Shaykh Abbas Kuta Karang is a Malay scholar from Aceh. Famously known as a religious figure, an astronomer, a warrior, and a medical expert in the 19th century. During his lifetime he managed to write in multi disciplines such as astrology, mathematics, history, poem, and medical knowledge. This study focuses on a Malay medical manuscript written by him titled al-Rahmah fi al-Tib wa al-Hikmah. Two main objectives of this paperwork are (i) to describe a concise biography of Shaykh Abbas Kuta Karang, and (ii) to identify the writing methodology of medical knowledge documented in this manuscript. This study is conducted in the manner of library research. Data was collected from the manuscript, books, journals, previous studies, and websites appertaining to this study. The finding shows that medical knowledge discussed in this Malay medical manuscript consists of five chapters beginning with human anatomy, types of food and medicine, preventive healthcare, types, causes, and treatments for illnesses.

Keywords: Abbas Kuta Karang, Malay Medical Manuscript, al-Rahmah fi al-Tib wa al-Hikmah.

INTRODUCTION

Ever since the 12th century local Malays played an important role in the spread of Islam in the Malay region. In Aceh, Shaykh Abbas Kuta Karang (henceforth Shaykh Abbas) was one of Islamic scholar with big contribution in the area of politics, Islamic preaching and religious Islamic book writings. Aside from social and religious disciplines, he had also contributed to medical knowledge. Apart from being a medical practitioner, he also managed to write a medical manuscript with the title al-Rahmah fi al-Tib wa al-Hikmah.

This medical manuscript was written after the Bustan al-Arifin that was written in year 1636 by Shaykh Nuruddin al-Raniri. Specifically written and meant to be a medical manuscript made the al-Rahmah fi al-Tib manuscript unique (Mohd Affendi and Hermansyah, 2017; Mohd Affendi, 2019). It is different from the Bustan al-Salatin manuscript where the discussion about the medical knowledge is only available in the 7th chapter of the manuscript (Naseer Sobree, 2018). Therefore, this paperwork will describe about the great contribution of Shaykh Abbas in Malay medical manuscript writing in the 19th century specifically in Aceh and generally in the Malay Archipelago.
DISCUSSION AND FINDING

Shaykh Abbas’ Biography

Shaykh Abbas is one of a well-known Malay scholar in the 19th century. His full name is Shaykh Abbas bin Muhammad al-Asyi (Wan Mohd Saghir, 2000). According to Ommu Khanif Hasan et al. (2020), his full name is Syaykh Abbas bin Syaykh Muhammad Fadil bin Shaykh al-Harwani ibn al-Sab’ah (Teungku Shaykh Tujouh) based on a copy of seal stamp picture from Harun Keuchiek’s collection. Among Malaysians, he is known as Syaykh Abbas Kuta Karang. Meanwhile in Aceh, he is known as Teungku Chik Kuta Karang based on his contribution as a founder of a dayah or pesantren in Aceh. The word ‘Teungku’ refers to Aceh’s respectful title for a religious person or ulama’ (Sri Waryanti, 2012) and the word ‘Chik’ portrays to someone’s expertise in Islamic knowledge.

According to Wan Mohd Shaghir, Mohd Affendi and Hermansyah, there is no exact date of his born day due to limited information that can be found. His lifetime was identified based on his writings produced in year 1843 to 1849 and his service during the reign of Sultan Ala‘uddin Ibrahim Mansyur Syah (1857-1870). He was born in Kuta Karang village, Darul Imarah Sub-district (Kecamatan), Aceh Besar District (Kabupaten), Aceh (Wan Mohd Saghir, 2000; Mohd Affendi and Hermansyah, 2017). Not much information was documented about Shaykh Abbas except by referring to his writings. For example, the birthplace and mazhab was mentioned by him in Taj al-Muluk and al-Rahmah fi al-Tib as below:

“…Shaykh Abbas nama negerinya, masjid Jami’ Ulu Susu tempatnya, kejadiannya, Kuta Karang nama kampungnya…”

(Abbas bin Muhammad, 1894)

“…maka berkata hamba Allah yang dinamai Abbas yang mengharap kepada tuhannya Allah Taala yang tuhan sekalian manusia, Syafie mazhabnya, Aceh nama negerinya, masjid al-Jami’ Ulu Susu tempatnya kediamannya dan kejadiannya.”

