

Shafi'i Scholars in Malay Manuscript

Shahrul Hilmi bin Othman¹, Prof. Madya Mohd Syukri Yeoh Abdullah, Ph.D², Dr. Ros Mahwati Ahmad Zakaria, Ph.D³, Dr. Muammar Ghaddafi Hanafiah, Ph.D⁴, Ahmad Nurilakmal Norbit⁵, Hana Duerama⁶

¹ Lecturer Faculty of Islamic Knowledge, University College of Islam Melaka. He is Ph.D Candidate, The Institute of Malay World and Civilization (ATMA), The National University of Malaysia ([shahrul\[at\]kuim\[dot\]edu\[dot\]my](mailto:shahrul[at]kuim[dot]edu[dot]my))

² Senior Research Fellow, Institute of Malay World & Civilization (ATMA), The National University of Malaysia.

³ Research Fellow, Institute of Malay World & Civilization (ATMA), The National University of Malaysia.

⁴ Senior lecturer Center of Languages, Literature and Culture, Faculty of Social Sciences and Humanities, The National University of Malaysia.

⁵ Lecturer Faculty of Language and Education, University College of Islam Melaka

⁶ Lecturer Faculti of Islamic Knowledge, University College of Islam Melaka.

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Corresponding Author*

Shahrul Hilmi bin Othman:

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Abstract: Malay manuscripts are handwritten documents mostly written in the Jawi-Arabic script and dates as early as the 15th century. Among the Malay text manuscripts Mir'at al-Tullab written by Shaykh Abd al-Rauf al-Singkili, it is a book of Islamic jurisprudence, written in the 17th century AD, and has been distributed widely throughout the Malay Archipelago by copying methods. This study uses the tahqiq approach to prove that it is the book of al-Shafi'i. The object of the study was a manuscript of Mir'at al-Tullāb obtained from the British Library (OR16035). Subsequently, the contents of the Mir'at al-Tullāb manuscript will be retained for evaluation of the authenticity of the manuscript. The results of this study prove that al-tullab mir'at is the book of al-shafi'i sect. The author of the book Mirāt al-Tullab, Shaykh Abd Al-Rauf al-Shafi'i sect, has referred to books of al-Shafi sect such as Ibn Hajar al-Haytamiyy.

Keywords: Malay Manuscripts - Mir'at al-Tullab - Fiqh Muamalat - Al-Shafi'i Scholar - Content Analysis.

1. Introduction

Malay manuscripts¹ are handwritten documents mostly written in the Jawi-Arabic script and dates as early as the 15th century. It is invaluable (rare) and a national heritage that must be preserved for posterity. The manuscripts extend over diverse areas, studies on Malay language, Islamic studies, Astrology, Folk literature (syair, gurindam, hikayat), traditional medicine, handwritten Quran and its interpretations, historiography, laws and discourses on Malay society and culture. Manuscripts are written in the Malay language originate from throughout the Malay archipelago, the area occupied by the present-day nations of Malaysia, Indonesia, Brunei, Singapore and the southern, ethnically Malay,

regions of Thailand and the Philippines. Malay manuscripts are usually written on imported paper of European, Chinese or Indian manufacture in a modified form of the Arabic script known as Jawi. The earliest extant Malay manuscripts on paper date from the sixteenth century and the tradition of copying manuscripts continued into the first half of the twentieth century. Decoration and illumination" in Malay manuscripts are the exceptions rather than the rule, with most examples falling into two categories, decorated frontispieces and colophons of texts and illuminated royal lettersⁱⁱ. The Islamic scholars in Malay Archipelago played significant roles in various branches of knowledge. They are committed to developing the Malay-Islamic civilization as well as Islamic knowledge. Their contributions are proved by the existence of around 22,000 copied manuscripts in various fields of knowledge. Therefore, this article highlights to the 17th century, saw the dissolution of cultural Malay Philippines in Manila and Luzon island beach, Cam's government became a staunch ally of the Malay dominated by Vietnam and the Malay Muslims in Indo-China miss. At that time, the Malay world culture and technology collide with Renaissance onwards Malay speech community stepped in modern times. Among the Renaissance technology is the technology of printing, it also has entered into the Malay world in the early 16th century. However it's used as a tool for the people of Europe, with the dictionary of trade, the conversation until the publication of Albert Ruyl (1611), the ABC, which is a textbook authored by two goals, namely to educate people who speak English read the Malay language in the Latin alphabet, and passed on to them the lessons of Christianityⁱⁱⁱ.

