

Works by Terengganu's Scholars of the 19th Century in Dignifying the Study of Islamic Knowledge Based on the al-Qur'an

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Abstract

Works by famous Muslim scholars from the state of Terengganu, Malaysia are still being inherited in the form of hand written manuscripts. It is worrying and very apparent that inherited knowledge and scholarly proof of past Muslim scholars from Terengganu who have dignified the encompassing system of Islamic learning based on the al-Qur'an will be forgotten and not benefited by future generations. This research have been undertaken to highlight a few manuscripts which are the works of three Muslim scholarly figures from Terengganu during the 19th Century, namely Sayyid Muhammad bin Zayn al-Abidin al-Aydarus (*Tok Ku Tuan Besar*), Sayyid Abd al-Rahman bin Muhammad al-Aydarus (*Tok Ku Paloh*), and Sayyid Ahmad bin Muhammad al-Aydarus (*Tok Ku Melaka*), as proof of their personification and scholarliness in dignifying teaching based on the al-Qur'an. We have listed, catalogued, digitally documented the works we have found and made Romanized transliterated copies. The research have identified and ascertained that Tok Ku Tuan Besar as having contributed 11 forms of work in various fields of teaching based on the al-Qur'an, such as faith (*aqida*), Islamic jurisprudence (*fiqh*), teaching on the Life of the Prophet (*sira*) and daily prayers (*wird*). While Tok Ku Paloh's contributions were focused on the aspect of in violating monotheism (*tawhid*) to Allah The Almighty and a manual on specific practices aimed at achieving that particular purpose in a famous work. Tok Ku Melaka had contributed in the field of Islamic jurisprudence (*fiqh*) and daily prayers (*wird*) in three works of his own.

Keywords: Terengganu's scholars, Tok Ku Tuan Besar, Tok Ku Paloh, Tok Ku Melaka, Terengganu's manuscripts

1. Introduction

Terengganu is a state famous for its identity as an Islamic state unanimous in the educational and social arena, and statehood. This has been written in the folds of Terengganu Malay history, which has been reflected and vindicated through artifacts, history and works by Muslim scholars. This is further fortified by the fact that Terengganu is among the earliest states to establish an Islamic educational institution, to enact Islam as the state constitution, and the last state to be colonized and to receive colonial decrees. The involvement of Muslim scholars in the administration of the state, the earnestness of the Sultan to recognize Islam's unanimity as a way of life and the willingness of the people of Terengganu to accept Muslim scholars as their pillar of reference, has thrust Terengganu forward in aspects related to religion compared to other states in Malaysia (Bakar, 1991).

Terengganu was once the center of Islamic education in the Malay Archipelago as early as the 18th century. A hut style educational institution (*pondok*) resembling one in Masjidil Haram in Mecca was founded by a local named Syekh Abd al-Malik bin Abdullah in Pulau Manis village, Terengganu as soon as he returned from Mecca. This center of learning had been noted as one of the earliest hut style educational institutions to be opened in the Malay Land. At the end of the 19th century, religious learning centers mushroomed all over Terengganu and consequently religious learning activities at the beginning of the 20th century were focused in this state. In other words, around the reign of His Highness Omar until His Highness Sultan Zainal Abidin III, Terengganu was the famous hub of Islamic education. It was flooded by local students and students from abroad and was at par with religious learning institutions in Fatani, Kelantan and Kedah at that time (Bakar, 1983).

Muslim scholars from Terengganu not only fulfilled their religious obligations by teaching directly to society but perpetuated their written works for the benefit of the present and future society. The 19th century saw tens of

religious work being written by Muslim scholars from Terengganu. As far as it is known, the famous Sayyid Muhammad bin Zayn al-Abidin or also known as Tok Ku Tuan Besar (d. 1878 AD) had written 19 books, Sayyid Ahmad bin Muhammad or Tok Ku Melaka (d. 1897 AD) had 11 books, Sayyid Abd al-Rahman or Tok Ku Paloh (d. 1912 AD) had written one book besides works by Wan Abd al-Qadir bin Wan Abd al-Rahim, Wan Abd Allah bin Wan Muhammad Amin, Wan Muhammad bin Wan Abd Allah and other Muslim scholars at that time (Awang, 1992; Abdullah, 2000).

Most of these works by Terengganu Muslim scholars are still in hand-written manuscript form. This is because efforts to publish them in printed form have not been too enthusiastic compared to works of Southern Thailand Muslim scholars. Some works that have been printed are in the old format and have not been reprinted. The present works were found in scattered form. Some have been kept in institutions responsible for keeping and conserving this historical materials and the rest are in the possession of individuals. Some of these manuscripts, either kept in institutions or by individuals, are incomplete while some are complete. For example, the *Jawahir al-Saniyyah* scripture was successfully found and had 11 copies. Six of them were already kept in four compulsory institutions but none of them were complete versions. The rest of them are still in the possession of individuals. Among all the copies found, only five of them could be considered as complete. Most of these copies are already decrepit, some very seriously.

