

Direct Quranic Quotation Methods in *Kitāb Al-Kifāyah* and *Kitab Risalah Fi Bayan Hukum Al-Bay' Wa Al-Riba: A Comparative Study*

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ABSTRACT

The Quran has been revealed by Allah SWT as a primary source of Islamic law, followed by the *Hadith*, the *Ijma'* and the *Qiyas*. Scholars of the past, including in Terengganu such as Shaykh Abdul Malik and Shaykh Abdul Qadir, have been known to use direct Quranic quotation methods in their manuscripts. The direct Quranic quotation methods in the *Kitab al-Kifayah*, for example, are likely to differ from the *Kitab Risalah Hukum al-Bay' Wa al-Riba*. In this paper, the researchers studied the respective authors' background and the direct Quranic quotation methods employed in their manuscripts. This historiography study uses the documentation method to achieve the above-mentioned objective. This study finds that there are both similarities as well as differences in their direct Quranic quotation methods. They employed similar quotation techniques by not stating the name of the *surah* and its verses in their respective manuscripts. In contrast, however, Quranic verses in the *Kitab al-Kifayah* were used mainly to explain stories and/or metaphors found in the Quran, whereas the ones in *Kitab Risalah* were mainly used to contextualise arguments in *fatawa*-issuance. As a result, the number of Quranic verses used in the *Kitab Risalah Hukum al-Bay'* are significantly higher than in the *Kitab al-Kifayah*.

Keywords: Quran, Shaykh Abd al-Malik bin Abdullah, Shaykh Abdul Qadir bin Abdul Rahim, Terengganu, writing methods

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INTRODUCTION

Malay-Muslim culture is certainly blessed by its heritage of the Malay manuscript. The writing of manuscripts in Malay

reached its peak in the 17th century, with the spread of Islamic knowledge in its epicentre, Aceh, Indonesia. However, most of the manuscripts as they were physically prepared were not able to withstand the hot and humid tropical climate. As a result, these highly-value manuscripts tended to rot and decay. Academic study on these manuscripts is scarce despite its significance in the study of *fiqh* (Islamic jurisprudence) especially in the Malay Archipelago. This study focusses on the direct Quranic quotation methods that were employed by Shaykh ‘Abd al-Mālik bin ‘Abdullāh, more popularly known as Tok Pulau Manis Terengganu, as well as Shaykh Abdul Qadir bin Abdul Rahim.

METHODS

This paper uses the qualitative methods of textual analysis and interview. Textual analysis is based on primary references such as handwritten manuscripts, instead of secondary books. An interview in the form of a personal communication was carried out with Shaykh Tok Ku Ibrahim Mohamad, *Mudir* (Principal) of Pondok Pulau Manis, Kuala Terengganu. He is believed to be an eighth-generation descendant of Shaykh Abd Al-Malik bin Abdullah. Shaykh Tok Ku Ibrahim Mohamad lives in Kampung Pulau Manis, Kuala Terengganu.

RESULTS AND DISCUSSION

Background of the Scholars

It is worth discussing briefly the background of the two scholars, namely, Shaykh ‘Abd

Al-Mālik bin ‘Abdullāh and Shaykh Abdul Qadir bin Abdul Rahim.

The Life of Shaykh ‘Abd Al-Mālik Bin ‘Abdullāh

Shaykh Abdul Malik was a Muslim scholar who was born in Terengganu and whose ancestry can be traced to scholars who hailed from Baghdad, Iraq. According to the birth and death records found on his headstone in Kampung Pulau Manis, Kuala Terengganu, he was born in 1089H/1678AD and died in 1149Hijrah/1736AD (details procured on a visit to the grave of Shaykh Abdul Malik on 15 January 2011). Based on the dates on his headstone, he died at the age of 58. However, other existing proof indicates that he was born almost three decades earlier, in 1650AD (Shafie, 1977; Mohd, 1983). The date of his death (1149H/1736AD) as stated on his headstone however, is indisputable as this fact is consistent with a finding that he died of old age (Sheppard, 1949). Oral accounts, which were passed down by his descendants that he had died of old age, are also in agreement with the stated date on the headstone (Shafie, 1984).