However, in the 17th century, the emergence of Islamic scholars who promoted the writing of this book as a continuation of the Haramayn-based scientific tradition, among the earliest works of the time was the book of *Mirāt al-Tullab*. Research on *Mirāt al-Tullab* has been carried out by a large number of scholars, consisting of western and local scholars, the results of their studies will be explained in the next paragraph. The scope of *Mirāt al-Tullab* is broader than *Şirāt al-Mustaqim*. It also discusses the political, social, economic and religious life of Muslims in the Malay World. This is the first book that talks about muamalat fiqh, which covers 35 topics related to muamalat^{iv}, 10 topics related to munakahat^v and 10 topics related to jinayat^{vi}.

The dominance of Syafi'i sect in Nusantara is supported by the political power of the sultans and related books written by scholars in Nusantara. Al-Sinkili has proved it by writing fiqh book and used Java-Pego with title of *Mir'at al-Thullāb*. This book is a strong marker of the literacy academic culture growth in Aceh. It then took effect in other regions through scholars' network of al-Sinkili students. Besides, this book became the main reference of Islamic judiciary of its time and Aceh's judicial structure is stronger by the presence of this book. The book of al-Sinkili can be said as pioneering the literacy tradition using Javascript and popularizing Malay in Nusantara to be lingua franca. *Mir'at al-Thullāb* book characterizes Syāfi'iyah fiqh refers to the classic work of Syāfi'iyah scholars, so al-Sinkili explains the correlation of his intellectuals with international scholars networks^{vii}.

Mir'at al-Tullab is a translation of the book *Fath al-Wahhab* by Zakaria al-Ansori which is a summary of his own book, *Manhaj al-Tullab*^{viii}. However, there is a refusal to state that *Mir'at al-Tullab* is a translation of the book *Fath al-Wahhab*, In fact, Syeikh Abdul Rauf has admitted that many parts of the *Fath al-Wahhab* has been neglected due to a very hard for him to understand them^{ix}. In the *Mir'at al-Tullab* manuscript, there are more than 100 traditions. The number of hadiths intended, either from the text written in it, or from unread but as a subject. From some of the hadiths which form the basis of the book *Mir'āt al-Tullab* there are some incomplete traditions, not to mention the sanad and their references, Saheeh and da'eef^x. As a result of field studies in several locations that have appeared in the *mir'at al-tullab* manuscript in both public and private collections, *Mir'at al-Thullab* has been found in manuscript, damaged, torn, consumed, and even manuscript copied in a non- perfect. Therefore, in this study, research on MT will be reviewed to ensure the authenticity of the content according to the al-Shafi'i sect.

2. Methods

In this study using tahqiq method. Tahqiq is to evaluate something that is believed to be true and to correct it, by paying close attention to the script to make it as close as possible to what the original author wanted, either method or content^{xi}. is an attempt to improve the text of the manuscript in terms of writing techniques and settings and to ensure its authenticity. The object of this research is the Mirát al-Thullab manuscript, this research will focus on the fiqh muamalat in the manuscript of the mir'at al-tullab which will be able to confirm the title of the book, the author's name and the contents of the manuscript according to the al-shafi'i sect.

3. Results and Discussion

3.1 Object of This Research

The object of this research is the *Mir'at al-Tullab* manuscript from the collection of digital English libraries, the description of the manuscript is as follows

