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SAYYIDINA ALI AND KHAWARIJ'S STORY IN *QAWAID AL- IMAN FI BAYAN AL-IMAN* MANUSCRIPT BY SHEIKH TENGKU H. MUHAMMAD BIN ALIM



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Abstract

This study explores two primary themes: the *Qawaid al-Iman fi Bayan al-Iman* manuscript by Sheikh Tengku H. Muhammad bin Alim, and the narrative of Sayyidina Ali's interrogation by the Khawarij, as presented in this manuscript. Employing a qualitative research methodology, the study aims to examine these issues in depth, utilizing a philological approach to analyze the text. The research adopts a descriptive framework to detail the manuscript's characteristics, with an emphasis on the systematic steps of philological analysis, including text identification, manuscript cataloging, description, comparative study, transliteration, and translation. The findings indicate that the manuscript titled *Qawaid al-Imani fi Bayan al-Iman* (The Principles of Faith: An Exposition of the Pillars of Belief) was authored by Sheikh Tengku H. Muhammad bin Alim during his Islamic missionary work in Muara Jernih Village between 1970 and 1980, with the work completed five years prior to his death. The manuscript spans 127 pages and is written in Malay Arabic. In addition, the study explores the episode in which Sayyidina Ali is questioned by the Khawarij. His responses, characterized by his profound knowledge and rhetorical skill, successfully persuade the Khawarij to reconsider their stance and ultimately return to the fold of Islam.

Abstrak

Kajian ini mengeksplorasi dua tema utama: naskah *Qawaid al-Iman fi Bayan al-Iman* karya Sheikh Tengku H. Muhammad bin Alim, dan narasi interogasi Sayyidina Ali oleh Khawarij, sebagaimana disajikan dalam naskah ini. Dengan menggunakan metodologi penelitian kualitatif, kajian ini bertujuan untuk mengkaji isu-isu ini secara mendalam, memanfaatkan pendekatan filologis untuk menganalisis teks. Penelitian ini mengadopsi kerangka deskriptif untuk merinci karakteristik naskah, dengan penekanan pada langkah-langkah sistematis analisis filologis, termasuk identifikasi teks, katalogisasi naskah, deskripsi, studi perbandingan, transliterasi, dan penerjemahan. Temuan menunjukkan bahwa naskah berjudul *Qawaid al-Imani fi Bayan al-Iman* (Prinsip-prinsip Iman: Sebuah Eksposisi tentang Rukun-rukun Iman) ditulis oleh Sheikh Tengku H. Muhammad bin Alim selama pekerjaan misionaris Islamnya di Desa Muara Jernih antara tahun 1970 dan 1980, dengan pekerjaan yang diselesaikan lima tahun sebelum kematiannya. Naskah ini membentang 127 halaman dan ditulis dalam bahasa Arab Melayu. Selain itu, kajian ini juga mengkaji episode ketika Sayyidina Ali ditanyai oleh kaum Khawarij. Jawabannya, yang ditandai dengan pengetahuannya yang mendalam dan keterampilan retorikanya, berhasil meyakinkan kaum Khawarij untuk mempertimbangkan kembali pendirian mereka dan akhirnya kembali ke pangkuan Islam.



INTRODUCTION

A One of the districts in Jambi Province, Merangin, precisely in the Tabir Ulu area, Muara Jernih village, has an Ulama who played an essential role in the history of Islamic development. He is Sheikh Tengku H. Muhammad bin Alim, more familiarly called Guru Engku. He was born in 1903. The son of Alim and Cinto Ado. His parents, Alim and Cindo Ado, raised him from childhood. Sheikh Tengku Alim spent his childhood studying religious knowledge, specifically reciting the Quran.

Sheikh Tengku began to migrate to Kerinci to study religious knowledge when he was fifteen in 1981. While studying in Kerinci, his teacher from Aceh gave him the title of Tengku. After five years in Kerinci, Sheikh Tengku Alim decided to return to his hometown. At 28 years old, in 1931, he left for Fattani, Thailand, to study. He used water transportation (raft). When he arrived in Jambi, he tapped rubber in the Tempino area to earn money before traveling to Thailand. After obtaining capital, he continued his journey from Jambi to Thailand for months using water transportation. Upon arriving in Thailand, he immediately studied for 30 years (Hj. Siti Fatimah, 2024).

