Moktar's writing is not developed based on an academic approach but is a light read, but the strength of this book is the appearance of its publication in 1997, when Abdullah's name was not yet known to most readers in Malaysia at the end of the 20th century. The author personally began to know Abdullah through this book when it was first marketed in 1997. A fact that may be accepted by many is that Abdullah's name became known suddenly when his grandson Tun Abdullah Ahmad was appointed as the Deputy Prime Minister of Malaysia in 1999 (Chamil, 2004).

The second writing is a collection of initiative writers from the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (UKM) in 2006, namely Zulkiple Abd. Ghani, Othman Talib, Farid Mat Zain and Ezad Azraai Jamsari entitled *Syeikh Abdullah Fahim: Progressive Malay Scholars*. This 144-page book has an interesting background because in addition to being produced based on an academic approach, the writing is set against the backdrop of the organization of Nadwah Ulama Nusantara III: Protagonism and Thought of Malay Ulama which was held on 15 to 17 April 2006 in Kepala Batas, Penang. The historic ceremony was officiated by the 5th Prime Minister of Malaysia, Tun Abdullah Ahmad Badawi.

The third writing is by Nor Azam Mat Noor entitled *Warisan Falak Syeikh Abdullah Fahim* which was published by the Penang Mufti Department in 2010. This short writing of 36 pages revolves around Abdullah's scholarship as an astronomer. Although brief, Nor Azam provides some important clues about the method used by Abdullah in setting the date of independence in addition to displaying Abdullah's expertise in the field of astronomy such as setting prayer times.

The fourth writing is by Sohana Abdul Hamid which was published in 2019 as a result of a presentation at the International Conference of Nusantara Malay Scholars. This writing *Syeikh Abdullah Fahim: A Dynamic Scholar* rearranges Abdullah's biography in an organized and easy-to-understand framework compared to previous writings. The fifth writing is the most complete, latest and detailed about Abdullah which was written by Muhammad Ayman al-Akiti, Ahmad Faiz Hafizuddin Rosli and Muhammad Amir Ashraf Rosdin in 2020 with the title *Shaykh 'Abdullah Fahim: 'Ulama Ahl al-Sunnah Wa al- Jama'ah and National Struggle*. The book published by Akademi Jawi Malaysia in collaboration with Pertubuhan Nahdatul 'Ulama Malaysia and Pertubuhan Legasi Tun Abdullah Ahmad Badawi contains 393 pages. This book can be considered as complete because it presents aspects of Abdullah's biography, personality, history of involvement in politics as well as the detailed background of Malay politics in that era and his collection of fatwas, khubah texts and poems in Arabic.

The sixth writing edited by Ermy Azziaty, Ezad Azraai & Anwar Muttaqin was published in 2023. This book explains the figure of Sheikh Abdullah Fahim, including the figure, science, astronomy and also political contributions in Malaya in the 19th and 20th centuries. Several aspects are highlighted in this book, starting with the background and personality of Sheikh Abdullah Fahim which is explored to see the relevance of the figure of scientists throughout this era more clearly. The continuity of Sheikh Abdullah Fahim's legacy is translated through the culture of love of knowledge in his family as well as the role and great contribution of Madrasah Dairat al-Maarif al-Wataniyah as an Islamic education center that manifests his struggle. This book also thoroughly explores the sustainability of Sheikh Abdullah Fahim's intellectual legacy through the retrospective history of Madrasah Idrisiah in Kuala Kangsar, Perak. Among others, it examines the replication of astronomical artifacts which are important astronomical equipment for astronomers or astronomers as well as plans to realize the establishment of the Sheikh Abdullah Fahim Gallery to become a research and reference center related to astronomy, in addition to introducing the astronomical tourism sector.

Sheikh Abdullah Fahim's contribution in fostering patriotic spirit through political means is also highlighted to complete this great figure in the depiction of his character and authority. This book also discusses in detail the establishment of the Hadhari Islamic Institute, at the National University of Malaysia in addition to the creation of the Sheikh Abdullah Fahim Chair of Excellence at the institute. The scientific movement and struggle supported by Sheikh Abdullah Fahim was so strong that he was appointed as an advisor to the Sultan, advising and organizing religious, administrative, political affairs and organizing an independence strategy to defend the sovereignty of the country.

Based on the six historiographies, the author summarizes four main aspects that can form a significant level and balance about the perspective of Abdullah's political thought, which are astronomy, education, politics and independence. Even so, it is very necessary in any writing that revolves around the character of an individual to always not leave aspects of background and biography as a complement to a piece of writing. Therefore, this writing also records Abdullah's biography and contribution as a famous scholar and astronomer on the brink of national independence.



