

Contributions of Tuan Ḥusayn Naṣīr to Intellectual Dynamism and Heuristic Development in Malay Society

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Abstract

The enhancement of the significance of traditional scholars and the consolidation of the *turath* works of Malay heritage represent a vital asset that embodies cultural richness and provides a framework for the advancement of a nation's civilization. Tuan Ḥusayn Naṣīr, commonly known as Tuan Ḥusayn Kedah, is a distinguished scholar who has made substantial contributions to the intellectual progression and social dynamics of society as it navigated various challenges during his time. This article employs qualitative methodologies, particularly historical analysis, drawing upon notes and historical data derived from manuscripts and other relevant works. Preliminary findings from this study reveal that Tuan Ḥusayn stands as a prominent intellectual figure in Tanah Melayu, advocating for the enhancement of national intellectualism while effectively fostering a synergistic mentality among the Malay community. The endeavours of previous scholars have significantly elevated the nation's intellectual landscape and played a crucial role in the development of a distinguished Malay civilisation.

Keywords: Tuan Ḥusayn Naṣīr, traditional scholars, Malay civilization, turath works, Malay intellectuality

Introduction

Traditional ulama can be defined as a collective of Islamic scholars who are responsible for preserving Islamic traditions while abstaining from engaging with contemporary issues and emerging societal challenges.¹ This assertion should be addressed by highlighting the proactive contributions of ulama to both the community and the nation. Presently, ulama engage with contemporary issues, offering insights and guidance to society. Modern Islamic scholars utilise social media platforms, seminars, and discussions to articulate a contemporary interpretation of Islam.

Historically and theoretically, the effectiveness of the traditional Malay education system, as established by previous scholars, has proven to be a highly effective model for fostering individuals who make significant contributions to both intellectual and religious advancement within society.² This traditional educational approach not only emphasises the study of religious subjects but also enhances cognitive capacities, including critical, analytical, and logical reasoning, all rooted in Islamic principles. The political development in the Malay Peninsula has been significantly strengthened by the contributions of intellectuals who raised awareness and nurtured competent national leaders.³

Scholarly discourse has effectively countered the allegations of stagnation that characterise religious figures as insular within their respective fields of study and worship. In response to the escalation of ideological threats, cultural chaos, and complex political challenges, intellectuals have mobilised to address these issues in collaboration with governmental and societal entities. Ahmad bin Idris, a prominent founder of the Ahmadiyyah Idrisiyyah Tariqa, serves as a notable example of a scholar who cautioned individuals resistant to progress and withdrawn from everyday societal involvement.

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¹ Siti Nur 'Alaniah Abdul Wahid and Wan Suhaimi Wan Abdullah, "On Some Misconceptions Concerning the Meaning and Nature of 'Ulamā', *Journal of Usuluddin* 50, no.1 (2022) :145-175.

² Auni Abdullah, *Islam dalam Sejarah Politik dan Pemerintahan Alam Melayu* (Nurin Enterprise, 1991), 123. Ishak Saat, *Sejarah Sosiobudaya Melayu* (Karisma Publications, 2006), 97.

³ Abdul Rahman Abdullah, *Pemikiran Islam di Malaysia : Sejarah dan Aliran* (Dewan Bahasa dan Pustaka, 1998), 270-73.

Ahmad posits that disengagement from societal participation is detrimental to the individual, the community, and the nation.⁴ Tuan Ḥusayn Naṣīr emerged as a prominent scholar in the early 20th century, alongside a cohort of distinguished intellectuals in the State of Kedah. The intellectual progression facilitated by the establishment of pondok schools in Kedah during this period significantly fostered the development of a heuristic society. This society became capable of autonomously generating religious concepts and formulating rational responses to various life challenges. This article conducts an analysis of the dynamic culture and heuristic principles articulated by Tuan Ḥusayn in his teachings directed toward students and the broader community.

The notion of dynamism entails the presence of energy, strength, adaptability, and the ability to enact innovations and advancements.⁵ Tuan Ḥusayn has made substantial contributions to intellectual discourse and collective devotion through his preaching, literary endeavours, and social contributions to both the nation and religion. The revitalisation of the legacy established by former scholars is expected to inspire a new generation to persist in the pursuit of knowledge and actively engage in disseminating Islamic teachings, fulfilling their roles as transmitters.

Previous scholarly research has examined Tuan Ḥusayn Naṣīr's personality and the contributions presented in his writings.⁶ However, strategic evaluations of Tuan Ḥusayn's role in the dissemination of intellectualism and heuristic concepts across all segments of society remain insufficiently explored. A comprehensive study of Tuan Ḥusayn's contributions will enhance our understanding of his role as a catalyst for the intellectual advancement of his community. The heuristic elements of his arguments have fostered a belief in the importance of critical thinking and improving the quality of life within the community. These elements warrant thorough analysis to discern the genuine impact of Tuan Ḥusayn's intellectual contributions within the socio-intellectual framework of Malay society. This study is crucial as an indicator of civilizational progress and serves as a significant resource for contemporary Islamic scholars and advocates.

The objective of this article is to examine Tuan Ḥusayn's distinctive methodology and achievements in education and intellectual development. To nurture a dynamic, heuristically inclined generation, this study focuses on his initiatives to educate the community, thereby enhancing their intellectual and spiritual capabilities and stimulating transformative thought. The current research employs qualitative methods, including textual analysis and interviews, to explore Tuan Ḥusayn's origins and contributions. It utilises actual manuscripts, historical documents, and previous scholarly works concerning this figure to analyse the intellectual discourse presented in his writings. This literary analysis elucidates Tuan Ḥusayn's personality and the core elements of his thought. Additionally, discussions with former scholars and living relatives have been conducted to broaden perspectives and reinforce the findings.

Background and Education

Ḥusayn bin Muḥammad Naṣīr bin Muḥammad Tayb bin Mas'ūd⁷ bin Ābū Su'ud bin Muḥammad Arshād al-Banjāri⁸ employed the pseudonym Ḥusayn Naṣīr in nearly all of his works.⁹ He is widely recognised as Tuan Ḥusayn Kedah among both scholars and the general populace of Kedah.

⁴ Che Zarrina Sa'ari, "Biografi Shaikh Ahmad B. Idris dan Sumbangannya Terhadap Alam Kesufian", *AFKAR: Jurnal Akidah & Pemikiran Islam* 1, no. 1 (2000) : 33-54.

⁵ *Kamus Dewan Edisi Ke-4* (Dewan Bahasa dan Pustaka, 2010), 352.

⁶ For instance, a Ph.D. study conducted by oleh Suhanim Abdullah, "Pemikiran Ulama Berketurunan Banjar di Kedah: Satu Kajian Tentang Sheikh Muhammad Taib, Tuan Hussein Muhammad Nasir dan Ustaz Ahmad Fahmi Zamzam", (USM, 2011). Article journal by Latifah Abdul Majid, "Jawahir Al-Bukhari of Tuan Haji Husayn : A Significance Hadith Text In Social Teaching", *Jurnal Hadhari* 2, no.1 (2010) : 97-117, Napisah Karimah Ismail and Farid Mat Zain, "Tuan Husain Kedah: Pengaruh dan Sumbangan Beliau dalam Pendidikan dan Pembangunan Islam di Kedah." *Mediterranean Journal of Social Sciences* 5, no. 29 (2014) : 62-67, and Mohd Asyran Safwan Kamaruzaman et al., "Kritikan Tuan Husein Kedah terhadap Doktrin Waḥdat al-Wujūd dan Ḥulūl dalam Kalangan al-Mutaṣawwifah di Nusantara." *International Journal of the Malay World and Civilisation* 10, no.1 (2022) : 19-30.