(Mohd Affendi and Hermansyah, 2017)

Based on his writing in al-Rahmah fi al-Tib and Qunu’ li man Ta‘attuf, Shaykh Abbas is a mazhab Shafii follower by practicing the Tariqat Khalwatiyyah. (Mohd Affendi and Hermansyah, 2017).

Educational Background

Not much information can be found about him. However, information from previous researchers did mention that Shaykh Abbas went to Haramain in Meccah to further his study. While in Haramain, he had been friends with Shaykh Zainuddin Aceh, Shaykh Ismail Minangkabau, Shaykh Muhammad Salih Rawa, Shaykh Ahmad Khatib Sambasi and many other (Arwin Juli, 2022).
Shaykh Daud bin Abdullah al-Fatani dan Shaykh Abd al-Samad al-Falimbani were his teacher in Mecca. He also had Arabian teachers like Sayyid Ahmad al-Marzuqi al-Maliki, Shaykh Uthman al-Dimiyati, Syakh Muhamad Sa’id Qudsi, Shaykh Muhamad Salah bin Ibrahim al-Rais, Syaykh Umar Abd al-Rasul, Shaykh Abdul Hafiz al-‘Ajami and others. He had mastered multi discipline in Islamic study like akidah, fiqh, tasawuf, and literature. His mastery in fiqh had positioned him in the same level with other famous Islamic scholars like Shaykh Muhammad Zain bin Faqih Jalaluddin, Shaykh Muhamad bin Shaykh Khatib Langien, Shaykh Jamaluddin bin Shaykh Abdullah and Shaykh Jalaluddin bin Muhammad Kamaluddin al-Tursani (Wan Mohd Saghir, 2000; Mohd Affendi and Hermansyah, 2017; Ommu Khanif Hasan et al., 2020).

He had also mastered some other disciplines in science knowledge like politics, engineering, medical, mathematics, astronomy dan astrology (Husni Mubarak, 2017). Shaykh Abbas was the pioneer and expert in astrology; thus, he was famously known as the astrologer of the Malay world (Wan Mohd Saghir, 2000; Mohd Affendi and Hermansyah, 2017; Ommu Khanif Hasan et al., 2020) and was called ‘Farabi Aceh” (Husni Mubarak, 2017). He possessed a brave and firm characteristic making him a person who is brave to share his opinion and stand in his preaches, lessons and writings. His broad knowledge and characteristics were acknowledged by a Dutch named Snouck Hurgronje (1906) in his writing:

“... Teungku Kutakarang, an active and clever but peculiar man”.

His Death

Shaykh Abbas died in 1313H November 1895 and was buried in Kompleks Makam Kuno Teungku Kuta Karang in Gampong Lampeunen, Kecamatan Darul Imarah, Kabupaten Aceh Besar (Mohd Affendi and Hermansyah, 2017). Among his famous legacy is a school (pesantren) known as Dayah Teungku Chik Kutakarang that teaches astrology, and a mosque in a village (Gampong) Kuta Karang in Ulee Susu district in Kecamatan Darul Imarah, Aceh Besar that was built in year 1860. There was also drum used to indicate the time of prayer known as tambo or bedug belongs to him that is being well kept and preserved in Muzium dan Perpustakaan Ali Hasymi (Arwin Juli, 2022).
His Role in Aceh Kingdom

After coming back from Mecca, he had been actively involved in the spread of Islam activities in Aceh. He had built a mosque and founded the Islamic school or Dayah (Pesantren) in Ulee Susu around the year of 1860 (Mohd Affendi and Hermansyah, 2017; Husni Mubarak, 2017). The mosque had become an Islam worship place and a centre for Islamic preach in his village. He was also a medical practitioner and treated locals in the mosque.

