

***Tasawwuf* and its contribution to Islamic *Da'wah* in Terengganu: A
Research Study**

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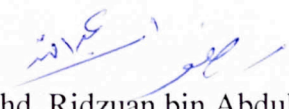
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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the word in this academic project is my own except for quotation and summaries which have been duly acknowledged.

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ABSTRAK

Kajian tasawwuf dan sumbangannya dalam da'wah Islam ini adalah satu kajian yang ingin menceritakan tentang sumbangannya kepada da'wah Islam di Terengganu. Tasawwuf adalah ilmu yang wujud sejak zaman Rasulullah lagi. walaupun ulama' memberikan ta'rif yang berbeza-beza tentang tasawwuf tetapi ianya menjurus kepada satu makna iaitu mendekatkan diri kepada Allah. Tasawwuf juga merupakan satu method kepada da'wah Rasulullah SAW. Oleh yang demikian, penulis membuat kajian lapangan ini adalah bertujuan membongkar sumbangan-sumbangan tersebut. Methodologi yang telah digunakan dalam kajian ini ialah melalui temuramah, pemerhatian dan sejarah. Objektif utama kepada kajian ini ialah untuk memberikan maklumat kepada masyarakat bahawa tasawwuf ini banyak membantu dalam menjayakan dakwah Islamiah. Hasil kajian didapati bahawa banyak sumbangan yang dibawa oleh gerakan tasawwuf dalam memperkembangkan da'wah Islamiah di negeri Terengganu khususnya.

ABSTRACT

Tasawwuf and its contributions in Islamic propagate research, is a study about Islamic propagate contribution in Terengganu. *Tasawwuf* is a knowledge, existed since *Rasulullah* SAW epoch. Although the Islamic religious experts define a different definition about *tasawwuf*, but it only focus to one meaning, contiguous to Allah SWT. *Tasawwuf* it also one of the method of *Rasulullah* propagate. Because of that, researcher's focus in this field is to reveal all the propagate contribution. Interview, observation, and historical facts been used as a method in this study. The main objective in this research is to inform the citizen how the *tasawwuf* assisted to cause a succeed of Islamic propagate. This research had recognized a lot of contributions bought by *tasawwuf* to expend Islamic propagate especially in Terengganu.

ملخص البحث

وهذا البحث في مجال التصوف وإكتابه في الدعوة الإسلامية يتكلم عن المساهمة إلى حركة الدعوة الإسلامية في ولاية ترنجانو. والتصوف هو العلم الذي وجدنا منذ عصر النبي صلى الله عليه وسلم. واختلف العلماء المسلمين والرسخين في تعريف التصوف بالتعريفات والأراء المختلفة ولكن يتوجه إلى المعنى الواحد أي يتقرب النفس إلى الله تعالى. وأن التصوف من إحدى الأساليب الدعوة الرسول صلى الله عليه وسلم. وبذلك يتناول الباحث هذا الموضوع لإكتشاف عن المساهمات التصوف في الدعوة. وطريقة التي يستعمل الباحث هي المقابلة، والدقة، ودراسة التاريخية، وجمع المعلومات المتعلقة من الكتب العلمية. والهدف لهذا البحث هو ليلع المعلومات إلى المجتمع عن دور التصوف في حركة الدعوة الإسلامية. ومن الحصول في البحث وجدنا كثرة الهبة وأدوار التصوف في الدعوة خصوصا في ولاية ترنجانو.

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TRANSLITERATION

1. Alphabet

Arabic	Latin	Example	Transliteration
ء	,	أولياء	Auliyā'
ب	b	بنا	Banna
ت	t	تعارف	Ta'āruf
ث	th	ثلاثين	Thalāthīn
ج	j	جيلاني	Jilānī
ح	ḥ	حال	Hāl
خ	kh	خديجة	Khadījah
د	d	داعي	Dā'ī
ذ	dz	ذكر	Dzīkr
ر	r	رابطة	Rābiṭah
ز	z	زكير	Zakīr
س	s	سيد	Said
ش	sy	شيخ	Syeikh
ص	ṣ	صحابه	Ṣahābah
ض	ḍ	ضعيف	Ḍa'if
ط	ṭ	طرق	Ṭuruq
ظ	ẓ	عظيم	'Azīm
ع	'	عبد	'Abdu
غ	gh	غني	Ghani
ف	f	فتوحات	Futūhāt
ق	q	قرطوبي	Qurṭubī
ك	k	كبار	Kibār
ل	l	لم	Lam
م	m	مأثورات	Ma'thūrāt
ن	n	نقذ	Naqdzu
و	w	وصايا	waṣāyā
هـ	h	هجرة	Hijrah
ي	y	يوسف	Yūsuf

2. Short Vowel

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
-----	a	أدب	Adab
-----	i	عاصم	‘Āṣim
-----	u	علم	‘Ilmu

3. Long Vocal

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
ا	ā	مضار	maḍār
و	ū	علوم	‘ulūm
ي	ī	كبير	kaḇīr

4. Diphthong

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
و	ww	منورة	Munawwarah
ي	yy	عين	‘ayyn
ي	iyy	تربية	Tarbiyyah

5. Exemption

5.1. Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” not to ‘, example:

<u>Example</u>	<u>Transliteration</u>
أحمد	Ahmad

ABBREVIATION

AS	‘alayhi/ ha/ hima/ him al-salām
a.k.a	Also known as
Def.	Definition
Dr,	Doctor
Ed.	Editor
Edi	Edition
et. al	<i>et alili, et alia</i> means and others
<i>etc</i>	<i>et cetera</i> , and so on.
H	Hijrah
Hj	Haji
Ibid	<i>Ibidem</i> . In the same place
KUSZA	Kolej Agama Sultan Zainal Abidin
KUIM	Kolej University Islam Malaysia
m	Million
n.a	no author
n.d	no date/ year
n.pb.	no publisher
n.pl	no place
no.	Number
p.	Page
Ph.D	Doctor of Philosophy
pp.	Pages
PRI	Pondok Remaja Inabah
Prof	Professor
RA	Raḍiallāhu ‘Anhu/ ha/ huma/ hum
SAW	Ṣalla Allāh alayh wa sallām
Th.D	Doctor of Theology
trans	translator/translated by
UM	University of Malaya

UKM	Universiti Kebangsaan Malaysia
Ver	Version
vol	Volume

CHAPTER ONE

TASAWWUF AND ITS CONTRIBUTION TO ISLAMIC DA'WAH IN TERENGGANU: A RESEARCH STUDY

BACKGROUND OF RESEARCH:

Tasawwuf and its contribution for Islamic *Da'wah* in Terengganu needs to be given a serious attention. It exists within a society that does not clearly understand what is *tasawwuf*, its contributions and anything related to it. Therefore discussion of this topic is important as an effort to study about *tasawwuf* and its contribution in every aspect of social life particularly in regards of the Islamic *da'wah*. Society in Terengganu in particular, and Malaysian in general possess a very narrow perspective upon this discipline.