⁷ Ahmad Abd. Garni Said, "Tuan Hussain Kedah", (Universiti Malaya, 1977), 1. This scholarly study was supervised by Khoo Kay Kim. We refers to this work due to its primary and authentic sources from Tuan Husain's children, namely Tuan Guru Haji Ahmad and Hajah Mariam. The author is a great-grandchild of Tuan Husain Nasir and verifies that all details in this work are directly sourced from Tuan Guru Haji Ahmad bin Husain, his granduncle, and Hajah Mariam binti Husain, his grandmother. An interview with Ahmad Abd. Garni bin Haji Said was conducted on 2nd March 2022 at AAGS Greens, Sungai Petani, Kedah, to verify the authenticity of his data.

⁸ This spelling is derived from the transliteration of the Jawi script, as cited in the works of this individual. Hereafter, the author will use the standard Malaysian spelling for Malay names, which is Husayn bin Muhammad Nasir bin Mas'ud bin Abu Su'ud bin Muhammad Arshad al-Banjari.

⁹ In most of his works, the author is referred to as Husayn Naṣīr bin Muḥammad Tayb al-Mas'ūdi al-Banjariy. Please refer to the front page of the manuscript examples *Qatr al-Ghaithiyyah fi 'Ilm al-Ṣūfiyyah 'ala Shari'at al-Muḥammadiyyah*, (Matba'ah Ben Halabi, n.d.), *Kasr al-Iksir*, (Komersial Press, n.d.), *Majmu' al-La'ali li Nisā' wa al-'Ātāl*, (Matba'ah al-Zainiyyah, n.d.).

Additionally, he is referred to as Tuan Husayn Bohor, which reflects the significance of the Bohor religious institution that he previously oversaw.¹⁰ In 1889 CE, while residing in Perak as part of his pursuit of knowledge and experience, he began to be referred to by the title "Tuan." This title signifies societal recognition of his extensive knowledge in Islamic studies and serves as an acknowledgement of his distinguished heritage within the State of Kedah.¹¹ Throughout that era, the title "Tuan" was predominantly assigned to individuals of Syed or Sheikh descent, reflecting their esteemed lineage and social standing within the community.¹²

Throughout Kedah's scholarly history, the title "Tuan" was awarded to individuals adept in the four schools of fiqh.¹³ The term "al-Banjāri" refers to an individual's lineage, specifically associated with Tuan Husayn's ancestor, Muḥammad Arshād al-Banjāri, who belongs to the Banjar ethnic group located in the Kelampayan District of Martapura Regency, in the province of Banjarmasin, South Kalimantan, Indonesia.¹⁴ Tuan Husayn's speech exhibited characteristics of the Banjar dialect, a detail noted by Ismail Salleh in his notes: "*Cakapnya pelat Banjar, duduk dalam masjid senyap mendengar sahaja, mencelah hanya apabila perlu.*"¹⁵

Tuan Husayn was born on 20 Jamadilawal 1280H,¹⁶ equivalent to 2 November 1863 CE in Titi Gajah, Alor Setar, Kedah.¹⁷ He was the second of eight siblings born to Muḥammad Naşir bin Muḥammad Tayb and Tengku Fatimah binti Tengku Mahmud.¹⁸ During his childhood, Tuan Husayn was commonly referred to as Cik Megat, a designation attributed to his mother's noble lineage originating from the Kedah Sultanate. In contrast, his father did not possess royal ancestry.¹⁹ Tuan Husayn received his early education and nurturing from his grandfather, Muḥammad Tayb bin Mas'ud, who held the position of Mufti of Kedah State during that time. This initiative aimed to develop Tuan Husayn into a knowledgeable and capable successor in the field of Islamic studies. The intellectual development of Tuan Husayn was significantly shaped by his grandfather's educational influence, which enabled him to achieve fluency in Arabic and acquire expertise in Islamic scholarship.²⁰

Tuan Husayn undertook several individual expeditions to enhance his knowledge and expertise. His inaugural expedition took place in 1881 CE in the Samela District of Pattani Province, Thailand, with the primary objective of acquiring knowledge.²¹ At that point in time, Tuan Husayn was only 19 years of age. One year later, he embarked on a journey to the state of Kelantan. In 1883 CE, he travelled to Terengganu, where he secured employment. In 1884 CE, Tuan Husayn arrived in Singapore, where it is reported that he worked as a manual labourer shortly thereafter. Subsequently, in the following year, Tuan Husayn crossed the Tebrau Strait into Johor, navigating the landscape and, in certain areas, wading through the Muar River until he reached the State of Melaka. He remained employed in Melaka for approximately two years.²²

During that period, Sumatra, Indonesia, was recognised for its significant academic advancements and the prominence of esteemed ulama. Tuan Husayn embarked on a journey to Medan, Indonesia, demonstrating resolute determination, travelling by barge. It is reported that Tuan Husayn pursued his

¹⁰ Abdul Halim Taib, *Tokoh-tokoh Ulama' Kedah : Cekal Berjuang Bersama Umara'* (Majlis Agama Islam Negeri Kedah, 2017), 82.

¹¹ Said, "Tuan Hussain Kedah", 107.

¹² Said, "Tuan Hussain Kedah", 107.

¹³ Zakariya Ahmad and Muhammad Arif Ishak, *Biografi Ulama Kedah Darul Aman*, (Lembaga Muzium Negeri Kedah Darul Aman, 1996), 97-98. The author notes that Haji Muhammad Arif is among those who received the title 'Tuan' alongside Tuan Hussain Nasir, Tuan Haji Omar Titi Gajah and Tuan Haji Muhammad Noor Langgar.

¹⁴ In South Kalimantan, those referred to as 'orang Banjar' are the indigenous people of the area around Banjarmasin city, extending to Martapura city, the capital of Banjar Regency, and the surrounding regions. Alfani Daud, *Islam & Masyarakat Banjar: Diskripsi dan Analisa Kebudayaan Banjar* (PT RajaGrafindo Persada, 1997), 1.

¹⁵ Said, "Tuan Hussain Kedah", 114. The author transcribed this phrase from the notes of his respondent, Ismail Salleh.

¹⁶ Ishak Mohd. Rejab, "Haji Husain Mohd. Nasir al-Mas'udi al-Banjari (1863-1935) : Tok Guru dan Pengarang", in *Ulama Silam dalam Kenangan*, ed. Ismail Mat (Penerbit Universiti Kebangsaan Malaysia, 1992), 38. Tajuddin Saman, *Tokoh Ulama Nusantara* (Berita Publishing Sdn. Bhd., 1993), 71.