Shaykh Abdul Malik’s education can be categorised into two stages. His formative years of education were spent in his native Terengganu, and Aceh, Indonesia. He advanced his studies in Makkah and Madinah (Ibrahim, 2009). He continued his studies in Aceh in the 1670s. At that time, Aceh was the epicentre of knowledge in the Malay Archipelago. Due to its popularity and status, Aceh was also

more popularly known as ‘*Serambi Mekah*’ or ‘gateway to Makkah’ (Ibrahim, 2009). Shaykh Abdul Malik was known as one of Shaykh Abdul Raūf Singkel’s exceptional students (Azyumardi, 1994). A copy of the *Tafsiran Baiḍawī* (in Jawi) written by Shaykh Abdul Raūf Singkel and handwritten by Shaykh Abdul Malik proves that he was in Aceh at the time (Shafie, 1989).

He later moved to Makkah in the 1680s in his 30s to continue his studies. To date, there is no official account of the first Malay to have studied in either Makkah or Madinah. Nevertheless, past studies have shown that Shaykh Abdul Malik is one of the local pioneers to study in Makkah, if not the very first (Mohammad, 1998). He returned home and significantly contributed to the development of Islamic knowledge like other well-known Malay scholars such as Muḥammad Arsyād Al-Banjari, Nawawī Al-Bantanī and Shaykh Daud Al-Fatani (Mohammad, 1998).

Most of his teachings took place in Masjid Al-Ḥarām and Masjid Al-Nabawī. The education system places special importance on the triadic knowledges of *aqidah*, *tasawwuf* and *fiqh* (Shafie, 1989). Among the three disciplines, Shaykh Abdul Malik was an ardent student of *tasawwuf*. His second most favourite subject was *fiqh*. His main teacher was Shaykh Ibrāhīm Al-Kurānī. His writings seem to have indicated that he relied heavily on *fiqh* books such as *Daw al-Shama’ah* by Shaykh Jalaluddin Al-Suyūṭī, *Munyah Ahl Al-Warā’* by Shaykh Aḥmad Al-Qusaishi, *Minhaj Al-Ṭālibīn* by Imam Nawawī, *Tatimmah* by Ibn Matūlī,

Al-Ḥawī by Al-Mawardī and *Nihāyah* by Imam Al-Ramlī (Shafie, 1985). He has been reported to have left Makkah for his hometown when he was in his 40s.

The Life of Shaykh Abdul Qadir Bukit Bayas

Historians agree unanimously that the birthplace of Shaykh Abdul Qadir Abdul Rahim was Patani Dar Al-Salam. However, there is no official record of the exact date and time of his birth (Sharifah, 1990; Omar, 1991). The closest estimate that historians are able to make is the late 18th century in the 1790s (Fathy, 2002). The Terengganu Islamic Religious Council (MAIDAM) for instance, points to a more general birthdate in the late 1700s.

The strongest and most popular opinion of his demise was circa 1864AD (Omar, 1991; Wan, 1997; Fathy, 2002). Another record gives the year of his death as being a year later in 1865AD (Omar, 1991). He was said to have died in Kampung Paya Bunga. However, there are other opinions that he died in Bukit Bayas instead (Omar, 1991; Wan, 1997). According to the most popular opinion, he was buried in the Shaykh Ibrahim Burial Ground in Jalan Pusara, Kuala Terengganu (Wan, 1983).

Shaykh Abdul Qadir bin Abdul Rahim received his early education from a few *madrassa* in Pattani, including the ones in Pondok Kuala Bekah and Pondok¹ Pauh

¹Pondok literally means ‘the travellers inn’. It is the equivalent of “pesantren” in Indonesia.

Bok. He then continued his studies in Makkah and has been said to have studied in Madinah (Wan, 1997; Fathy, 2002).