- i. Code manuscript : OR 16035
- ii. Date : 1764
- iii. Title : Mira't al-ṭullāb
- iv. Content : In Malay in Jawi script. Mira't al-ṭullāb, by Abdul Rauf of Singkel, this MS dated 14 Muharam 1178 (14 July 1764) in the reign of Sultan Kamaluddin Jauhar al-'Alam Syah; a copy from Aceh. Marginal annotations in black and red ink, and decorative marginal mutlab section markers (eg. ff.56r, 65r, 66r, 70r, 74v, 98r, 119v). Beginning very damaged; lacking first folio; f.1r, which has an illuminated frame in the Acehese style in red, yellow and black, is therefore the left-hand page of what was originally a decorated double frame spread over two facing pages. Some other folios also missing, eg. on the basis of catchwords following ff. 4,5, 136, 142. Some loose papers found within the volume, eg. ff.102a-b, a letter; f.121a, prayer addressed to Ibrahim ibn Adham; f.148a, prayer. The text was composed for Sultanah Tajul Alam of Aceh (r.1641-1675) [f.2v]: sultan yang amat besar dan raja yang amat mulia Paduka Seri Sultanah Tajul Alam Safiatuddin Syah berdaulat zill Allah fi al-'alam anak Paduka Seri Sultan Raja Iskandar Muda Johan Berdaulat. Colophon on f.224r
- v. Language : Malay
- vi. Physical Description : 224 ff., various watermarked European papers (blueish with horse; yellowish with shield above 'G M'); 300 x 210 mm; loose covers of goatskin. In a fine neat hand (change of hand on f..199r); blackish-brown ink with red rubrics; 25 lines per page; catchwords on every folio.
- vii. Ownership : Acquired from Arthur Probsthain, 2004
- viii. Pages : 437

3.2 The Author of the Book

The full name of the *Mir' at al-Tullab* author was Shakyh Abdul Rauf bin Ali al-Fansuri al-Singkili al-Ashi al-Jawi. He was called Shaykh, Aminuddin, Maulana, al-Imam al-Arif. Meanwhile, al-Fansuri also refers to his birthplace in the village of Fansur (Barus), al-Singkili which refers to the Singkil region, and al-Ashi refers to the state of Aceh while al-Jawi refers to the Malay Realm. Shaykh Abdul Rauf Al-Singkili is a native of the Malay Malay descendants of the Batak, the Limbong clan originating from Samosir, Lake Toba. While Shaykh Abdul Rauf Al-Singkili was in the womb, his parents moved and settled in the village of Barus, Singkil district which later converted to Islam. Scholars disagree about the year of Sheikh Abdul Rauf Al-Singkili among them Ali Hasjy, Al-Chaidar and Mohd Daud stated that he was born in 1001 H / 1593 AD, according to Rinkes the year of birth of Sheikh Abdul Rauf Al-Singkili was 1024 H / 1615 M. Shaykh Abdul Rauf Al-Singkili received an initial tarbiah from his own father, Shaykh Ali who founded Zawiyah in Barus Village, Singkil Province^{xii}. Sheikh Abdul Rauf Al-Singkili continued his studies at Zawiyah Oboh, Simpang Kiri, Singkil, managed by Shaykh Hamzah Fansuri. At the time of the expansion of the kingdom of Aceh^{xiii} under the rule of Sultan Iskandar Muda, the Barus government was under the authority of Aceh. After that Shaykh Abdul Rauf Al-Singkili continued his study in Aceh and studied with Qadi al-Malik al-Adil Aceh, Shakyh Shamsuddin al-Sumatri in Geudong, Samudera Pasai^{xiv}.