¹⁷ Said, "Tuan Hussain Kedah", 20. Mohd. Rejab, "Haji Hussain Mohd. Nasir al-Mas'udi", 38. Taib, *Tokoh-Tokoh Ulama' Kedah*, 81-84.

¹⁸ Abdul Halim Taib spells Tuan Husayn's mother's name as Tengku Fathimah binti Tengku Mahmud. Taib, *Tokoh-tokoh Ulama' Kedah*, 81.

¹⁹ Saman, *Tokoh Ulama Nusantara*, 71.

²⁰ Said, "Tuan Hussain Kedah", 20, Abdul Rahman Abdullah, *Biografi Agung Syekh Arsyad al-Banjari* (Grup Buku Karangkrif Sdn. Bhd., 2015), 660. Mohd. Rejab, "Haji Husain Mohd. Nasir al-Mas'udi", 40, Suhanim Abdullah, *Pemikiran Tokoh Ulama Banjar Kedah* (Penerbit UTHM, 2014), 146, Ahmad Yumni Abu Bakar et al., *Biografi Ulama Malaysia Tuan Hussain Kedah Penggiat Sistem Pengajian Pondok di Malaysia* (Dewan Bahasa dan Pustaka, 2016), 49-50.

²¹ Said, "Tuan Hussain Kedah", 21.

²² Said, "Tuan Hussain Kedah", 21.

studies in Islamic knowledge at Batubara for approximately six months, due to the lack of official authorisation for his visit to Indonesia. Following this, he worked in Bedagai for an additional six months before returning to the Malay Peninsula in 1888 CE. Upon his return, he initially visited Sungai Rebana, Teluk Intan, Perak. Tuan Husayn generated income by thatching roofs while also engaging in the instruction of children in reading the Qur'an.²³

Tuan Husayn dedicated a decade of his life to the profound exploration of understanding and self-discovery. The insights and expertise garnered during his travels provided a comprehensive and proficient foundation. Armed with this knowledge and experience, Tuan Husayn skilfully developed the confidence and competencies that he later applied to the enhancement of his character and professional trajectory.

Documentation regarding Tuan Husayn's educational history and mentors is markedly limited. At the age of 29, he and his spouse received financial assistance from Muhammad Tayb to undertake the Hajj pilgrimage to Mecca. Tuan Husayn resided in Mecca for a period of four years, from 1892 to 1896. Throughout this time, Tuan Husayn reportedly engaged in scholarly pursuits with notable figures such as Muhammad bin Sulayman Hasbullah al-Makki, Nawāwiy al-Bantāni, Ahmad bin Yūnus Lingga, 'Umar Sumbāwā,²⁴ 'Umar Bali, and Muhammad Khafat.²⁵

The Relationship Between Tuan Husayn and the Sultanate of Kedah

Tuan Husayn preserved a distinctive political and social affiliation with the Kedah Royal Family. He was appointed mufti promptly upon the death of his grandfather, Muhammad Tayb, in 1896 CE.²⁶ He was offered the esteemed position of Sheikhul Islam, succeeding Sheikh Muhammad Khayat, who subsequently returned to Mecca. However, Tuan Husayn declined both of these opportunities.²⁷ He acquired a general teaching license to educate in Islamic doctrines from Muhammad Khayat, the second Sheikhul Islam of Kedah, also known as the Chief Kadi. This qualification is substantiated by a notable excerpt from the resolutions and judgements of the State Council pertaining to the Department of Islamic Affairs, which states:

Pada 12 Rejab 1338H (1 April 1920 M) : Tuan Chief Kadi beri tahu nama orang yang patut diberi mengajar agama ialah (1) Haji Husin bin Haji Naşir di Merbok (2) Haji Che' Dol bin Haji Mustaffa (3) Haji Muhammad Arif bin Haji Ishak – ketiga-tiga ini boleh mengajar ajaran agama. (4) Haji Hamzah bin Haji Ismail di Mergong (5) Haji Shaari bin Haji Taha (6) Haji Tayb bin Haji Ali (7) Awang Imam bin Labai Wan Ali – keempat-empat ini boleh mengajar Fardu Ain. Dibenarkan mengikut pendapat Tuan Cheif Kadi.²⁸

Tuan Husayn Naşir served during an era in which the Kedah Sultanate placed significant emphasis on education and the enhancement of knowledge, particularly in the realm of Islamic studies. From 1842 CE to 1905 CE, the political landscape of Kedah was characterised by pragmatism, which highlighted its uniqueness as a stable and exemplary Malay state. This period was defined by the Kedah government's resolute and methodical approach to confronting the challenges posed by British imperial interests at the onset of the 20th century.²⁹ The authorities placed a high priority on the education of the populace, particularly focusing on a select group.

As a result, beginning in the mid-19th century, the children of the royal family, nobility, and other designated groups were sent to Penang and Mecca for advanced educational opportunities.³⁰ In 1885 CE, Sultan Abdul Hamid Shah commenced the construction and expansion of Masjid Zahir, inspired by a mosque located in Aceh. He established the Majlis Ulama and took responsibility for the welfare

²³ Said, "Tuan Hussain Kedah", 22.

²⁴ Said, "Tuan Hussain Kedah", 25.

²⁵ Ismail Salleh, "Tuan Hussain Kedah (1863-1936)" in *Biografi Ulama Kedah Darul Aman* (Lembaga Muzium Negeri Kedah Darul Aman, 1996), 55.

²⁶ Said, "Tuan Hussain Kedah", 59.

²⁷ Said, "Tuan Hussain Kedah", 59.

²⁸ Wan Shamsudin Mohd Yusof, *Bicara Karya Agung Negara Warisan Dunia : Surat-Menyurat Sultan Abdul Hamid Halim Shah, Kedah 1882 -1943* (Perpustakaan Negara Malaysia, 2002), 18-19. The author retains the spelling "Cheif Kadi" as it appears in the original source.

²⁹ Sharom Ahmat, "Sejarah Negeri dalam Pensejarahan Malaysia : Sejarah Kedah 1842 hingga 1923 Sebagai Contoh", in *Dokumentasi Konvensyen Sejarah* (Lembaga Muzium Negeri Kedah Darul Aman, 1991), 65.

³⁰ *Ibid.*

of the ulama and their officials, ensuring that they received regular salaries along with additional allowances, which included provisions for housing, transportation, and travel expenses.³¹ The establishment of the State Council by Sultan Abdul Hamid Shah on 23 July 1905 CE represented a significant initiative to enhance the administration of Kedah. In 1904 CE, Sultan Abdul Hamid engaged the ulama in governance by forming the Majmuk Dua Belas, which consisted of a collective of religious scholars. This assembly provided counsel to the Sultan on matters of a religious nature and convened every Friday evening at Masjid Zahir in Alor Setar to discuss and deliberate on issues related to religious legislation.³²