A few studies have postulated that there exists a student-teacher relationship between Shaykh Abdul Qadir bin Abdul Rahim and Shaykh Daud bin Abdullah Al-Fatani, arguably one of the most famous Islamic scholars in the Malay Archipelago. The family genealogy also points to the interesting fact that Shaykh Daud was in fact, his grandson. During his time in Makkah, he was a student under various scholars such as Shaykh Muhammad Salih bin Abdul Rahman Pauh Bok Al-Fatani and Shaykh Muhammad Zain bin Faqih Jalaluddin Aceh, all of whom hailed from the Malay Archipelago (Sharifah, 1990; Wan, 1997).

Background to the *Kitāb Al-Kifāyah* and *Risalah Hukm Al-Bay' Wa Al-Riba*

Kitāb Al-Kifāyah. The root word “*kifāyah*” comes from the Arabic word that literally means ‘sufficient’ (*Kamus Besar Arab Melayu-Dewan*, 2006). *Kifāyah* as the title of this manuscript refers to the importance, sufficiency and fundamental religious knowledge that is required of every Muslim. It signifies that the *Kitab Al-Kifāyah* is a book that contains the basic or fundamental knowledge required by every single Muslim, known as personal obligation or knowledge (*fard ayn*).

As arguably the oldest *fiqh* book written in Terengganu and among the earliest in the Malay Archipelago (Zurita, 2014), the

Kitab Al-Kifāyah, the researchers contend, was intentionally written by Shaykh Abdul Malik with the aim of spreading fundamental knowledge of Islam within the Malay-Muslim community at the time. The *Kitab Al-Kifāyah* discusses the aspects of *aqidah* and *fiqh* in Islam. However, the discussion on *aqidah* covers only 30% of the total content while the rest of the book is devoted to the discussion of *fiqh*.

During the late 17th and early 18th centuries, *fiqh* books were rather scarce (Shafie, 1985). Scholars from Aceh, which was the epicentre of Islamic knowledge at the time, wrote many important *fiqh* books, which included the *Kitab Şirāt Al-Mustaqīm*. The book was penned by arguably the most famous Aceh scholar of the era, Shaykh Nūr Al-Dīn Al-Rānirī (1054H/1664M) (Abdul, 1996). The second most important book in this part of the world after *Şirāt Al-Mustaqīm* is *Mir'āt Al-Ṭullāb li Ma'rifah Al-Sharī'ah Al-Malik Al-Wahhāb*, which was written by Shaykh Abdul Ra'ūf al-Fanşurī (1024H/1615M-1105H/1693M). Then came the *Kitab Sabīl Al-Muhtadīn*, which was written by Shaykh Muhammad Arshad Al-Banjari in 1195H/1779M (Abdul, 1996). Between these two books, Shaykh 'Abd Al-Mālik bin 'Abdullāh produced the *Kitab Al-Kifāyah*. The book was seen to fill the void caused by the lack of reference materials especially on *fiqh*.

Although the *Kitāb Al-Kifāyah* was one of the earliest *fiqh* manuscripts in the Malay Archipelago, and the first in Terengganu, there is a paucity of dedicated studies on

this manuscript. This is compounded by the fact that even locals are not aware of the existence of such an important manuscript. The researchers, therefore, felt compelled to do an in-depth study on this manuscript, especially on the writing methods of its Quranic verses' by its author, Shaykh 'Abd Al-Mālik bin 'Abdullāh.

Kitab Risalah Hukm Al-Bay' Wa Al-Riba.

Kitab Risalah Hukm Al-Bay' Wa Al-Riba is the only authentic work that can be attributed to Shaykh Abdul Qadir bin Abdul Rahim. This fact is corroborated by both literature on his life and by a few ancient, Malay literary manuscripts (Ibrahim & Osman, 1992; Wan, 1997; National Library of Malaysia, 2001; Fathy, 2002; Engku, 2007).