2. Method

We have done a study about the works of three 19th century Muslim scholars from Terengganu. We started by identifying the list of works by these three figures either from past research or from individuals who may have information about these works and later, efforts to track down these works were implemented. All manuscript texts that were successfully collected were copied into the romanized version of the Malay language without changing the sentence structure, besides paragraphing and inserting punctuations where necessary. Then transliteration was done on the texts. Transliteration technique means the changing of alphabets from *jawi* or Arabic to alphabets with similar connotations in the romanized form. This is so because the *hija'iyah* consonant alphabets are not similar to the romanized consonant alphabets. There are some consonants in the manuscript with alphabets that can be romanized directly and there are some that need additional alphabets or punctuations.

3. Result

3.1 Tok Ku Tuan Besar's Works

He is known as *Shaykh al-Ulama* Tuan Besar Paduka Indera Sayyid Muhammad bin Zayn al-Abidin bin Husayn bin Mustafa al-Aydarus. He was born in Kuala Terengganu on 18 February 1795 AD (28 *Rejab* 1209 AH) and met his demise on 21 January 1878 AD (17 *Muharram* 1295 AH) when he as 85 years of age according to the Islamic calendar and 83 years according to the Gregorian calendar (Ahmad, n.d.; Ismail, 1987; Wan Embong, 1991).

He tutored under Syeikh Abdul Qadir bin Abdul Rahim Bukit Bayas, the first *mufti* of Terengganu and was said to have also tutored under Tok Syeikh Duyong, Wan Abdullah bin Muhammad Amin, the second *mufti* of Terengganu (Ismail, 1987). While in the Middle East, he had gathered knowledge in Mecca, Medina and Hadramaut (Yemen) with a few religious Muslim scholars there. He had gained Islamic knowledge related to *fiqh* (Islamic jurisprudence), *usuluddin* (Islamic theology), *tasawwuf* (sufism), *tafsir* (Quranic exegesis), and Arabic at medium and advanced levels after he attained his foundations from within his family in Terengganu.

Tok Ku Tuan Besar appears to be among the Malay Muslim scholars who had been productive in the field of writing. Although his works were not as many as Syeikh Nur al-Din al-Raniri dan Syeikh Dawud al-Fatani, when compared to other Muslim scholars from Terengganu, his literary works stand out in quantity. It is believed that during his lifetime he had authored 14 literary works. Salleh (1983) had listed eight titles while Abdullah (2002) had listed three titles, which is a total of 11 books. Three other titles managed to be tracked down and this bring it to a total of 14 books. However, until this study was completed only 11 books were successfully found.

3.1.1 Kanz al-Ula

This is a work from the *nazam bahar basit* (*bahar basit* narrated poetry) genre, which is based on *wazan mustafilun fa'ilun* that was repeated four times in one *bayt* (line or sentence). This work had 888 *bayt*'s that were found in 132 folios. Each folio had four to eight *bayt*'s and each *bayt* had 14 to 18 words. This work can be classified as work regarding the life history of the Prophet (p.b.u.h.). The contents touched on panegyrics, specialties, love and the way of life of the Prophet (p.b.u.h.), chronologically from the moment of birth until the 3rd year of *Hijrah* (Muslim calendar). The discussions tend to stop at the subject of the *Bani Qaynuqa*^c war, which happened at that same year. Thus, it can be concluded that this work was incomplete as there were many

important events in the Prophet's (p.b.u.h.) life that had not been touched upon. This gives rise to the assumption that this narrated poetry was the last narrated poetry by Tok Ku Tuan Besar before his demise in 1878.

3.1.2 The Prophet's (p.b.u.h.) Character

This is another work from the *nazam bahar basit* (*bahar basit* narrated poetry) genre, which is based on *wazan mustafilun fa'ilun* that was repeated four times in one *bayt*. This work has 1051 *bait*'s, which is alternated 70 times with the *salawat* (praises to the Prophet, p.b.u.h.). Based on the copy kept by Sayyid Mustafa bin Sayyid °Abd Allah, it has 161 folios. Each folio has six to seven *bayt*'s and each *bayt* has 12 to 14 words. It can be categorized as a piece of work in the field of *Shama'il Muhammadiyahya* or *Dala'il Nubuwwa*. The contents focus on discussions on two main phases that are the physical characteristics and moral standing of the Prophet (p.b.u.h.) and the miracles that are proof of the Prophet's (p.b.u.h.) prophethood. The Prophet's (p.b.u.h.) characteristics are commented in detail in 348 *bayt*'s while the remainder or 703 *bayt*'s details the Prophet's (p.b.u.h.) miracles rather extensively. This work had been completed but had no introduction or conclusions. It is assumed that this work was written around the same time as *Kanz al-Ula* based on the arrangement, *wazan* and avowal of the *salawat* (praises to the Prophet p.b.u.h.) that is almost similar.