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Majmuk Ulama Kedah comprises Wan Sulaiman Bin Wan Sidek (Sheikh al-Islam of Kedah State) as a chairman, Abdullah Fahim (Limbong Kapal) as secretary, Muhammad Khayat (Former Sheikh al-Islam of Kedah), Tok Sheikh Jarum from Pondok Derga who acts as Mursyid Diraja, Tuan Husayn Nasir al-Banjari (at that time conducting studies at Pondok Bohor), Tuan Guru Haji Muhammad bin Haji Awang (Pondok Padang Pusing, Pendang), Tuan Guru Haji Idris Jawa (Pondok Ayer Hitam), Tuan Guru Haji Muhammad Saman Keramat Serban Hijau (father of Tuan Guru Haji Zakaria, Pondok Alor Janggus), Tuan Guru Haji Ibrahim Paya Sena and Tuan Guru Haji Mohamad Arif Sungai Nonang.³⁴ Two further scholars are absent from Ismail's records; nevertheless, Muhammad Yusof claims that they are Tuan Guru Haji Ismail Che Dol and Tuan Guru Haji Suhar from Padang Lumat.³⁵

Tuan Husayn's extensive knowledge instilled a strong sense of confidence in the royal family regarding his capability to educate their children. He accepted Tengku Abdullah, the son of Tengku Mahmud and the grandson of Sultan Ahmad Tajuddin, as his pupil. In the latter stages of Tuan Husayn's life, Tengku Mahmud visited him in Pokok Sena, Penang, in early Zulkaedah 1354H, with the intent of facilitating his return to Kedah.³⁶ Tengku Abdullah, a former student of Tuan Husayn at Pondok Bohor, frequently visited Tuan Husayn with the intent of persuading him to relocate back to Kedah.

Following Tuan Husayn's agreement to this proposal, Tengku Mahmud promptly directed Tengku Abdullah to accompany Tuan Husayn during his return to Kedah. Regrettably, Tuan Husayn passed away four days after arriving back in his original place of residence. Tengku Mahmud subsequently sought permission from Tuan Husayn's family to inter him at the Royal Mausoleum in Langgar; however, this request was denied by Tuan Husayn's daughter, Hajah Maryam.³⁷

Tuan Husayn not only established a relationship with the Sultan of Kedah but also fostered a positive rapport with the royal family of Perak. Documentation indicates that Tuan Husayn provided lectures to Sultan Iskandar of Perak on a monthly basis, consisting of three days of instruction at the Kuala Kangsar Palace.³⁸ At the behest of Sultan Iskandar, Tuan Husayn published a book entitled *Hidāyah al-Mutafakkirīn fī Tahqīq Ma'rifah Rabb al-'Ālamīn*, which was finalised in 1927 CE and sanctioned for printing and publication by the then Raja Muda of Perak.³⁹

³¹ Haslindawati Saari, Azmah Abdul Manaf & Norizan Kadir, "Pentadbiran Negeri Kedah Berdasarkan Surat Raja-Raja, 1882-1911." *Sejarah : Journal of Department of History* 29, no.1 (2020) : 18-40. The author refers to the Surat-Menyurat Sultan Abdul Hamid Halim Shah No.8. T.H.1315-1331H/1897-1912M.

³² *Ibid.*

³³ Said, "Tuan Hussain Kedah", 114.

³⁴ Said, "Tuan Hussain Kedah", 114. The author obtained the list of the Majmuk Ulamak Dua Belas of Kedah from the notes of Inchek Ismail bin Salleh.

³⁵ Tengku Yusoff "Tuan Guru Haji Ibrahim Paya Sena (1869-1969M)", posting dated 6 April 2020. <https://www.facebook.com/photo/?fbid=3298338600176776&set=a.2363925896951389>.

³⁶ Said, "Tuan Hussain Kedah", 75.

³⁷ Said, "Tuan Hussain Kedah", 76.

³⁸ Said, "Tuan Hussain Kedah", 60.

³⁹ *Ibid.*

Tuan Husayn maintained a strong association with the Kedah Royal Family, playing a significant role as a scholar in the advancement of the educational framework for Islamic knowledge in Kedah. Several members of the royal family were committed to the military defence of the region. Tuan Husayn, recognised for his rigorous approach to Islamic education and teachings, earned the respect and recognition of the Kedah Royal Family due to his exemplary character and comprehensive knowledge.

The Contributions of Tuan Husayn in the Democratisation of Intellectualism

Tuan Husayn significantly enhanced his role as an educator by establishing multiple religious educational institutions for the community. The initiation of an educational centre during that era typically began with the construction of a musolla (surau) or mosque by the educator. Following this, students who studied under the instructor would erect small huts (pondok) for accommodation in the vicinity of the educational facility. The instructor was referred to as "Tok Guru," while the students were designated as "Lebai Pondok".⁴⁰ The expansion of traditional educational institutions during this era coincided with the establishment of national schools, as observed by G.H. Hart in his report: "*The present educational department was represented by three schools at Alor Star, Kulim and Siputeh. There were also a few religious establishment at Bohor, Langgar and other places where students of all ages studied the Koran.*"⁴¹

Tuan Husayn's commitment to education began upon his return from over nine years of pursuit of knowledge and experience. In 1890 CE, he returned to Titi Gajah, Kedah, and took on the role of an educator at the religious institution established by his grandfather.⁴² Two years later, Tuan Husayn undertook the Hajj pilgrimage to Mecca alongside his wife, strategically utilizing this opportunity to deepen his religious knowledge through nearly four years of study with distinguished instructors in Mecca.

Tuan Husayn returned to Kedah in 1896 CE, where he commenced his teaching career at Pondok Titi Gajah, Kedah, for a duration of one year. Following this initial period, Tuan Husayn embarked on a mission to establish school systems that prioritized religious education alongside technical skills for his students. By utilising his personal resources to create these educational institutions, he demonstrated a profound commitment to the essential role of education in advancing the community. The establishment of these centres provided students with enhanced opportunities for study, including access to accommodation and other vital resources. Additionally, the rice fields designated for student cultivation offered practical experience and skill development in agriculture. These initiatives underscore Tuan Husayn's dedication to cultivating a knowledgeable and competitive group of students.

From 1897 CE until his passing in 1936 CE, Tuan Husayn Naşir founded six educational pondok (traditional Islamic schools). The series of institutions began with the establishment of Pondok Alor Gaju, operational from 1897 CE to 1900 CE, followed by Pondok Bohor (1900-1912 CE), Pondok Bagan Ulu, Pantai Merdeka (1912-1920 CE), Pondok in Selengkoh, Sungai Limau (1920-1924 CE), Pondok Batu 16, Padang Lumat (1924-1929 CE), and culminating in al-Madrasah al-Khairiyah al-Islamiyah, located in Kampung Pokok Sena, Kepala Batas, Seberang Perai, which was established in 1929 CE.⁴³ Tuan Husayn has made significant contributions to educational advancement and community welfare for nearly four decades. His efforts are evident in the establishment of educational institutions throughout the regions he has explored. His passion and determination have left a lasting legacy for both religion and the nation. A summary of the establishment of the educational pondok founded by Tuan Husayn Naşir is presented in the table below:

⁴⁰ Said, "Tuan Hussain Kedah", 25.

⁴¹ Said, "Tuan Hussain Kedah". He quotes from the official document written by G.C. Hart, *Administration Report of The State of Kedah (September 1906 sehingga 1908)*, 37.

⁴² Said, "Tuan Hussain Kedah", 27.

⁴³ Said, "Tuan Hussain Kedah", 25-34.