After his long journey, Sheikh Tengku produced a handwritten Qawaid Iman Manuscript. This manuscript provides much information about Sharia science, morals and history. One of its contents, related to Islamic history, is about the story of Saydina Ali being questioned by the Khawarij. This article aims to reveal and analyze the contents of this manuscript and explain who Sheikh Tengku H. Muhammad bin Alim is.

Manuscripts are our ancestors' cultural heritage and must be protected and preserved as Indonesian national cultural assets (Erlina, 2015). As mandated by the 1945 Constitution, as a community, the nation and state of the Republic of Indonesia are obliged to foster, maintain and develop shared and personal culture, especially preventing negative cultural elements. To explore the nation's cultural values, texts need to be studied and communicated through regional or national languages (Tjadrasasmita, 2006).

Manuscripts contain many noble values and local wisdom, which have characteristics according to their respective regions. There are many categories of manuscripts based on their content, including historical texts, Islamic texts, religious texts, moral and ethical teachings, customary law and statutes, legends, folklore, arts (dance, music, drama, batik, sound and crafts), technology, medicine, literature, prohibitions, old science predictions (spells, amulets, primbons), advice and others. As we know, texts or manuscripts contain much precious information. Moreover, the manuscript's content is researched. The research results can be used for other branches of science, such as the development of religion, history, customary law, culture, and language. They are also beneficial if published to the public (Fathurahman, 2015).

Classical manuscripts are generally written in Malay using Jawi letters (Arab – Melayu). However, in certain areas, they are also written in Pegon letters (Arab – Javanese and Sundanese), Bugis, Rencong, and other letters (Tjadrasasmita, 2006). Ancient manuscripts are one of the nation's cultural heritages among various other artifacts, the contents of which reflect various knowledge, customs, thoughts and behaviors of past people. The discovery of ancient manuscripts proves that the development of literacy culture represents the most authentic sources in providing various historical information at a particular time. These ancient manuscripts are written in multiple scripts and languages and contain teachings about character, divinity, folklore, history, spells, amulets, laws, sagas and others (Latiar, 2018).

The object of philological research other than manuscripts is text. The text means the content of a manuscript and something abstract and imaginable. According to Baroroh—Barried, the text consists of content and form. The content of the text is the ideas, and messages that the author intends to convey to the reader. Meanwhile, in terms of the text form, it is the content in the text or externally, namely the description that appears in the sound or reading and is studied based on various approaches through literary, linguistic and cultural aspects. Therefore, the text is an abstract part of a manuscript. The text can only be imagined and its contents can be known if it has been read.

Nabilah Lubis believes, similarly to Baroroh—Barried, that the text is the manuscript's content. If a manuscript is a concrete form of writing, then text is something abstract that can only be imagined. The difference between manuscript and text becomes apparent when a new manuscript relies on an old text. The text consists of content, namely the ideas or message that the author wants to convey to the reader. Meanwhile, form contains the story's content or lesson to be read and studied according to various approaches through plot, character, style and others. Generally, texts are divided into three types: spoken, handwritten and printed.

Paratext is anything or information in a manuscript other than the main text, whether contained in a series of manuscripts or outside the physical manuscript. In this case, the paratext is divided into two, namely:

- a. Peritext means all the information, such as covers, publisher information, illustrations and synopses, contained in a series of manuscripts.(Susanto et al., 2021)
- b. Epitext is everything outside the manuscript, such as reviews from other people, interviews with the author or publisher, or objects that are still related to the text but outside the manuscript.

Paratexts and philology are related since the paratext section contains information about the text. In this case, we can find out who wrote the manuscript, copied it, edited it, published it, and any other information that might not be available in the main text.(Susanto et al., 2021) If paratext is applied in manuscript studies, the culture of the studied manuscripts will be discovered. The results of his research will reveal more about how the manuscript developed. The paratext being discussed is not textual study but rather cultural understanding.(Amin, 2020)

This type of research is descriptive qualitative research that combines two perspective approaches, namely philology.(Faisal, 2005) A manuscript is not something that stands alone. However, the manuscript's contents will be seen in the reality of the surrounding community, looking at the existence of the manuscript from the perspective of the native people and their relationship in life.(Spradley, 2006) This descriptive method aims to describe the condition of the manuscript as the manuscript appears clearly and in detail. Chronologically, the working steps of philology are as follows: determining the text, manuscript inventory, manuscript description, comparison of manuscript and text, text transliteration, and text translation.