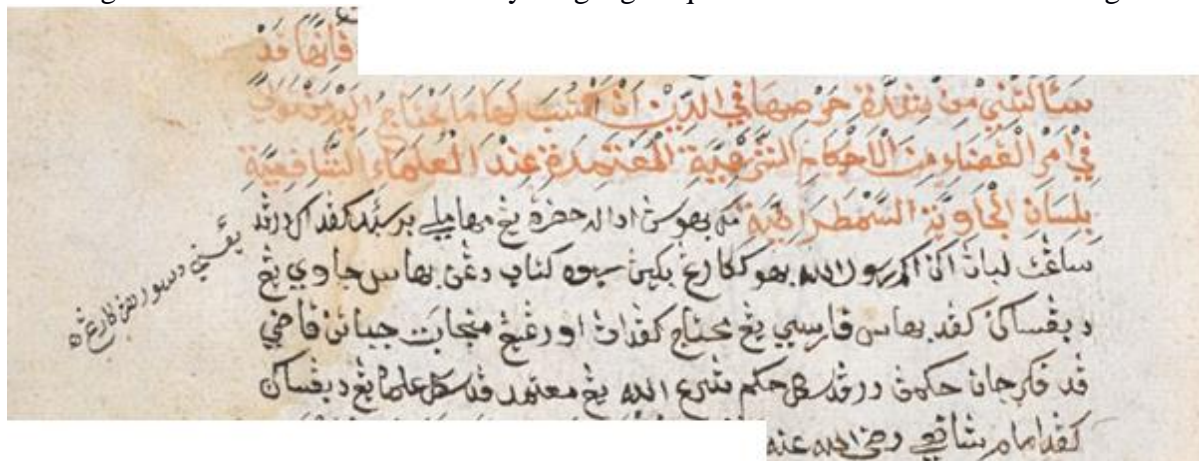
Along the way studying Shaykh Abdul Rauf Al-Singkili saw various issues and conflicts that occurred in Aceh, including monarchy conflicts in government including changes in government policy when Sultan Iskandar Thani ascended the throne and the issue of government change when Sultanah Safiatuddin Tajul Alam ascended the throne. In addition, there are religious conflicts that affect society and harm the country. The scandal pushed Shaykh Abdul Rauf Al-Singkili to travel to the Arabian Peninsula from Yemen, Mecca and Medina for 19 years to seek knowledge. Sheikh Abdul Rauf Al-Singkili has acquired religious knowledge with 19 teachers and 27 scholars who have close relations with him, including those he met during the pilgrimage^{xv}.

But among the scholars who left a deep impression on his intellectual, personal, and spiritual formation was Sheikh Ahmad al-Qushashi (died 1660 AD) who declared Sheikh Abdul Rauf Al-Singkili as his caliph. Upon the return of Shaykh Abdul Rauf Al-Singkili to Aceh, he began spreading propaganda in his father's Zawiyah in Barus by studying books, lectures and discussing dialogue sessions that attracted the interest of many people including from Padang, West Sumatra. it had arrived at Sultanah, then the sultanah sent Khatib Seri Raja to investigate, the results of the investigation crossed Sheikh Abdul Rauf Al-Singkili, and finally, Sheikh Abdul Rauf Al-Singkili was appointed to the Qadi al-Malik al-Adil office as Sultan's mufti and advisor in governance and administration matters. Sheikh Abdul Rauf Singkel is credited with holding the office of Qadi al-Malik al-Adil (Mufti government) for four years of his reign, namely Seri Sultanah Tajul Alam Sufiatuddin who was 14 years old (1647-1675 AD), serving Sultanah Nur al-Alam Nakiyatuddin Syah (1675-1678) for 5 years, 10 years in Sultanah Inayat Syah Zakiatuddin Syah (1678-1688 AD), until Sultanah Kamalat Syah (1688-1699), Shaykh Abdul Rauf Singkil served 6 years for 1693 Sheikh Abdul Rauf Singkil was called by Allah and is buried in Shaykh Kuala Zawiyah, Banda Aceh, Indonesia.

3.3 Title of the Book



Referring to the text of Mir'at al-Tullab above, the full title is Mir'at al-Tullab fi tashil ma'rifah Ahkam al-Shar'ia li Malik al-Wahab which is a book of fiqh muamalat al-Shafi'i in Malay language in jawi written form. The date of writing Mir'at is estimated around 1661 AD, namely Shaykh Abdul Rauf Al-Singkili from the Arabian peninsula, while the date of completion of Mir'at al-Tullab is estimated before 1672 AD Shaykh Abd Al-Rauf Al-Singkili, while throughout the writing of the book of Mir'at al-Tullab, Shaykh Abdul Rauf Al-Singkili has been assisted by two people who are flapping in Malay, namely Faqih Seri Inda Salih and Katib Seri Raja^{xvi}. Referring to the script cuttings below, the Book of Mir'at al-Tullab was written on the orders of Sultanah Tajul Alam Safiatuddin bint Sultan Iskandar (1641-1647 AD) to Qadi al-Malik al-Adil (Mufti of the kingdom of Aceh Darussalam) namely Shaykh Abdul Rauf Al-Singkili who wants a book of Malay-language fiqh in the al-Shafi'i school of thought.