Table 1: Education Pondok Developed By Tuan Husayn

Years	Established Education <i>Pondok</i>	Assets and Students
1890 – 1892 CE	Pondok Sheikh Muḥammad Tayb, Titi Gajah, Alor Setar, Kedah	From 1892-1896 CE, Tuan Husayn travelled to Mecca to further his studies.
1896 – 1897 CE	Pondok Sheikh Muḥammad Tayb, Titi Gajah, Alor Setar, Kedah	Delivered teaching for one year in his grandfather’s madrasah.
1897 – 1900 CE	Pondok Alor Ganu, Kepala Batas, Kedah	Purchased multiple acres of land and constructed a shrine for scholarly pursuits.
1900 – 1912 CE	Pondok Bohor	Purchase of 20 relong of village property and rice fields. There are 300 student residences accommodating 600 students.
1912 – 1920 CE	Pondok Bagan Ulu (Pantai Merdeka)	Acquired land spanning 160 relong, accommodating roughly 400 students.
1920 – 1924 CE	Pondok Selengkoh, Sungai Limau, Yan Kedah.	Acquired 40 relongs of land comprising 50 student huts.
1924 – 1929 CE	Pondok Batu 16, Padang Lumat, Kedah	Acquired land containing 40 student dormitories.
1929 – 1936 CE	Pondok Pokok Sena, Seberang Perai Pulau Pinang.	Construct a surau for 100 students in a pondok setting. Broaden the educational framework.

Source: Summary and Preparation by the Authors Based on Information Regarding the Establishment of the Educational Centre Founded by Tuan Husayn Naşir

Tuan Guru Haji Ahmad bin Tuan Husayn described his father’s frequent relocations as a strategic endeavour on the part of Tuan Husayn to establish a study centre dedicated to the dissemination of knowledge within the community. This observation by Tuan Guru Haji Ahmad highlights the purposeful intent behind these movements:

Untuk mengembangkan ajaran Islam dan bagi memudahkan orang yang ingin mempelajarinya, dengan sebab itu kalau sudah didapati tempat itu telah ramai orang yang berpengetahuan ugama, maka ia akan berpindah ke tempat lain. Tambahan pula pada masa itu sekolah kerajaan belum meratai, dengan sebab itu kebanyakan orang tidak mengetahui membaca dan menulis. Maka di mana-mana sahaja ia berpindah, terpaksa ia mengajar dari sebawah-bawahnya, sehingga orang di tempat itu dapat menguasai pelajaran sepenuhnya, maka ia berpindah ke tempat lain pula dan begitulah seterusnya.⁴⁴

This document offers a clear representation of Tuan Husayn Naşir’s role as an educational technocrat within the community. Despite his extensive expertise, he did not engage in discrimination when selecting his target audience for instruction. He willingly taught individuals at the most basic levels of education, even though he had the option to instruct those with more advanced knowledge. Tuan Husayn sacrificed his own comfort and that of his family by relocating to establish educational institutions in underdeveloped regions. This commitment underscores his dedication to enhancing the knowledge and intellectual capacities of the local community during that era. Tuan Husayn’s educational methodology and the knowledge he imparted successfully nurtured students who subsequently occupied significant positions within the state’s administrative frameworks, particularly in the domain of religion. Their esteemed positions reflect the gravity of their responsibilities and the profound impact of their mentor, whose guidance played a pivotal role in shaping them into respected educators. Among Tuan Husayn’s

⁴⁴ Said, “Tuan Hussain Kedah”, p.65.

prominent students are Tuan Guru Haji Abdul Rahman Merbok,⁴⁵ Haji Ghazali bin Haji Arshād,⁴⁶ Sheikh Idris al Marbawi,⁴⁷ Mufti Ismail Hamzah,⁴⁸ and his own only son, Haji Ahmad bin Tuan Husain.⁴⁹

The principles, perspectives, and teachings espoused by Tuan Husayn were assessed not solely based on their efficacy in enhancing knowledge and fostering community engagement. His efforts to elevate intellectual standards among the populace instigated a burgeoning sense of nationalism, which ultimately catalysed political change in Malaya during that period. Ahmad bin Husayn, the sole offspring of Tuan Husayn, secured a position in the 1956 Malayan general election, becoming the singular representative of the Parti Islam se-Malaysia (PAS) in the State Legislative Assembly, where he represented the Kerian district in Perak. Ahmad earned the designation ‘Master of the Opposition.’ At that juncture, PAS’s ideological framework aimed to advocate for the interests of Islam and the Malay identity. Similar to his father, Ahmad maintained a comprehensive understanding of the national education system and actively promoted various improvements and reforms. As the only opposition member, he resolutely opposed the jus soli proposal and the National Education Policy, underscoring his commitment to preserving the nation’s educational and cultural identity.⁵⁰

Tuan Husayn’s Contribution to the Corpus of Knowledge

Tuan Husayn has made significant contributions as a valuable national and religious asset through his works, compositions, compilations, and translations of texts and treatises. He is an author whose contributions enhance and expand the use of the Malay language in the field of Islamic studies.⁵¹ Tuan Husayn’s commitment to producing works arises from his aspiration to realise the ideals and mandate of disseminating Islamic teachings.⁵² He diligently adhered to Islamic principles throughout his writing process, ensuring that his works would serve to enlighten and educate audiences. This commitment also reflects the ethical responsibility of an author to uphold religious doctrines and contribute positively to society.

The absence of reference books in Malay during that period⁵³ intensified Tuan Husayn’s zeal for creating original works, translations, and compilations in the language. He also addressed his students’ demands to compose analyses on contemporary situations necessitating intellectual elucidation. An additional interpretation indicates that the historical period experienced the vigorous rise of Malay printing and publishing enterprises.⁵⁴ This element motivated scholars to author and produce works for publication. The initial works of Tuan Husayn were produced by lithography.⁵⁵ The book *Hidāyah al-Mutafakkirīn* was printed and published by *al-Matba’ah al-Zainiyyah*, a company owned by Tuan Husayn’s student in Taiping, Perak. Concurrently, *Hidāyah al-Sibyān* was published in Mecca and subsequently reproduced in Egypt.⁵⁶

⁴⁵ His actual name and title are Dato’ Mursyid Diraja Haji Abdul Rahman bin Haji Abdullah, born in 1899 in Tebengau, Kampung Alor Ibus, Alor Setar, Kedah. He was educated by his father, Haji Abdullah, thereafter, he studied under Haji Muhammad Arif Sungai Nonang, completed his education at Madrasah al-Masyhur in Pulau Pinang, and then attended Pondok Tuan Hussin Nasir in Teluk Nipah, Pantai Merdeka for three years. He thereafter travelled to Mecca to pursue his studies. Abdul Halim Taib, *Tokoh-Tokoh Ulama’ Kedah : Cekal Berjuang Bersama Umara’* (Majlis Agama Islam Negeri Kedah, 2017), 96. Saman, *Tokoh Ulama Nusantara*, 170.

