

Syeikh Abdul Qadir Bin Abdur Rahim Al-Fathani Bukit Bayas (1864) Towards Hadith Works and Writings of Fiqh Muamalat al-Maliyyah: An Introduction of The Malay Jawi Manuscript Entitled: *Risalah fi Bayani Hukmi Bai'i war Riba*

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Abstract

The Malay work of writings which put Hadith as the Mawdu' (title) of the writings of Malay Archipelago's scholars is considered Nadir (small). This view is based on the remnants and the writings of Malay Archipelago's scholars that are mostly focused on the aspect of tasawuf, fiqh and tauhid. This can be seen from their works or books circulated in the market that are still be read by the Malays. The historical development of knowledge in the Malay archipelago stated that the Malay ulamas have been in command of various fields of knowledge and disciplines such as Astronomy, Mathematics, Medicine and etc. This paperwork is an effort to discover the treasure of those Malay ulamas in producing written works on Fiqh Muamalat al-Maliyyah and putting hadith as a source. This writing is also to introduce Syeikh Abdul Qadir Bin Abdur Rahim Al-Fathani Bukit Bayas Terengganu and his book entitled "Risalah fi Bayani Hukmi Bai'i war Riba (papers describing on the matters of purchasing and interests). This book has been classified as a nadir (small) manuscript. This paper will also observe the method used in narrating hadith, total number of hadith and the source of hadith in the book.

Keywords: *Malay, scholars, hadith, method, historical, narrating.*

A. INTRODUCTION

The arrival of Islam in Tanah Melayu during the 15th century when the Malay rulers notably the Sultan of Malacca converted to Islam in 1414 (Abdullah Ishak, 1990), has created a wave of interest among the Malay community towards knowledge. This is because; Islam encourages its followers to learn as the basic preaching in Islam. The role of ulama and religious school cannot be denied as one of the main reasons why knowledge became so lush inside the Malay community. According to Hall, the palace of Malacca, besides functioning as religious institution, is

also function as the centre of dakwah for ulamas in spreading the light of Islam in the region and as a centre in producing works in various fields of knowledge:

“they also introduced intellectuals and ulamas in order to strengthen the faith of the rulers and to build islamic missionary centres. The palace became the centre of religious knowledge and produced many literature works that are still can be found today”. (Abdullah Ishak, 1990).

As what claimed by Hall, the effort made by the ulama did not stop by oral preaching but also with the publishing of many important works for the current and future reference. Those works were published according to certain and specific subjects such as Usuluddin, Feqah, Tasawwuf and etc.

For example, they were practicing the system of *muamalat al-maliyyah* (transaction of property) in the matter of purchasing, mortgage, debt and such. Based on the history, the arrival of Islam in the Malay Archipelago especially Tanah Melayu, was supported by Muslim scholars from Mazhab Syafie. They spread Islam to the community without boundaries and focused much on the teaching of Shafie. However, their discussions were mostly based on academic and supported by dalil in al-Quran and Hadith.

1. An Introduction to the author (Syeikh Abdul Kadir)

Syeikh Abdul Kadir Bukit Bayas or Wan Abdul Kadir bin Wan Abdul Rahim (1864) (Muhammad Abu Bakar), was hailed from Patani. He had produced several works, but the total number of his works cannot be determined as mentioned by Muhammad Abu Bakar:

“it is not known about the works produced by Syeikh Abdul Kadir. However, there are atleast three reference books or used by him to teach his students”.

As a scholar, he has the ability to re-write religious works in Arabic. For example is a book entitled “*Hadha Majmu' Musytamilun 'Ala Ihda wa Arba'in Risalah*.(the collection of 40 writings) This book is a book of religious discourse by Syeikh Ibrahim al-Kurdi, a prime scholar from Mecca.

As a person who had his formal education based on the system of madrasah, he had proceeded the tradition in Terengganu. He was once mentioned as the pioneer of the madrasah system in Terengganu. The madrasah that he ventured into was first set up in Bukit Bayas which later also known as Kampung “Tok Syeikh.” Hashim @ Wan Husin Wan Embong, 1982).

The Sultan of Terengganu, Baginda Omar (1839-1876), appointed him as the State Mufti which later he received the title Syeikh al-Ulama' by the Sultan. His stature as a teacher and the mufti to the Sultan had given many positive effects towards the system of administration of Terengganu. During his years of ruling, Baginda Omar had massively introduced syariah Islamiyah as part of his government's system. (Hasnan Kasan & Mohamad Taha, 2007). Tuk Syeikh Bukit Bayas passed away in the year of 1864 M in Kampung Paya Bunga, Terengganu.