Actually, this is an effort from the orientalist who are not comfortable is the success enjoyed by Islam through its *da'wah* for a long time. We are all aware that orientalist are people that learn Islam with the intention to distort the facts so they can create confusion among the society and eventually destroy Islam entirely. We accepted the twisted facts fed by the western without making proper evaluation unto Islamic knowledge. As a result, they simply label this knowledge as negative, rigid, undynamic and outdated. In other words, *tasawwuf* stops a society to achieve so called modernisation. There are so intellects that despise the *tariqah* in *tasawwuf*.

In conjunction to that matter, I believe this topic must be analyse in order to find the most accurate facts. Thus, the writer chose Terengganu as a state to initiate his research. As a matter of fact, *tasawwuf* and *tariqah* within it still visibly exists in Terengganu. Finally, it is the write's hope that this writing will give all information regarding *tasawwuf* to the

society so that they will realise how important is its role in the spreading of Islamic *da'wah* in total.

PROBLEMS IN RESEARCH:

During research, writer faced difficulty to meet with the figures of *tasawwuf* in Terengganu especially at the follow-up stages. Individual cooperation for interview was also problematic due to their inaccurate understanding of *tasawwuf*. Undeniably, today's society is not interested to discuss about *tasawwuf* because people of our country prefer the voice of politician. Other difficulty is the lack of translator who is qualified understand the manuscript, arabic as well as english books.

The scope of my research is based on the *tasawwuf* and its contributions to the Islamic *Da'wah* in Terengganu. This includes before and after the independence. Before the writer focus on the development of *tasawwuf* in Terengganu, he discusses the beginning of *tasawwuf* during *Rasulullah* as part of his research from the source of the library. The scope of this research embraces the state from his point of view. He also pays a special attention to the *tariqah* which are still active in Islamic *da'wah*.

METHODOLOGY OF RESEARCH:

In this research, the writer would like to divide it into three research methods. Those are the writer's observation, interview, library and case study.

a) Observation

The writer uses this method because it is very effective and easy to find information needed. The writer himself joins the *Tasawwuf* in Terengganu eventhough it is a small branch. He also observe the role of *syekh*, *tasawwuf* teachers identified in Islamic *da'wah*.

b) Interview

in this method, the writer looks for a few highly authorised figures in *tasawwuf* to give the accurate information needed by the writer. He will interview some *Ustaz* who teach *tasawwuf*, *syekh* of *tariqah* and those who learn *tasawwuf* as well as to join the *tariqah* of *tasawwuf* in Terengganu.

c) Library

Besides interviews and observation, to write in the first and second chapter, the writer uses method of library, by referring the books of *tasawwuf* found in Malaysia. For instance, in chapter one, the writer wishes to include the introduction of *tasawwuf*. Thus, the writer manages to avoid conflicting facts, by referring the latest and old books of *tasawwuf*.

THE IMPORTANCE OF RESEARCH:

The writer believes that this research bears a lot of significance. For the meantime, this research is important for:

- To realise the success of *tasawwuf* and its approach of Islamic *da'wah* in Terengganu particularly.
- To learn about *tasawwuf* and its sub-stream as well as its development.
- As a proof to the society that *tasawwuf* has played a big role for Islamic *da'wah* in Terengganu.
- To answer all inaccurate accusation by those who claimed *tasawwuf* is an obstacle to modernisation.

PURPOSE:

- To identify the role of *tasawwuf* in Islamic *da'wah*
- To study the methods used by the members of *tasawwuf* and its *tariqah* in spreading Islamic *da'wah*
- To show to the public that the movement of *tasawwuf* now and then, was always hand in hand with the Islamic *da'wah* in spreading the it globally.

GOALS

In this research, the writer outlines a few goals. Therefore, with this research the writer hopes to acheive the goals he desires. He also hopes that this work will made a reference for public about the contribution of *tasawwuf* to the development of *Da'wah Islamiah* in Terengganu. Among the goals are:

- To learn and deepen reader's knowledge and *ahwal* of *tasawwuf*.
- To exhibit the developments of *tasawwuf* in Terengganu and its relation with the Islamic *da'wah* and knowledge excercise. Whether it occur before and after independence.
- To uncover the contribution of *tasawwuf* for the Islamic *da'wah* in Terengganu through the aspects of knowledge, morality, *ibadah*, *tarbiyyah* and leadership.
- To learn about the establishment of society in Terengganu through the concept of *tasawwuf* before and after the independence.

CHAPTER TWO INTRODUCTION

2.0: INTRODUCTION

Tassawuf is one of the disciplines in Islamic knowledge. Its existence started since the period of *rasulullah*. However, the nature of *tassawuf* was very general and was not regarded as a discipline of knowledge yet. Muslims in that period were firmly committed to every teachings of *Rasulullah*. They enjoyed the teaching and guidance from *Rasulullah* himself.

After the period of '*sahabah*', another period has taken place, known as 'the period of *tabi'in*' spearheaded by the disciples of *sahabah*. In that particular period there were two different groups in which one group emphasized on the worldly affairs and the other chose to completely submit their lives Allah SWT. The latter are known as *sufis* or members of *tasawwuf* as they are known nowadays. According to the study of history, *tasawwuf* and its members have contributed a lot for the Islamic *da'wah*. Unfortunately, *tasawwuf* is suffering many distorted and negative perceptions from today's society.