⁴⁶ His actual name is Arshad bin Muhammad Rashid bin Sheikh Haji Mansur. Born on July 29, 1901, in Kampung Pasir Panjang Laut, Setiawan, Perak. He held the offices of Islamic Affairs Consultant for the Perak Islamic Religious Department and Chairman of the Committee for Evaluating the Academic Qualifications of Perak Mufti Candidates in 1976 CE. Tengku Yusuff, *Ulama’ Alam Melayu : Tokoh Ulama’ Negeri Perak Darul Ridzuan*, 3rd ed. (Pustaka Alam Melayu, 2020), 157-168.

⁴⁷ Faisal Ahmad Shah, *Biografi Ulama Malaysia : Mohamed Idris al-Marbawi : Penulis Karya Agung Bahr al-Madhi* (Dewan Bahasa dan Pustaka, 2013), 5. Sheikh Idris al-Marbawi reportedly studied in Pondok Bohor from 1890 to 1913 CE. Refer to Mohd. Rejab, Ishak, “Haji Husain Mohd. Nasir al-Mas’udi al-Banjari, 1863-1935, 44. Said, “Tuan Hussain Kedah”, 30, and Tengku Yusuff, *Ulama’ Alam Melayu*, 124-134.

⁴⁸ His full name is Ismail bin Hamzah bin Zakaria. He originated from Kuala Kangsar, Perak. He was educated by Tuan Husain Nasir, Sheikh Salleh Masri, and Sheikh Abdullah Fahim. He held the position of the 2nd Mufti of Perak from 1941 till his death in 1954 CE. Tengku Yusuff, *Ulama’ Alam Melayu*, 182-186.

⁴⁹ Ahmad was born in Bohor, Mukim Titi Gajah, Alor Setar, Kedah on 25 Rabiulawal 1324H / 17 June 1906. He occupied several significant roles, including Member of the Penang Religious Advisory Council (1935), People’s Representative for the Kerian Area for the Parti Islam Se-Malaysia PAS (1955-1959 CE), Kadi Besar of Penang (1965-1973 CE), and Member of Penasihat Uagama kepada Majlis Raja-raja Melayu (1966 CE). Said, “Tuan Husain Kedah”, 127-128.

⁵⁰ Abdul Rahman Abdullah, *Biografi Agung Syekh Arsyad al-Banjari*, 877-80.

⁵¹ Wan Shamsudin Wan Yusof, *Haji Wan Sulaiman bin Wan Sidik (1874 -1935)* (Muzium Negeri Kedah Darulaman, 1991), 10.

⁵² Said, “Tuan Hussain Kedah”, 35.

⁵³ *Ibid.*

⁵⁴ Abu Hanifah Haris, “Kaherah Sebagai Pusat Percetakan Karya Melayu-Islam, 1880-an hingga 1960-an.” *Journal of al-Tamaddun* 9, no. 1 (2014) : 25.

⁵⁵ Said, “Tuan Hussain Kedah”, 35.

⁵⁶ *Ibid.*

Tuan Husayn is recognised as a prolific scholar, having authored a total of 19 publications over the course of his 48-year career in education and literature. His body of work, which includes original writings, translations, and compilations, primarily focuses on the science of Tawhid, with subsequent examinations of Tasawwuf, Fiqh, Fard ‘Ain, Hadith studies, Arabic linguistics, and socio-political issues. The intellectual concepts articulated in Tuan Husayn’s writings underscore the importance of knowledge transmission relevant to these subjects. He consciously chose to abstain from producing propaganda or critiques, and he refrained from making comparisons with other authors or their works.

The 19 works include *al-Nūr al-Mustafid fī ‘Aqā’id* (1887M), *Tamrīn al-Şibyan fī Bayān Ārkān al-Islām wa al-Imān* (1900M), *Hidāyah al-Şibyān fī Ma’rifah al-Islām wa al-Imān* (1912M), *Hidāyah al-Ātfāl* (1917M), *Hidāyah al-Mutafakkirīn fī Tahqīq Ma’rifah Rabb al-‘ālamīn* (1918M), *Kasr al-Iksīr* (1918M), *Tafriḥ al-Şibyān fī Mawlid al-Nabī min Walad ‘Adnān* (1922M), *Tadkīr Qabā’il al-Qādī* (1923M), *Bidāyah al-Ṭalībīn* (1925M), *Malaqāt al-Lāmīyah wa al-Şafīyyah* (1927M), *Uşūl al-Tawhīd fī Ma’rifat Ṭulū’ al-Imān li Rabb al-Majīd* (1928M), *Hidāyah al-Nikāḥ* (1928M), *Qaṭr al-Ghaṭhīyyah fī ‘Ilm al-Şuffīyyah ‘alā Sharī‘at al-Muḥammadiyyah* (1929M), *Tabşīrah li Ūli al-Albāb* (1931M), *Kitab Majmū‘ al-La‘lī li Nisā’ wa al-Ātfāl* (1931M-1935M), *Hidāyah al-Ghilmān* (1932M), *Tanbīh al-Ikhwān fī tadbīr al-Ma‘īsyah wa Taşlīḥ al-Buldān* (1935M), *Nayl al-Marām fī mā yūjabu Ḥusn al-Khitām* (1935M), and finally *Bunga Geti* (1935M).

Although certain works by Tuan Husayn are titled in Arabic, their content is composed in Malay. This practice is commonly observed among Malay intellectuals, particularly those who are authors and possess an educational background in the Middle East, especially in Mecca.⁵⁷ The evolution of academic writing in Malaya began with the instruction of Arabic texts, which subsequently facilitated the composition and creation of comprehensive translations, adaptations, and original works in the Malay language. Although there exists limited documentation regarding writing traditions, the efforts of scholars in composing and producing written works illustrate that Malay scholars have made significant contributions to the advancement of religious knowledge within society.⁵⁸

As a distinguished author, Tuan Husayn demonstrated intertextuality within his oeuvre, incorporating principles that transcend the notions of mere influence, adaptation, or imitation.⁵⁹ He demonstrated a meticulous and consistent approach in his selection of reference sources for his writings. For example, Tuan Husayn elucidated that the references employed in the composition of his work, *Qaṭr al-Ghaṭhīyyah fī ‘Ilm al-Şuffīyyah ‘alā Sharī‘at al-Muḥammadiyyah*, were derived from the contributions of esteemed scholars within the field of Sufism. He emphasised the importance of these credible sources in underpinning the scholarly integrity of his work:

*Hamba pungut akan dia daripada beberapa kalam ulama yang muḥaqqiqīn dengan ini ilmu (dan kebanyakannya itu) daripada Kitab Tuḥfat al-Mursalāh bagi Sheikh Muḥammad bin Sheikh Fadhullāh al-Hind, dan syarah atasnya Sheikh ‘Abd al-Ghaniy Ibn al-Nablūsī, dan Kitab Minhāj al-‘Ābidīn bagi Imam al-Ghazālī, Kitab Hikām Nashr bagi Sheikh Aḥmad bin Muḥammad bin Abd al-Karīm bin ‘Atāillah al-Sakandarī, dan Kitab Kibrīt al-Āḥmar bagi al-Sayyīd Abdullah bin Abi Bakr al-‘Aydūs dan Kitab Munyah al-Faqīr al-Muttajīr di atas Matan Jurūmīyyah Nahū bagi Sheikh Abd al-Qādir bin Aḥmad al-Kūhānī.*⁶⁰

By explicitly identifying the sources of thought and inspiration that informed his work, Tuan Husayn validated the authenticity of the knowledge he produced. He adeptly integrated these ideas to align with the objectives of the texts he referenced. Although Tuan Husayn did not employ a systematic referencing style comparable to contemporary citation systems, his acknowledgement of sources within his writings has led scholars to consider his contributions as significant within the realms of Islamic theological and factual scholarship. Wan Mohd Shaghīr Abdullah recognises the impact of Tuan Husayn’s contributions to da’wah and highlights the importance of his work:

⁵⁷ Ahmad Zaki Berahim @ Ibrahim and Mohd Roslan Mohd Nor, “Tuan Tabal (M. 1891) dan Sumbangannya dalam Perkembangan Islam di Tanah Melayu.” *Journal of al-Tamaddun* 4, no.1 (2009) : 135.