QAWAID AL—IMAN MANUSCRIPT BY SHEIKH TENGKU H. MUHAMMAD BIN ALIM

In his hectic daily life, he could still find time to preach in other ways, namely by writing. The main work of Sheikh Tengku H. Muhammad bin Alim is that he wrote a manuscript that discusses the procedures for Salatul Hajat (the Prayer of Need) written

in Arabic. He wrote the essay based on what he learned in Thailand and Mecca. The second essay he wrote was entitled *Qawaidul imani fi bayani imani* (on stating the conclusion of the pillars of faith); this essay was written while he was broadcasting Islam in Muara Jernih Village in 1970 and was completed in 1980, exactly 5 years before he died. The essay consists of 127 pages written in Malay Arabic.

The following is discussed in his *Qawaidul Imani Fi Bayani* work (conclusion of the pillars of faith):

- Pages 1 to 6 describe Sharia law and its components. The law is divided into three parts: Sharia law, customary law, and the law of reason. (1) Sharia law consists of five aspects: obligatory, haram (prohibited), sunnah (encouraged), makruh (disliked), and mubah (permissible). The meaning of obligatory in Sharia is an order every servant must carry out. If he does not do it, he will incur sin, such as knowing Allah and knowing the Messenger, praying five times a day, and fasting in the month of Ramadan. Haram in Sharia is defined as an action that is penalized by those who commit it and rewarded by those who abandon it, such as cheating, stealing, and bullying. Sunnah in Sharia means something rewarded for performing, and those who leave it are not punished, such as sunnah prayers, sadaqah (voluntary charity), and others. In Sharia, makruh refers to actions not rewarded for those who perform them and those who forsake them are not penalized, such as eating rotten and uncooked foods and comparable things. Mubah in Sharia signifies actions that are not rewarded for those who do them and those who leave them unpunished, such as eating and drinking halal foods. (2) Customary law means something commonly obtained for repeated reasons, such as every time you eat, you are full, drinking quenches your thirst, and sometimes breaking it does not leave a trace, such as getting a full meal. Sometimes, you do not eat it even though you feel full. If someone sick does not eat for a long time, then he is not hungry; it is like touching his skin with a knife, and it hurts, and sometimes it does not hurt, and it is like when he touches fire and dry wood, it burns him. Sometimes, it does not burn; like the story of the Prophet Ibrahim, when he was burned by the King of Namrud, whom Allah cursed, he was not burned. So this is called custom. (3) The law of reason has three parts: obligatory, impossible, and must.
- Pages 12 to 14 state the obligatory beginning for each mukallaf (a legally competent and responsible person).
- Pages 15 to 33 point out the pillars of Islam and the pillars of faith. There are five pillars of Islam: firstly, reciting two sentences of the shahada, which is for non-believers who want to convert to Islam; secondly, praying five times a day and night; thirdly, paying zakat; fourthly, fasting in the month of Ramadan; fifthly, making the pilgrimage to Baitullah. Furthermore, there are six pillars of faith: faith in Allah, faith in the existence of angels, faith in the holy books of Allah, faith in all the messengers, faith in the Day of Judgment, and faith in the Divine decree, or Qadar, whether good or bad. There are two types of faith in Allah: the ijmalī and tafsilī. The ijmalī faith is knowing and believing in the existence of God; meanwhile, the tafsilī faith is the obligation to know the 20 mandatory attributes of Allah, 20 impossible characteristics, and one necessary for Allah.
- Pages 34 to 35 describe about munkar and nakir.
- Page 36 emphasizes the history of Amar bin Qiyas.

According to the story of Amar bin Qiyas, when a believer rises from his grave on the Day of Resurrection (Qiyama), his deeds will come first, followed by a

beautiful appearance, good clothes, and, most importantly, a fragrant smell. Moreover, he said, "Do you know me?" The believer answered, "I do not know you, because your appearance is so beautiful, your clothes are so good, and your smell is so fragrant." So he said, "In the world, I am your righteous deed, I have moved on to help you in the world and on this day (the end of the world)."