These wrong perceptions were due to both, internal as well as external reasons. The westerners who studied about Islam with the intention to paralyse Islamic *da'wah* is what the writer meant as the external factor. This group is consisted of orientalist. Meanwhile, the other factor stemmed from among the Muslims. Without proper study and firm understanding, they quickly labelled *tassawuf* as orthodox and incapable of bringing progressive development for Islamic *da'wah*. It has long suffered from this scenario and is becoming worse lately.

Muslims who irresponsibly accused *tasawwuf* as an orthodox discipline are obviously ignorant of the great achievements it has brought for the Islamic *da'wah*. Thus, the writer has

decided to write about *Tassawuf* and its contributions to the Islamic *da'wah* in Terengganu with the intention to enlighten society of the achievements brought by *tassawuf* for Terengganu since its glorious days until now.

2.1. TASAWWUF – THE TERMINOLOGY

Some researchers believe the word '*Tassawuf*' rooted from '*sufah*', a nick-name given to an arab who lived in the era of *jahiliyyah* named Al Ghauth bin Marr. The name was due to his total obedience and submission to Allah SWT, secluded himself closely to *ka'abah*¹. From the root word, '*sufi*' was taken and widely used in the stream of *tassawuf* later.

According to Al-Jauzi, when asked about the word '*sufi*', Wahid bin Qasim mentioned that there was one group that lived in the period of *jahiliyyah* called '*sufah*'. They wholly submitted their lives obediently to Allah, whereby they always sat before *ka'abah*. Thereafter, anyone who leads his life like *sufah* is called '*sufiah*'.²

However, this view is deemed inaccurate due to the fact that the activities of *tasawwuf* can be traced back during *jahiliyyah* period e.g. act of '*zuhud*'. Therefore, it is very obvious and indisputable to acknowledge the existence of *sufis* during the period of *jahiliyyah* or pre-Rasulullah era. Even the orientalist agree with the fact, even though the acknowledgement won't do *tasawwuf* any good.

Another view that says '*sufi*' originated from a Greek word '*sophia*' which means wisdom (*hikmah*). This view was started by Abu Al-Raihani Al-Biruni (died 440H) and Van Hammer, which was later supported by Abdul Aziz Al-Islami.³ This particular view was popular among the orientalist. They said, after the Arabs were exposed to wide fields of knowledge and relating their *ibadat* to philosophy, they made a minor alteration

¹ Dr. Zaki Mubarak. 1973. *Al-Tasawwuf Al-Islami Fi Al-Adab wa Akhlak*. Mesir: Bayrūt, p.49

² Ibid p.50

³ Ibid P.64

to the word '*shopia*' by assimilating it to arabic, thus '*Tasawwuf*' is regarded to be rooted from the word '*sophia*'¹.

Ibrahim Basioni quoted from the book *Al-Rasail wa Al-Masail* written by Ibnu Taimiyyah which says '*Tasawwuf*' is originated from *sufah al-masjid*, meaning a space behind the mosque of prophet where some poor muslims resided. These people had no families and homes². They were called '*sufah*' and they often received foods and assistance from other muslims. This group was very intimate to *Rasulullah*, in which they studied religious knowledge directly with prophet Muhammad SAW himself. Among the *sahabahs* who used to live there were Abu Darda', Abu Zarr and Abu Hurairah.³

The view that says *sufi* comes from the word *shopia* is considered weak because the word has relation with Greek philosophy. Apparently, the orientalist have a malicious scheme in their mind to create confusion and to estrange muslims from the real truth.

Prof. Dr. Abdul Halim Mahmud stated, the word *tasawwuf* rooted from a word '*suf*'. This is referring to a word '*taqammasha*' that means a person who is wearing a coarse clothes and *tashawwafa* for a person who's wearing clothes made of donkey's skin.⁴

As a result, the view above is widely accepted by many writers who tried to define *tasawwuf*. Many members of *tasawwuf* agree that the explanation is the most accurate based on the fact that in the early period of Islam, *sufis* were indeed wearing coarse furry coat and lived poorly. In conjunction with a number of readings by the writer, he firmly believe that *tasawwuf* originated from '*suf*'.

¹ Hj. Zainal Arifin Abas. 1983. *Ilmu Tasawwuf*. Kelantan: Pustaka Aman press. p.54

² Dr. Ibrahim Basioni. N.d. *Nasya'ah Al-Tasawwuf Al-Islami*. Mesir: dar Al-Maarif. P.9

³ Drs. Barmawie Umarie. 1961. *sistematik Tasawwuf*. Yogyakarta: Ab siti Syamsiah. p13

⁴ Prof. Dr. Abdul Halim Mahmud. 2002. *Tasawwuf Di Dunia Islam*. (trans) K.H Abdullah Zakiy Al-Kaaf. Bandung: CV Pustaka Setia. p.19

2.2. THE DEFINITION OF *TASAWWUF*

A number definitions can be found written by many learned *ulama'* in their books in an attempt to precisely define *tasawwuf*. Technically, the term *tasawwuf* hadn't existed yet in pre-Islamic period. Although *Rasulullah* and the *sahabahs* were not familiar with the word *tasawwuf*, that is not an excuse to reject the terminology accepted by the *sufis*.

According to Imam Al-Qusyairi, reasons why *tasawwuf* was not familiar in the beginning of Islam is that the highest and noblest appellation given to muslim generation is '*sahabah*', followed by '*tabi'in*' and '*tabi' tabi'in*'.¹

Definitions written here are quoted from the past as well as modern *ulama'*. However, after thorough studies and investigation, I finally made a conclusive result, which is, *tasawwuf* is a study of soul-purification and a mean of pulling oneself close to Allah SWT. Besides the literal definition such as the above, *tasawwuf* can also be defined terminologically which also led to various definitions by *tasawwuf* intellect as well as non-*tasawwuf* member².