3.1.3 Sullam al-Tawfiq

This is a work from the *nazam bahar rajaz* (*bahar rajaz* narrated poetry) genre, which is based on *wazan mustafilun* that was repeated six times in one *bayt*. This work consists of 98 *bayt*'s alternated with two *salawat*'s (praises to the Prophet p.b.u.h.). Based on the copy by Sayyid Abd al-Rahman bin Ali it consists of 18 folios. Each folio has six to seven *bayt*'s and each *bayt* has 12 to 14 words. It can be categorized as a work on jurisprudence associated with worship (*ibada*). Its contents specifically discuss mass prayers, detailing prayer codes on *muwafiq* (pertaining to those who finish reciting the *al-fatihah* on the first *rak'a* with the *Imam*) and *masbuk* (pertaining to those who have not finished reciting the *al-fatihah* on the first *rak'a* with the *Imam*) from the perspectives of Shafi'yya scholars. This work was written during the last decade of Tok Ku Tuan Besar's life or to be exact, on Friday, 27 Sya'ban 1285 AH.

3.1.4 Jawahir al-Saniyyah

This is a work from the *nazam bahar rajaz* (*bahar rajaz* narrated poetry) genre, which is based on *wazan mustafilun* that was repeated six times in one *bayt*. This work consists of 819 *bayt*'s alternated with 42 *salawat*'s hence with a total of 861 *bayt*'s. Based on the copy held by Sayyid Abdul Rahman bin Sayyid Ali al-Aydarus, it contains 124 folios. Each folio has six to seven *bayt*'s and each *bayt* has 12 to 14 words. It can be categorized as a piece of work on Islamic theology. Its contents discuss in detail all the important topics in Islamic theology of ahl *al-sunna wa'l-jama'a* (the proponents of the Prophet's tradition and consensus). Specifically the topics consist of *'ilahiyah* (Islamic Metaphysics), *nubuwwa* (the believe that Muhammad (p.b.u.h.) is the last prophet), *sam'iyah* (supernatural) and *kawuniyah* (Universal issues). Discussion on *'ilahiyah* was detailed in 75 *bayt*'s. It touched on aspects of what is compulsory, impossible and preferential from the perspective of Allah the Almighty. *Nubuwwa* was detailed in 80 *bayt*'s. It touched on aspects of what is compulsory, impossible and ought to be done by fellow Prophets. Aspects of the miracles of prophethood, especially the miracles of Prophet Muhammad (p.b.u.h.) were emphasized. Meanwhile the section on *sam'iyah* was detailed in 449 *bayt*'s and touched on the four elements in *sam'iyah* such as realms after death, signs of eschatology, events during the day of eschatology and heaven and hell. While the discussions on *kawuniyah* such as angels, fellow prophets and the holy scriptures that were delivered to the holy prophets were detailed in 31 *bayt*'s. Besides, this work also touched on the 6th tenet of impiety (*iman*) that is the *qada'* (devine fate) and *qadar* (foreordainment) in nine *bayt*'s. The rest of the *bayt*'s refer to related topics on *aqidah* (Islamic theology) such as the law on impiety of *taqlid* (unconditional obedience), meaning of impiety and Islam, family of the Prophet (p.b.u.h.), the need for schools of thought (*mazhab*) besides the words of wisdom on assimilating the true values of *aqida*. It is highly probable that this work was done before *Sullam al-Tawfiq* because this is the only work by Tok Ku Tuan Besar that is called *Puji* while *Sullam al-Tawfiq* also has the potential to be called this name based on the beginning of *Sullam al-Tawfiq*, which also uses the word '*puji*'.

3.1.5 Al-Durrah al-Fakhirah

This is a work from the *nazam* (narrated poetry) genre but it is not associated with any Arabic *wazan nazam*. The difference in arrangement with the other *nazams* are very evident. Not only is it not associated with *wazan*, it also does not alternate with the *salawat* as with all the other *nazams*. It consists of 243 *bayts* and based on the writers copy it has 18 folios. Each folio has 4 to 8 *bayts* and each *bayt* has 16 to 21 words. It can be categorized as a piece of work on the *aqida*. The content discusses the *aqida* of *al-Sunnah wa al-Jamaah* and specifically touches on *'ilahhiyah* (metaphysics) and *nubuwwa* (prophet hood) only. The *'ilahhiyah* section is elaborated in