- Pages 37 to 39 mention the huru padang mauqip.
- Pages 40 to 41 express the haud of the Prophet Muhammad SAW and the letter of our practice.
- Page 42 discusses siratul mustaqim.
Siratul mustaqim is a bridge spread over hell, starting from the earth of Maukib and ending at the Door of Heaven. Its condition is finer than hair and sharper than a sword.
- Page 43 to 44 discuss about qada and qadar.
Faith in the qada and qadar of Allah Ta'ala is the belief that everything that happens in this world is a result of servants' words and deeds, such as movement and silence, standing and sitting, eating and drinking, rich and poor, healthy and sick, living and dying, as well as good deeds such as faith and obedience. Moreover, crimes like infidelity and immorality are all linked to Allah Ta'ala's destiny. Faith with qada and qadar is expressed in the sentence "lailahaillallah".
- Pages 45 to 46 discuss the benefits of the two sentences of the shahada. The sentences of the shahada are called "the sentence of faith", "the sentence of tawhid (monotheism)", and "the sentence of Islam".
- Pages 47 to 49 mention reciting the two sentences of the shahada more frequently. Those who read dhikr more often will probably have mixed flesh and blood.
- Page 50 concerns a deceased individual who, at the end of his sentence, exclaims Lailahaillallah.
Whoever says "Lailahaillallah" at the end of his sentence, then Allah has forbidden him the fire of hell. So, by repeating Lailahaillallah seventy thousand times before dying, a person has redeemed himself to Allah Ta'ala.
- Pages 51 to 52 tell the story of a kasyaf expert whose mother died.
- Pages 53 to 58 talk about the matter of becoming an apostate. As for maintaining oneself, one falls into apostasy, and this is the worst evil of all kinds of infidels. Due to this apostasy, all the previous acts of worship are destroyed, the acts of worship become flying ashes, and the sin is eternal. If one returns to the Islamic religion, then one's sin is finished.
- Pages 59 to 60 examine things that invalidate fasting.
- Pages 61 to 62 discuss najis (filth) hukmi.
It is customary in our place that everyone who visits our house never wash their feet, even if they are filthy and have dirt on them. So it is usual in the house to have much uncleanness that is not physically visible, such as unclean soil that has hardened up, urine that has dried up, and other dried uncleannesses; this is known as najis hukmi. Removing najis hukmi is by sprinkling or flowing water over a place that we suspect is unclean. If we do not wash it, the place will remain unclean, and if it is used for prayer, then the prayer is invalid because it is in direct contact with the unclean place.
- Pages 63 to 66 are about drinking and gambling.
Drinking intoxicating liquids, such as alcohol, whether in small amounts or large quantities, is haram (forbidden).

- Pages 67 to 68 discuss about declaring the body from sin. Are alcohol and gambling a major sin or a minor sin? If it is a major sin, what is the postulate?
 - Page 69 encompasses the death of a wicked individual.
The history from the time of the Prophet stated that the Prophet refused to pray for the corpse of a wicked man, so there was no prayer for him.
 - Pages 70 to 74 describe half of the despicable traits.
 - Pages 75 to 77 depict half of the praiseworthy traits.
 - Pages 78 to 79 tell the story of a student who was dedicated about seeking knowledge.
 - Pages 80 to 81 highlight the need of sincerely seeking Allah Ta'ala's pleasure.
 - Pages 82 to 84 emphasize seeking knowledge.
 - Pages 85 to 86 discuss the story of Saidina Ali being asked by the Khawarij.
 - Pages 87 to 89 are about remembering death.
 - Page 90 talks about the tale of the devil's deception of the dead.
 - Pages 91 to 92 relate the story of the Prophet Adam giving a will for his children.
 - Pages 93 to 97 discuss bid'ah (heresy).
 - Pages 98 to 100 highlight the benefits of knowledge.
 - Pages 101 to 102 encompass the judgment of Allah's servants on the Day of Resurrection.
 - Pages 103 to 104 describe being obedient to one's parents.
 - Pages 105 to 107 explain the history of young people of alqamah during the prophet's time.
 - Pages 108 to 110 discuss the advantages of maintaining kinship.
 - Pages 111 to 114 specify the fidyah for praying and the fidyah for fasting.
 - Page 115 discusses the history of Ibn Abbas.
 - Pages 116 to 117 describe people who died hearing loud noises of people coming out of their graves.
 - Pages 118 to 122 discuss talqin of the dead and prayer for him.
 - Pages 123 to 125 discuss praying for the corpses.
 - Page 126 tells about the fidyah prayer for corpses.
 - Page 127 talks about keeping away the devil.
- Sheikh Tengku H. Muhammad bin Alim's objective in writing this book was to facilitate and provide understanding to society in general and to understand, in particular, the issues of the pillars of Islam and faith.