In other writings, some believe *tasawwuf* is a way to sharpen one's spoken abilities, actions and human intuition.³ In other words, it is also defined in a concise but complex way, which goes, *tasawwuf* is taqwa. In conjunction with that, Ibnu Khaldun likened:

هذا العلم من العلوم الشرعية الحادثة الملة. وأصله أن طريقة هؤلاء القوم،
لم تنزل عند سلف الأمة وكبارها من الصحابة والتابعين، ومن بعدهم،
طريقة الحق والهداية وأصلها العكوف على العبادة والانتقطاع إلى الله
تعالى.⁴

¹ Mohd. Sulaiman hj. Yassin. 1992. *Mengenal Ilmu Tasawwuf*. Bangi: Universiti Kebangsaan Malaysia. p.34

² Ustaz Labib MZ. 2001. *Rahsia Ilmu Tasawwuf*. Surabaya: Bintang usaha Jaya. p.12

³ Muhammad Zaki Ibrahim. 2002. *Tasawwuf Salafi*. Jakarta: Hikmah. p.5

⁴ Ibnu Khaldun. 1999. *Mukaddimah*. Mesir: Dar Al-kitab. Tab'ah Mazidah. J.1. p. 863

Tasawwuf to *Ilmu syariat*, that resulted from one's total obedience and complete submission to Allah alone. An act of dependence only to Allah, rejecting mundane life, avoiding everything that leads to oblivion and living in seclusion as an attempt to bring one's soul very close to Allah through *'ibadat*.

Syeikh Ma'ruf Al-Karokhi said:

التصوف الأخذ بالحقائق واليأس مما في أيدي الخلائق¹

Haji Abdul Malik Karim Amarullah a.k.a. Hamka, stated that *tasawwuf* is an act of purifying one's soul from material influence and worldly affair in order to ease his way more intimate to Allah SWT.² Abu Muhammad Al-Jariiri (died 311H) defined *tasawwuf* as entering the realm of noblest acts and to despise all wicked deeds.³

Meanwhile, in his book titled *Kunci Memahami Tasawwuf*, Dr. Mustafa Zahri wrote that K.H Sirajuddin Abas presented the meaning of *tasawwuf* in the forms of five elements.

1. concentration while performing ibadat to Allah SWT.
2. complete dependence to Allah swt alone
3. to avoid one's self from flirting with materials and pride
4. to isolate one's self from mundane luxuries
5. to perform ibadat in seclusion⁴

Thus, after thorough research of wide-ranged of views, I am able to formulate my very own opinion about *tasawwuf*. Despite all the different and various understanding of *tasawwuf*, I solemnly think that *tasawwuf* is a knowledge of soul-purification that demands highest *mujahadah* for the sake of Allah SWT. What is meant by highest *Mujahadah* is to try very hard in order to leave behind everything that can lead ourselves towards an obsession for mundane life.

¹ Abdul Karim Al-Qusyairi. 1998. *Risaalat Al-Qusyairiah fi Ilmi Al-Tasawwuf*. Beirut: Dar Ihya' Al-Turath. p.38.

²Ustaz Labib MZ. 2001. *Rahsia Ilmu Tasawwuf*. Surabaya: Bintang usaha Jaya. p.14

³ Prof. Dr. Abdul Halim Mahmud. 2002. *Tasawwuf Di Dunia Islam*. (trans) K.H Abdullah Zakiy Al-Kaaf. Bandung: CV Pustaka Setia. p.22

⁴ Dr. Mustafa Zahari. 1995. *Kunci Memahami Ilmu Tasawwuf*. Surabaya: PT Bina Ilmu. p.138

2.3. INTRODUCTION OF DA'WAH

The word 'da'wah' is very synonym to muslim society. *Da'wah* always referred to *da'wah Islamiah*. Whenever we heard 'da'wah' in a conversation, the word Islam will automatically comes to mind and talked about in that conversation. The fact is 'da'wah' is considered a sacred term in Islam. As a matter of fact, Islam places those who spread the messages in *da'wah Islamiah* on a very high level. Allah has clearly mentioned this in Al-Qu'ran:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?

In our country, 'da'wah Islamiah' is a very familiar term and anyone who does not know its meaning will be a subject of laugh. In Malaysia we can find many organisations of *da'wah* established and dedicated to spreading the message of *da'wah Islamiah* to the society. Some organisations apply the way of *tasawwuf* (*tariqah tasawwuf*) and some don't. Unfortunately, the formers are well-known compared to other organisations.

Da'wah is considered a part of history but we are not able to confirm the accuracy of its historical facts. This is due to the fact that it all began before the birth of prophet Muhammad SAW.

2.4. DEFINITION OF DA'WAH

Da'wah is an arabic word. As stated by Sheik Ali Mahfuz, *da'wah* literally means to summon, to call, to make someone to come into something². This definition is strengthened by Allah's word in al-Qur'an:

¹ Al-Qur'an. Fussilat 41: 33.

² Ghazali Darussalam. 1996. *Dinamika Ilmu Dak'wah Islamiah*. Utusan Publications & Distributors Sdn.Bhd. p.1

﴿قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ﴾

He said: "O my Lord! the prison is more to my liking than that to which they invite me: unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."¹

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a Way that is straight².

Muhammad abu Al-Fath al-Bayanuni defined *da'wah* as to send messages and to explain the contents of Islam.

Many terminological definition of *da'wah* produced by *ulama'*. As an example, Abdul Karim Zaidan defined *da'wah* as:

" a call to the path to Allah, which is Islam, a religion revealed to Prophet Muhammad SAW."

According to Al-Ansori:

"da'wah is an effort in the form of action and speaking as a way to bring someone towards goodness and guidance."³

Meanwhile, Muhammad Arrawi defined *da'wah Islamiah* as:

هي دين الله بعث به الأنبياء جميعاً تجدد على يد محمد صلى الله عليه وسلم خاتم النبيين كاملاً وافياً لصلاح الدنيا والآخرة.¹

¹ al-Qur'an. Yusuf. 12: 33

² al-Qur'an. Yunus. 10: 25

³ Dr. Hj. Mohd Amin. *Panduan Penda'wah Secara Praktikal*. Kuala Lumpur: Bahagian Hal Ehwal Agama, Jabatan Perdana Menteri. p.34

Ustaz Abdullah al Dars explained that *da'wah* is a call for religion, and as far as Islam is concerned, "it is a practical summon underlining the strength of the Lord."²

Definiton of *da'wah* by *ulama'* from *syara'* point of view is the most specific among a number of definitions available. This is based on another word found in a letter for the emperor of Rome which is '*da'yah*'.