2. The Introduction of *Kitab Risalah fi Bayani Hukmi Bai'i war Riba* by Syeikh Abdul Qadir Bin Abdur Rahim Al-Fathani In Bukit Bayas Terengganu

According to the view expressed by Wan Mohd Shaghir Abdullah, *Kitab Risalah fi Bayani Hukmil Bai'i war Riba* is the only work he discovered. (Wan Mohd Saghir Abdullah, 1997). This book has several objectives such as giving information and lessons regarding the business practice or the

system of economy based on Islamic teachings. The discourse covered the subjects of purchasing, *riba* (taking interest) and etc. The introduction of this book states:

“... so to get rewards from Him by every single person who reads about the matter of transaction and women, big and small, young and about God...”

This book as what depicted by Wan Mohd Saghir has two different sets of title in Arabic language. The first one is (رسالة في بيان حكم البيع والربا) (pamphlet on the discourse of the law in procurement and interest) and the second book is called "الترغيب والترهيب للبيع والشري" / encouragement and the cautionary steps in transaction deals.

These books are read from left to right and have 65 pages. Both of them have been classified as *nadir* because up until now, there are only two complete manuscripts were found and another one is placed at Islamic Arts Museum Kuala Lumpur as part of the museum's collection. According to the author, these books were completed during the time of Dhuha, Monday or on the 2nd / 8th of Rabiulawal 1234H /1818M in the state of Terengganu. They have never been printed by any publishers except for the ones copied by al-Haji Mahmud ibnu Muhammad Yusuf Terngganu on Monday of 19 Zulhijah 1236 H. (Wan Mohd Saghir Abdullah, 2000).

This book has 11 main topics including sub-topics in which discussing about the matter of transaction and such. The primary method used by the author is to bring in *dalil* related to that particular topic discussed. Apart from that, the author had also mentioned about the narration of its references. He also focused on the matter of authenticity and facts that are taken from various valid sources and also rejected stories that are not based on al-Quran and al-hadith. According to him:

“ It is not valid (the transaction) for the purchasing of *Kafir's* books, sorcerer's books and of those of *fihsafat's* books including *Hikayat Seri Rama*, *Surat Jawa*, and *Syair Ken Tabuhan*, including those that come out from poetry, and stories that have no benefits to its readers. And such is Haram to read for both male and female. And if doing so, the angels will run away for its foulness of smell that comes out from those who read such stories and poetry...”

B. METHODOLOGY

1. Method in arranging the chapters / chapterization in book (*TABWIB*)

The book starts with an acknowledgment and introduction by Ustaz Wan Mohd Saghir. The introduction starts with a couple of comments on the book's objectives and its explanation regarding the efforts taken to save Malay books that are classified as *Nadir* manuscripts.

Then, several brief informations are shared regarding the book such as the complete content of the book. The next chapter is the brief narration of the life and background on the author followed by the introduction remarks from Syeikh Abdul Kadir Bukit Bayas. According to the author, the book was written based on the concept of reminding between him and the Muslim ummah on matter related to transaction. The introduction of the book states that:

“... as to earn benefit from Him by each person who reads on any related matters about transaction, be it male or female, small or big, young or old...” this book uses ancient Malay language with the system of ancient Rumi.

According to the author, all informations shared in this book are focused much on the aspect of its authenticity and the rejection of any sort of stories or fables that are not based on al-Quran and al-hadith. He said that:

“ It is not valid (the transaction) for the purchasing of *Kafir's* books, sorcerer's books and of those of *fihsafat's* books including *Hikayat Seri Rama*, *Surat Jawa*, and *Syair Ken Tabuhan*, including those that come out from poetry, and stories that have no benefits to its readers. And such is Haram to read for both male and female. And if doing so, the angels will run away for its foulness of smell that comes out from those who read such stories and poetry...”

The author started the insight with the recitation of “*basmalah*, *hamdalah*, *salawat*” and notify the title of the book in Arabic. Then, the author starts his discourse with a reminder regarding the sins of taking interests and the punishment for those who cheat in dealing with transaction.

C. RESULT AND DISCUSSION

In this book, the author has divided the chapters into 11 main chapters discussing on certain particular topics. In each topic, the author discusses more than one hadith. Below, the author has simplified the content of those discourses for each chapter.

First chapter: This chapter is called “The origin of making the transaction permissible and the prohibition”. This chapter discusses on the debates regarding benefits in transaction and the forbidden of interest based on al-Quran and hadith. The author has also compared views between scholars regarding the issue of transaction and interest.