133 *bayts*. It touches on intense elaboration on characteristics regarding what is compulsory, preferential and impossible to Allah the Almighty, together with the relevant references. Also elaborated is the meaning of divinity that is found in the first part of the *shahada* (two-part testimony of faith). The *al-nubuwwa* section elaborates in 53 *bayts* and touches on characteristics that are compulsory, preferential and impossible to all the Prophets with the relevant references. Also elaborated is the meaning of prophet hood that is found in both the *kalima shahada*. The rest are complements to the section on divinity and prophet hood that refers to the laws and ways of *taqlid* (unconditional obedience) and the advantages of the *dhikr* (chanting of *la 'ilaha 'illa Allah*). This piece of work was written on Wednesday, 27 *Rejab* 1276 AH.

3.1.6 Kitab al-Nur

This is a work from the *nazam bahar rajaz* (*bahar rajaz* narrated poetry) genre, which is based on *wazan mustafilun* that was repeated six times in one *bayt*. This piece of work consists of 277 *bayts* and is alternated by five *salawats* making a total of 282 *bayts*. Based on the copy kept by Syed Mustafa bin Syed Abdullah, it has 19 folios, each folio has 14 to 16 *bayts*, and each *bayt* has eight to 14 words. It can be classified as a piece of work that touches on the advantages of a number of 'nights' that are mentioned in four Islamic months, namely *Muharram*, *Rajab*, *Sya'ban* and *Ramadan*. Besides mentioning the benefits of these 'nights' and the names given to them, it also touches on the preferred practices that are supposed to be practiced on those 'nights'. It also touches on the negative characteristics that hinder an individual from obtaining those good virtues on those 'nights'. The advantages and practices that are supposed to be carried out that 'night' are elaborated with the corresponding titles. There are no notes or evidence to show that this is the work of Tok Ku Tuan Besar. However, its existence together with his other *nazam*'s, the similar writing form and the absence of any indication or connection with other writers has strongly suggested that this is his work.

3.1.7 Targhib al-Sibyan Fi Hifz °Aqa'id al-°Iman

This is a piece of work with normal writing style. Based on the copy coded MSS 888 from The National Library of Malaysia collection, it has 29 folios. Each folio has 14 rows and each row has 12 to 14 words. It is a small pamphlet on a number of things that are compulsory for all *mukallaf* (Muslim age of puberty) to know and become common knowledge for children to learn. It is a piece of work on *aqida* that elaborates the *aqida* of divinity and prophethood. Elaboration of the *aqida* related to divinity refers to what is compulsory, impossible and preferential from the perspective of Allah the Almighty. Whereas the elaboration on prophethood is towards what is compulsory, impossible and preferential from the perspective of fellow prophets. Also elaborated is the meaning and *aqida* that is implied in the two *kalimah syahada* (testimony of faith). Besides that, the pamphlet also elaborates about prayers and touches briefly on the aspects of the pillars of prayer, conditions, things that are *sunna* (*if practiced it is a blessing and if not it's not a sin*), prayers and *dhikir* (silent recitation of names of Allah the Almighty) found in the prayers and the short prayer after the compulsory prayers (*doa*).

3.1.8 Kayfiyyat °Amal Ratib al-Haddad

It is a small pamphlet with ordinary writings. Based on the copy MS 1745 (B) of The National Library of Malaysia Collection it contains 15 folios only. Each folio has 15 lines and each line contains eight to 12 words. It is a small pamphlet about *Ratib al-Haddad*, arranged by Abdullah bin Alawi al-Haddad. The contents are translations of *dhikr*'s that were found in this *ratib* and were translated one-by-one until the last *dhikr*. Also explained was the *dhikr la 'ilaha 'illa Allah* which was practiced in the *ratib*, its practice and appreciation. This pamphlet was arranged in 1267 AH.

3.1.9 °Uqud al-Durratayn Fi Bayan Kalimah al-Shahadatayn

It is a small pamphlet with ordinary writings and well known by *Syahadat Tok Ku*. Based on the copy MS 2535 of The National Library of Malaysia Collection, it consists of two folios only. Each folio has 14 lines and each line contains 11 to 16 words. This pamphlet actually is part of the interpretation of the meaning of the two testimonials (*shahadatayn*) taken out of a book entitled *Sullam al-Munajat* written by Umar (2011), who concisely described the meaning of the two testimonials related to the divinity of Allah as well as related to the prophethood of Muhammad.