SAYIDINA ALI AND KHAWARIJ'S STORY IN THE MANUSCRIPT

In his hectic daily life, he could still find time to preach in other ways, namely by writing. The main work of Sheikh Tengku H. Muhammad bin Alim is that he wrote a manuscript that discusses the procedures for Salatul Hajat (the Prayer of Need) written in Arabic. He wrote the essay based on what he learned in Thailand and Mecca. The second essay he wrote was entitled Qawaidul imani fi Bayani Imani (on stating the conclusion of the pillars of faith); this essay was written while he was broadcasting Islam in Muara Jernih Village in 1970 and was completed in 1980, exactly 5 years before he died. The essay consists of 127 pages written in Malay Arabic.

One part of the book written by Sheikh Tengku is Sayyidina Ali and the Khawarij's story on pages 85, 86 and part of page 87. Sheikh Tengku wrote this

manuscript, and based on information from his son, the book *Qawaid Al-Iman fi Bayan Al-Iman* was published or printed in Bukittinggi.

The Prophet Muhammad (SAW) said: "*Ana khazinat al-ilmi wa 'ali babuha*" which means I (the Prophet Muhammad) am the repository of knowledge, and Ali is its door. With this hadith increasing the hatred of the Khawarij group toward Saydina Ali, the ten leaders of the Khawarij group said: "We cannot defeat the knowledge of Saydina Ali if we ask him a question and the answer is of the same quality or different from ours, then what the Prophet Muhammad said is correct. A messenger from the Khawarij group came to Ali and asked, "O Ali, which is more important, knowledge or wealth?" Ali said that Knowledge is more important than wealth. Ali was asked about the postulate or argument. Ali answered that knowledge is the inheritance of the prophets, while wealth is the inheritance of Qarun and Pharaoh. Then, the second messenger asked the same question again, and Ali's answer was the same as the first. The second messenger Asked again about the proof. Ali replied that wealth is difficult to guard, while knowledge will protect you. Then, the third messenger came again and asked the same question as the first messenger. The answer was the same as the first answer. The third messenger asked again about the postulate or argument. According to Ali, wealth will give rise to many enemies, while knowledge will bring many friends. Then, the fourth messenger returned and asked the same question as the first, prompting the questioner to ask again, "What is the argument or postulate?" Ali responded: "Wealth that if you give it to others, it will decline; however, knowledge, when given to others, will increase". The fifth person returned, asking the same question, and Ali responded with the same answer; then the questioner asked again, "What is the postulate or argument?" Ali said that people with wealth will be labeled miserly, but those with knowledge will be called noble. Then, a sixth man asked the same question and Ali gave the same answer; then the questioner asked again, "what is the postulate or argument?" Ali's response: "Treasure can be stolen by people, while knowledge cannot be stolen by people." Then the questioner returned." Then, the seventh person returned and asked: What is the postulate or argument? Ali replied, "The one who has wealth tomorrow will be dismissed on the Day of Resurrection, but the person who has knowledge will not be dismissed and will intercede for all mankind. The questioner then returned. The eighth person asked, "What is your reason and argument?" Ali replied that a wealthy person always remembers his wealth every day, while a knowledgeable person does not; thus, the questioner returned. The ninth person asked the same question, and Ali responded with the same answer. The questioner then asked for Ali's reasoning and argument, stating that the person who has wealth is required to be ruubiyah endurance, while the knowledgeable person is demanded with ubudiyah of servitude. The questioner returned. Then, the tenth person asked the same question as the first: What is Ali's reason and argument for the question? Ali answered that knowledge makes the owner strong, while wealth makes the owner perish. Then, Ali said that if you ask about this question, as long as I live, I will answer, the answer of which will be different (P.85, 86, 87).