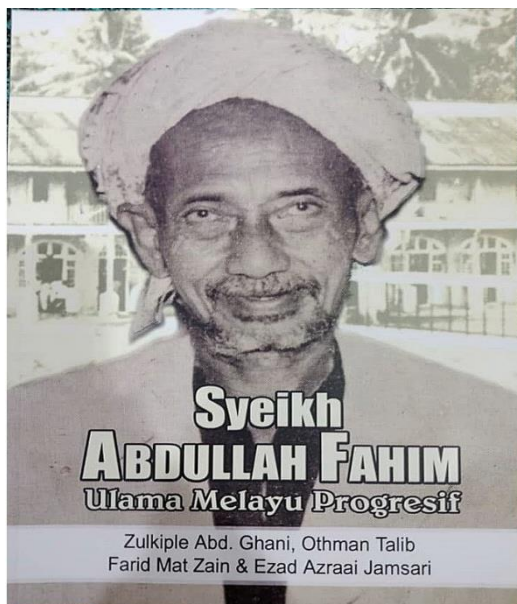
Love of Knowledge in the Life of Sheikh Abdullah Fahim

The strength of love for knowledge is evident in the life of Haji Abdullah Fahim, known as Pak Him (1869-1961), and also referred to as Sheikh Abdullah Fahim. He was born in Mecca in 1869. His father, Haji Ibrahim

bin Tahir, who hailed from Patani, was a Quran teacher in Mecca. Since his father was a scholar who lived near the Kaaba for a long time, he developed a keen interest in studying Islam and the Quran from a young age (Ismail, 1996).

The identity of those who love knowledge is entirely different from those who only prioritize pleasure. The quality of love for knowledge in a person makes their life more directed and competitive. Meanwhile, those who appear to be advanced externally but whose souls are so tied to luxury will continue to drift away and lose their identity (Ruzman et. al 2014). The love for knowledge in Sheikh Abdullah Fahim was inherited from his father, and extends to his descendants. Within the culture of love for knowledge, there are connection in the elements of intrinsic and extrinsic motivation, love for reading, love for writing, love for discussion and thinking, as well as love for truth and justice (Syaidatun & Amirah, 2023).

He is also well-known in the annals of Malaysian history as the determiner of the date of the country's independence based on the knowledge of astronomy that he learned (Petah, 1997; Zainal, 2006). He was a scholar who understood well the clash between the old and young group that strive for improvements, and expressed the view that what is most important is to increase the number of religious schools and to encourage more students to pursue Islamic studies (Nabir, 1973).



The Contributions of Sheikh Abdullah Fahim in Nationality and Education

According to Abdul Choliq Murod (2011), through research on the Qur'an and the head of the Prophet SAW, we find that elements of nationalism can be found. In surah al-Hujurat verse 13, clearly showing the concept of nation, the verse is followed by an order to getting know each other. Therefore, Harliana, Kamaruzaman, Aminuddin, Shakila and Shamsaad al Sholeh (2013) assert that the relationship between the Islamic World and the Malay World cannot be denied. History has witnessed that the willingness of the Malay community to change towards progress is rooted in religion. Islam sees the spiritual and the physical as a unity that cannot be separated. This means that a person's faith needs to be manifested through his physical body. Muhammad 'Uthman El-Muhammady (2012) in his study affirmed that the Malay-Islamic identity is a fact that exists and is true, the Malay national spirit is not the forbidden 'asabiyyah but it is a love for the nation or patriotism that is in line with Islamic teachings. This national spirit led to the emergence of the Malay national movement which enabled the achievement of independence without bloodshed. We can see that this Malay national spirit is a positive aspect of 'asabiyyah emphasized by Ibn Khaldun and Said Nursi. Because 'asabiyyah who is rejected by Islam is someone who is obsessed with his people even though they are tyrants.

Study Tajuddin and Abd. Manaf (2006) shows the variety of preaching methods used by scholars in educating the community. This book not only contains Ahli Sunnah wa al-Jama'ah scholars who are of the older generation but also contains scholars who understand the youth. This shows that although there are differences in the issue

of branches in religion, the scholars still have a high degree of dedication and trust in knowledge. The attitude of fighting for the nation and rejecting colonialism can be seen in their behavior throughout their lives even though their ways are different. Izziah Suriani (2020) asserted that the British colonization of Terengganu had brought many changes including in terms of law. Scholars have played a big role in raising the resistance of the people of Terengganu. Haji Abdul Rahman Limbung once paid the fine imposed on 20 residents of Kampung Padang Setar. Haji Musa Abdul Ghani has said figuratively through his talk that following the new rules can threaten the faith. As a result, the people of Terengganu are willing to lose their property or suffer in prison rather than commit wrongdoing and sin against Allah SWT.