⁵⁸ Mohd Puaad Abdul Malik, and Faisal @ Ahmad Faisal Abdul Hamid, “Penulisan Karya Melayu Islam Klasik Abad Ke-17: Perbincangan Karya-Karya Terpilih.” *Journal of al-Tamaddun* 17, no.2 (2022) :182.

⁵⁹ A.Teeuw, *Membaca dan Menilai Sastera*, adapted Kamariah Mohamed Ali (Dewan Bahasa dan Pustaka, 1992), 76.

⁶⁰ Husain Nasir, *Qaṭr al-Ghaṭhīyyah fī ‘Ilm al-Şuffīyyah ‘alā Sharī‘at al-Muḥammadiyyah*, (Maṭba‘ah Ben Halābī, n.d.), 2.

Perjuangan beliau dalam segi mengajar sama ada di pondok pengajian yang diasaskannya mahupun mengajar kitab di tempat-tempat tertentu adalah sejalan, seimbang dan sama berat dengan penulisan. Oleh itu, Tuan Husein Kedah dapat kita klasifikasikannya sebagai seorang ulama besar yang sangat gigih dalam perjuangan menggunakan kalam (perkataan) dan qalam (pena/penulisan) demi penyebaran ilmu pengetahuan Islam.⁶¹

The works of Tuan Husayn continue to serve as essential reference materials in contemporary madrasah curricula and mosque discourses. Among the most notable are *Kitab Qaṭr al- Ghaīṭhiyyah fī ‘Ilm al-Šūfiyyah ‘ala Sharī‘at al-Muḥammadiyyah*, *Hidāyah al-Šibyān fī ma‘rifah Islam wa Imān* dan *Uṣūl al-Tawhīd*.

Tuan Husayn’s writings and intellectual contributions have significantly impacted Islamic discourse, fostering a more progressive and dynamic understanding of the faith. His traditional pedagogical techniques, combined with an emphasis on self-reliance, have played a crucial role in the evolution of authentic Islamic thought. The educational framework he established in his students has effectively cultivated both spiritual and intellectual awareness. Furthermore, Tuan Husayn’s focus on promoting student diligence and independence has contributed to the formation of a heuristic and competitive national identity. Individuals who have been influenced by his teachings have emerged as competent Islamic intellectuals, making notable contributions to both state and federal government administration.

The process of knowledge acquisition, which encompasses teaching and learning, is inherently dynamic and continuous. This process should be attuned to the mental, spiritual, emotional, and physical development of individuals. In Islam, the pursuit of knowledge is intrinsically linked to humans’ obligations and responsibilities toward their Creator and one another. This understanding underscores the necessity for ongoing learning, instruction, and the development of knowledge in accordance with contemporary and contextual demands.⁶²

The Heuristic Method of Tuan Husayn in Influencing Communal Thought

Heuristics can be defined as a method that enhances individual learning or understanding through personal experience, independent of formal education or instructional methodologies.⁶³ Students are encouraged to independently identify learning resources and apply principles in practical contexts. Tuan Husayn employed heuristic techniques and a positive attitude in the development of educational paradigms within his institutions.

Tuan Husayn is recognised as an educator who did not rely on community contributions or financial assistance in the form of zakat or charitable donations. Instead, he opted to establish his educational facility by acquiring land suitable for a musolla for religious studies, as well as dormitories for student accommodation and agricultural zones, including rice paddies and rubber plantations, to generate revenue and fulfil the needs of his students. This approach exemplified Tuan Husayn’s initiative and self-reliance, which he subtly instilled in his students.

Moreover, Tuan Husayn did not limit the importance of possessing beneficial assets and properties. He reportedly owned numerous rice farms, rubber plantations, and coconut estates, reflecting his commitment to fostering a practical and resourceful educational environment.⁶⁴ He bequeathed his land for the establishment of mosques and cemeteries in Titi Gajah and designated two additional parcels of land for perpetual use as educational institutions, one located in Padang Lumat, Kedah, and the other in Pokok Sena, Penang.⁶⁵ These institutions continue to operate and have developed into government-supported religious schools in the present day. Tuan Husayn bequeathed a total of one hundred and fifty plots of land to his descendants.⁶⁶

⁶¹ Wan Mohd Saghir Abdullah, *Himpunan Kitab Karya Ulama Silam Muktabar di Alam Melayu : Tuan Husein Kedah al-Banjari* (Khazanah Fathaniyah, 2019), 2.

⁶² Wan Suhaimi Wan Abdullah, “Falsafah Pengajaran dan Pembelajaran Dalam Islam: Suatu Analisis Karya al-Zarnuji.” *AFKAR: Jurnal Akidah & Pemikiran Islam* 3, no.1 (2002): 168-69.

⁶³ *Kamus Dewan Edisi Ke-4* (Dewan Bahasa dan Pustaka, 2010), 530.

⁶⁴ Ismail Saleh, “Tuan Hussain Kedah (1836-1936)”, dalam *Biografi Ulama Kedah Darul Aman* (Lembaga Muzium Negeri Kedah Darul Aman, 1996), 62. The author obtained this information from his interview with Haji Muhammad Said bin Haji Abdul Ghani, grandson of Tuan Husain Nasir on 10 May 1991.

⁶⁵ *Ibid.*

⁶⁶ Bariyah Basiran and Ishak Saat, *Ulama & Politik Kedah 1842-1960* (Penerbit Universiti Pendidikan Sutan Idris, 2015), 51.