Due to his reputation as a smart, strict, and knowledgeable Islamic scholar he was appointed as Qadi Malik al-Adil of Aceh government by Sultan ‘Ala al-Din Ibrahim Mansur Syah (1857-1870). He played an important role as a religious advisor to the ruler sultan and main expert source of reference in religious issue for locals in Aceh during the time (Arwin Juli, 2022; Ommu Khanif Hasan et al., 2020; Firdaus, 2019; Hasna Tuddar Putri, 2013).

He was also a strong fighter and reformist who fought for independence. Shaykh Abbas was anti-colonial and during his time it was the Dutch. He led the Malay Aceh army during the Aceh-Dutch war in 1873. Together with him in the war were other Islamic scholars like Teungku Chik di Tiro (Shaykh Muhammad Samman), Teungku Chik Pante Kulu (Shaykh Muhammad), Teungku Chik Abdul Wahab Tanoeh Abee, Teungku Chik di Lam U, Teungku Haji Muhammad Tahir Cot Plieng, and Teungku Paki (Faridah) (Muhammad Suhaili, 2016). According to Hurgronje (1906), Shaykh Abbas had never dealt with the Dutch in his entire life. Hurgronje mentioned that apart from the fact that Shaykh Abbas is a peculiar man, he also stated that Shaykh Abbas is a fanatic Islamic scholar who refused to give in to the Dutch colonial.

“...He never came into contact with the government, but in the last years of his life, his friends succeeded in making the Dutch civil officers believe that this fanatic ulama had been transformed into an ardent advocate of acknowledgement of the supremacy of the Gõmpeuni...”

Shaykh Abbas had written several books meant to encourage and spur the spirit of jihad among locals to fight against the Dutch colonial. He had written poems about the details of the
Holy war and was collected in the books called *Maw’izah al-Ikhwan* and *Tadhkirah al-Rakidin*. He suggested that Aceh warriors to go to war in beautiful and glorious clothes decorated with golds and gems. Shaykh Abbas also proposed that Friday prayer preach to be delivered in Aceh language instead of Arabic so that the locals would be able to understand. All these changes happened during the time of war between Aceh and the Dutch. As a result, from Shaykh Abbas opinion and proposals that was deemed to be different from common practice of the locals at that time, Hurgronje had labelled him as peculiar and fanatic. This statement of Hurgronje (1906) can be found in in his writing:

“...Teungku Kutakarang on the other hand decreed that no such rules had any application to the warriors of Allah and carried his opposition so far as to insist on their wearing gold and silk so that the Dutch, finding these costly objects on the body of slain, might be dismayed by the wealth of Aceh which defied all reverses.”

“Another peculiar tenet of Teungku Kutakarang was that under existing circumstances the Friday service (which is universally performed in Arabic) should in Aceh be preferably celebrated in the Acehnese tongue.”

**Shaykh Abbas’ Masterpieces**

As a multi discipline Islamic scholar, Shaykh Abbas had mastered various knowledge and delivered them through his writings. Arwin Juli (2022) mentioned that Shaykh Abbas had written many manuscripts and most of them are already lost either sunk together with the ship that he was travelling into Aceh or lost because of the were no longer preserved by anyone after his death.

However, there are some remaining manuscripts that can be found such as *Qunu’ li man Ta’attuf* that was completely written on 8th Rabiu Akhir 1259H/1843 when he was in Mecca. This manuscript contains fiqh knowledge like the law of skipping prayer and the law about dogs. *Qunu’ li man Ta’attuf* has been copied by Muhammad Kadak bin Ismail Jering from Kampung Dala, Patani (without publication found) and by and unknown copier in Mecca in 1296H/1878. The last copy of this manuscript was found by Wan Mohd Shaghir that was written in 1300H/1882 (Wan Mohd Shaghir, 2000).