ادعوك بدعاية الإسلام

The word *da'yah* is interchangeable with '*da'wah*'. According to one writer, religiously *da'wah* is:

*A teaching from Allah and all prophets, meant for mankind who need constant reminding of the real religion, that is Islam. Whereby, the word da'wah islamiah can be understood as summoning all mankind in a smart way to the truth and in line with God's commands for the sake of life in the this world and hereafter.*³

Nonetheless, *da'wah* is not only about rules and regulations within Islam or a mere effort of transforming one's personality. In fact, it is a responsibility to be undertaken by the whole mankind in establishing Allah's commands in this world. It has been clearly explained in al-Qur'an Al-Karim :

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

*Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity*⁴.

¹ Mohd Al Rawi. 1995. *Al-Da'wah Islamiah da'wah alamiah*. Maktabah Al-abikan: Riyadh. p.39

² Ghazali Darussalam. 1996. *Dinamika Ilmu Da'wah Islamiah*. Utusan Publications & Distributors Sdn.Bhd. p.5

³ Ghazali Darussalam. 1996. *Dinamika Ilmu Da'wah Islamiah*. Utusan Publications & Distributors Sdn.Bhd. p.6

⁴ al-Qur'an. Ali-Imran. 3: 104

Thus all of us must ensure that *da'wah* meets its aim and everybody is able to gain a complete understanding of Islam.

CHAPTER THREE

THE DEVELOPMENT OF *TASAWWUF*

3.1. THE DEVELOPMENT OF *TASAWWUF* AND ITS RELATION WITH ISLAMIC *DA'WAH*.

Generally, *tasawwuf* became apparent and thoroughly organised after the period of *sahabahs* and *tabi'in*. It developed within other disciplines such as *fiqh*, *tauhid* and *usul fiqh*. Earlier, there was no intention at all to organise the contents of *tasawwuf* because it is considered a knowledge merely concerns one's personal quality. There was no plan whatsoever to establish it into another discipline of knowledge. At that point of time, all muslims were well-versed with the essence of Islamic teaching, therefore, there is no need to differentiate one another. Those who were close to the prophet were called *sahabahs*, whereby another group that were born during the period of *sahabahs* and managed to become students for the *sahabahs* called *tabi'in*.

Within the years of fourth *khalifah*, at the end of first century, many muslims were already busy with worldly affairs except for one group who ventured into religious affairs living in *zuhud* and *ubbad*.¹ At the beginning of second century of *hijrah*, the number of muslims population has remarkably risen, which then led to the emergence of many different views. While many muslims were selfishly involved in the mundane way of life, another group of muslims established. They totally committed themselves to the spirituality of Islam and focused on only religious matters. They were seen as being *wara'*, *zuhud*, pious and firmly obedient, thus they were known as *sufis*.

¹ Dr. Qasim Ghani. 1972. *Tarikh Tasawwuf fil- Islam*. Maktabah Al-Nahdhah Al-Mesiriyyah: Mesir. p.32

3.2. PERIOD OF RASULULLAH

In most of the writer's reading and research, it is understood that majority of historians agreed that *tasawwuf* had not existed in a specific form in the era of *Rasulullah* or in the beginning of Islam. However, if we refer to the very essence of *tasawwuf*, we will see that at least the qualities of *tasawwuf* were already in practice by some *sufis* particularly *Rasulullah* himself. This can be proved from the early years of the prophet's life, before he was even a prophet yet. At the young age, he is well-known as honest, pious and lived in *zuhud*. Later, when prophethood was very near, he secluded himself in the cave of *Hira'* with a mission to learn the secrets and wisdoms of the world by committing *tahannus*. He was in a constant seclusion until he was struck by the first revelation from Allah through Jibrail AS. He led such life with a humble supplies of food like dried bread, plain water and some dates.

This reflects a modest and humble life with barely sufficient food of *sufis*¹. We are all aware that prophet came from a noble family in his community. People of Quraisy were living in oblivion and ignorance. They had forsaken the true teaching of prophet Ibrahim. With bright reasoning skill and guidance from Allah, the prophet lived to seek the true sense of completeness in this world and hereafter. The enthusiasm inculcated by Allah has brought a deep meaning and vital implication for the lives of muslims, and islamic *da'wah* specifically. Pulling his life away from the mundane living had enabled him to assess himself. This method is vital for a *da'i* whose life is for the path of Allah and in search of the truth. The chosen prophet is an illiterate (*ummi*), whereby no one is capable to teach him a sacred way of life but Allah SWT alone.

The revelation from Allah through Jibrail AS was to be transmitted to whole mankind in an effort to bring them back on the right track instead of being misled by materials and pride. *Rasulullah* continued living modestly and kept doing the *istiqamah*. Indeed, there is

¹ HM Asywadie Syukur LC. 1978. *Ilmu Tasawwuf*. Al-Haramain pte. Ltd.: Singapura. p.32

no other way to love Allah unless we are willing to ponder and reason all graces endowed by Him, and to be awed at His Greatness and Glory.

Zikir must always be practiced through one's tongue as well as heart. All these must be done in a perfect and complete nature. Implementation of practice will result in the taste of God-loving. Eventually, this will be their most effective weapon in undertaking *da'wah*. Such were inculcated in the prophet as a preparation before he is fit enough to undertake the responsibilities prescribed by Allah SWT. With complete preparation and guidance from Him, prophet managed to do his job excellently and to overcome many obstacles calmly.

Islam was continuously developing despite many obstacles and challenges from various parties on its way. *Rasulullah* SAW persistently called all mankind to meet a universal life in this world until days after death under the guidance of Allah SWT. His patience and true teachings were eventually paid off, where islamic *da'wah* managed to pass many phases. Not even a fight from his own deviant community could stop the fast-developing Islamic *da'wah*. A lot of people tried to make prophet stop his *da'wah*, but to no avail. *Rasulullah* SAW simply answered to their wish by saying:

Meaning:

“Oh my dear uncle, even if they place a sun in my right hand and a moon on my left, I will not forsake the task given to me until Allah gave me success or unless He destroyed me”.