Second chapter: This chapter is called “*Tanbih* (reminder) arguments between ulama on the effort of *terafdhal* / primary”. This chapter discusses about the process of encouraging people to do business or to be an entrepreneur. The author has successfully opened a debate on encouraging the reader to work hard without relying much on other people. This chapter, later on has been divided into several sub-topics such as to the third until the fifth chapter.

Third chapter: This chapter is called “ Selling materials that can be seen”. This chapter focuses on the question of buyers' and sellers' responsibility towards the material that they want to trade in between them.

Fourth chapter: This chapter is called “The selling of materials that are incomplete”.

Fifth chapter: This chapter is called “The selling of unseen materials”.

Sixth chapter: This chapter is called “The starting of the forbidden of interest”. In this chapter, the author has provided several arguments based on al-Quran and Hadith regarding the forbidden of taking interest. The author has also clarified on the issue of those who do business while not knowing of the law of transaction according to the consensus of the scholars’.

Seventh chapter: This chapter is called “*tanbih* (reminder) the forbidden of cheating in transaction”. The author has brought upon several hadith related to this issue and the reminder from Prophet Rasullullah on cheating during the transaction process.

Eighth chapter: This chapter is called “*Muhimmah* (the importance)”. The author is trying to discuss on the matter relating to some of the very important reminder to sellers.

Ninth chapter: This chapter is called “*Tanbih* (reminder) the law on those who cheat in dealing with measurement. The author has brought upon some discussions in al-Quran and hadith in supporting his view related to this issue.

Tenth chapter: This chapter is called “*Tanbih* (reminder) on those who did injustice”. The author has discussed on the level of injustices, those who commit unjust, the reminder from Allah and His Prophet towards those people.

Eleventh chapter: This chapter is called “*Khatimah* (a closure) the taking of Laba parts”. This is the final chapter discussed by the author. The author has made a review and a conclusion regarding the deviation of profits for the seller.

To understand better, the author has listed the content of the book specifically according to its chapter.

Table 1. Content of the book

No.	Main chapter	Page
1	Introduction	1
2	Asal Yang Mengharuskan Jualbeli dan Haram Riba	2-4
3	Tanbih (reminder) Bersalah-salahan Ulama pada Usaha yang terafdhal	4-9
4	Berjual matabenda yang dilihat	10-17
5	Dijual akan matabenda yang belum mawjud	18
6	Dijual mata benda yang ghaib, yang tiada dilihat	19-20
7	Bermula asal pada haram Riba	20-31
8	Tanbih (reminder) Haram Menipu Daya Pada Berjual Beli	32-41
9	Muhimmah (importance)	41-46
10	Tanbih (reminder) Suatu Perjagaan Pada Menyatakan Hukum Orang yang Mengurangkan Sukatan dan Timbangan	46-49
11	Tanbih (reminder) Pada Menyatakan Zalim	49-60
12	Suatu Khatimah (closing) Mengambil Modal Bahagian Laba / keuntungan	61-65

1. The Methodology in Writing Hadith

In this methodology, the writer tries to observe the aspect of narrating hadith used by the author of the book. Throughout the observation, the writer has noticed that the author was heavily influenced with the methods used by the previous Malay Ulama and such authors who were hailed during the same era as him in putting several narrators' name, indicating the saying of Prophet S.A.W with Arabic matan (text) or providing sources and translated it straight to Malay Language.

The author has his own style and method of writing. He presented hadith according to its necessities and according to its respective chapter discussed. Hadith were arranged systematically according to its chapter and the arrangement was specifically assigned in academic style.

In designing the writing and hadith narrating, the author has generally specified the sources of hadith based on its sources such as mentioning “narrated by Bukhari and Muslim, reported by Ibnu Asakir and etc. However, there are also hadith that have only been mentioned about its name of the narrator without giving its respective source of reference. For example, the author only mentioned “ by Ibnu Umar from Prophet S.A.W, from Kaab al-Ahbar, from Ibnu Abbas and etc. Sometimes, the author will write “ A hadith by Prophet S.A.W and go straight with the process of *Taqal Matan* or stating the text of hadith without mentioning its reference, source, narrator or from which book. In certain situation, the writer has also mentioned about the source of hadith taking such as from the book called *Ihya' Ulum ad-Din* and such. The book of *Ihya' Ulumuddin* is not

taken as additional hadith book. It is clear that the writer only use the process of “*Naqal*”/ copying the hadith directly to his book without revising or extracting the hadith.