His second book that was found is about astrology. The book was called *Siraj al-Zalam fi Ma’rifah al-Sa’di wa al-Nahasi fi al-Shuhur wa al-Ayyam* (The Dark Ligt in Knowing the Calculation of Good Months and Days). It was written when he was in Mecca. He completed this book on Monday morning within the Dhuha time 9th Rejab 1266 Hjri or 1849. This manuscript was later copied by an Aceh Islamic scholar named Shaykh Ismail bin Abdul Mutalib al-Ashi on Saturday 28th Rabiulawal 1306 Hijri or 1888 in Mecca.

Sultan ‘Ala al-Din Ibrahim Mansur Syah known as Sultan Mansur billah Syah ibn Sultah Jauhaw al-‘Alam Syah had requested Shaykh Abbas to write the *Siraj al-Zalam*. It is a
summary treatise in Jawi language about astrology. Shaykh Abbas had mentioned about the request for Sultan ‘Ala al-Din Ibrahim Mansur Syah in a part of the introduction in the Siraj al-Zalam manuscript:

“…maka bahawasanya bertitah oleh orang yang empunya kebesaran dan kemegahan pangkatnya, dialah yang menanggung panji-panji syari’at dalam negeri Aceh yang mahrus, dan itulah tuan kita, sultan yang kebesaran pangkatnya, dan kemuliaan nasabnya, dan kebesaran pujianinya, itulah sultan yang dilaqab dengan sultan Mansur billah Syah ibnu Sultan Johor al-‘Alam Syah. Akan bahawasanya aku kerjakan baginya suatu risalah yang mukhtasar dengan bahasa Jawi pada menyatakan mengenal segala haribulan Arab. Dan mengenal segala saat bagi segala hari dan daripada bulan…”

Siraj al-Zalam is considered a new writing style in Malay literature during that time discussed about astrology, mathematics, astronomy, and others. Shaykh Abbas is considered a pioneer of such writing style in the Malay world. This book discussed about how to determine important dates in Islamic calendar such as the start of Ramadhan, Syawal, Eid al-Adha and many more. This manuscript had become a source of reference on astrology in Malay world until today.

After completing Siraj al-Zalam, Shaykh Abbas had written another manuscript about medical knowledge called al-Rahmah fi al-Tib wa al-Hikmah in year1853. This manuscript will be discussed in detail in another subtopic. Three years later he had written two books using Malay-Aceh language called the Maw’izah al-Ikhwan (Advice to a Friend) in 1886 and Tadhkirah al-Rakidin (For Those Who Keep Still) in 1889. They were written in the form of poems and prose with Islamic elements (Ahmad Kamal Abdullah, 1988) containing advice to the reader. These two masterpieces were written to spur and invigorate the fighting spirit against the Dutch colonial among Aceh locals during that time. Besides, there is another Malay Aceh manuscript that is so popular until today written by him titled Kisah Bahasa Jawi that was written in the form of poems in Aceh language (Mohd Affendi and Hermansyah, 2017).

He is a knowledgeable man that is considered the same level among the rest of other Islamic scholars like Shaykh Nuruddin al-Raniri, Shaykh Burhanuddin, Shaykh Ismail bin Abdullah al-Asyi, Shaykh Jalaluddin bin Shaykh Muhammad, Kamaluddin Tursany, and many other.

Shaykh Abbas’ Contribution in Malay Medical Writing

The Manuscript’s Profile

Apart from the other science discipline manuscripts mentioned previously, Shaykh Abbas had also written his only medical manuscript titled al-Rahmah fi al-Tib wa al-Hikmah (Mercy in Medical Treatment and Wisdom). It is a translation of an Arabic medical manuscript titled al-Rahmah fi al-Tib wa al-Hikmah written by Shaykh Abdullah al-Maqqri (Mohd Affendi and Hermansyah, 2017). He did mention that he had maintained the same title in his translation version:
سعيدة لتترجم كتاب الرحمة في الطب والحكمة كاسم اصلها راجيًا القبول والرضا بين الناس بركة اصلها

"Dan kunamai akan terjemah ini dengan kitab al-Rahmah fi al-Tib wa al-Hikmah seperti nama asalnya jua kerana aku harap akan gabal dan reda antara segala manusia dengan sebab berkah asalnya."

