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Moral Teachings in the Manuscript of *Qissatu Syam'un ibnu Khalid ibnu Walid*

ABSTRACT: This article focuses on the moral teachings conveyed in the manuscript of QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or *Story of Syam'un son of Khalid ibnu Walid*). The manuscript of QSKW is written in Arabic language and is a manuscript which its stories are well-known in several version in Indonesia. As a fiction work, this manuscript cannot be separated from the narrative structure building the manuscript internally. The background of the birth of Islam and the struggle of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) affect significantly to the narrative structure of the QSKW manuscript, including the moral teachings delivered. The moral teachings can be analyzed with the method of Roland Barthes (2009)'s semiotics, namely with looking into the manuscript narration as signs showing meanings in two levels, that is "denotative" and "connotative" meanings. The result shows that the manuscript of QSKW contains Islamic values manifested into the moral teachings based on the holy book of Al-Qur'an and Hadiths (words and deeds of Prophet Muhammad). This shows also that the QSKW manuscript is an ancient manuscripts functioning as the teaching of the Islamic values in the aspects of "tawhid" (acknowledge the oneness of God) and "akhlak" (noble character). The background of the fictional story represents spirit and persistence of the "sahabas" (companions of Prophet Muhammad) in depending Islam.

KEY WORDS: Moral teaching, Islamic old manuscript, fictional story, Islamic values, and figure of Syam'un.

INTRODUCTION

The manuscript of QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or *Story of Syam'un son of Khalid ibnu Walid*) is a fiction manuscript written anonymously. It is written in Arabic language and found in several places, namely the Library of King Ibnu Saud University in Kingdom of Saudi Arabia (with the same title), two are found at National Library of Indonesia with the title of *Hâdis Sam'un*, and two manuscripts with the title of *Sam'un* in Tasikmalaya and Garut, West Java, Indonesia (cf Behren ed., 1998; and Ekadjati & Darsa, 1999).

This manuscript tells about a character named Syam'un with the background of Islamic history in the era of the Prophet of Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him). The character of Syam'un, as a protagonist, is described as a *sahabi* (companion) of the Prophet Muhammad SAW with strong characteristic and brave in depending the Islamic teachings and his Prophet. Syam'un has several privileges since he was born, such as he can talk and fight the *kafirs* (infidels), who intend to kill Prophet Muhammad SAW.

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Except Syam'un, the characters in the text of QSKW are known in the Islamic history, such as Prophet Muhammad SAW, Khalid ibnu Walid, King Qibti, and Mariah. The existence of Syam'un himself remains doubtful in the history of Islam and still needs to be studied further.¹ In addition, the Syam'un's characteristic as a very powerful person, such as talking when still a baby, shows that the character of Syam'un is strongly considered as fictional.

Analyzing from other narrative structure, the manuscript shows the existence of the opposite story in the Islamic history. For example, the attack of King Qibti in order for Mariah to be married by Prophet Muhammad SAW. The manuscript tends to continuously transform and its role is reduced by Syam'un as the main character. It supports the notion that the QSKW manuscript is a fictional work.

Nevertheless, as one of the collections of ancient Islamic manuscripts, the QSKW manuscript does not lose its role as the recorder of the past centuries. The manuscript is well-known in several versions in Indonesia, namely Sundanese,² Javanese,³ and Malay.⁴ The existence of Syam'un manuscript in several versions in Indonesia shows that it is a populer manuscript and accepted well by the local people. This is supported by Edwar Djamaris (1990)'s statement that the Indonesian literary is affected strongly by

Islam (Djamaris, 1990:109).

The influence of Islam towards the QSKW manuscript is shown by the genre of the manuscript itself, that is *qissah*. As mentioned by Van Ronkel (1908) that the Arabic manuscripts in Indonesia generally contain: the *Al-Qur'an* or Islamic holy book; *Hadith* or words and deeds of Prophet Muhammad SAW; *tajweed* or proper pronunciation for correct recitation of the *Al-Qur'an*; *tafseer* or explanation of passages of the *Al-Qur'an* by supplying additional information; *nahwu* or grammar; *sharaf* (derivation of Arabic words from the same root); and *qissah* or story (Ronkel, 1908:viii-ix).

Qissah, or a story, is one of the literary genres which in Arabic literature is famous for its many forms, among of them is *hikayat* (tale) based on facts or fiction (Ismail, n.y.:109-126). According to the content of the story conveyed, then, the QSKW manuscript can be identified as an *hikayat*.

As a fictional work, the QSKW cannot be separated from the narrative structure building the entire story internally. One of the them is the moral teachings in the manuscript relating closely to the Islamic values underlying the QSKW manuscript significantly. The moral teachings are the manifestation of the theme correlated with the values brought by the writer to be interpreted by the readers (Behren ed., 1998; and Ekadjati & Darsa, 1999).

MORAL TEACHINGS IN THE PERSPECTIVE OF ROLAND BARTHES' SEMIOTICS

As a fiction, the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript consists of a complex narrative structure, because it involves Islamic history as the story background. For instance, the use of the characters' names, which are well-known in the Islamic history such as Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), the Prophet's *sahabis* (companions), and his enemies. This concludes that the moral teachings conveyed by the QSKW closely relate to the Islamic values.

Therefore, to reveal the Islamic values conveyed in the manuscript of QSKW, it needs semiotic analysis. Semiotics is used to reveal

¹This is confirmed by the opinion of Muhammad Abu Zakaria, a Senior Advisor of *Qism al-Mahtûthati Maktbatu Amir Salman* at the King Saud University in Kingdom of Saudi Arabia, who stated that Khalid ibnu Walid did not have a son named Sam'un. Interview with Muhammad Abu Zakaria in Makkah, Kingdom of Saudi Arabia, on July 25, 2010.