The writer, in many situation has put the hadith text in Arabic and give its translation except for a couple of hadith in which he just simply provide the translation without giving the original text in Arabic.

The translation of those hadith were written in the style of old Malay translation.

From the analysis made by the writer, he doesn't use the same method in narrating certain hadith. Below, are the methods used by the writer :

- a. Starts with giving the name of the Sanad Hadith (chain of the narrators) and its matan (texts). The writer will mention about some of the narrators's name, followed by Rasullah S.A.W and, or mentioning the hadith matan (texts) in full. This method cannot be conformed by the writer as there is no hadith with continous sanad (by using the process of Naqal / copying) used by the author .
- b. The author will cut off the name of the Sanad Hadith (chain of the narrators) that he feels too long to mention. In narrating a hadith, the author has cut or shortened the Sanad Hadith. He only mentioned one Sahabah's name in the beginning of the sanad closed to Rasullullah S.A.W.

(*sanad A'li*).

Example :

(عن ابن عمر التَّاجِرُ الْأَمِينُ الصَّدُوقُ الْمُسْلِمُ مَعَ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ)

Meaning : From Ibnu Umar, those who do business that the trust is vast in Islam and of those martyrs in the hereafter. The complete Sanad of this hadith is as followed:

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانَ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا كُلثُومُ بْنُ جَوْشَنِ الْقَشِيرِيُّ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ
ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُ الْأَمِينُ الصَّدُوقُ الْمُسْلِمُ مَعَ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

The author has cut short the Hadith *Sanad* in order to make it easier for the readers to understand the hadith. This is to ensure that directly, the author is using the same hadith is actually the same as what similar with the source of hadith taken by the author.

However, the process of shortening the *Sanad* Hadith in the writing of hadith is appropriate to the reading of the public. For hadith writer and those who know the way in writing hadith, this technique is actually not appropriate because it will only make the process of selecting the complete *sanad* hadith become harder. *Sanad* Hadith is very important in determining the level of authenticity of the hadith narration. It is considered as the symbol of the authenticity of a Hadith.

- c. Mentioning the name of hadith scholar in the beginning of Hadith *Matan/* Text.

As what any other authors did, the author has also mentioned in his book the name of hadith scholars in the beginning of matan hadith. Some of the names are Bukhari, Muslim, al-Thabrani, Ibnu Majah, Khatib, Asbahani, ad-Dailami, Ibnu Hibban, Ahmad, Ibnu Asakir, Tirmidhi, dan Baihaqi.

Example:

(اخرجه البخاري و المسلم: عن أبي هريرة: اجتنبوا السبع الموبقات . قالوا : يا رسول الله ، وما هن ؟ قال : الشرك بالله ، والسحر ، وقتل النفس التي حرم الله إلا بالحق ، وأكل الربا ، وأكل مال اليتيم ، والتولي يوم الزحف ، وقذف المحصنات المؤمنات الغافلات)

Meaning: As narrated by al-Bukhari dan Muslim: From abi Hurairah :Stay away from seven sins that will destroy and the companions asked ya Rasulallah, what are of those seven And so he said. First is Shirk towards Allah and black magic and murdering people as forbidden by the Syarak accept of those for Qisas and that to take interest and that of taking the property of the orphans and of those that run away from the battle with non-believers and of those who accuse good women bad things.

d. No full Hadith extraction and no mentioning about the level of hadith

In every chapter of the book, the author does not mention about the extracting process of hadith and its level. It is very rare to find a writer whose writer has made a mention about the level of hadith selected in his book.

e. The collection of hadith under one specific chapter

In hadith writing, the author has collected several hadith related to one specific chapter. For example, in the taking of interest's chapter (riba), all hadith viewed in that particular chapter, actually hadith that are closely related to the discussion on Riba'.

f. The use of terms by hadith scholars

The author did not use any terms normally used by Hadith scholars in simplifying the name of narrators. Such terms are like :*al-Shaykhan, Muttafaq 'Alayh, al-Jama'ah, dan al-Arba'ah*. The author, however only mention that those hadith were narrated by Bukhari and Muslim as the replacement of such term like al-ShaykhĒn and etc.

g. Introducing hadith that are narrated by the Sahabah and Sahabiah (Prophet's companions)

The author has introduced hadith that are narrated by Prophet's companions. Those hadith can be seen from the part of Sanad Hadith. There are also hadith that have sanad narrated by the Sahabiah. Some of the examples are :

1) Mentioning the name of Sahabah in the beginning of Sanad

Example:

(درفد أنس : التاجر الصدوق تحت ظل العرش يوم القيامة)

Meaning: From Anas, the people who do transaction in full honesty is protected with the protection of Arash during the judgement day.

