



GETTING TO KNOW HAJI WAN MOHD. SHAGHIR BIN ABDULLAH

Toguan bin Malim Hasan
Majelis Agama Islam Selangor, Malaysia
Email: toguanhusein123@gmail.com

Abstract

The purpose of this writing is to find out the character of Haji Wan Mohd Shaghir bin Abdullah. This research method uses a literature review by collecting documents or archives about this character. The analysis carried out by the researcher is a descriptive analysis. The results of the study show that Tuan Guru Muhatir bin Haji Joll has a scientific sanad that continues with the scholar Sheikh Daud bin Abdullah al-Fathani, namely the Sanad Aqidah Experts Sunnah wal Jama'ah starting from his teacher Sheikh Isa bin Ahmad al-Badawi to Imam Abul Hasan al-Ash'ari. In another recitation, one more sanad goes to Imam Abu Mansur al-Maturidi. His works include 10 works, including the Zuhur Storm, a cluster of beautiful flowers, Sheikh Ahmad al-Fathani volumes 1 and 2, Hadiqatul Azhar war Rayahim, Sheikh Ahmad al-Fathtani,

Keywords: *character; wan mohd shaghir bin muhammad bin abdullah*

Abstrak

Tujuan penulisan ini adalah untuk mengetahui tokoh Haji Wan Mohd Shaghir bin Abdullah. Metode penelitian ini menggunakan kajian pustaka dengan mengumpulkan dokumen atau arsip-arsip tentang tokoh ini Analisis yang dilakukan oleh peneliti adalah analisis secara deskriptif. Hasil penelitian menunjukkan bahwa Tuan Guru Muhatir bin Haji Joll memiliki sanad keilmuan yang bersambung dengan ulama Syekh Daud bin Abdullah al-Fathani yakni sanad Aqidah ahli Sunnah wal Jama'ah bermula dari gurunya Syekh Isa bin Ahmad al-Badawi hingga ke Imam Abul Hasan al-Asy'ari. Dalam pengajian lain satu sanad lagi hingga ke Imam Abu Manshur al-Maturidi. Karya beliau terdapat 10 karya yang di antaranya seperti *Badai'uz Zuhur Segugus Bunga Nan Indah Syekh Ahmad al-Fathani jilid 1 dan 2, Hadiqatul Azhar war Rayahim, Syekh Ahmad al-Fathtani, Al-Allamah Syekh Ahmad al-Fathani Ahli Fikiri Islam dan Dunia Melayu, Syekh Daud bin Abdullah al-Fathani Ulama dan Pengarang Terulung Asia Tenggara.*

Kata kunci: *tokoh; wan mohd shaghir bin muhammad bin abdullah*

INTRODUCTION

The term "Wan" is a term given to a special call for children of the Jati Negeri Kelantan, which is an area nicknamed by the State of Miss Siti Wan Kembang. (Yunos et al., 2021). In this good opportunity allow me to highlight a study about Haji Wan Mohd. Shaghir Bin Abdullah. Al-Faqir ilallah with all the weaknesses and limitations of information and knowledge trying to explain the contribution of al-Alim al-Muarrikh, khabir al-Makhtutat al-Malayuwiyyah, Syaikhuna al-Marhum Tuan Guru Sheikh Haji Wan Muhammad Shaghir bin Abdullah, researcher and historian of scholars and figures of the Malay world and the Founder of the Association for the Study of Classic Treasures of the Malaysian Archipelago (PENGKAJI) and Khazanah Fathaniah in honoring the Jawi book in the Malay-Muslim world in Malaysia especially and in the archipelago.

Tuan Guru Muhatir bin Haji Joll also in Wan Shoghir bin Abdullah (2002) namely the Diversity of Thought and Struggle of Sheikh Ahmad al-Fathani (Journal et al., 2021): Effect Past and present is a person who comes from a family of scholars, whose maternal grandfather is me dig or obtained from Al-Marhum Tuan guru through one of his friends (brother Idris) namely the Mandailing people who have been in Malaysia for a long time. Along with his activities, I was also often directly involved in following the studies carried out by Al-Marhum. This closeness is very close, even from time to time he always invites me to follow the studies carried out by Tuan Guru. From there I followed his studies. As for the book designated as the book to be discussed, it is Minhajul Abidin which was written by Imam Al-Ghazali. Sheikh Ahmad al-Fathani, the great scholar of the archipelago. This writing is based on the experience of studying (talking) with him at the Sheikh Daud al-Fatani Hall every Sunday night starting in 2000, when the writer had just arrived in Malaysia to continue his studies at the University of Malaysia (UKM) and University of Malaya (UM). His knowledge cannot be disputed anymore, in fact he is among the scholars of the Prophet's heirs and the person who knows the most about the history of the scholars of the archipelago as well as the one who has the most classic manuscripts.