²In Indonesia, the story of Syam'un is well-known as Sama'un. Several texts telling Sama'un are conveyed in *Katalog Induk Naskah-naskah Nusantara, Jilid 4*, which contains 3 texts with Sundanese and Pegon (Arabic) words, namely *Carita Samaun* (with code SD 44); *Carios Sama'un* (with code SD 139); and *Carita Sama'un* (with code SD 187). In addition, there are 40 other texts found in Sundanese language. All texts are available at Perpustakaan RI (Perpustakaan Nasional Republik Indonesia or National Library of the Republic of Indonesia) in Jakarta.

³In Javanese, the story of Syam'un is known in the manuscripts of *Jaka Semangun* (with code BR 41); *Jaka Semangun* (with code CS 133); and *Jaka Semangun* (with code KBG 987). All texts are also available at Perpustakaan RI (Perpustakaan Nasional Republik Indonesia or National Library of the Republic of Indonesia) in Jakarta.

⁴The text written in Malay are *Hikayat Sama'un* (with code ML 31); *Hikayat Sama'un* (with code ML 411a); and *Hikayat Sama'un* (with code ML 411b). All texts are also available at Perpustakaan RI (Perpustakaan Nasional Republik Indonesia or National Library of the Republic of Indonesia) in Jakarta.

Table 1:
The Sign Map of Roland Barthes

1. Signifiant	2. Signifie
3. Denotative sign	
4. Connotative signifiant	5. Connotative signifie
6. Connotative sign	

meanings beyond literary manuscripts as a united sign. As mentioned by Aart van Zoest (1993) that literary manuscripts overall are signs replacing something else, namely a fictional reality (van Zoest, 1993:61). Among the meanings beyond the literary manuscripts, there are moral teachings represented by a set of fictional language.

One of the relevant semiotics theories revealing those moral teaching is the semiotics of Roland Barthes (2009). Roland Barthes' semiotics is the development of Ferdinand de Saussure's theory, which divides two sign elements, namely *signifiant* and *signifie* (cited in Komatsu & Harris eds., 1993). According to the theory, Roland Barthes describes his understanding of signifiant and signifie as a two-phase process. Since signifiant is a symptom absorbed and produced by human's cognition, therefor signifiant is called "expression" or E; and signifie is called "content" or C (cf Komatsu & Harris eds., 1993; Barthes, 2009; and Hoed, 2011:84).

Based on Roland Barthes' semiotics, the sign significance system consists of relation (R) between its sign (E) and meaning (C). This sign significance system is divided into the first system (primary) called *denotative system*; and the second system (secondary) which further is divided into two, namely *connotative system* and *metalanguage system* (Barthes, 2009:158-162).

To Roland Barthes, the relation between E and C occurs in human's cognition for more than one phase. The first phase is basic (called primary system) happened, when a sign is absorbed for the first time, that is the existence of R1 between E1 and C1. This is what is called as *denotation*, general meaning accepted by the basic convention of a society (Barthes, 2009). However, the sign meaning never occurs only in the primary phase. The process will be followed by the development of the secondary system,

namely R2 between E2 and C2. Here, there is a new relation (R2). The secondary system is the advanced process developing the aspects of E and C (Hoed, 2011:84-85).

Furthermore, Roland Barthes (2009), as explained also by Benny H. Hoed (2011), mentioned that the development process of the primary system follows two paths. *First*, it is the development of E aspect. The result is a sign having more than one E for the same C. It is called as "synonymy". *Second*, it is the development of C aspect. The result is a sign having more than one C for the same E. The development of this meaning is later called as "connotation" (Barthes, 2009; and Hoed, 2011:85). Table 1 is the sign map work according to Roland Barthes, as cited by Alex Sobur (2006:69).

The established connotation, in accordance with Roland Barthes (2009), can develop into myth, that is hidden meanings (implication) consciously recognized by a community. An established myth may develop into an ideology, namely something underlying thoughts of a community, in which unconsciously affect their views (Barthes, 2009:109).

Regarding the concepts of denotation and connotation, Yasraf Amir Piliang (1999), as quoted also by Tommy Christommy (2004), explained that denotation is a level of signing explaining the relationship between signifiant and signifie or between sign and its reference in reality, producing explicit, direct, and certain meanings. Denotation is a sign, which its marker has high level of convention or agreement. Meanwhile, connotation is a level of signing explaining the relationship between signifiant and signifie, in which inside operates non-explicit, indirect, and uncertain meanings (open to various possibilities). Connotation creates a second unit of meaning, formed when the signifiant is related to several psychological aspects, such

as feelings, emotion, or belief (Piliang, 1999; and Christommy, 2004:94-95).

Chris Barker (2009) added that denotation is levels of descriptive and literal meanings noticeably possessed by all cultural members. In the second level, it is connotation, meanings formed by relating signifiant to wider cultural aspects, namely belief, attitude, framework, and an ideology of a social formation. The meaning of a sign may be recognized as multiple should its single meaning is indicated with several units of meanings. When connotation is treated as natural as something that is hegemonic, it means that it is accepted as something normal and natural, which then acts as a myth, a cultural construction which seems as universal truth existing before and embedded to general reasoning (Barker, 2009:74).

According to the explanation above, Roland Barthes (2009)' semiotics is applicable to use to reveal motal teachings conveyed by the manuscript of QSKW. The moral teachings is the result of second-phase signing, which Roland Barthes calls as the ideological conntation sign (Barthes, 2009). This sign produces second unit of meaning affecetd primarily by the teachings of Islamic belief as the embedded elements of the manuscript, both as the creation background (extrinsic) and inside-manuscript filler (intrinsic).

Therefore, the signing process happened in this manuscript starts with relating the manuscript narration to semantic meaning referred by the manuscript. The narration chosen is the narration showing the existence of positive value referring to moral teachings. Later, in the second phase, the relationship between narration and the referred meaning — a denotative sign — is related to the "second" signifie, which may be able to improve signing to wider and ideological phase. In this phase, the roles of the *Al-Qur'an* and *Hadith*, as the main source of Islamic law, are involved to show the meanings beyond the denotative sign. The relation between denotative sign and signifie results the connotative sign.