3.1.10 Al-°Ahadith al-Nabawiyyah Min Ma Yata°allaq bi al-°Imamat al-°Arabiyyah

It is a small pamphlet with ordinary writing. Based on the copy MS 1745 (A) of The National Library of Malaysia Collection, it has 11 folios only. Each folio contains 15 lines and each line contains eight to 12 words. The pamphlet elaborates the wearing of the turban. The contents touch on the brief elaboration about 12 *hadiths* by the Prophet (p.b.u.h.), regarding the advantages and the way to wear the *sarban* as a man. Also mentioned were the advantages of using the *sugi* (piece of wood from the Araak tree used as a toothbrush) and garments

worn while performing prayers. All the *hadith* quoted in this piece of work were appraised from two pieces of work that is *'Ihya' 'Ulum al-Din*, a composition by Imam al-Ghazali and *al-Jami' al-Saghir*, a composition by Imam Suyuti. This pamphlet was arranged in 1267 Hijrah.

3.1.11 Silsilah Ratib al-Haddad

It is a small pamphlet with ordinary writings. Based on the copy MS 1745 (B) of The National Library of Malaysia Collection, it had five folios only. Each folio contained 15 sentences and each sentence contained eight to 12 words. It is a small pamphlet containing the inherited practices of *ratib al-Haddad*, a few readings of the *wirid* and the ways of using the *khirqah sufiyya* (oath of allegiance by a disciple to his sufi master) of Tok Ku Tuan Besar, which was handed down to one of his students named Muhammad Ali bin Abdul Rahman. Besides the inherited practices, it also contains the advice to students who want to grasp the success of obtaining *ma'rifa* (gnosis, knowledge gained from mystic sight) from these practices. This pamphlet could be considered as an introduction to *Kayfiyyat Ratib al-Haddad* and it was arranged in 1267 AH.

3.2 Tok Ku Paloh's Works

He was the second out of five children to Sayyid Muhammad al-Aydarus or Tok Ku Tuan Besar. Sayyid Abdul Rahman or better known as Tok Ku Paloh was born in 1817 AD (1236AH) in Kampung Cabang Tiga, Kuala Terengganu and resided in Paloh, which was about eight kilometers from Kuala Terengganu. He died in September 1917 AD (M. Abu Bakar, 1991:180). He obtained his early education from his father and was later tutored by Haji Wan Abdullah bin Muhammad Amin or better known as Tok Sheikh Duyong and also Syeikh Abdul Qadir Bukit Bayas. Tok Ku Paloh later travelled and pursued knowledge in the areas of *tafsir*, *hadith*, *tawhid* and *tasawwuf* in the Holy land of Mecca and was tutored by many famous Muslim scholars such as Sayyid Ahmad Zayn al-Dahlan, Sayyid Salih al-Zawawi, Sayyid Abdullah al-Zawawi and also Syeikh Muhammad Mazhar al-Ahmadi (M. Abu Bakar, 1991; Mohd Balwi, 2011). After the demise of his father Tok Ku Tuan Besar, he was given the trust to hold the post of *syaykh al-'ulama*, which had the role of chief of Terengganu's House of Muslim Scholars (*Dewan Ulama Terengganu*). He was appointed to the State Consultative Council (*Majlis Mesyuarat Kerajaan*) and held the title of 'King of Streams' (*Raja Anak Sungai*) during the reign of Sultan Zainal Abidin III (M. Abu Bakar, 1991).

Tok Ku Paloh had written a piece of work entitled *Ma'arij al-Lahfan Li al-Taraqqi 'Ila Haqaiq al-'Irfan*. While a few other pieces of work associated with his work such as *'Afiya 'Islamiyya* and *'Ithaf al-Jalil* have still not been authenticated (Ismail, 1987). *'Afiya 'Islamiyya* is one hand written manuscript which is kept in the Terengganu State Muzium that contains 30 folios and could be categorized as a piece of work on Malay medicine. The mention of Tok Ku Paloh's name on this work is just a blemished writing found on the last folio of that work, while there is no mention of his name on the title page or the colophon section. Besides, no researcher has yet to link this work as one of Tok Ku Paloh's. Meanwhile, *'Ithaf al-Jalil* which was highlighted by Ismail (1987), was incorrect when the study confirmed that this work was the work of Tok Ku Paloh's great grand relative from his father's side who coincidentally had a similar name as Tok Ku Paloh's. That supposedly relative was Sayyid Abd al-Rahman bin Mustafa al-Aydarus who died in Egypt.

Three manuscripts *Ma'arij al-Lahfan Li al-Taraqqi Ila Haqaiq al-'Irfan* had managed to be detected and two of them were original manuscripts while one was a photostated copy. Only one of the three manuscripts were found to be complete, containing 110 folios. While the other manuscripts had alphabets or sentence structures missing from the original writing. However, the work had not been completed as there were a few topics mentioned in the introduction section but were never written about. Hence, opinions regarding the date of writing this work, which is 1300 AH, is of suspect. This work can be categorized as a work on *aqidah* and *tasawwuf*. It's contents could be divided into four chapters, which are chapter 1 that elaborates on *tauhid*, chapter two on *ma'rifa* (gnosis, knowledge gained from mystic sight), chapter three on *tariqa* (sufis order) and chapter four on *haqiqa* (essence), though chapter four is incomplete.