2) Mentioning the name of Sahabiah in the beginning of Sanad.

Example :

(درفد ابن ماجه عن عائشة إذا سبب الله لأحدكم رزقا من وجهه فلا يدعه حتى يغير له)

Meaning: As narrated by and Ibnu Majah from Aishah, she heard Rasullullah S.A.W said that when Allah gives you the rezki that comes from other party, do not leave it be until Allah wills it to change.

2. The numbers of Hadith in the book

Eventhough the book of Syeikh Abdul Kadir Bukit Bayas is more on the discussion of Muamamat (transactions), the author has not debated specifically on the aspect of that particular field of matter. Instead, as what mentioned by the writer previously, the author focuses more on the process of hadith *takhrij* listed in his book called *Risalah fi Bayan Hukmi Bai' wa Riba* and followed by several analysis on those particular hadith.

The writer has made an effort in verifying each hadith mentioned by Syeikh Abdul Kadir Bukit Bayas in his book. Based on the verification, the writer has found out that there are 91 number of hadith in total mentioned in eleven different chapters altogether. See table 1.1 below to know the number of hadith mentioned in each chapter.

Table 2. The number of hadith according to its main chapter.

No.	Main Chapter	Number of Hadith
1	Muqaddimah (Introduction)	0
2	Asal Yang Mengharuskan Jualbeli dan Haram Riba	13
3	Tanbih (peringatan) Bersalah-salahan Ulama pada Usaha yang terafdhal	8
4	Berjual matabenda yang dilihat	3
5	Dijual akan matabenda yang belum mawjud	0
6	Dijual mata benda yang ghaib, yang tiada dilihat	0
7	Bermula asal pada haram Riba	16
8	Tanbih (peringatan) Haram Menipu Daya Pada Berjual Beli	24
9	Muhimmah (kepentingan)	13
10	Tanbih (peringatan) Suatu Perjagaan Pada Menyatakan Hukum Orang yang Mengurangkan Sukatan dan Timbangan	0
11	Tanbih (peringatan) Pada Menyatakan Zalim	12
12	Suatu Khatimah (penutup) Mengambil Modal Bahagian Laba / keuntungan	2
	Total number of Hadith	91

3. The Sources of Hadith

The author has described and put upon several added hadith sources to strenghtened his discussion. There are 16 hadith mentioned among 91 collections of hadith being used as his dicussions.

Table 3. The list of additional books and the total number of hadith

No.	Additional books	No of hadith
1	Bukhari and Muslim	4
2	Bukhari, Muslim and Ahmad	1
3	Bukhari and Ahmad	1
4	Bukhari and Baihaqi	1
5	Muslim	4
6	Muslim and Ahmad	1
7	Tirmidhi	2
8	Tirmidhi and Abu Dawud	1

9	Tirmidhi, Hakim and Ibnu Majah	1
10	Ibnu Majah and Baihaqi	1
11	Ibnu Majah and Hakim	2
12	Ibnu Majah	1
13	Ibnu Majah and Ibnu Hibban	1
14	Ibnu Majah and Ahmad	1
15	Baihaqi and Asfahani	1
16	Baihaqi	1
17	Ahmad and Tabrani	1
18	Imam Ahmad	3
19	Tabrani	3
20	Asbahani and Dailami	1
21	Khatib	1
22	Khatib and Ibnu Asakir	1
23	Ibnu Asakir, Dailami and Khatib	1
24	Toyalisi	1
25	Ibnu Asakir	1
26	Imam Ghazali	1
27	Abi Naim and Ibnu 'Adi	1
28	Al-Ghazali	2
29	No discription on additional sources	55
	Total number of additional sources: 28 Books	Total hadith : 91

D. CONCLUSION

In conclusion, this book is entirely focused on the discussion regarding the law of transaction and interest based on the Syara' (evidence from the Islamic Ruling). Apart from that, the arrangement of chapters adapted by the writer is done based on his understanding towards the discussion of Islamic scholars on the law of transaction. As an example to future research, it is advisable to make the revising or the takhrij process as compulsory in order to make sure that the hadith used by the author are considered as an effort to safeguard the hadith of Propher S.A.W. Other than that, the process of putting recital marks and the changing of recital from linguistic and arrangement of quranic words point of view should also be up graded with additional registration of content. These efforts can ensure the betterment of quality towards the book and thus bring positive changes to the Malays in general.

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