Sholeh Fikri & Siti Rugayyah Tibek (2013) also asserted that the preaching strategy of the scholars of Malaya is adapted and aligned with the situation and interests at that time. Colonizers in the eyes of scholars are groups that usurp the rights of other people's lives by controlling the territory and then controlling the lives of the existing community according to their wishes. This situation is clearly something false for the scholars of Malaya. Amin Farih (2016) has highlighted the study of an organization founded by a schoolmate of Sheikh Abdullah Fahim when he was in Mecca, namely Kiai Haji Hashim Asy'ari. In Indonesia, there are various regional political organizations such as Jong Cilebes, Pemuda Betawi, Jong Java, Jong Sumatra and others, but Nahdlatul Ulama was established with nationalistic values. Shubban al-Watan which was founded in 1924 later became Ansor Nahdlatul Ulama. The researcher emphasizes that the struggle of Nahdlatul Ulama to expel the Dutch colonialists is a religious demand that must be answered as a manifestation of gratitude to Allah SWT. It is a jihad to defend the homeland, and proof of love for the country.

The Astrology Heritage of Sheikh Abdullah Fahim to the Muslim World

Sheikh Abdullah Fahim greatness and renown also shine through the treasure of instruments and knowledge he left behind, including:

a) Prayer Time Schedule

One of the main astronomical treasures left by Sheikh Abdullah Fahim is a handwritten prayer time schedule. This schedule was personally given to Haji Arshad bin Mohd. Yusof by Sheikh Abdullah Fahim himself when he visited Simpang Pulai, Ipoh, to inaugurate the Surau Kampung Sungai Raia. This invaluable astronomical treasure is still well-preserved after being inherited by Tuan Haji Mokhtar bin Mat Zaman, one of the disciples of Sheikh Abdullah Fahim. The Al Jami'ul Badawi Mosque in Kepala Batas, Seberang Perai Utara, Pulau Pinang, also once had a similar schedule, but it has been lost from the committee's archives during mosque wall renovation work in the 1990s. Through their efforts, a copy of a prayer time schedule similar to the original, and even more beautifully crafted, was created since the original had faded, making it somewhat difficult to read the details recorded by Sheikh Abdullah Fahim (Noor 2010).

What's interesting is that the prayer time schedule also includes information about the qibla direction in various places within and outside Malaysia. Sheikh Abdullah Fahim himself calculated these qibla directions. What's even more intriguing is that the qibla directions he calculated traditionally were almost accurate when compared to modern calculations. Doing so requires a very high level of skill, which further proves his mastery of astronomy and mathematics.

b) Sundial Box

Sheikh Abdullah Fahim had a sundial box, which was typically used for calculating prayer times. The history of timekeeping instruments has not only evolved in modern times but can be traced back to ancient eras. Time has been a part of human culture for ages, and sundials are among the oldest tools used to determine time. Knowledge and science have led to the creation of timekeeping instruments, known as sundials. Sundials began to be created and introduced in ancient civilizations, although historians and scientists cannot pinpoint the exact date of their invention.

However, sundials are said to have existed in ancient Babylon and Egypt. Ancient civilizations like Babylon and Egypt boasted many scholars and astronomers who successfully studied and understood the movements and

positions of celestial objects and their relevance in time measurement. Ancient Egypt and Babylon are believed to have used sundials around 3500 BCE. The oldest sundial in Asia and the world was found in Egypt. Great civilizations of the past constructed various types and forms of sundials to determine time. Due to their desert environments, the use of sundials was highly suitable during that era (Ibrahim & Safiai 2017).