Tuan Husayn not only underscored the importance of diligence and self-reliance to his students but also imparted a valuable life lesson to his only son, Ahmad, through a heuristic approach. Tuan Husayn meticulously guided Ahmad in the rice fields while he simultaneously pursued his education at his father's pondok school. When Ahmad expressed an aspiration to further his studies in Mecca, Tuan Husayn firmly required him to independently raise the necessary funds for his journey. After nearly a year of dedicated work, Ahmad successfully accumulated \$80.00 to cover his travel expenses to Mecca. During this period, Tuan Husayn worked as an educator at Pondok Selengkoh in Sungai Limau, Yan, Kedah, while also managing substantial land assets.⁶⁷

Tuan Husayn emphasised the importance of knowledge while also drawing attention to the enhancement of skills and the economic development of the local community. He proposed three primary focal points as a paradigm shift for societal advancement and the strengthening of the economy for both individuals and the nation. First, he advocated for the necessity of acquiring knowledge, experience, skills, operational processes, and financial literacy to effectively participate in agricultural and economic development initiatives.⁶⁸ Tuan Husayn articulated in his own terms:

Kerana orang yang mengetahui ialah mengerja ia akan satu pekerjaan ilmunya dan ikhtiarnya dan tajribahnya (percubaannya) dan sempurna aturan segala alatnya dan belanjanya, maka ia dapat akan hasil itu pekerjaan atas sempurna seperti yang dicita-citanya dan yang dimaksudkan. Adapun orang yang tidak mengetahui ia akan hal pekerjaan yang ia hendak perbuat dan tidak mengetahui ia akan aturannya dan akan kesempurnaannya dan akan kecederaannya, maka iaitu nadirlah oleh hasilnya akan pekerjaan itu atas kesempurnaannya dan betul selama-lamanya di jalan akan dia atas agak-agaknya jua bukan atas yakinnya.”⁶⁹

Tuan Husayn advocated for the cultivation of land for agricultural purposes, with a particular emphasis on large-scale rice production. This initiative is critical, given that rice constitutes a staple component of the diet for residents of the Malay Peninsula. The implementation of such agricultural strategies not only aims to meet domestic consumption needs but also serves as a significant economic asset for the nation. Tuan Husayn referenced Siam and India as case studies of economies strengthened by commercial agriculture, thereby demonstrating his understanding of global economic dynamics and international relations. This is evident in his assertion:

Maka sayugialah bagi orang yang menghirup dan mempugar akan bumi yang mati di dalam Tanah Melayu dan Sumatera bahawa diperbuat akan dia tempat tanam padi kerana ialah raja bagi segala tanaman di dalam Tanah Melayu, dan lagi ialah makanan yang mengenyangkan pada waktu ikhtiar di dalam segala Negeri Melayu, dan ialah tanaman yang sangat berkatnya, dan boleh akan laku selama-lamanya, dan boleh dijadikan akan dia macam-macam makanan. Maka di sebelah benua Siam dan India tanaman padi dan gandum, dan segala jenis kacang-kacang dan bijian rempah-rempah cabai bawang itu yang menjadi kaya mereka itu dengan harta dunia, dan kerajaan mereka itu dapat daripada itu hasilan mencukupi belanja negeri kerana bersungguh-sungguh ahli negeri itu dengan bertanam yang tersebut.⁷⁰

Tuan Husayn advocated for the establishment of enterprises that are specifically designed to correspond with geographic locations and population densities. This includes the development of commercial complexes or business sites capable of accommodating fifty or more establishments. This innovative concept is noteworthy and progressive in the realm of economic thought. The enterprises envisioned by Tuan Husayn are undoubtedly aligned with Islamic law and effectively address the needs of the community. This conclusion stems from Tuan Husayn's composition, which articulates his insightful proposals:

⁶⁷ Abdul Rahman Abdullah, *Biografi Agung Syekh Arsyad al-Banjari* (Karya Bestari, 2016), 859.

⁶⁸ Mohd. Rejab, "Haji Husain Mohd. Nasir al-Mas'udi al-Banjari 1863-1935", 45-6. Nik Md Saiful Azizi Nik Abdullah et. al, "Sumbangan Tuan Husain Kedah dalam Pendidikan Islam (1863-1936 M)." *Persidangan Antarabangsa Tokoh Ulama Melayu Nusantara 2019 ke-3*, (Selangor, 2019) : 378.

⁶⁹ Husayn Nasir bin Muhammad Taib al-Mas'udi al-Banjari, *Tanbīh al-Ikhwān fī Tadbīr al-Ma'isyah wa Taṣlīh al-Buldān*, (Matba'ah Zainiyah, n.d.), 7.

⁷⁰ *Ibid.*, 19.

Maka sayugialah bagi segala orang yang bersetujuan dengan segala kira-kira ini memilih dan periksa cari tempat yang boleh dibangunkan padanya dukkan tempat perniagaan yang tetap. Iaitu seperti dilihat juga ada pada tempat itu sepuluh buah rumah tempat kediaman orang, maka iaitu patut didirikan padanya satu buah rumah kedai yang tetap orang berjual beli padanya. Dan jika ada pada tempat itu seratus buah rumah tempat kediaman orang, maka patut juga dijadikan pada tempat itu lima rumah kedai yang tetap orang berjual beli padanya. Dan jika ada pada tempat itu seribu rumah tempat kediaman orang, maka menjadi padanya satu dukkan yang besar untuk lima puluh rumah kedai atau lebih yang jadi tetap orang berjual beli padanya. Demikian dikias akan dia pada yang lebih daripada itu.⁷¹

It can be deduced that Tuan Husayn significantly contributed to societal knowledge, improved the economic conditions of families and communities, and ensured a prosperous existence both in this life and the hereafter. Tuan Husayn demonstrated an ability to generate revenue for each educational institution he established, independent of external donations or charitable contributions. He instructed his students to cultivate self-sufficiency and engage in agricultural practices while simultaneously advancing their education under his guidance.

The Death of Tuan Husayn Naşir

Tuan Husayn continued to engage in literary endeavours until the conclusion of 1935. However, his health began to decline around early 1936. There are no records indicating that he suffered from any illness that led to his demise. In early Zulkaedah 1354H, corresponding to February 1936, Tengku Mahmud sought to persuade Tuan Husayn to return to Kedah. Tengku Abdullah maintained this effort and ultimately succeeded in convincing Tuan Husayn to make the journey back to Kedah.

Tuan Husayn arrived in Batu 16, Padang Lumat, on 13 Zulkaedah 1354H (February 6, 1936), but passed away four days later.⁷² Tuan Husayn passed away on the 17th of Zulkaedah in the year 1354H (February 10, 1936) at the age of 72. His passing occurred in Batu Enam Belas, located in Pondok Padang Lumat, Kedah.⁷³ He departed, leaving behind a spouse and two children. The remains of Tuan Husayn were interred at the Islamic cemetery of Titi Gajah, located in Alor Setar, Kedah, with the consent of his family and the approval of Tengku Mahmud.

Conclusion

This discussion has illuminated the importance of documenting and valuing the contributions of scholars who have provided both intellectual and spiritual services, which is crucial for the preservation of Malay civilization. Their demonstrated leadership and authority warrant recognition in contemporary culture, exemplifying the enduring relevance of da'wah and Islamic teachings throughout history. The achievements, principles, efforts, and services of Malay scholars should be highlighted to inspire future generations and serve as models, ensuring their legacy endures over time.

Tuan Husayn Naşir exemplified an erudite scholar who regarded knowledge as a guiding principle for a meaningful existence. He effectively shaped his students' character through religious discipline while acknowledging the importance of self-reliance to improve their living conditions and address the challenges of his time.

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⁷¹ Nasir, *Tanbih al-Ikhwan fi Tadbir al-Ma'isyah wa Taslih al-Buldān*, 19.

⁷² Said, "Tuan Hussain Kedah", 76.

⁷³ Mohd. Saleh, "Tuan Hussain Kedah 1836-1936", 62. Saman, *Tokoh Ulama Nusantara*, 76.

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