Finally, he was victorious in his *da'wah* and nowadays muslims population is growing steadily. As the head of his government, he maintained a humble way of life. *Rasulullah* had never misused his power for his personal interest. No books of history ever mentioned that prophet was living luxuriously. There was no fine furniture, delicious food and comfortable bed in his house. Aisyah r.a. narrated:

“ In the name of Allah, oh my nephew, my kitchen hasn't smoked for many days; Umar asked, how do you feed your family? She answered; only dates and plain water, except if the prophet's neighbour from bani ansar send something, then we'll have a little extra to taste. While

Rasulullah always found his stomach empty because there is nothing to consume, he always enjoyed himself by visiting the mosque. There was one day where when prophet was on his way to the mosque where he came across with Abu Bakar and Umar Al-Khattab. Prophet asked; why they come to the mosque whereas it is not a prayer time yet. They replied that they want to forget the hunger they are experiencing. Then Rasulullah replied the same. That does not indicate that he didn't care about his health, rather he was being very honest to Allah”.

3.3. POST-RASULULLAH PERIOD

THE PERIOD OF KHULAFAT AR-RASYIDIN.

Rasulullah had so many good friends and most of them are very close and intimate. Those who are intimate to him were called the *sahabahs*. Among them are the four *sahabahs*, i.e. Abu Bakar As-Siddiq, Umar Al-Khattab, Usman bin Affan and Ali bin Abi Talib *karamallahu wajahah*. All of them received the Islamic teaching directly from *Rasulullah*. In fact, they were among the earliest graduates from institute of education managed by *Rasulullah* himself. Thus, the teaching they received is the purest, most authentic and showered with the light of *hidayah* and the light of the prophet. Their success in completing their education was commissioned by *Rasulullah* and acknowledged by Allah SWT:

﴿وَالسَّابِقُونَ السَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

The vanguard (of Islam), the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, well-pleased is Allah with them, as are they with Him: for them hath He prepared Gardens under which rivers flow, to dwell therein forever: that is the supreme Felicity.¹

¹ al-Qur'an. At-Taubah 9:100

Rasulullah SAW said: “my *sahabahs* are like the stars in the sky, anyone of you who follow them will gain guidance and *hidayah*”.¹ These *sahabahs* truly followed the teaching of *Rasulullah*. They sincerely and faithfully obey all of Allah’s commands as well as *Rasulullah*’s, whereby they spread the Islamic *da’wah* outside of Arab land. Each of these *sahabahs* had some apparently different personal qualities. Abu Bakar was a very compassionate and loving type. Umar Al-Khattab was a very firm and strict person especially when it comes to implementing Allah’s religion. Meanwhile, Usman bin Affan had a very shy personality, and *saidina* Ali was the fairest in upholding the justice and making judgement.

From these *sahabahs*, we will be able to find abundant instances of characteristics in *tasawwuf* reflected by them. They all experienced the spiritual lives through the *tarbiyyah* and as modelled by *Rasulullah* personally. The most interesting fact is they are known as *khulafa’ Ar-Raasyidin*. They were the greatest *sahabahs*, who took prophet’s place as *imam* after his demise. They also transmitted the authentic spirituality to the *sufis*. Abu Bakar Al-Wasiti said: “The earliest oral *suffiyah* was spoken by Abu Bakar the moment he withdrew all of his belongings for Islam. When Abu Bakar was asked by the Prophet, “what is left for your family?” Abu Bakar answered: “I leave them Allah and His messenger.”² Abu Bakar did not mean to simply show-off, but for the best of Islamic *da’wah*.

TASAWWUF 3RD AND 4TH CENTURY HIJRAH

During those century, the word *tasawwuf* was already widely known in all Islamic states. *tasawwuf* has become mature, comprehensive and on its way to become another discipline of knowledge. In conjunction of the development of *tasawwuf*, many muslim intellects started to pay attention to and talked about it.

¹ Abu Nass Siraj Al-Tusi. 1960. *Al-Luma’*. Dar Al-Kutub Al-Hadithah: Kaherah. p.67

² Ibid. p. 169

Due to the increasing number of *ulama'* who talked about it at this point of time, classes of *tasawwuf*, streams and discussion on that particular subject mushroomed. The streams mentioned before are also called *tariqah*, of the implementing part of *tasawwuf*. Through *tariqah*, *sufis* formed their own *manhaj* within the *makrifah* regarding *tasawwuf*. Every *tariqah* is different from each other within the muslim society. The difference then created intellectual competitions which became so tense later. The drive to use reasoning to understand *naqal* has made *sufis* to focus and study deeper in an effort to gain *ma'rifat* which is hoped to overcome conflicts.

At this phase, every *syekh* and *sufi* has his own personal form of thinking, thus we might find that each of them has his own style of governance of *tasawwuf*.¹ They have different *uslub* and analogy to explain the matter. Many of *sufis'* works were produced in the forms of poets and phrases which indicate the maturity of *tasawwuf* in term of practicality. In the fourth century of *hijrah*, all *sufis* have literally left *perbendaharan* of *sufi* which is abundant in its every aspect. *Tasawwuf* in that particular century was no longer in a form of morality. Instead, it has shifted to a form of spirituality. Activities like analysis, human soul, experienced *ahwal*, *maqam* and ultimate goal that is want to be attained for the sake of total happiness.

Some of the books pertaining *Tasawwuf* written in the fourth century and early of fifth century of *hijrah* were *al-Ta'ruf* by Al-Kalabadhi (380H), *Qut Al-Qulub* by Abu Talib Al-Makki (456H), *Risalah Al-Mutarsyidin* by Harith Al-Muhasibi who died in 243 Hijrah and *Ihya' Uhumuddin* oleh Al-Ghazali (505H). All of these books recorded about *al-mahabbah al-illahiyah* that were discussed by *sufis* in the third and fourth centuries. In actuality, their views soon became the base of later stream of *sufis*.