The existence of the Mir'at Al-Tullab manuscript

The manuscript was located in all locations in the public library open to all groups, special libraries that needed permission to refer to the University library or individual libraries, so Pentahqiq had to get a copy of the manuscript. either in copy or microfilm^{xvii}. The Mir'at al-Tullab Manuscript is stored in several locations, as a result of literature and field studies have found the following manuscripts:

1. Eleven copies have been found at the Malay Manuscript Center, Malaysian State Library, Kuala Lumpur.
2. Six copies have been found at the National Library of Indonesia, Jakarta.
3. There is a copy in the British Library.
4. There are nine copies found at the Banda Aceh Museum, Aceh, Indonesia.
5. There are three copies in Zawiyah Tanoh Abee, Silueman Besar, Aceh, Indonesia.
6. The Pedir Museum has one manuscript, Aceh Indonesia.
7. The Ali Hasymy Foundation library contains two manuscripts.
8. Five copies are available at the Leiden University Library, Netherlands.

9. A copy of the manuscript at the Statibibliothek Preussischer Kulturbesitz, Berlin, Germany^{xviii}.

3.4 Author reference

The results also show the book *Mir'at al-Thulab* is the origin of al-Shafi'i fiqh in Malay, this is because in writing the book *Mir'at al-Tullab*, Shaykh Abdul Rauf al-Singkili has referred to the book of the scholar al-Shafi'i i, among the al-Shafi scholars referred to are:

1. Ibn Hajar al-Haytami

The full name of Ibn Hajar al-Haitami is Ahmad ibn Muhammad ibn Ali ibn Hajar Al-Haitami Al-Sa'di Al-Ansari, he is called Sheikh Abu al-Abbas al-Islam, born in 909 H in the village of Abu Haitam, west . Egypt. The name al-Haytami refers to his birthplace in Abu Haitam while al-Sa'di refers to his people, the Bani Sa'ad^{xix}. His father died as a baby, and he was raised by two great scholars at the time, Shams al-Din bin Abi al-Hamayil and Shams al-Din al-Shannawi. Then Shams al-Din al-Shanna'awi moved him from Abi al-Haitam Village to Maqam Ahmad al-Badawi, where he began to learn the basics of knowledge and he memorized the Koran at an early age, then in 924 H he was moved to Jami 'al-Azhar, studying with Egyptian scholars at that time included Sheikh al-Islam al-Qadi Zakaria al-Ansari, Sheikh Abdul Haq al-Sumbati. He mastered various knowledge including interpretation, hadith, pen science, fiction, fiqh movement, heir, reckoning, nahu, nerves, magic, folk science, mantiq and poetry. Because of his cruelty, he was allowed to speak and teach and was not yet 20 years old^{xx}. He went to Mecca at the end of 933 AD, then made pilgrimage and settled there, after that he returned to Egypt, and traveled with his family at the end of 937 H. In 940 AH, he returned to travel there to teach, fatwas, and write. In Rejab 974 AH, he closed his eyes and was buried in the cemetery of al-Ma'la, Mecca^{xxi}.

The results of the study found Shaykh Abdul Rauf Ali Al-Singkili had referred to the two books of Imam Ibn Hajar al-Haytami namely *Fath Al-Jawad* and *Tuhfah*. There are 20 places in *Mir'at al-Tullab* referring to the book of Fath al-Jawad and there are 10 places in *Mir'at al-Tullab* referring to the book of *Tuhfah*, will be explained as follows along with the text of the book being referred to.

- i. The reference in *Mir'at al-Tullab* "It is legitimate that someone sells all useful animals such as bears for hunting, elephants for war, legitimately sell him, so it is in **Fath al-Jawad**".

- Matan **Fath al-Jawad**

أما المنتفع به كفهد لصيد ولو بأن يرجي تعلمه له وفيل لقتال وقر لحراسة وهرة لدفع نحو فأر
والنهي عن بيعها محمول على الوحشية ونحل لعسله وعندليب وزرزور للأنس بصوتها
وطاووس الأنس بلونه فيصح بيعه وإن زيد في ثمنه لأجل ذلك^{xxii}

- ii. The reference in *Mir'at al-Tullab* "The question of asking someone what is legal is that a person who sells poultry released from a cage that returns to it is also legitimate to sell or not, answer that in **Fath al-Jawad** there is no right to sell he was at that time if regained even to his cage".