MORAL TEACHINGS IN THE MANUSCRIPT OF QSKW

Based on the description before, the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or

Story of Syam'un son of Khalid ibnu Walid)'s manuscript shows the existence of moral teachings in accordance with semiotics analysis of Roland Barthes (2009). The first method is to reveal the semantic meanings beyond the manuscript showing the existence of positive values that can be taken by the readers. This step is also called as the the first phase of signing (denotative sign). Further, it relates the connotative signifiant to connotative signifie as dalils strengthening the moral teachings existing. Therefore, the ideological meanings beyond the moral teaching can be found.

The moral teachings conveyed in the QSKW manuscript are significantly related to the Islamic values. Those teachings can be explained as follow:

About the Jihad. The main moral message delivered in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript is *jihad* (endeavour) againts *kafirs/kuffar* (infidels), who declare war to Islam. This is represented through the entire content of the story regarding Syam'un the brave who fought the enemies of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him).

The character of Syam'un is described as a *sahabi* (companion), who is loyal to Prophet Muhammad SAW and brave fighting the enemies, who wanted to kill Prophet Muhammad SAW. Syam'un showed such bravery to uphold the truth of teachings delivered by Prophet Muhammad SAW as the messenger of God. Thus, the character of Syam'un reflects the values of *jihad*.

In Islam, *jihad* is one of duties that must be upheld by Muslim. Several *dalils* (argumentations) in the main source of Islamic law, namely the *Al-Qur'an* and *Hadith*, show that it is the Muslim's obligation to do *jihad*. One of the *dalils* is *surah At-Taubah:41*, in the *Al-Qur'an*, and it is meaning, as follows:

March forth, whether you are light (being health, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew (cited in Depag RI, 1982/1983, translated by DS).

Ibnu Katsir (n.y.), a notable ulema of *tafseer* (explanation of passages of the *Al-Qur'an* by

supplying additional information) says that the *jihad* referred in the verse above is war against *kafirs* or infidels. As shown by Abu Thalhah, when fighting together with Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) and other *sahabas* (companions) against the *kafirs* (cited in Katsir, n.y.:162).

The definition of *jihad* has several understandings, referring to several verse of the *Al-Qur'an*. The lowest level of *jihad* is heart rejection and the highest is war in the cause of Allah. Meanwhile, the ways of *jihad* can be applied to speech (spoken), writing, and so on. *Jihad* plays an important role to spread the values of truth in Islam through the *dakwah* or propagation (Sulaiman, 2015).

Yusuf Qardhawi (n.y.) mentions that *dakwah* will not be existed without *jihad*. Moreover, the value of *jihad* maybe measured by the values of *dakwah* and its scope along with the sacrifice in its implementation and the reward value to its doers (Qardhawi, n.y.:51).

The terminology of *jihad* in the holy book of *Al-Qur'an* indicates several meanings, consisting of: firstly, *jihad* against *kafirs* through arguments as written in *surah At-Taubah:73* and *surah Al-Furqan:52*, in the *Al-Qur'an*, and it is meaning, as follows:

O Prophet (Muhammad), strive hard against the disbelievers and the hypocrites, and be harsh against them. Their abode is Hell and worst indeed is that destination (cited in Depag RI, 1982/1983, translated by DS).

So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour (cited in Depag RI, 1982/1983, translated by DS).

Secondly, *jihad* against carnality as implied in *surah Al-Ankabut:6*, in the *Al-Qur'an*, and it is meaning, as follows:

And whosoever strives, he strives only for himself. Verily, Allah is free of all wants from the *alamin*, i.e. mankind, *jinns* (ghosts), and all that exists (cited in Depag RI, 1982/1983, translated by DS).

Thirdly, *jihad* against demon by not obeying it, because only hoping *hidayah* (guidance) from Allah, as written in *surah Al-Ankabut:69*, in the *Al-Qur'an*, and it is meaning, as follows:

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths. And verily, Allah is with the good doers (cited in Depag RI, 1982/1983, translated by DS).

In addition to the *dalils* (argumentations) of the holy book of *Al-Qur'an* above, the obligation of *jihad* exists as well in *Hadith* (words and deeds of the Prophet Muhammad). One of the *Hadiths*, as quoted by *sahih* (valid) Bukhari Muslim, is as follow:

From Abu Hurairah RA, "Rasulullah SAW was asked: 'What is the best deed? He answered: 'To believe in Allah and His Rasul'. He was asked again: 'Then what deed?' He answered: 'That is *jihad* in the cause of Allah'. He was asked again: 'What other deed?' He answered: 'That is *Hajj Mabrur* or Hajj who blessed by Allah" (cited in Abu Syahiyah, 1984).

In the *Hadith* (words and deeds of the Prophet Muhammad) above, it is mentioned that *jihad* is the main practice after having faith in Allah and His *Rasuls* (Messengers). This shows that the position of *jihad* is well-regarded in Islamic teachings (Mohammad, 1985; and Sulaiman, 2015).

About Hang Together. The next moral message conveyed in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript is the need of hang together. It is represented in the following quotation:

Ka'ab al-Ahbar continued his story: "When in pregnant wife more than ten months, then feeling pains in her stomach in the middle of the night, then the boy infant shook his stomach. Afterwards, came people to help, when she was in labor until finally a handsome and faithful boy was born (cited in Behren ed., 1998:2, translated by DS).

In the quotation above, it is described that when Hanah was in labor, she got help from people around until she delivered Syam'un safely. This shows that hang together with each mankind is a moral message wanted to deliver by the writer.

In the Islamic teachings, hang together is a well-regarded practice or *akhlaq al-kariimah*. It is one of the relational dimension that must be practiced by mankind, that is a horizontal relationship between one man to the others or *hablum minannas*. This command is in

accordance with the words of Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty), in the holy book of *Al-Qur'an*, and it is meaning, as follows:

O you who believe, Violate no the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the people coming to the Sacred House, seeking the bounty and good pleasure of their Lord. But when you finish the Hajj, you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid al-Haram*, lead you to transgression (and hostility on your part). Help you one another in virtue, righteousness, and piety, but do not help one another in sin and transgression. An fear Allah. Verily Allah is severe in punishment (cited in Depag RI, 1982/1983, translated by DS).