When we examine the history of Sayyidina Ali's conflict with the Khawarij, it began with Ali and Mu'awiyah's dissatisfaction with the tahkim, which sparked part of Ali's army to separate themselves and carry out a rebellion. This is the first generation of Khawarij born. They rejected the results of the tahkim, which led to Ali's defeat and his removal from office as Caliph. They eventually rebelled with roughly twelve thousand people. The Khawarij were hostile toward Ali and Mu'awiyah. They assume

that Muslims other than themselves are unbelievers, while their blood and wealth are halal (Saleh, 2018).

Khawarij appeared during the time of Ali ibn Abi Talib, marked by their rejection of dialogue and peace agreements. Their historical actions, including labeling their fellow Muslims as infidels and their justification for violence, are crucial to understanding their ideology. It notes that this pattern of historical violence continues to resonate in modern groups that identify with Khawarij's ideology (Sukring, 2016).

This text is related to how the khawarij tried to bring down Ali bin Abi Talib with various questions about the concept of knowledge and wealth. The concept of science in Islam is different from the concept of science in Western civilization. In Western civilization, science is often interpreted as science, while in Islam, science is only one part of broader science. The scientific process in Islam involves Allah as the source of knowledge, while in Western civilization, the scientific process is considered a pure human effort. This difference has implications for the orientation of educational goals, curriculum, and learning processes in the classroom (Ulum et al., 2023).

Islamic education aims to create individuals who have immunity to the negative influences of the non-Islamic environment, as well as sensitivity to the evils around them. It includes the development of ideological and mental immunity so that individuals are not swayed by harmful ideas such as liberalization and secularization (Dedik, 2021). Meanwhile, according to "Contemporary Malay scholar al-Attas in the book *Islam and Secularism* includes the sciences of humanity, natural sciences, applied sciences, science and technology, comparative religion, culture and Western civilization, linguistics, and Islamic history as world history that summarizes thought, culture and civilization, as well as the development of the system and philosophy of science, into the field of fardhu kifayah sciences. All of these sciences must be harmonized with the framework of the Islamic View of Life (Abdul Ghoni, 2005).

Science and technology products are beneficial when humans use them properly and appropriately and can also bring sin and disaster when they are used to indulge lust and pleasure. Islam does not hinder the progress of science and technology, is not anti-technological products, will not contradict the theories of modern thought that are orderly and straight, as long as it is carefully analyzed, objective and does not contradict the basis of the Qur'an (Tamlekha, 2021).

So, Muslims really need to understand the essence of knowledge, because in Islam science is very important not only as a knowledge but also as a fortress in order to avoid negative things in life, especially for individuals who have not been able to distinguish between modernization and secularization, who sometimes consider secular things to be modern even though they are different from the rules of Islam. Muslims are not only required to understand religious science but also must be able to master technology.

If it is associated with the above manuscript which tells about Ali who was asked by the khawarij about knowledge and wealth, then Ali remains consistent in answering that knowledge is more important than property, according to Mohammad Rusfi in his article explaining that there are 4 things that will be accounted for before Allah, namely: Age, body of knowledge and wealth (Rusfi, 2016:239). Here it appears that the position of knowledge and wealth is the same, meaning that both things will be held accountable, knowledge that is not used according to its rules will also be accounted for, such as property that is misused for evil as well as knowledge that is used to mislead the people.

The level of knowledge can also affect a person's behavior, for example is the result of Ajeng Novita Sari's research where the lack of understanding or lack of knowledge of adolescents about the impact of free sex makes many teenagers do it so that eventually many practice abortion (Sari, 2018). There are many other cases that show the relationship or relationship between science and the impact caused by a lack of understanding or knowledge about this one thing. Whatever we do must have knowledge about the field, farmers must have knowledge about agriculture, teachers must master the knowledge of learning methods, mastery of knowledge in the field we are engaged in will make us more professional in our work.

Seeking knowledge is one of the most important parts of human life, without knowledge humans will not be able to develop. Studying knowledge is also considered a starting point in fostering awareness in attitude (Khasanah, 2021).