Seeing the height of knowledge, scholarly analysis, sharp observations and original sources of reference in his writing and works, he is considered an expert in reference to Malay classic manuscripts and the history of Nusantara scholars during his lifetime and after his death. This is proven throughout his life, students of all levels (S1 to S3) and lecturers from Malaysia and all over the world seek his services for research purposes and teaching materials including from Germany, Iraq, Indonesia, Thailand and Australia. His books are not only

referred to by local scholars, but also foreign scholars including orientalists such as Virginia Matheson, MB Hooker, Karel A. Steenbrick, Martin Van Bruinessen, VI Braginky etc. The first westerner to introduce Sheikh Ahmad al-Fathani was a Dutch scholar namely Prof. C. Snouck Hurgronje. Furthermore, in other fields, it can be stated that, Sheikh Ahmad al-Fathani, for example, attracted a lot of traders including claimants who eventually became religious leaders as well as in the political field in the 19th and early 20th centuries in Kelantan, Negeri Sembilan, Cambodia, West Kalimantan. This can also be seen through a clear example where in Kelantan there is a tradition of Malay Islamic education and scholarship that derives its foundation from the hut education system in Pattani which is in the form of an Islamic education system such as the Masjid al-Haram Makkah. In the middle of the 19th century and the beginning of the 20th century, there were the most famous lodges in Kelantan, namely Pondok Pulau Chondong, which was established by Haji Abdul Samad bin Faqih H. Abdullah or which is often referred to as Tok Pulai Condong. In order to be more detailed, this study can be managed based on good research methods. To see how this research activity is carried out can be seen in the following information below.

RESEARCH METHODS

This research is a research about Islamic figures that emphasizes the study of literature. The steps taken are to collect all documents, both books, his articles, journals and articles as a basis for writing the results of this research. Further, this research uses analysis of the concept that is done with content analysis. The meaning is that the writer directly writes down what can be obtained from the document and then classified based on the level of the data obtained so as to have a systematic study arrangement. The collected documents are then given a systematic classification of the documents so that a conclusion can be drawn that can be included in the conclusion section.

RESULTS AND DISCUSSION

Biodata

Teacher Wan Mohd. Shaghir bin Abdullah was born on the island of Midai, Riau Islands, Indonesia on Friday 9 Ramadhan 1364/ 17 August 1945, he was the ninth child of twelve siblings, and married Hamidiyah binti Haji Abdul Majid bin Ismail, having six children, three boys and three girls. He, a highly respected Religious Teacher, owns a Taufikiyah boarding

school in Nusapati, Sungai Kunyit District, Pontianak Regency, West Kalimantan. Died about two months after Tuan Guru Wan Mohd's death. Shoghir.

The line from the father's side is: Haji Wan Mohd. Shaghir bin Haji Wan Abdullah bin Haji Wan Abdur Rahman bin Haji Wan Abu Bakar bin Wan Ma'aris bin Cik Wan Taksim (Wan Ta'zhim/ Wealthy Wan Ta'lim) al-Qumari al-Juhuri al-Fathani bin Datuk Bandahara Lingkai al-Juhuri al-Fathani, the Megat Sari and Admiral of Johor, came from Johor. Meanwhile, the mother's side is: Haji Wan Mohd. Shaghir bin Abdullah, his mother's name is Hajah Wan Zainab binti Al-'Alim Al-'Allamah Sheikh Wan Ahmad bin Sheikh Haji Wan Muhammad Zainal 'Abidin bin Sheikh Haji Wan Mushthafa (Hulubalang Sultan Fathani/ Commander Kaya Fathani) bin Wan Muhammad Faqih bin Muhammad Zainal 'Abidin @Faqih Wan Musa bin Wan Muhammad Salih bin 'Ali al-Masyhur al-Laqihi.