In addition to the *dalil* (argumentation) of the holy book of *Al-Qur'an* above, the command to help one another also exists in the second source of Islamic law, namely *Hadith* (words and deeds of the Prophet Muhammad). One of the *Hadiths* showing the command is the *Hadith* by *sahih* (valid) Bukhari and Muslim, as follows:

From Abdur Rahman bin Zaid bin Khalid al-Juhani said that Rasulullah SAW spoke: "He whoever gives preparation for those who are going to war in the cause of Allah, then he is considered as those who surely go to war, that is his reward is the same as those who are going to war. And he whoever leaves to family for going *jihad* in the cause of Allah, for a good deed needed for his family, the he is considered as well as those who are going to war (cited in Abu Syahiyah, 1984).

About to Believe in Allah SWT. To believe in Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) is a moral message reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript. It is represented in several quotation, as follows:

Be peace upon those who believe in Him (Allah SWT) and they are surely safe from the punishment of Allah. While those who do not believe, they are *kafir* to Allah (cited in Behren ed., 1998:5, translated by DS).

They said: "O Syam'un, who will save you from our ambush today?" Syam'un answered: "He who will save me is my *Rabb* (Allah), who wants me

to kill Qunwan" (cited in Behren ed., 1998:13, translated by DS).

In the quotations above, it can be described that those who believe in Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) will be safe His punishment. In addition, the attitude of believing in Allah SWT is represented as well by the character of Syam'un, who believes that Allah will protect him. This shows that to believe in Allah is one of the moral messages delivered by the writer (Behren ed., 1998).

In Islam, faith is the main deed that must be possessed by a Muslim. Faith must be upheld by a muslim manifested into six pillars of faith, namely to believe in Allah SWT as God; His angels; *Rasuls* or messengers of God; holy books; Judgement Day; and predestination or *qadha* and *qadar* (cf Nasr, 1994; Esposito, 1998; and Shihab, 2002).

To believe in Allah SWT is the main aspect of a Muslim. Allah SWT is the one God that must be believed by all Muslims as the creator and ruler of life. Therefore, the attitude of believing in Allah SWT represented by the character of Syam'un and the narration in the QSKW manuscript is included in the religious moral messages (Behren ed., 1998).

In the main source of Islamic law, the holy book of *Al-Qur'an*, there are verses showing the obligation to Allah SWT as the creator. It is the main foundation of a Muslim to always believe in Allah SWT, as described in the *Al-Qur'an*, as following verses:

[22] He is Allah, than whom there is none has the right to be worshipped but He, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful.

[23] He is Allah, than whom there is none has the right to be worshipped bu He, the King, the Holy, the One Free from all defects, the Giver of of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.

[24] He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and earth glorify Him. And He is the All-Mighty, the All-Wise (cited in Depag RI, 1982/1983, translated by DS).

About Resigning to Allah SWT. The next moral message is to keep resigning to Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) in everything. This moral message is reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, as following quotation:

The mother said to him: "Do not be afraid and confused, verily Allah is with you!" (cited in Behren ed., 1998:11, translated by DS).

In the Islamic teachings, resigning to Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) is called *tawakkul*. In wider definition, *tawakkul* is resigning and letting everything (affairs) to Allah SWT along with best efforts. In addition, *tawakkul* is one of the faithful Muslim's characteristics (Nasr, 1994; Esposito, 1998; and Shihab, 2002).

In the holy book of *Al-Qur'an*, there are many verses showing the order to *tawakkul* to Allah SWT. One of them is written in *surah Al-Maidah:23*, in the *Al-Qur'an*, and it is meaning, as follows:

Two men of those who feared (Allah and) on whom Allah had bestowed His Grace: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are believers indeed" (cited in Depag RI, 1982/1983, translated by DS).

Another verse containing the order of *tawakkul* belongs to *surah Yunus:84*, in the *Al-Qur'an*, and it is meaning, as follows:

And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims" (cited in Depag RI, 1982/1983, translated by DS).

About Obedient to Rasulullah SAW.

The next moral message is to be obedient to Rasulullah SAW (*Salallahu Alaihi Wassalam* or the messenger of Allah, peace be upon him), i.e. Prophet Muhammad. It is reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, in several quotations, as follows:

Afterwards, Rasulullah SAW cried for long: "O Quraysh people, you all have agreed and set to destroy me wrongfully, as well as to kill me. Although there is no savior for despotic people".

After the cry, then Syam'un became very angry: "O Rasulullah SAW, should you command me to kill them all, then I will not let any Quraysh people exist in Mecca and Medina!" (cited in Behren ed., 1998:12, translated by DS).

When Al-Harab stood in front of them, then Ali bin Abi Thalib *karramallaahu wajhah* said to Khalid bin Walid RA: "That Muhammad is our master and it is our duty to help him. Therefore, it is obligatory for servants to obey their master". Later Ali RA said: "What is His order?". Al-Harab said: "In my opinion, everyone of you must swear not to enter Medina before stepping on Asy-Syu'ara region and have faith. At that moment I (*Al-Harab*) will be together with King Qibthi (King of Asy-Syu'ara), /25/ then you kill him and take his daughter to be delivered to Muhammad SAW" (cited in Behren ed., 1998:20, translated by DS).

As explained before that the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript tells the struggle of Syam'un against *kafirs* (infidels), who declared war against Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him). Syam'un is described as a *sahabi* (companion), who is loyal to Prophet Muhammad SAW and his teachings. It shows that one of the moral messages delivered by the writer is that Muslims must be obedient and love Muhammad as *Rasulullah* or messenger of God (cited in Behren ed., 1998).