During the heyday of early Islamic civilizations, various types of sundials were constructed for different purposes, such as determining time and prayer times. In the history of Islamic civilization, the creation of sundials is closely associated with an Islamic astronomer named Ibn al-Shatir. Ibn al-Shatir created a sundial to be placed in the Umayyad Mosque Tower in Damascus. At the time, he was known as a *muwaqqit* (timekeeper). His sundial was categorized as one of the earliest sundials based on straight lines. He divided the day into 12 hours, a concept that remains usable to this day. This concept was also employed by Syekh Abdullah Fahim in calculating prayer times.

c) *Rubu' Mujayyab*

Another instrument owned by Sheikh Abdullah Fahim is the *rubu' mujayyab*, a traditional astronomical instrument shaped like a quarter or quadrant, more commonly known as an instrument used to measure angles, determine time, establish prayer times, qibla direction, and the position of the sun. In geometric terms, this instrument is referred to as a quadrant (sinus quadrant). Some even define the *rubu' mujayyab* as a traditional celestial instrument in the form of a quadrant used for trigonometric calculations and angle measurement. This instrument incorporates some of the functions found in an astrolabe (Safiai et al. 2020). The *rubu' mujayyab* is a quarter-circle-shaped measuring tool. Some historians claim that the *rubu'* was one of the revolutionary instruments created by al-Khawarizmi and Ibn Shatir. Its function is to assist in measuring geometric functions to project the movement and positions of celestial objects. The *rubu'* is typically made of copper or wood, with one of its surfaces marked with a scale. The *rubu' mujayyab* is a tool used to solve fundamental space-related problems (issues related to celestial mapping) for a specific altitude. It uses degrees (°) in its operation and involves data displayed on one of its surfaces. This instrument incorporates some of the functions found in an astrolabe (Ibrahim & Safiai 2017).

In fact, the *rubu'* was used as a replacement for the astrolabe because the astrolabe had too many functions, making it challenging for scientists to use to its full potential. Therefore, a quarter of the astrolabe's circle was removed to create the *rubu' mujayyab*, which focused only on specific functions. Regarding its early history, the exact origin of the *rubu'* is not known. Additionally, the books *Durus al-Falakiyyah* and *Tibyan al-Miqat*, which specifically discuss the *rubu'*, do not provide details about when, where, and how the development of the *rubu' mujayyab* took place (Ali 1992: 2; Madrasah al-Salafiyyah t.th.: 5). Sheikh Abdullah Fahim's *rubu' mujayyab* is reported to still be kept in the office of the principal of *Dairat al-Ma'arif al-Wataniyyah*, but the exact condition of this instrument cannot be confirmed and is not known precisely. Furthermore, the method of storing the *rubu'* should also be taken into consideration, as it requires careful preservation due to its association with a famous figure in Malaysia. He used the *rubu'* to calculate prayer times throughout the year and also to determine the positions of constellations. The *rubu' mujayyab*, as a part of the astrolabe, also had a specific function for determining the position of constellations, as the names of the constellations are inscribed along the curve of the instrument's quadrant. Sheikh Abdullah Fahim once mentioned in Arabic: "*am khair atana*," which means a good year is coming to us (Noor 2004).

Based on the chronological development, this demonstrates that the knowledge and use of the *rubu'* can be said to have evolved and spread worldwide, including in Malaysia. This would not have been possible without the diligence and dedication of Islamic astronomers who conducted observations and played a role in the development of the *rubu'*, including figures like al-Khawarizmi (770-840H) and Ibn Shatir (11th century).

Limitations

The primary limitation of this study is that the review was conducted through the mainstream of English and Malay literature databases. This will automatically limit the search as many studies are published in native languages across Muslim countries, such as Malaysia, Indonesia, Brunei.

In this study, some limitations have been placed so that the scope of the discussion does not deviate from the objective of the study. The initial limitation is on the figure being studied, Sheikh Abdullah Fahim. The scope of the discussion about Sheikh Abdullah Fahim's love is limited within the framework of the love of knowledge. This study also focuses on the spirit that Sheikh Abdullah Fahim has breathed into the society of *Tanah Melayu* which is the national spirit.

CONCLUSION

Sheikh Abdullah Fahim is a figure who has contributed a lot to the country in various forms. His love for knowledge is clearly visible through the number of his teachers which are about 42 people. The recognition of his knowledge can be seen when he was asked to write words of welcome in the books of his contemporaries. He is also said to have been appointed as a member of the board of Masjid al-Haram. His love of knowledge has caused him to become one of the pioneers in the advancement of the madrasah (Islamic schools in the form of pondok). His manifestation of love is quite different from other scholars. Usually, we can see the passion for learning in a scholar through the writing and books produced. However, Sheikh Abdullah Fahim has left a 'factory' for the production of scholars, which is the madrasah he founded, Dai'rat al-Maarif al-Wataniah, without denying that there are compositions of Arabic poetry and *Taqariz* or words of praise that have been composed by him.

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