Experience and Struggle

His education began in 1953-1959 State and Religious Primary School in Midai Island, 1959-1961 Junior High School and at the same time attended pesantren boarding school, 1961-1964 Religious Teacher Education in Tanjung Pinang, Riau. 1966-1969 doing business in Singapore, 1971-1972 traveling in the Malay Peninsula and Thailand while preaching, 1972-1973 preaching in Java Island, 1974-1975 appointed as a Religious Information Officer in West Kalimantan by the Ministry of Religion of the Republic of Indonesia, 1976 founded Pondok al- Fathaniah in Mempawah and General Leader of Islamic Education & Dakwah Foundation al-Fathaniah, West Kalimantan.

Furthermore, it can be known that, in the development of Islam in Southern Thailand, especially Patani grew rapidly after the spread of Islam. Islam began to be the majority religion in the region. The existence of world trade routes opens the way for traders from outside to do business. In this way, Muslim traders such as Ulama preach Islam to the local population. As a result, Islam spread to various regions in Patani and also within the government. At that time, there were many scholars who appeared in the archipelago region to preach, and Patani was no exception(Prasetyo, 2015). In Patani, Islam reached its peak when Sheikh Daud bin Abdullah al-Fatani arrived. He is a leading scholar from Patani. It is from his works that he preached to give a new breath of Islamic intellectuals to the community of Patani. Because at that time it was not possible for him to preach directly, because Patani was being colonized by Siam. He is also known as a compromise Sufism scholar. This means

that scholars who can bring together al-Ghazali's Sunni Tashawuf with Ibn Arabi's philosophic Sufi (wahdatul wujud)(Abduh, 2012).

In connection with the above that Haji Wan Mohd. Shaghir Bin Abdullah viewed through the lens of scholarly sanad, he has the scholarly genealogical sanad of Sheikh Daud bin Abdullah al-Fathani: it is the sanad of Aqeedah ahlis Sunnah wal Jama'ah starting from his teacher Sheikh Isa bin Ahmad al-Badawi to Imam Abul Hasan al-Ash'ari. In other studies, one more sanad up to Imam Abu Manshur al-Maturidi.

In addition, in 1977 Tuan Guru was appointed by the Malaysian Ministry of Culture, Youth and Sports to complete a book on Southeast Asian Scholars. It has been successfully published under the title Southeast Asian Scholars Activity in two thick volumes of 2000 folio type pages. 1980 The Indonesian Ministry of Education and Culture appointed him to document the history of Riau and West Kalimantan. 1980-1987 collaborated with CV Tamadhani, Solo to publish books related to Islam in Riau, Jambi and West Kalimantan.

Wan Mohd. Shaghir Abdullah (2005), Scholarly Relations of Sheikh Ahmad al-Fathani Family and Students, Selangor, pp. 7-9. He is better known as Sheikh Abdul Halim Hasibuan (Mr. Naposo, pen), Sheikh Ja'far bin Hasan Mandailing, Haji Abdul Karim Amrullah, KH. Hasyim Asy'ari, and many more (56 people recorded) in fact between 1882-1908 there was almost no person from the Malay world who came to Makkah who did not study under Sheikh Ahmad al-Fathani. When he was 12 years old, Makkah scholars called him Sibawaih Shaghir, because of his extraordinary success in the science of nahwu. His greatness was seen at the time of the caliphate dispute between Sayyid Muhammad Yusuf an-Nabhani and Sheikh Muhammad Abduh, Sheikh Ahmad al-Fathani was sent to Beirut to resolve it, he was also a religious advisor to the Ottoman Turkish government

Then, in 1988, he migrated to Malaysia and contributed his energy and thoughts in several places, namely the Language and Library Council, the Islamic Center of Malaysia and the National Library of Malaysia, i). DBP in September 1988, appointment as a paper writer for the Encyclopedia of Malay History and Culture Project, ii). DBP on 24 November 1988/ 14 Rabiulakhir 1409 appointment of the Authority Member of Islamic Religious Terminology (Field of Usuluddin and Islamic Philosophy).

In 1989-1990, the Islamic Affairs Division of the Prime Minister's Department gave tasks related to Malay/Jawi manuscripts, namely: i). Detecting and evaluating a rare work, either title, author, copyist or anything related to manuscripts including providing brief data

on a person. i). Compiling a catalog of manuscripts that have been owned/in the BAHEIS collection of 739 manuscripts and has been completed.