In the holy book of *Al-Qur'an*, many orders to obey *Rasulullah* SAW exist. The verses, showing its obligation, are *surah Ali 'Imran:31* and *surah An-Nisa:80*, in the *Al-Qur'an*, and it is meaning, as follows:

Say: "If you (really) love Allah, then follow Me, Allah will love you and forgive your sins. Allah is Oft-Forgiving and Most Merciful" (cited in Depag RI, 1982/1983, translated by DS).

He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, then We have not sent you as a watcher over them (cited in Depag RI, 1982/1983, translated by DS).

Based on the two verses, it is explained that a Muslim who indeed loves Allah and obeys Him, must also obey the messenger of God. Therefore, Allah will forgive all his sins (Nasr, 1994; Esposito, 1998; and Shihab, 2002).

About Do Not Be in Haste in Facing a Matter. The next moral message is an advice

to keep calm in facing a matter. It is reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, as following quotation:

Afterwards, Rasulullah SAW cried for long: "O Quraysh people, you all have agreed and set to destroy me wrongfully, as well as to kill me. Although there is no savior for despotic people". After the cry, then Syam'un became very angry: "O Rasulullah SAW, should you command me to kill them all, then I will not let any Quraysh people exist in Mecca and Medina!". He said: "O Syam'un, do not be in haste, because your *Rabb* (Allah) does not like those who are!". Then, the Quraysh people went, while telling that they were the kind of people as said by Rasulullah SAW (cited in Behren ed., 1998:12-13, translated by DS).

In accordance to the quotation above, the character of Syam'un is described to be advised by Rasulullah (messenger of God) not to be angry and rushed in facing the enemies of Rasulullah. This reprimand is the command of Rasulullah SAW (*Salallahu Alaihi Wassalam* or peace be upon him) that needs to be obeyed. Thus, "Do not be in haste in facing a matter" is a deed, which according to Rasulullah SAW is despised by Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty). Therefore, it is a practice that must be followed.

In the holy book of *Al-Qur'an*, it is explained in *surah Al-Ahqaf*:35, and it is meaning, as follows:

Therefore be patient, as did the Messengers of strong will and be in no haste about them. On the Day, when they will see that (torment) with which they are promised as if they had not stayed more than an hour in a single day. A clear message, but shall any be destroyed except the people who are disobedient to Allah (cited in Depag RI, 1982/1983, translated by DS).

The verse entirely explains about the resolution of Allah regarding three matters, namely *tawhid* (acknowledge the oneness of God), prophetic, and retaliation. The verse was delivered when *kafirs* (infidels) always tried to hurt and insult the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him).

In a *Hadith* (words and deeds of the Prophet Muhammad SAW), narrated by *sahih* (valid) Muslim, it was told that when Rasulullah (messenger of God) was asked by

Aisha RA (*Radiallahu Anhu* or may God bless her): "Have come a day to you worse than Uhud day?". Then Rasulullah answered when he received bad treatment from his people and it was the worst on Aqabah day. Later Jibril came to Rasulullah bringing news that a mountain angel had been sent by Allah to receive any order from Rasulullah, including to turn over two mountains to those people. At the moment, Rasulullah answered, "May Allah bless them with their descendants who pray to Allah and do not worshipping but Allah". It is an example of forgiving attitude and do not be in haste shown by Rasulullah SAW (cited in Abu Syahiyah, 1984).

In addition, in a *Hadith* narrated by Tirmidzi, as quoted by Musnad Abi Ya'la number 4526 and validated by Albani number 1795, Rasulullah ever spoke, "Calmness comes from Allah and hesitation is from devil" (cited in al-Hilali, n.y.).

In this context, An-Nawawi (n.y.) explains that hesitation is forbidden, because it will bring uncertainty, disturb faith, and mature thought. Hesitation is the devil's trick to seduce mankind to be doubtful and thoughtless. The attitude of hesitation relates to many things, not only in the prayer practices which need devotion such as salat, but also in everyday life, such as hesitation in hoping the pray to be came true (An-Nawawi, n.y.).

In a *Hadith* narrated by Abu Hurairah RA, quoted also by *sahih* Bukhari Muslim, it is mentioned that Rasulullah said, "The pray of one of you shall be granted as long as he is not in haste (asking its fulfillment) as he said 'I have prayed yet it is not granted'" (cited in al-Hilali, n.y.).

According to the *Hadith*, it is explained that hesitation will make people hopeless, which results for them to turn away from goodness and stop praying. Whereas, Allah loves patients people. Meanwhile, the fulfillment of pray covers three alternatives: directly fulfilled, delayed, and replaced by another Grace of Allah. Should it is not understandable, therefore, the hesitation attitude shall only bring harm (cf Nasr, 1994; Esposito, 1998; and Shihab, 2002).

About to Avoid Zina. The next moral message is to avoid *zina* (any sexual act

outside of marriage). It is reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, by following quotation:

Afterwards, Syam'un went to his home while thinking about the affair of Abu Jahal's daughter, till one day there was a wedding invitation to Abu Jahal's house attended as well by the wives of Quraysh along with their daughters wearing glamour jewelery. Then when the night came, Syam'un slept for a while then waking up, heading to Abu Jahal's house. At the moment, suddenly a woman stood up in front of the door waiting for the man she loved.

That woman saw Syam'un and she asked him, "O young man, where do you come from?". Syam'un asked her, "Do you not recognize me?". She answered, "Welcome with all respect [...]". Then, the woman took Syam'un's hand and took him inside. Syam'un said to her, "Know this that Allah SWT does not forgive a man and a woman who commit *zina*. Except those who repent and believe, then Allah shall accept their repentance in the world and afterlife" (cited in Behren ed., 1998:15, translated by DS).

In the Islamic teachings, *zina* (any sexual act outside of marriage) is one of the biggest sins. In the holy book of *Al-Qur'an*, it is explained that by attempting to do, it is a sin. One of the verses explaining such a thing and meaning is as follows:

And come not near to the unlawful sexual intercourse. Verily it is a great sin and an evil way (cited in Depag RI, 1982/1983, translated by DS).