Ali bin abi Talib is known as a caliph who possessed extensive knowledge and a strong character, which was essential for personal behavior and leadership. Ali has shown how his vast knowledge can break the arguments of the khawarij and can also provide intelligent answers to any questions from the khawarij who are trying to find a loophole to bring down Ali. Its qualities include a deep sense of justice, trust, and commitment to religious principles, which are essential for any leader. (Ikram et al., 2023) Understanding Ali's character is essential for appreciating the historical context of early Islamic leadership. His actions and decisions reflected the teachings of the Prophet and the principles upheld by the first three caliphs, making his legacy important for the study of history and religion.

The Khawarij's dislike for Sayyidina Ali can be seen in the description of the text above, where Khawarij asked Sayyidina Ali about the primacy of knowledge, and from Ali's answer, it can be concluded that the response of the Khawarij to Ali bin Abi Talib's answer regarding the primacy of knowledge was very significant. They, who initially doubted Ali's position as the "door of knowledge," asked the same questions repeatedly to test the consistency and intelligence of his answers. Here are some important points regarding their response:

1. Testing Ali: The Khawarij gathered ten leaders to ask Ali about which is more important between knowledge and wealth. They hoped to see if Ali would give a different answer, which would prove that he was not as intelligent as the Prophet Muhammad SAW said.
2. Consistent Answer: Ali answered firmly that knowledge is more important than wealth, giving ten different reasons supporting his opinion. Every time he was asked, he gave varying arguments, but the main point of his answer remained the same: knowledge is the inheritance of the prophets and protects its owner, whereas wealth requires guarding and can bring many enemies.
3. Change in Attitude: After hearing Ali's wise and consistent answers, the ten Khawarij were finally impressed, and several of them returned to Islam. They realized Ali's knowledge and wisdom, which they previously doubted.
4. Awareness of the Importance of Knowledge: The Khawarij's response shows that, although they came with the intention of testing, they ultimately gained enlightenment about the value of knowledge compared to wealth. This matter reflects the learning process and recognition of the primacy of knowledge in Islam.

Thus, this interaction shows not only Ali's ability to dialogue but also how knowledge can change other people's views on fundamental values in life. By including the story of Ali and the Khawarij in his manuscript, Sheikh Tengku H. Muhammad bin

Alim not only preserves a critical historical narrative but also reinforces a pedagogical philosophy that emphasizes the transformative power of knowledge. His manuscript serves as a reminder of the centrality of knowledge in Islamic life, both as a spiritual pursuit and as a means of fostering social cohesion. Through his philological work, Sheikh Tengku provides a valuable contribution to the study of Islamic thought, offering a timeless reflection on the relationship between knowledge, power, and ethical conduct in Islam.

Sheikh Tengku's *Qawaid al-Iman Bayan al-Iman* is not only a religious manuscript but also an educational tool designed to guide his community in understanding the pivotal role of knowledge in shaping both personal and collective Islamic identity. Through the story of Sayyidina Ali and the Khawarij, he conveys a profound message about the superiority of knowledge over wealth and the importance of maintaining intellectual consistency in the face of ideological opposition.

CONCLUSION

The manuscript *Qawaid al-Iman fi Bayan al-Iman* (The Principles of Faith: An Exposition of the Pillars of Belief), authored by Sheikh Tengku H. Muhammad bin Alim, was written during his Islamic missionary work in Muara Jernih Village between 1970 and 1980, completed five years before his passing. The manuscript spans 127 pages, written in Malay Arabic, and covers a range of topics including Islamic jurisprudence (Shariah), the pillars of faith, moral traits, stories and parables, as well as discussions on the preservation of the body after death. In sum, the work addresses the core aspects of Shariah law, ethics, and religious teachings, interwoven with various instructive narratives.

A notable section of the manuscript discusses a key interaction between Sayyidina Ali and the Khawarij, in which he responds to repeated questions regarding the virtues of knowledge. Ali presents multiple reasons for why knowledge surpasses wealth, highlighting that while wealth is subject to decay and can harden the heart, knowledge remains timeless and has the power to enlighten the soul. His answers illustrate the enduring value of knowledge, which not only persists over time but also nurtures the individual morally and spiritually. Ali's declaration that he would offer different justifications depending on the number of questions asked further emphasizes the limitless and multifaceted virtues of knowledge. This exchange underscores the profound importance of knowledge in Islamic thought, a theme that Sheikh Tengku emphasizes throughout his manuscript, asserting its superiority over material wealth in both this world and the hereafter.

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Informan

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