3.3 Tok Ku Melaka's Works

He is Sayyid Ahmad bin Muhammad bin Husayn bin Mustafa bin Shaykh, who wears the title Tok Ku Melaka because it is said that he had travelled to Melaka solely for the purpose of propagating religion and seeking religious knowledge. According to Abdullah (2000), Syeikh Ahmad al-Fatani had managed to meet Tok Ku Melaka. Syeikh Ahmad had mentioned that Tok Ku Melaka was also known as Tuan Sayyid Embun Tarqanu. From a familial point he was the father-in-law of Tok Ku Paloh, who had married his daughter named Tuan Nik. While Tok Ku Tuan Besar happened to be a grand relative of Tok Ku Melaka. Hence, his statement alleging that Tok Ku Tuan Besar as the grand relative of Tok Ku Melaka does not tally with information obtained from their family. Tok Ku Melaka is reported to have married three times and had five children, four sons and a daughter.

He is reported to have died in Kampung Cabang Tiga, Kuala Terengganu in 1897 (1315 AH), (Abdullah, 2000). In terms of education, his main tutors were Syeikh Abdul Qadir Bukit Bayas, Tok Ku Tuan Besar and Sayyid Abdullah bin Omar bin Yahya. He is said to have travelled extensively, especially to Mecca, Hadramawt, Melacca and Singapore, in order to seek and disseminate knowledge.

His propagation of knowledge to society was not through teaching only but he was active in producing pieces of work involving issues of life at that particular time. Based on reports by Abdullah, (2000), Tok Ku Melacca left 11 pieces of work. According to him, some of these works could be verified of its existence. While some copies obtained had been damaged. Our research had managed to detect three manuscripts.

3.3.1 Kitab al-Fawaid

This is an abridged version of two scriptures, which are *al-Shalat wa 'Awa'id* and *Fath al-Malik al-Majid* and was completed in 1848 AD (28 *Safar* 1260 AH). Tok Ku Melaka had turned over his compositions to Syeikh Nik Mat Kecik al-Fatani to be examined. After Syeikh Ahmad al-Fatani had studiously affirmed the scriptures in Mekah, he had then passed it over to Syeikh Nik Mat Kecik al-Fatani. These scriptures had been reprinted a few times by Matba^{ah} al-Miriyah in Mecca due the efforts of Syeikh Ahmad al-Fatani. These scriptures in the Miriyah printed version had 60 pages with each page containing 33 lines and each line containing 11 – 14 words. These scriptures had discussed the secrets of the Quran, the benefits of *salawat*, *du'a* (personal prayers), *wirid*, medical knowledge and *hikmah* (wisdom). It had finished printing in the middle of *Muharram* 1311 AH.

3.3.2 Targhib al-^oIbad fi Qiraah Ratib al-Haddad

It was still in the form of a manuscript, contains 104 folios with each folio containing 21 lines and each line containing 13 – 18 words. This scripture was specifically composed regarding *Ratib al-Haddad* with emphasis on its contents, meaning, benefits, virtues and ways of practicing the *Ratib al-Haddad*. Besides, the author had quoted Quranic references for each *dhikr* and *du'a* in the *Ratib al-Haddad*. The author had also listed down the connections of the *sanad* (citation that verifies the legitimacy of a hadith) in the *Ratib al-Haddad*.

3.3.3 Translation of the Dalail al-Khayrat Composed by Muhammad bin Sulaiman al-Jazuli (d. 870 AH)

Based on the copy in the Center for Malay Manuscripts, PNM Collection, it has 250 folios with each folio containing 7 line which are alternated with Malay translations. It contains numerous salutations to the Holy Prophet (p.b.u.h.) and the virtues that entail. This manuscript was completed in 1840 AD (in the month of *Dhuha*, 1256 AH). It was then copied in Singapore on Thursday 12 *Rejab* 1298 AH.