Sayyid Qutb (2000), as described also by M. Quraish Shihab (2002), proposed that in the deed of *zina* (any sexual act outside of marriage), there is a murder in several aspects. *First*, in the matter of life (sperm), it does not belong in the rightful place. *Second*, the deed of *zina* also a murder towards the society, because it becomes unclear and mixed the descendant of someone and lost its faith in honor and children, which results to the weakening of the relationship among societies leading to the end of the society. *Third*, the deed of *zina*, from aspects of easiness and fulfilling desire, kills the society leading to the fragile household life, whereas a marriage is the perfect environment to teach and prepare the next young generation to handle their responsibilities (Qutb, 2000; and Shihab, 2002:458).

Meanwhile, in a *Hadith* (words and deeds of the Prophet Muhammad), quoted by *sahih* (valid) Bukhari and Muslim, the ban of *zina* exists in the *Hadith* as follows:

Ibnu Mas'ud RA said that *Rasulullah SAW* spoke: "It is not *halal* (legal) for the blood of a Muslim, but one of the three matters: those who are married because of *zina*, soul with soul, and those who abandon their faith, namely destroying *Jama'ah*" (cited in al-Hilali, n.y.).

"Those who are married because of *zina*" covers both men and women. The *Hadith* (words and deeds of the Prophet Muhammad) becomes the foundation for Muslims' convention that those who commit *zina* (any sexual act outside of marriage) shall be stoned to death in accordance with the terms explained in the book of *fiqh* or study of Islamic laws pertaining to ritual obligation (cited in Shihab, 2002:23).

The deed of *zina* is a sinister deed and may result to disadvantages to those who commit it and others. There are many *Hadiths* relating to *zina*. The Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) forbids any attempt to *zina*.

In a narration, Ali bin Abi Thalib was ever advised by the Prophet Muhammad SAW. From Abdullah bin Buraidah, of his father said that *Rasulullah SAW* spoke to Ali bin Abi Thalib RA (*Radiallahu Anhu* or may God bless him): "O Ali, do not follow one sight to another. Verily to you it is only allowed but the first one and it is not for the next" (cited in al-Hilali, n.y.; and Shihab, 2002).

About to Deliberate. The next moral message is the advice to deliberate when determining a public decision. It is reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, by following quotation:

Later the courier said: "He said if you marry her, then she will join your faith, namely the faith of Muhammad SAW, which his *sahabas* are Muhajirin and Anshar". After, *Rasulullah SAW* deliberated with his *sahabas* in this matter, later they proposed: "O *Rasulullah*, the daughter of the king is pleased to be married by you, then marry her, in which later everything shall be according to you". He asked them: "Then how, O may *sahabas*?" They answered: "We think, we shall

send a delegate to her father to propose her”
(cited in Behren ed., 1998:18, translated by DS).

In the Islamic teachings, the advice to deliberate exists in the *Al-Qur'an, surah Al-Imran*:159, and it is meaning, as follows:

And by the Mercy of Allah, you dealt with them gently. And you had been severe and harsh-hearted, they would have broken away from about you. So pass over and ask forgiveness for them and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly Allah loves those who put their trust in Him (cited in Depag RI, 1982/1983, translated by DS).

The Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) usually prioritizes deliberation to decide matters relating to the importance of people. For instance, regarding the prisoners of Badr war, the journey to Ubud to face the *Musyrikin* (polytheist) people, answering the allegation of *Munafik* (hypocrite) people who accused Aisyah committing *zina* (any sexual act outside of marriage), and when determining the strategy of Ahzab war (cf Shihab, 2002; Friedmann, 2003; and Waines, 2003).

According to Ibnu Taimiyah (n.y.), should a leader deliberates based on the *Al-Qur'an* (holy book of Islam), *Hadiths* (words and deeds of Prophet Muhammad), and *Ijma* (consensus of opinion among Islamic scholars), then his decision must be followed. Should a disagreement emerges, then the opinion with the most correlated with the holy book of *Al-Qur'an* and *Hadiths* must be practiced (Taimiyah, n.y.:133-134).

In addition to the verses of the *Al-Qur'an*, in the *Hadiths* quoted by *sahih* (valid) Bukhari, there is an advice to deliberate, as describes by the following here:

Ibnu Abbas RA spoke: “Uyainah bin Hishn came to Medina, as a guest to his cousin, namely Alhur bin Qais RA considered as relative and often asked to deliberate, because experts of the Noble Quran (experts on its meanings) were the *sahaba* living in the council of Umar RA along with the people asked to deliberate by him, both elder and young people” (cited in al-Hilali, n.y.).

Narrated by Ibnu Abbas that *Rasulullah* (messenger of God) deliberated with Abu Bakar and Umar in the matter of the prisoners

of Badr war and other matters, as well as with Ali bin Abi Thalib in the matter of *Hadits ul-Ifki* (special words and deeds of Prophet Muhammad), that is the accusation of *zina* (any sexual act outside of marriage) to Aisyah and also with other *sahabas* (companions). According to the narration, it can be concluded that *Rasulullah* usually deliberates to solve complicated matters. *Rasulullah* usually choose certain people considered as experts in solving the problem to be asked to deliberate (cf al-Hilali, n.y.; and Shihab, 2002).

About Solidarity. The next moral message is the attitude of solidarity. It is described in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, as following quotation:

Afterwards, then the Prophet Muhammad SAW went to his *sahaba* outside Medina. When the *sahaba* saw him, they stood up welcoming him and said: “I shall not come back except with you, because my *Rabb* (Allah) ordered me to follow you. Then, he said to Bilal bin Hammah: “O Bilal, announce it in Medina, then the wives of *Muhajirin* and *Anshar* heard it, later these wives went eith their children to their husbands, as the news they heard regarding the promise of their husbands to Mushaf and Thalaq (cited in Behren ed., 1998:22, translated by DS).