In the same time (end of 1989 and beginning of 1990), received a task from the Malay Manuscript Center of the National Library of Malaysia to: i). Make a catalog of the Arabic manuscripts found in the Malay Manuscript Center. i). Detected several manuscripts whose author's name and title are unknown. iii). Create brief biographies of several figures whose manuscripts were exhibited at the II International Conference on Malay Civilization. 1991 Sub-committee of the Working Papers of Scholars and Scholars at the National Level IV. 1992 documented the manuscript for the Kedah National Museum board. Exhibition of personal collection, manuscripts of Sheikh Daud bin Abdullah Al-Fathani in Kelantan.

Further explained in 1994 (From November 1, 1994 to October 31, 1996) UKM Arab Studies & Islamic Civilization Visiting Staff, completed the book *Tabaqat Ulama Southeast Asia*. 1997-1998 Member of the Purchasing and Procurement Advisory Committee of the Malaysian Islamic Museum. 2005 at the request of the National Library of Malaysia, Ministry of Culture, Arts and Heritage, in order to re-socialize Jawi writing, he was invited to attend the "Seminar Meeting and Exhibition of Jawi Writing. 2006 Crowned "10 Famous Figures" by University Putra Malaysia (UPM) He is a writer in the *Utusan Malaysia* newspaper every Monday about Ulama and Tokoh Nusantara and *Berita Harian* every Tuesday about books by scholars of the Malay world.

Tuan Guru as a Writer, special historical research of Malay world scholars from all eras about biographies, works, thoughts, struggles etc. Covering all aspects of Southeast Asian scholars. It should be mentioned here that he received a Will from his mother to continue the work of his grandfather, Sheikh Ahmad al-Fathani more than 100 years ago. Throughout his life he wrote and studied a lot. His writing refers to original materials from his 48-year journey through manuscripts, old prints, lithographs of works written by Malay scholars. Do not take references from English, only as a comparison and not as a main reference.

He founded *Khazanah Fathaniyah* which functions as a publisher of his own writings and republishes the works of previous scholars. Also founded the Association for the Study of Classical Treasures of the Malaysian Nusantara with the abbreviation PENGKAJI with the aim of giving an approach on how great the role and contribution of previous scholars in the spread of knowledge in the Malay world through exhibitions, seminars and so on. Forging Cooperation between *Khazanah Fathaniyah Publishers* and PENGKAJI. Preparation of papers in response to invitations from Government Departments, Higher Education Centers,

Organizations and Organizations in seminars, forums, discussions, etc., at the national and international level.

Holding a Series of Exhibitions of Collections of the Works of Malay World Scholars held in the form of information sheets consisting of book manuscripts, photographs, letters, abstract sketches, notes etc., highlighted to be introduced to the general public.

As a result of the research of the Malaysian Archipelago Classics Study Association in collaboration with Khazanah Fathaniyah Publishers, more than 800 titles have been produced in various collections. And ready to accept invitations from various parties, the media of the time, i.e. print media and electronic media, to give views, lectures and make documentaries related to Islam, Malays and the Malay scholars of the world. Holding classes on classic Jawi books by Malay world scholars, such as at Al-Hidayah Mosque, Sentul, Kuala Lumpur and others.

Tuan Guru has extensive experience since 1958, at the age of 12 he has traveled and collected various materials for the documentation of Southeast Asian scholars, both in the form of handwritten (manuscripts) and various printed editions, even in emergency situations the work continued until to the end of his life. Even though he was typing with his eyes closed due to pain, he continued to work on preparing material for religious purposes. His research has been going on for over 48 years diligently and tirelessly. Adventures and research were carried out in Champa, Fathani, Malaysia, Sumatra, Sulawesi, Java, Borneo Islands, West and South Kalimantan, Sabah, Sarawak, Brunei Darussalam, Singapore and many more. The journey was made on foot since 12 years after his father died. Walking from one place to another from one hut to another with the hope of gaining Islamic knowledge, In fact he once walked for a year kilometers from Sumatra and ended up in West Kalimantan to Kuching, Serawak in 1971 to 1972.