¹ Dr. Qasim Ghani. 1972. *Tarikh Tasawwuf fil Islam*. Maktabah Al-Nahdhah Al-Mesiriyyah: Mesir. p.72

TASAWWUF IN THE SIXTH AND SEVENTH CENTURY

During this period, *tasawwuf* has made an impressive progress. Prior to this period, *tasawwuf* and philosophy were regarded as two different fields of knowledge. However, in this era, influence of philosophy can be traced in *tasawwuf*. Method of philosophical studies were already used to relate the connection of life both physically and spiritually. This was probably due to the scenario where man has succumbed entirely to mundane life while he is religiously ignorant. Thus, a group emerged which attempt to untie the secrets of *tasawwuf* itself. After *Tasawwuf* became an independent stream of knowledge, more unfamiliar terms existed, and it turned to be hardly understandable for those who have no knowledge in *tasawwuf*. Among the difficult terms are *Wahdah al-Mutlaq*, *Kasyaf*, *Tajalli*, *Hulul and Ittihad*, just to name a few.

Prof. Muhammad Mustafa explained that the field of *tasawwuf* studies during this century is perceived through matters like, *Al-Mujaadalah*, *Al-Kasyaf*, *Karamat* and *Shatohat*. A member of *Tasawwuf* were born in this century, named Ibnu Arabi. He pioneered the stream of *al-Wahdatul wujud*. He came out with many writings related to *Tasawwuf* such as *Futuh al-Makkiyyah*. Nonetheless, he received criticisms from other *tasawwuf* members who were strongly unhappy with his works. Ibnu Taimiyyah, Ibnu Khaldun, Ibnu Hajar Al-Asqalani were among those who firmly criticised Ibnu Arabi. He was however supported by a number of members such as Fairuzabadi, Shahrawardi, Abdul Ghani An-Nablusi, Fakhrudin Al-Razi, Jalaluddin As-Suyuti and Qutb Al-Din Al-Hamawi. His stream is still enjoying support from some of today's *sufis*.

In the current century, some streams of *tasawwuf* emerged in the form of *tariqah*, which spreading *Tasawwuf* in term of theory alone but also in practicality. Some of them are *Tariqah Qadariyyah*, *al-Riffaiyyah*, *Shahrawardiyyah*, *Syazaliyyah*, *al-Nqsyabandiah*, and *al-Maulawiyyah*. All names of the *tariqah* were taken from their pioneers. Every *tariqah* practices different ways of *zikir*, *wirid* and disciplines as a result of different experiences of their *syekhs*. Their disciples took and practiced those disciplines under the guidance of their *syekhs* in an effort to achieve universality of knowledge and practices.

AFTER SEVENTH CENTURY OF *HIJRAH*

After the seventh century hijrah, the development of *tasawwuf* showed some indications of getting weak and shallow. Muslims' obsession towards material life was becoming even worse and the gap between them and Islamic teaching has become so huge. Thus, new ideas from members of *tasawwuf* were barely heard. Eventhough there were a number of familiar figures like Abdul Karim Al-Jilli, but their works were mere redundance and beautification of the existing ideas brought by Ibnu Arabi, Al-Ghazali and others.

Within this particular period, the Islamic spiritual lifestyle was beginning to be corrupted by unhealthy elements.

The corruptive elements are known as elements of khurafat and it has made some *tariqah* of *tasawwuf* to be deviant and distorted from the true teaching. The activity of lavish construction of tomb which they claimed as the saints' (*wali*) or *Qutbul zaman*. For instance, they have reconstructed the tomb of Abdul Qadi Al-Jailani, saidina Hussain, Imam as-Syafi'i and etc.

As a result of these deviant movements, a fight against *tasawwuf* finally emerged who they believed to have gone too far derailed for the true Islamic teaching. However, the fight did not actually end Islamic spiritual life. Based on this historical facts it is agreed that the Islamic spiritual life was suffering from deviation as well as distortion. It is signifant to know that such life is not extinct at all, so long as there are people with purified soul from time to time. Most of them though, prefer to live in seclusion.

3.4. HISTORY OF THE ARRIVAL OF *TASAWWUF* IN TERENGGANU.

Era of 19th Century

According to the writer's research, the arrival of *tasawwuf* can be traced way back in the 19th century. It was brought by an *ulama'* of Terengganu who had the *arab* blood. His name was Syed Muhammad bin Zainal Abidin AL-Idrus a.k.a. Tok Ku Tuan Besar as people of Terengganu fondly called him. He shared the biggest factor for the development of *tasawwuf* and Islam in particular. During the reign of Sultan Omar, he was awarded the acknowledgement that brought the title of *Syeikhul ulama'* and Tuan Besar Paduka Indera¹. He received his education in Mekkah at an early age of 20. Unfortunately, the writer cannot the precise years spent by Syed Muhammad in Mekkah. Obviously, he managed to master the arabic language and the knowledge found in the references for his writings. Upon his return to Terengganu, he started a class in a *surau* situated in *Kampung Chabang Tiga*. The acceptance from the surrounding community were very encouraging and soon mosque had to be built to replace the old *surau*. Other than *Tasawwuf*, he also taught *Hadith*, *Tafsir*, *Fiqh* and *Sirah*. It was however not known whether he practised *Tariqah* or not. One thing for sure, he was teaching *Tasawwuf* to the community.

Apparently, the earliest *tariqah* arrived in Terengganu was *Tariqah Syatariyyah* which centered in *Kampong Pulau Rusa*. Unfortunately, this *tariqah* was believed to be underdeveloped and almost extinct. Nonetheless, from the writer's research, he found out that some elder people are still practising the *tariqah*. The practice is believed to be done individually rather than in an organised group. The pioneer of this *tariqah* was Tuan Guru Muhammad Syafie. According to a source, the movement of this particular *tariqah* did not develop well probably because Haji Mat Syafie was very strict when it came to choosing the right person into his *tariqah*. On contrary, today, people are not very strict thus they can set up an organisation and exhibit rapid development.