According to the quotation above, the character of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) was asked by the *sahaba* (companion) to be back to Medina, because of insecure state. However, Prophet Muhammad SAW refused to come back and wanted only to do so with the *sahaba*. It is as ordered by Allah to stay together and follow the *sahaba*, who were doing *jihad* (endeavour or holy war against the infidels). This shows the solidarity values represented by the character of Prophet Muhammad SAW (Lewis, 2001; Adil, al-Haqqani & Kabbani, 2002; and Lapidus, 2002).

In the Islamic teachings, the solidarity attitude is one of the noble attitudes. The attitude of solidarity, as explained in several verses of the *Al-Qur'an*, is one of the important attitude practiced by Muslims as social creatures. The verses of the *Al-Qur'an* explaining the impotance of solidarity are *surah Al-Hujuraat*:10 and *surah Al-Imran*:103, and it is meaning, as follows:

The believers are nothing else than brothers. So, make reconciliation between your brothers and fear to Allah, that you may receive mercy (cited in Depag RI, 1982/1983, translated by DS).

And hold fast, all of you together, to the rope of Allah, and be not divided among yourselves, and remember Allah's favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus, Allah makes His verses clear to you that you may be guided (cited in Depag RI, 1982/1983, translated by DS).

About to Respect and be Obedient to Mother. The next moral message is to be obedient to mother. In the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, this moral message is reflected in the following quotation:

Afterwards, Syam'un said: "O my child, verily I want to give you a message. And should you feel coming from my stomach and your father's coccyx, Khalid, you indeed shall receive my message!" Syam'un spoke: "What message?"

His mother said: "Know this O my son [...] should you stand up in front of an army of this earth, then their weapons kill you first, then you receive all heaven's bless should you want to go there. Later is you see hopeless with many wounds on his body. Then, treat him and his enemies, help him, indeed you are helped by Allah with the most graceful. Moreover, should you find water in the battle, then give to those who are faithful though you are thirsty".

Syam'un answered his mother's advice: "O mother, I am your son, then nor for a little I will disobey you for the rest of my life. Verily you gave birth to me, then surely I shall keep this message of yours" (cited in Behren ed., 1998:26, translated by DS).

Based on the quotation, the character of Syam'un is described as an obedient person, who loved his mother. His obedience is shown by being obedient to the order and advice of his mother. In the Islamic teachings, being obedient and respecting parents, especially mother, are the main obligation to a child. In the holy book of *Al-Qur'an* and *Hadiths* (words and deeds of Prophet Muhammad), there are many orders to respect and be obedient to other. Among them is *surah Luqman*:14, in the *Al-Qur'an*, and it is meaning, as follows:

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him

in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination (cited in Depag RI, 1982/1983, translated by DS).

According to the verse above, Allah explicitly command all menkinds to be obedient to parents, because of their sacrifice in taking care of children. Besides the order of being obedient, in the holy book of *Al-Qur'an*, there exists as well the ways of treating parents in details, as explained in *surah Al-Israa*:23-25, and it is meaning, as follows:

[23] And your Lord has decreed that you worship none but Him and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.

[24] And lower unto them then wing of submission and humility through mercy and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small".

[25] Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in Obedience, and in repentance (cited in Depag RI, 1982/1983, translated by DS).

About be Obedient to Leader. The next moral message is be obedient to leader. It is reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, as following quotation:

Later, Syam'un rode his horse planning to go alone to Asy-Syu'ara. Then, the *sahaba* of *Rasulullah* SAW stood up and kneeled on the Syam'un's feet and spoke: "O Syam'un, why do you leave alone to the enemies? We are worried *Rasulullah* will be angry to us, we hope you go at least with fifty horse riders". Syam'un answered them: "I shall bring fifteen horse riders with the term that they will obey me for whatever I say to them". They shouted: "Yes, we understand you as the commander!" (cited in Behren ed., 1998:28, translated by DS).

In the quotation above, it is describe that when Syam'un was promoted to be the commander, the other *sahabas* (companions of Prophet Muhammad) followed his order. It is shown that the *sahabas* were being obedient to their leader.

In the Islamic teachings, being obedient to

the leader is one of the obligations, besides to Allah and his *Rasuls* (messengers). Explicitly, Allah states His Words in *surah An-Nisa*:59, in the *Al-Qur'an*, and it is meaning, as follows:

O you who believe! Obey Allah and the Messenger, and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination (cited in Depag RI, 1982/1983, translated by DS).

Imam al-Baidhawi, (n.y.), in his *tafseer* (explanation of passages of the *Al-Qur'an* by supplying additional information) book, explains that the leader referred in the verse above is the leader of Muslimins since the time of *Rasulullah* (messenger of God) and after it, such as the *khalifah* (Islamic leader), judges, war commander, even presidents. Thus, the term of "leader" in the verse has a wider meaning (*cf* al-Baidhawi, n.y.; Abdurahman, n.y.; and Shihab, 2002).

In another *Hadith* (words and deeds of the Prophet Muhammad), narrated by Abu Dawud and Tirmidzi, *Rasulullah* SAW (*Salallahu Alaihi Wassalam* or peace be upon him) also spoke: "I bequeath you to always believe in Allah and listen and obey the leader (country) although the leader is a slave of Habasyah" (al-Baidhawi, n.y.).

About Praying. The next moral message is the advice to pray. It is reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, as following quotation

Syam'un despised him, "You are riding horses while I am walking, but I know well your capabilities!" then, eventually, Syam'un attacked them brutally one by one, while praying to Allah Ta'ala, "*Laa haula wa laa quwwata illa billaahil 'aliyyil 'azhiim, allahumman shurni 'alaa 'aduwwi wa 'alal qaumil kaafiriin*".

"Allah the All-Mighty, the All-Mighty, no effort nor power but the Grace of Allah the All-Powerful and All-Graceful and no one beats my enemies (but Allah). O you who help everyone worthy, O you who despise everyone cursed, while you who ride it. Indeed My *Rabb* (Allah), the Ruler over All, I go to war today for Your Grace and because of Muhammad SAW. So, help me" (cited in Behren ed., 1998:30-31, translated by DS).