- Matan **Fath al-Jawad**

منها أنه (لا) يصح بيع (طير سائب غير نحل) لعدم القدرة عليه حسا وأن اعتاد العود لأنه لا
يوثق منه به ومثل السائب طير ببرج وسمك ببركة واسعين بحيث يحتاج أخذهما منهما إلى
كبير كلفة^{xxiii}

- iii. "The results of the words of Shaykh Ibn Hajar radhi Allah anhu in the **Tuhfah** are only legitimate submission of the blind man because he knows of all the nature of things and the trade of the handouts adheres to all of these qualities also"

- Matan *Tuhfah*

ولو لمن عمى وقته نهاية ومعنى اى فالابصار وقت العقد إنما يشترط للعلم بالمعقود عليه
فحيث علمه قبل واستمر علمه لا يشترط ابصاره و عليه فلو أوجب ثم عمى وقبل المشتري بعد
او عكسه صح العقد ولا ينافى هذا ما تقدم فى كلام الشارح من اشترط بقاء الاهلية إلى تمام
العقد لان هذا اهليه باقية لأن المراد بها ما يتمكن معه من التصرف وهذا موجود فيه^{xxiv}

4. Conclusions

On the whole it can be concluded that *Mir'āt al-Tullāb fi Tashil Ma`rifah Ahkām al-Shar`ia li Malik al-Wahāb* is one of the works of Shakyh Abd Al-Rauf bin Ali al-Fansuri al-Singkili al-Ashi al-Jawi. He is a native son of the Malay Community, a descendant of the Limbong clan Batak. This book of marriage which covers the discussion of muamalat marriage is a guide to the appreciation of the Acehese religion at that time. The results showed that the book *Mir'at al-Thulab* was the initial marriage of al-Shafi'i in Malay, because in writing the book *Mir'at al-Tullāb* Shaykh Abdul Rauf had referred to the qawl of the mukhab in the al-Shafi'i school, but nevertheless, in terms of reference notes not explained on what page was referenced. then this manuscript needs to go through the process of tahqiq to facilitate the reading of today's society, so that the message desired by the author can be understood by the Muslim community in the Malay world today.

Notes

ⁱ According to scholars, manuscript writing began about 2000 years ago, i.e. since the arrival of the Hindus from India in the first century A.D. naturally, the materials used to write manuscripts at that time were those brought from India. The oldest inscriptions found in this region are in the form of stone tablets inscribed with eulogies in memory of the good work of past personages. For this and for other purposes of recording incidents, they had also used other materials such as clay, metal and palm leaves. The Indians had introduced the art of writing on tala leaves, which was later known as lontar (the palmyra palm) and nipah (palm) in Java. In Java the art of writing on lontar and nipah was famous. The Malays also used bamboos and barks as materials for the writing of manuscripts (Mahayudin Hj. Yahaya, 2016: 52–61.).

ⁱⁱ Annabel Teh Gallop, "Malay Manuscript Art: The British Library Collection," *The Electronic British Library Journal*, 1983, 167–89.

ⁱⁱⁱ Collins, James T (1997). *Ciri-ciri Bahasa Melayu Abad Ke-17, Tradisi Penulisan Manuskrip Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia, p.55 or p 51-71.

^{iv} Shahrul Hilmi Othman et al., "Muamalat in Mir 'at Al-Tullab : One," *Journal of Advanced Research in Dynamical & Control Systems* 11, no. 08 Special Issue (2019): 245–50.

^v Alyasak Berhan et al., "Munākahāt (Marriage) from the Perspective Shaykh Abdul Rauf Bin Ali Al- Fansūri Al - Singkīli in Mushrip Mir ' At Al- Tipullāb : One Introduction," *Jour of Adv Research in Dynamical & Control Systems* 11, no. 08-special Issue (2019): 240–44.

^{vi} Razif Mohamed Salleh et al., "Crimes from the Perspective of Shaykh Abdul Rauf Bin Ali Al-Fansuri Al-Singkili in Manuskrip Mir'At Al-Tullab: A Perfect Introduction," *Journal of Advanced Research in Dynamical and Control Systems* 11, no. 8 Special Issue (2019): 233–39.