The Role of the Book of Jawi and Scholars

As it has been known that scholars have a very noble duty. The task of the scholars is to plan effective efforts to introduce Islam into the Malay community. In addition, as a scholar also has the task of eradicating the values of feudalism and pre-Islamic customs that are rooted

in the life of the community through Islamic educational institutions, namely in the form of eradicating the custom of mourning the dead, holding tolak bala with animism ceremonies Hindu wedding ceremony etc. In fact, scholars became advisers to the Malay government in an effort to apply Islamic values into the legal system of the Malay community (Hasan, 2007).

There is no doubt that al-Marhum Tuan Guru Sheikh Wan Shaghir has done a great effort and work that is even recorded in history. It is not an exaggeration to say that he is one of the most prominent and expert writers and researchers of the history of the Malay world today. His ability to remember facts involving the history of Malay world scholars is recognized. In fact, he has an extraordinary power of memory that God has bestowed upon him in compiling the lineage of family ties between one scholar and another. In the discussion of his contribution to introduce the book of Jawi in the Malay world specifically, it is closely related to his writing about certain scholarly figures, both their roles and contributions. This is because, he writes or talks about the history and contributions of certain scholars through writing in the form of books, writings in magazines and magazines, or seminars, courses and talks, it is inevitable, he will also write and talk about their contributions in the production of works in the form of books, nazhams, poems and so on which even though the book written by the scholar involved was not examined in detail because it focused more on the biography of the scholar, not the book. However, in his other writings, he would focus his discussion only on those books. On the contrary, when he writes specifically about the writing of a book or the work of a certain scholar, he will introduce the biography by himself. courses and lectures, it is inevitable, he will also write and talk about their contribution in the production of works in the form of books, nazhams, poems and so on which although the books written by the scholars involved are not examined in detail because they focus more on the biography of the scholars, not the book. However, in his other writings, he would focus his discussion only on those books. On the contrary, when he writes specifically about the writing of a book or the work of a certain scholar, he will introduce the biography by himself. courses and lectures, it is inevitable, he will also write and talk about their contribution in the production of works in the form of books, nazhams, poems and so on which although the books written by the scholars involved are not examined in detail because they focus more on the biography of the scholars, not the book. However, in his other writings, he would focus his discussion only on those books. On the contrary, when he writes specifically about the writing of a book or the work of a certain scholar, he will introduce the biography by himself. poetry and so on

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There are too many books of Jawi and Ulama that he has introduced through writing books, papers, articles, in magazines and newspapers and even hundreds, some will be listed at the end of this paper. In his efforts to introduce any of the Jawi books, he will make every effort to provide complete information about the book, such as the title or name of the book, the name of the author, publisher and place of publication and the year of printing. Not only that, he will try to give a brief overview of the entire content of the book. In fact, making a summary of the entire content of the book is not an easy matter because it must cover all the proceedings in the book accurately and must be able to identify the position of the author of the book on certain issues. According to al-Marhum Tuan Guru, Malay scholars have the same level of knowledge as the great Arab scholars in the world. Malay scholars are therefore of international standard. This can be seen through the large, scholarly and quality works produced by Malay scholars. There are even among those who produce works in Arabic, for example the works of Sheikh Daud al-Fathani, that is, the work is titled *Hidayatul Muta'allim wa Umdatul Mua'llim* which is a complete work in the Science of Fiqh that includes all major fractions as found in original Fiqh books such as *Al-Umm*, *Mukhtasar Al-Muzanni* and others by Sheikh Ahmad al-Fathani, Sheikh Nawawi al-Bantany and many others. As a very famous scholar, there is no denying his existence, where the strengthening of preaching and the spread of religious knowledge proved to be effective in helping the Muslim Malay community at that time to be religiously literate and with a high vision to raise the dignity of Islam in the Malay World thanks to the efforts of the preachers in that era (Shahiran et al., 2022).

He never slept on the bed, he only fell asleep sitting where he was working and writing, he only fell asleep sitting because he was too sleepy and kept falling. Not on purpose to sleep. Sleep is not determined by the hour or time, when you wake up you continue to perform

ablution', circumcision prayer, zikr, wirid, shalawat and other practices and continue to write again. All that was not for a day or two, but for the rest of his life until he died