During the 19th century, translation work from Arabic to Malay language had been done actively to meet the local demands towards local languages reference about various knowledge as well as Islamic knowledge. The same had been explained in al-Rahmah fi al-Tib wa al-Hikmah about these needs of knowledge (Mohd Affendi and Hermansyah, 2017). The author also mentioned that he was requested by friends and colleagues to write translation books from Arabic to understandable Jawi language:

فِ العام الفِ العام الموفى للسبعين بعد الماتين والالف الهجرة ثاني والعشرين من ربيع الأول عصر يوم جمعة

"Maka aku masuk ta’lif terjemah pada dua hari bulan Muharram bagi permulaan tahun dua ratus enam puluh [enam] tahun kemudian seribu tahun bagi demikian terjemah itu dan jika tiada aku ahli bagi demikian itu sekalipun kerana anu berbaik bagi zannya bagi barang yang demikian itu."

Kitab al-Rahmah fi al-Tib wa al-Hikmah is his thickest manuscript ever written and it took him four years to complete. He wrote the manuscript between the year 1849 to 1853. He began his writing on 2nd Muharam 1266 Hijri or on Sunday, 18th November 1849. He completed his translation on Friday 22nd Rabiul Awal 1270 Hijri or 23rd December 1853 (Mohd Affendi and Hermansyah, 2017). It can be found in his writing as below:

في العام الموافق لسبعين بعد المائتين والعشرين من ربيع الأول عصر يوم الجمعة في الساعة المباركة

"Dalam tahun yang menyempurnakan bagi tajuk puluh tahun kemudian dua ratus dan seribu tahun daripada hijrah Nabi sallallahu alaihi wa sallam pada dua puluh dua hri bulan daripada bulan Rabi ’al-Awwal Asar hari Jumaat pada saat yang barakah."
The Manuscript’s Writing Methodology

The manuscript writing can be divided into three parts and the parts are introduction, discussion content, and the end of writing.

i) Introduction
The writer began his writing with the word *Bismillah*, praise to Allah The Almighty and The Prophet Muhammad PBUH. The writer then introduced his name and briefly explained about himself. He further explained the reason of his writing, start date, the manuscript’s full title, and he ends it with high hope that this manuscript would be beneficial to the audience.

ii) Discussion Content
The writer divided the discussion content into five parts:

Chapter 1: *فِ علم الطبيعة*
In chapter one, the writer explained about *ilmu tabi’ah*. *Ilmu tabi’ah* is a way of knowing what is normal and balanced for a human body. The writer also provides a brief explanation about the creation of a human body and body mass. According to Mohd Affendi and Hermansyah (2017), the writer had elaborated the Greek medical concept that was compiled and updated by Hippocrates which are the *khilt* (body fluid), and *mizaj* (mixture). The four basics of *mizaj* meaning the four basic mixture of human body are *mizaj hararah* and *yubusah* – hot and cold (fire basic), *mizaj hararah* and *rutubah* (wind basic), *mizaj burudah* and *rutubah* (water basic), and lastly *mizaj burudah* and *yubusah* (soil basic). The writer explained about the human body balance based on the four mentioned basics.

Chapter 2: *فِ طباب الاغدية والأدوية ومنافعها*
Chapter two discussed about types of good food and medicine for human body. There are 9 subtopics under this chapter. The writer listed several foods that are good for human body like grains (wheat, rice, corn, barley, pearl millet, lentil, common bean, fava beans, chickpea, almond and sesame seed), milk (cow milk, sheep milk, goat milk, camel milk, cheese, butter and ghee), meat (lamb, beef, camel meat, poultry, fish, and egg), and fruit (sugar cane, grape, dates, banana, pomegranate, quince, cucumber, watermelon, and radish. Next, the writer had listed medicines that could be used for treatment like honey, ghee, garlic, shallot, black cumin, aloe vera, garden cress, chilli, ginger, copper sulphate, vinegar, olive oil, fenugreek, frankincense, wax gourd, champor, star anise, salt, tropical almond and senna. He further explained about the treatment of diarrhoea, cupping treatment, medicinal *makjun* intake (traditionally formulated herbs usually in paste form) and medicine for wound.