4. Discussion

From the writing aspect, the works of Tok Ku Tuan Besar could be placed in two categories, which are ordinary writing and in the *nazam* form. There are five titles that were written in the ordinary writing form which were 1) *Uqud al-Durratayn Fi Bayan Kalimah al-Shahadatayn* which elaborates the meaning of the testimony of faith, 2) *Targhib al-Sibyan Fi Hifz 'Aqa'id al-'Iman*, which briefly elaborates the characteristics of what is compulsory, impossible and preferential to Allah the Almighty and the Holy Prophet (p.b.u.h.), 3) *al-'Ahadith al-Nabawiyyah Min Ma Yata'allaq bi al-'Imamat al-'Arabiyyah*, which is a translation and elaboration of 12 *hadith* about wearing the turban, 4) *Silsilah Ratib al-Haddad*, is the notes on the *sanad* tutorage and its graduation by a student and 5) *Kayfiyya 'Amal Ratib al-Haddad*, which is the translation and brief summary on the original text of the *Ratib al-Haddad*. All of Tok Ku Tuan Besar's works are in the ordinary writing and consists of small pamphlets that briefly touch on an issue in limited pages, that is from three to 30 pages.

While his nine works that were arranged in the form of *nazam* are *al-Jawahir al-Saniyya*, *Durra al-Fakhira*, *Kanz al-'Ula*, *Sifat al-Nabi*, *al-Sira al-Nabawiyya*, *Mukhtasar*, *Sullam al-Tawfiq*, *Tuhfat al-Wildan* and *Kitab al-Nur*. Through the *nazam* form, Tok Ku Tuan Besar not only had managed to elaborate in detail about the main titles but had also delivered it in a literary style that had captured the interest of the society. S. Salleh (2002) had characterized the works as having an interesting literary value and contains a high value of thought. Certainly, it shows the wisdom of the author from the aspects of language and religious knowledge. Works on religious *nazam* not only has contributed to Islamic knowledge but has also contributed to Malay literature (Embong, 1992). His creativity in using the *nazam* to deliver religious knowledge has encouraged some critics to endow him the title of Terengganu's *Father of Malay Literature* and to prioritize and immortalize his contributions in the history of Malay literature (Salleh, 1992).

The use of *nazam* as a second medium for delivering knowledge has not quite expanded in the Malay World although it has expanded widely in the writings of Islamic knowledge in the Arabic language. In the context of Arab literature, *nazam* is in the *al-syi'r al-ta'limi* category, which emphasizes the factual and general knowledge aspects. It is different from the normal *syi'r*, which is influenced by sentiments, emotions, and fantasy

(al-Halbuni, 2006). The use of *nazam* as a medium for delivering general knowledge in the Malay World was rather late in the making and first appeared in the 19th century. The earliest *nazam* that was successfully detected thus far was the original work by Syeikh Dawud al-Fatani entitled *‘Aqd al-Jawahir*. However, it was not the original work of Syeikh Dawud al-Fatani but a translation work of *Jawharat al-Tawhid*, composed by Syeikh Ibrahim al-Laqqani (Abdullah, 2000). Before this, Hamzah Fansuri had composed religious poetry since the 16th century, though its functions were more to translation of emotions and that did not qualify to be a scholarly *nazam* or *al-syi[‘]r al-ta[‘]limi*.

In the field of *aqida* (Islamic theology), works by Tok Ku Tuan Besar could be seen as contributing to the defense and expansion of the understandings of the Ahl al-Sunnah school in the Malay World. It appears as a continuous effort in writing works on *sunni aqida* in the Malay language, which has been initiated by the translated Malay scripture *al-‘Aqa’id* written by al-Nasafi since the 16th century (al-Attas, 1988). This effort was expanded by Nur al-Din al-Raniri in the 17th century by explaining the Ahl al-Sunnah *aqida* and critically examining the issues about *aqida* that emerged during that time, such as issues concerning *hulul* (infusion), *ittihad* (pantheism) and so forth through 11 works on *aqida* (Hasyim, 2011). Meanwhile in the 18th century, works on *aqidah* based on this feature was gaining momentum initiated by a few productive Muslim scholarly figures. Among them was Muhammad Zayn bin Faqih Jalal al-Din al-‘Asyi with his work entitled *Bidayah al-Hidayah*, ‘Abd al-Samad al-Falimbani with his work entitled *Zuhrah al-Murid Fi Bayan Kalimah al-Tawhid* (Abd. Latif, 2009), Tok Shihab al-Din bin Zayn al-‘Abidin with his work entitled *‘Aqida al-Bayan* and Syeikh ‘Abd al-Malik bin ‘Abd Allah with an introduction to *Kitab al-Kifayahnya* (Bakar, 1990) and so forth.

During the 19th century, works on *Ahl al-Sunnah aqida* as a material for reference and learning for society in the Malay World was vigorously pursued with the emergence of Syeikh Dawud al-Fatani. He was seen as the most prolific Malay author compared to Muslim scholars before him. He had produced 63 religious works and 13 works among them on *aqida* (Mahmood, 2006).