^{vii} Rijal Mumazziq Z, "Al-Singkili Dan Mir'At Al-Thullab Sebagai Kitab Yurisprudensi Islam Pertama Karya Ulama Nusantara," *Jurnal Pikir : Jurnal Studi Pendidikan Dan Hukum Islam* 4, no. 1 (2018): 1–15, <http://ejournal.staidakrempyang.ac.id/index.php/pikir/article/view/25>.

^{viii} Martin Van Bruinessen, "Kitab Kuning; Books in Arabic Script Used in the Pesantren Milieu; Comment on a New Collection in the KITLV Library," *Bijdragen Tot de Taal-, Land- En Volkenkunde* 146, no. 2/3 (1990): 226–69, <https://doi.org/http://dx.doi.org/10.1163/22134379-90003218>.

^{ix} Jelani Harun, "Mir'at Al-Tullab By Syekh Abdul Rauf Singkel : A Preliminary Study of Manuscripts Kept in the Special Collections , Leiden University Library," *Malay Literature* 26, no. 2 (2015): 119–38.

^x Damanhuri, "Hadis Dalam Mir'at Al-Thullab," *Al-Mu'ashirah* 9, no. 2 (2012): 178–93.

^{xi} Mahmoud Hala'wi Hala'wi, (2010, p 7).

^{xii} Singkil is a town in Aceh province of Indonesia and it is the seat (capital) of Aceh Singkil Regency

^{xiii} The Sultanate of Aceh, officially the Kingdom of Aceh Darussalam (Acehnese: Keurajeuën Acèh Darussalam; Jawo꧃: كلورجاون اچيه دارالسلام), was a Sultanate centered in the modern-day Indonesian province of Aceh. It was a major regional power in the 16th and 17th centuries, before experiencing a long period of decline. Its capital was Kutaraja, the present-day Banda Aceh. At its peak it was a formidable enemy of the Sultanate of Johor and Portuguese-controlled Malacca, both on the Malayan Peninsula, as all three attempted to control the trade through the Strait of Malacca and the regional exports of pepper and tin with fluctuating success. In addition to its considerable military strength, the court of Aceh became a noted centre of Islamic scholarship and trade.

^{xiv} Mohd Syukri Yeoh, (2015: 25-30). The Samudera Pasai Sultanate, also known as Samudera or Pasai or Samudera Darussalam or Pacem, was a Muslim harbour kingdom on the north coast of Sumatra from the 13th to the 16th centuries CE. The kingdom was believed to have been founded by Merah Silu, who later converted to Islam and adopted the name Malik ul Salih, in the year 1267 CE.

^{xv} Ahwan Mukarrom, "Konsep Syeikh Abdurrauf Singkel Tentang Kematian Dalam Naskah Lubb Al-Kashf Wa Al-BayaN," *Islamica* 4, no. 1 (2009): 133–42.

^{xvi} Jelani Harun, "Mir'at Al-Tullab By Syeikh Abdul Rauf Singkel : A Preliminary Study of Manuscripts Kept in the Special Collections , Leiden University Library."

^{xvii} Mahmoud Mustafa Hala'wi (2010: 22).

^{xviii} Catalog of Malay Manuscripts in West Germany (1992), Kuala Lumpur: Perpustakaan Negara Malaysia.

^{xix} Khair al-din Al-Zirikli, *al-A'lam Qamus Tarajimli Asyhar al-Rijal wa al-Nisa'*. Beirut: Dar al-Ilmi lil Malayin. 2002. p.234.

^{xx} Ibn al-Imad, Abd al-Haiy bin al'-Imad al-Hanbali, Abu al-Falah (1988), *Shadharat al-Dhahab fi Akhbar min Dhahab*. Beirut: al-Maktabah Tijari li al-Tiba'ah wa al-Nashr wa al-Ta'uzi', 1988. Juz 8:p.370.

^{xxi} Syihabuddin Abu al-'Abbas Ahmad bin Muhammad bin Hajar Al-Makki Al-Haytami, Fath al-Jawād. Tahqiq: Abd al-Latif Husain Abd. Al-Rahman. Beirut: Dar al-Kutob al-Ilmiah, 2005, p.4.

^{xxii} Al-Haytamiyy, (2005:13).

^{xxiii} *Ibid*, (2005:134).

^{xxiv} Al-Haytamiyy, (1983: 264).

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