Chapter 3: *فيما يصلح للبدن في حالة الصحة*
Chapter three in the manuscript discussed about preventive healthcare, and steps on how to prevent illness. He began with medical knowledge in brief. There are 10 subtopics in the
Chapter 4: فِ علج الامراض الخاصة لكل عضو مَصوص

Chapter four discussed about types, causes, and treatments for certain illnesses. It contained debates about illness in certain parts of human body beginning with the head, body and anal. He mentioned about its causes, symptoms, medicinal formula, and treatment methods. Among illness mentioned in this chapter are hair loss, migraine, freckles, earache, tooth ache, flu, nosebleed, toothache, cough, colic, fluid retention, plague, diarrhoea, and haemorrhoid.

Chapter 5: فِ علج الامراض العامة المنتقلة في البدن

Chapter five contents are almost similar like the Chapter Four. It discussed about types, causes, and treatments for general illnesses. In this chapter, the writer had explained in detail about some common illnesses like fever, vertigo, stroke, semi paralysis, leprosy, eczema, wart, poisoning, and many more.

iii) The End of Writing

This final closing part had been named as Tatimmah Tarjamah al-Kitab. The writer provided additional information about certain illnesses its treatment methods like epilepsy, wound, rotten teeth, chest ache, back pain, deaf, worm diseases, and others. The writer wrote his ending with the manuscript completion date and his hope that those who read it will correct any errors or omissions found in his writing:

وَنِرْجُو عَلَى مِن طَلَع وَانِسَف بِهِ تَرْجَمَةَ الَّتِي أَنَا أَنْتُنَا إِنَّهَا إِنسان لَا يَخْلَوْ الْحَيَاةِ وَالْمَزَالِمِ...

“Dan kita harap atas orang yan melihat dan insaf bagi terjemah ini bahawa membaik kiranya akan cedera tetapi pada kemudian dibicara dan ditilik bagi asal kitab ini kerana bahawasanya kita insan tiada sunyi daripada tersalah dan lupa tergelincir...”

He finally ended his writing with a prayer and praise be upon the Prophet Muhammad PBUH. From the writing and language point of view, two different types can be found, and they are Arabic and Malay language written in Jawi. The writer provided Malay translation for Arabic so that the reader would be able to understand. The writer retains the original Arabic spelling for Quranic verses, hadith text, and the name of illnesses and medication. Then he continued with its Malay translation. Below are some examples:

“...yakni air madu iaitu penghulu segala ubat, seperti firman Allah Ta’ala تُهِب...”

شُفَاء النَّاس yakni pada air madu itu ubat bagi manusia. Dan sabda Nabi sallallahu alaihi...”

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Apart from the Arabic language been used, there are some other Aceh words used by the writer like lecub (swollen) and mun-mun (snut). For example:

"الزكام that is an illness swelling in the nose, and because of this the nasal ... and it is called زكام in Acehnese means mumpun that is coming out of the nose air."

According to the research done by Mohd Affendi and Hermansyah (2017), this manuscript included many Aceh words to describe about illnesses and medications. Those words could not be found in any Malay term dictionary written during the colonial time and after the Aceh independence. Some words written and used by Shaykh Abbas in this manuscript are phet (bile), tumbon (fat), serahi kaca (glass bottle), pawar raja (small intestine), lasa (loss of taste), penyakit baso (oedema), kudil-kudil (scabies), cicem (bird), campli (chilli), basbas (celery), and many other.

**CONCLUSION**

*Kitab al-Rahmah fi al-Tib wa al-Hikmah* is significant to Shaykh Abbas in medical science field. It contained unique characteristics combining both Islamic and science elements. Shaykh Abbas had produced a translation from the Arabic to a structured easy to understand local Malay Aceh language at that time. Thus, making it one of the earliest medical references used by the Malays since the 19th century until today.
REFERENCES