Even before the emergence of Tok Ku Tuan Besar, there were many works on *aqida* by Muslim scholars but the numbers were limited compared to the needs of the community in the Malay World, especially those who were illiterate. As a continued effort that was expanded by Muslim scholars before him, Tok Ku Tuan Besar had contributed 4 works on *aqida* for the benefit of the Malay society especially the Malay society in Terengganu. Abdullah (2000) had slated him as the sixth best Malay writer after Syeikh ‘Abd al-Samad al-Falimbani, Syeikh Muhammad Arsyad al-Banjari dan Syeikh Dawud al-Fatani.

Scrutinizing the works of Tok Ku Paloh, it can be noticed that he has focused on one form of presenting issues on *aqida* that were different from the ways of his father. His trend was akin with former Muslim scholars, which was initiating an issue on *aqida* beginning with the obligations of every *mukalaf* (religiously responsible) to know Allah the Almighty based on *dalil* (divine references) and not *taqlid*, (unconditional obedience) followed by 20 characteristics compulsory to Allah the Almighty, together with its *dalil*. Hence, Tok Ku Paloh paid attention to discussions on the needs of someone to understand the facts on *tawhid* to infuse it into his life. Therefore, it is appropriate that he starts his work with a chapter explaining the facts about *tawhid* and the stages involved, followed with the second chapter that explains aspects of *ma`rifa* as the fruits of appreciating *tawhid* and lastly, he gives an example of a practice manual (Omar, 2011) on how to achieve the meaning of *tawhid* and *ma`rifa* as he sees it. Thus, it can be concluded that the approach used by Tok Ku Paloh in teaching *aqida* is in the form of assimilating the various examples of *aqida*, as introduced by his father, who portrayed appreciation of a pious man.

Among the interesting aspects in Tok Ku Melaka’s writings is that he focused his writings on the practical aspects of daily *wird* (rhythmic reciting), among his other concerns towards the education of society. This is so because society was built on the fundamental disciplines of learning the al-Quran and at the same time not combining it with practices of daily basic *wirid*, hence appreciating the various knowledge learned might not achieve the level of excellence. Hence, he had produced works like *Targhib al-‘Ibad fi Qira’ah Ratib al-Haddad* and of that nature to reflect the need and its importance. Upon examining his translated work, there were a few sentences of the al-Quran and *du`a* (personal prayers) from the Hadith of Rasulullah (p.b.u.h.) that was arranged with the intention of edifying a few important elements on Islamic *aqida* such as confidence towards subjection, the governance and faith towards Allah the Almighty., feeling of dependability and submission to Allah the Almighty, and the feeling of hope and fear towards Him. Hence, it is understood that Tok Ku Melaka wished to educate the society of his time to make them want to read the *wirid*, as reflected in the meaning and title of his translated work, which is, ‘*To Encourage Allah’s servants to Read the Ratib al-Haddad*’, with the intention of nurturing a Malay society, especially in Terengganu, that has a strong adherence to *aqida*, besides possessing various disciplines of learned knowledge based on the al-Quran that has been written down in the works of

Muslim scholars before him. Tok Ku Melaka in his other works, such as the translated *salawat Dalail al-Khayrat*, has again strived to assimilate the feelings of love towards Rasulullah (p.b.u.h.) in the society of his time through elements such as praising His Highness the Prophet (p.b.u.h.) with various forms of *salawat*, which are found in his works. Therefore, the education process implemented is based on the combination of two main aspects, which are the firm appreciation of the *aqida* and the feeling of deep love towards Rasulullah (p.b.u.h.), which is sure to nurture an Islamic society that is committed to Islam as a way of life.

5. Conclusion

To re-document the works of Terengganu's Muslim scholars is one effort that needs to be done in Malaysia's Islamic contemporary society to maintain the integrity of the contents of the works besides enabling the researchers to examine the thinking styles. Documenting the works by three 19th century Muslim scholars of Terengganu had proved their positive contribution in dignifying various disciplines of Islamic studies based on the al-Quran. Sayyid Muhammad bin Zayn al-Abidin al-Aydarus (Tok Ku Tuan Besar), Sayyid Abd al-Rahman bin Muhammad al-Aydarus (Tok Ku Paloh), and Sayyid Ahmad bin Muhammad al-Aydarus (Tok Ku Melaka) had successfully translated knowledge from the al-Quran, which has been expanded by Muslim scholars before them, into language that could be comprehended and applied by their society. Besides writing works in prose form, they had also used their Malay language skills by writing works in the form of *nazam* poetry which contains important summaries (substance) of knowledge on Islamic studies in various fields such as *aqida*, *fiqh* and *sira*. This research has produced a compilation of transliterated text of manuscripts of works by three Muslim scholars of Terengganu, as a contribution in proving the existence of their roles in dignifying knowledge of studies based on the al-Quran. This research has indirectly facilitated future researchers to explore further the minds of these three figures through the compilation of their manuscripts which have been produced.

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