In the quotation above, the character of Syam'un is described as the person, who

prayed to Allah SWT (*Subhanahu Wa-Ta'ala* of God Almighty) before going *jihad* (holy war) against *kafirs* (infidels), who declared war to *Rasulullah* (messenger of God). With his pray, he succeeded to overcome the difficulties faced.

In the Islamic teachings, praying to Allah is an obligation. In the *Al-Qur'an*, the command to pray is explicitly written in *surah Al-Mu'min*:60, and it is meaning, as follows:

And Your Lord said: "Invoke Me, I will respond to you. Verily those who scorn My worship they will surely enter Hell in humiliation" (cited in Depag RI, 1982/1983, translated by DS).

About be Grateful. The next moral message is the obligation to be grateful. This moral message is reflected in the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript, as following quotation:

Then Syam'un went to the *sahaba* of the Prophet SAW. There, they turned out to be welcoming Syam'un, then said: "All grace belongs to Allah, who takes away our sadness by seeing Syam'un back" (cited in Behren ed., 1998:34, translated by DS).

It is mentioned as well that the army of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) became seven thousand armies riding horses on the second day, they came to Syam'un. Afterwards, they stood up to shake each other's hand, they spoke: "All grace belongs to Allah, who unites us together with the *sahaba* safely" (cited in Behren ed., 1998:40, translated by DS).

In the quotation above, the characters are described to be grateful to Allah SWT (*Subhanahu Wa-Ta'ala* of God Almighty) for the success and happiness achieved. In the first, the *sahabas* (companions of Prophet Muhammad), the army of the war, were described to be happy and grateful for the return of their leader, Syam'un.

In the Islamic teachings, to be grateful is an obligation that must be practiced by every Muslim and included into the best deed. The simplest grateful deed is by saying *hamdalah*, that is a grace to Allah SWT. Yet, the main grateful deed is by committing it with heart, spoken, and all faculties (*cf* Qudamah, n.y.:305; and Shihab, 2002).

In the holy book of *Al-Qur'an*, one of the orders of being grateful is in *surah Ibrahim:7*, and it is meaning, as follows:

And (remember) when Your Lord proclaimed: "If you give thanks, I will give you more (of My Blessings), but if you are thankless, verily My punishment is indeed severe" (cited in Depag RI, 1982/1983, translated by DS).

This concludes that the moral teachings conveyed in the manuscript of QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid). The moral teachings are supported by the *dalils* (argumentations) of the holy book of *Al-Qur'an* and *Hadiths* (words and deeds of Prophet Muhammad). These *dalils* are the ideological representation contained in every teaching described in the QSKW manuscript. It shows that the moral teachings of the QSKW manuscript are in accordance with the Islamic teachings, although the manuscript is a fictional work.

CONCLUSION

The QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript is a part of the ancient manuscripts richness in Indonesia. Although from philology perspective, the QSKW manuscript is in authentically in Arabic language at King Saud University in Kingdom of Arab Saudi, yet many of the manuscripts found in several regions of West Java shows that the manuscript are familiar enough with the people of Indonesia. This is supported by the existence of many stories of Syam'un written in several versions, such as in Sundanese, Javanese, and Malay.

Based on the content, the QSKW manuscript is a fictional work. It is marked by the existence of the Syam'un's character, whom cannot be recognized in the history of Islam, several opposite stories to the history, and the role of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) reduced by the fictional character of Syam'un as the main one. Therefore, the background of Islamic history affects significantly to the narrative structure building the manuscript internally, including the moral teachings conveyed.

By studying the QSKW manuscript with the approach of Roland Barthes (2009)'s semiotics, then, it is concluded that the narration of the QSKW manuscript as a united signs representing meanings, which consist of two levels mentioned by Roland Barthes as *denotation* and *connotation*. In the phase of *denotation*, the meanings are gained by interpreting the narration of the QSKW manuscript as a sign representing something called as "moral messages". The moral messages, then, are interpreted in the meaning of *connotation* phase, which signs the moral message as a teaching representing certain ideology, that is Islam.

The moral teachings conveyed the QSKW manuscript are significantly influenced by the Islamic values underlying the manuscript. The teachings include the orders and advices to *jihad* (endeavour or holy war against the infidels), hang together, believe in Allah SWT (*Subhanahu Wa-Ta'ala* of God Almighty), and *tawakkal* (resignation, trust in God who orders everything). Other teachings are be obedient to *Rasulullah* (messenger of God) Muhammad SAW, do not be in haste in facing matters, to avoid *zina* (any sexual act outside of marriage), and deliberation. The other moral teachings include solidarity, respecting mother, be obedient to leader, and be grateful.

Those moral teachings are part of the Islamic teachings contained in the main sources of Islamic teachings, namely the holy book of *Al-Qur'an* and *Hadith* (words and deeds of Prophet Muhammad). This shows that the QSKW manuscript is an ancient manuscripts functioning as the teaching of the Islamic values in the aspects of *tawhid* (acknowledge the oneness of God) and *akhlak* (noble character). The background of the fictional story represents spirit and persistence of the *sahabas* (companions of Prophet Muhammad) in depending Islam.⁵

⁵**Statement:** I, hereby, declare that this article is my own writing work; so, it is not a product of plagiarism due to all sources that are cited in this article, I show it in the References. This article is also not submitted, reviewed, or published in other scholarly journals yet.

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One of the Islamic Old Manuscripts
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As a fictional work, the QSKW (*Qissatu Syam'un ibnu Khalid ibnu Walid* or Story of Syam'un son of Khalid ibnu Walid)'s manuscript cannot be separated from the narrative structure building the entire story internally. One of the them is the moral teachings in the manuscript relating closely to the Islamic values underlying the QSKW manuscript significantly. The moral teachings are the manifestation of the theme correlated with the values brought by the writer to be interpreted by the readers.