¹ Muhammad Abu Bakar. 1991. *Ulama' Terengganu Satu Sorotan*. Utusan Publication & Jawatankuasa Koleksi Terengganu. p.135

Era of 20th Century

Besides *Syatariyyah*, another developing tariqah was *Syazaliyyah* under Syeikh Abdul Malik bin Abdullah. Apart from *Syatariyyah*, he also studied various *tariqah* including *syatariyyah*. According to a source, he used to learned the tasawwuf from syeikh Abdul Rauf Singkel in Indonesia. Most of his of books are about *Tariqah Syazaliyyah*.¹

Tok Ku Paloh was the *sufis* who brought *Tariqah Naqsyabandiah* into Terengganu. His real name was Syed Abdul Rahman bin Syed Muhammad al-Idrus. He was the son of Tok Ku Tuan Besar. *Salasilah* of the *tariqah* was taken from Syeikh Abdullah Az-Zawawi, son of Mohd. Soleh az-Zawawi, who was a well-known figure in *tariqah* in Mekkah. However, he did not spread the tariqah. In Terengganu, *salasilah* of the *tariqah* was adopted from Haji Abdul Rahman Limbung. This proved that Tok ku Paloh was very particular in choosing his students.

Post 20th Century.

In the 20th century, three streams of *Tasawwuf* were gaining popularity in Terengganu. Those were *Ahmadiyah*, *Naqsyabandiah wa Qadariyyah* and *Naqsyabandiah wa Khalidiyyah*. Soon, they became the most widespread stream in Teregganu. *Tariqah Ahmadiyyah* was believed to enter Terengganu from two significant sources. First source was from Bukit Abal, Kelantan, headed by *Al-marhum* Haji Daud Al-Libadi. After his death, he was succeeded by his son, syeikh Mohd. Redha, while Bukit Abal is still the center of this stream. Most of its followers can be found in Besut, Kuala Terengganu and Dungun. Those locations are considered as mere branches, while Bukit Abal is the center. The second source originate from Negeri Sembilan under the influence of al-marhum Haji Said Al-Linggi's teaching. His footstep was succeeded by his children and grandchildren until now. Currently, the *tariqah* is headed by Syeikh al-Murthdha, who is post of Negeri as mufti.

¹ Dr. Abdul Manan. 2003. "Perkembangan Tasawwuf Di Terengganu". *Interview*. 14 Dicember.

Tariqah Qadriyyah wa Naqsyabandiah has set foot in Terengganu a long time ago. Nonetheless, they became apparent in a form of organised group around 80's. old followers are still preaching this *tariqah*, but it is not known what is its actually originating downline. The *tariqah* was introduced in *Kampung Cherong Lanjut* under the governance of *al-marhum* Ustaz Usman Abd. Latif. He was from Patani and he received his education in Indonesia. The *tariqah* is still practised and headed by *al-marhum's* successor, Dr. Abdul Manan. The prime centre of this *tariqah* is Pondok Remaja Inabah (PRI), located at *Kampung Sungai Ikan*, Kuala Terengganu. Minor centres or *Ikhwan* can be found in the county of Dungun and Kemaman. Eventough the influence came from Indonesia, there are *Syeikh* in Terengganu who are qualified to endow graduation for its students.

The third *tariqah* is *Naqsyabandiah wa Khalidiyah*. It is among the oldest *tariqah* in Terengganu. It was introduced in Terengganu from three channels. However, what is left in Terengganu is only in the forms of branches. They can be found in in Kemaman and Paka. This *tariqah* came from *Kampung Dong*, Raub Pahang which was led by Tuan Haji Ishak bin Mohd Arif. His representative brought it to Kemaman and Paka in the 80's. meanwhile, this *tariqah* which came from Rawang and centred in Sungai Tong, led by the *khalifah* to Syeikh Kadirion Yahya. Under his leadership, the *tariqah's* biggest centre was in Medan, Indonesia. Apart from *Kampung Sungai Tong*, another branch can be found in Kemaman. The third channel was from Lenggeng, Negeri Sembilan. Its branches in Terengganu were *Seberang Marang, Paka and Kuala Teregganu*, led by Ustaz Hj. Wan Ibrahim.¹

¹ Dr. Abdul Manan. 2003. "Perkembangan Tasawwuf Di Terengganu". *Interview*. 14 December.

CHAPTER FOUR

THE CONTRIBUTION OF *TASAWWUF* TO THE ISLAMIC *DA'WAH* IN TERENGGANU.

The contribution of *tasawwuf* to the Islamic *da'wah* in Terengganu was positively and responsively accepted by the people of Terengganu, before and after the independence day. It is considered as comparable to other knowledges like *Fiqh*, *Usuluddin* and studies of *Tauhid* from the beginning. It is agreed to be based on the right teaching of the members of *Sunnah wal Jamaah*. The phenomenon was due to the rise of the three knowledges almost at the same time. The same scenarios experienced by other countries in peninsular of Tanah Melayu during the 17th, 18th and 19 century A.D. until now. The contribution can be clearly traced through the litterature writing of *tasawwuf* book in Terengganu which was the work of Syeikh Abdul Malik bin Abdullah, better known as Tok Pulau Manis in the 18th century A.D. the title of the book was *Syarah Hikam Melayu*.¹

Actually, Pulau Manis is a county (mukim), about 25 km from Kuala Terengganu town. It became important as a centre of Islamic knowledge including *Tasawwuf of Sunnah wal Jamaah*. Tok Pulau Manis was a great sufi who practised *Tariqah Syatariyyah*.² According to the member of *Sunnah wal Jamaah*, *Hikam Melayu* was a vital and the oldest *tasawwuf* book written in malay language.³

Another significant figure who has contributed so much to the Islamic *da'wah* in Terengganu particularly, his hometown was Syed Abdul Rahman bin Sayed Muhammad. He was popularly known as Tok Ku Paloh. He used to be the *Syeikhul Ulama'* and the

¹ Muhammad Abu Bakar. 1991. *Ulama' Terengganu Satu Sorotan*. Utusan Publiction & Jawatankuasa Koleksi Terengganu. p.56

² Pengasuh Bil.566

³ Muhammad Abu Bakar. 1991. *Ulama' Terengganu Satu Sorotan*. Utusan Publiction & Jawatankuasa Koleksi Terengganu. p.57