Works and Writings

The following are works of writing that can be obtained from figures in the Islamic world, namely: 1. *Badai'uz Zuhur Segugus Bunga Nan Indah* by Sheikh Ahmad al-Fathani volumes 1 and 2, transliterated by Sheikh Wan Shoghir bin Abdullah al-Fathani, Khazanah Fahaniah, Kuala Lumpur, 1997. 2. *Hadiqatul Azhar war Rayahim*, Sheikh Ahmad al-Fathtani, transliterated by Sheikh Wan Shoghir bin Abdullah al-Fathani, Khazanah Fahaniah, Kuala Lumpur, 1992. 3. *Al-Allamah Sheikh Ahmad al-Fathani Ahli Fikiri Islam and the Malay World*, Sheikh Wan Shoghir bin Abdullah al-Fathani, Khazanah Fahaniah, Kuala Lumpur, 1992. 4. *Sheikh Daud bin Abdullah al-Fathani Scholars and Leading Authors of Southeast Asia*, Hizbi, Sheikh Wan Shaghir bin Abdullah al-Fathani, Shah Alam, 1990. 5. *The Role of Scholars in the Porch of the Alaeddin Palace*, organized by the Selangor Department of Islamic Religion, 14 March 2005. 6. *Ethical Use of the Malay Language Books of Multidisciplinary Knowledge*, organized by the Department of Malay Language, Faculty of Modern Languages and Communication, Universiti Putra Malaysia, 24-25 January 2006. 7. *Important and Rare Thoughts of the Scholars of the Malay World*, Sultan Alam Shah Museum, Selangor, 5-6 Ogor 2006. 8. *Members of the Sunnah wal Jamaah as the Core of Community Unity in Malaysia*, organized by the National Association of Islamic Students of Malaysia (PKPIM), November 4, 2001. 9. *Pondok Education System in Nusantaraaa*, International Book Fair, Kuala Lumpur, March 26, 2006. 10. *Riau Manuscripts and Documents Notes and Analysis: A Preliminary Introduction*, National Conference II and International Symposium IV, Sahid Hotel, Pekan Baru, Indonesia, July 18-20, 2000, and more. organized by the Department of Malay Language, Faculty of Modern Languages and Communication, Universiti Putra Malaysia, 24-25 January 2006. 7. *Important and Rare Thoughts of Scholars of the Malay World*, Sultan Alam Shah Museum, Selangor, 5-6 August 2006. 8. *Ahli Sunnah wal Jamaah as the Core of Community Unity in Malaysia*, organized by the National Association of Islamic Students of Malaysia (PKPIM), November 4, 2001. 9. *Pondok Education System in Nusantaraaa*, International Book Fair, Kuala Lumpur, March 26, 2006. 10. *Riau Manuscripts and Documents Notes and Analysis: An Initial Introduction*, National Conference II and International Symposium IV, Sahid Hotel, Pekan Baru, Indonesia, July 18-20, 2000, and many more. organized by the Department of Malay Language, Faculty of

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CONCLUSION

In general, the book of Jawi in the archipelago revolves around the three most important sciences, namely; the science of Tauhid or the Science of Usuluddin, the Science of Fiqh and the Science of Sufism. Books that discuss the Science of Tawhid all refer to the aqeedah of Ahlus Sunnah wal Jamaah who follow Imam Abu Hasan al-Ash'ari and Imam Abu Mansur al-Mathuridi. In the field of Jurisprudence, all of them are based on the Suafian School,

while in the field of Sufism, they are based on Sheikh Junaid al-Baghdadi and Imam al-Ghazali.

This matter needs to be known because scholars who are truly heirs of the Prophet are rare and there is no substitute, especially since we are at the end of an era full of slander, everyone must be careful in looking for teachers and learned knowledge, if they make a mistake, regret will not end, as well as our family members as in the verse that means: O people of faith, protect yourself and your family members from the fire of hell.

Al-Marhum Tuan Guru, Sheikh Haji Wan Muhammad Shaghir bin Abdullah has returned to Rahmatullah and his studies were continued by Ustaz Abdullah Halim or the former Grand Imam of the National Mosque and Ustaz Azhar Hasim. Study activities are now carried out every Sunday morning. Including the writer also participating in the studies held until now. on 24 Rabiul Awwal 1428H equivalent to 12 April 2007M, on Thursday at his residence at no. 36 Jalam Batu Geliga Satu, Taman Melewar, 68100 Baru Caves, Selangor DE. At his own request, his remains were buried that night at the Pak Chu Him dead elephant pod in Kedah, which is next to the tomb of his cousin's grandfather Tuan Guru Wan Ibrahim @ Pak Chu Him.¹

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