A scribble on a page of the manuscript states the exact date and time he finished the manuscript i.e. *dhuha'* (forenoon), 8 *Rabi' al-Awwal* 1234, or 4 January, 1819 (Abdul, MSS 2276; MSS 2397 & IIAMM 98.1.128). This *fiqh* manuscript was written according to the *Shafi'e madhab* school of thought, which covers *muamalat* (commercial and civil acts or business dealings under Islamic law) i.e. *hukm* on trading, *hukm* on deception in trading, *hukm* on *riba'* (usury), *hukm* on *al-musahalah* (compromising) in trade, the importance of avoiding destruction in trade, *hukm* on short-weighting, *hukm* on *ihtikar* (hoarding of goods from the market) and *hukm* on *mudharabah* (profit-sharing) (Hasanulddin, 2014).

Analysis of Direct Quranic Quotation Methods

In this part, this paper will discuss a few aspects of the direct Quranic quotation methods in both *Kitab* such as the purposes of directly quoting Quranic verses, the total number of Quranic verses and the name of chapters and verses.

Direct Quranic Quotation Methods in *Kitāb Al-Kifāyah*

Purpose of directly quoting Quranic verses. Quranic verses are used in *usuluddin* (Islamic studies) to convey stories such as the first revealed verse and the revelation of *solat* (prayer). The author quoted the following verses from *Surah Al-'Alaq* (96:1-5) and *Surah Al-Muzammil* (73:1-4):

Recite in the name of your Lord who created (1) Created man from a clinging substance (2) Recite, and your Lord is the most Generous (3) Who taught by the pen (4) Taught man that which he knew not (5).

O you who wraps himself [in clothing] (1) Arise [to pray] the night, except for a little (2) Half of it - or subtract from it a little (3) Or add to it, and recite the Qur'an with measured recitation (4).

Apart from storytelling, Shaykh 'Abd Al-Mālik bin 'Abdullāh also uses Quranic verses in the *Kitab Al-Kifāyah* to present *dalil naqli* (argumentation by reference

to relevant passages of the Quran) in his arguments. The following verses were recorded as references to the *ahkam* (Islamic legal doctrines) on the commendable act of giving away meat from *qurbān* (sacrifice of animal during *Eid ul Adha*) in *Surah Al-Haj* (22:36) and the impermissibility of eating halal animals that were not slaughtered according to the Shari'ah in *Surah Al-Maidah* (5:3): "...then eat from them and feed the needy and the beggar..."; "...except what they have slaughtered..."

Total number of Quranic verses. In the *Kitab Al-Kifāyah*, Shaykh ‘Abd Al-Mālik bin ‘Abdullāh quoted a few Quranic verses together with their Malay translation when he was deliberating *Sharia*-related matters or explaining a story in the Quran. However, a verse was quoted without its *Surah* and verse being stated. The *Kitab Al-Kifāyah* shows that there are only 19 directquotations from the Quran. Table 1 gives the detailed breakdown.

Table 1
Number of Quranic verses in the *Kitāb Al-Kifāyah*

No	Subject	Number of verses
1	Usuluddin	17
2	Fiqh	2
		19

Table 1 shows that Shaykh ‘Abd Al-Mālik bin ‘Abdullāh used more Quranic verses to deliberate matters related to *usuluddin* as compared to only two Quranic verses in *fiqh*-related matters. Nonetheless, this does

not imply that he makes no reference to the Quran, as according to Shafie (1987), it is incomprehensible that Shaykh ‘Abd Al-Mālik bin ‘Abdullāh did not use the Quran in his judgement, as he was a well-known *mufassīr* (a scholar of Quranic exegesis) of his time. However, there is a more logical explanation for this; during that era, writing paper was very expensive and difficult to obtain. As a result, it was used rather selectively (Masittah, 1993). Therefore, Shaykh ‘Abd Al-Mālik bin ‘Abdullāh had to keep his writings relatively short and concise. There is also a plausible explanation as the *Kitab Al-Kifāyah* was used widely in the *pondok* system in the past; Quranic verses that were relevant to the discussion but were not directly quoted in the manuscript were discussed directly with his students instead.

The name of chapters and verses. As with most old manuscripts in Islamic studies, there is no mention of the exact chapter and verse number in the *Kitab al-Kifāyah*. In order to retrieve the exact name of the chapters as well as its verse numbers, the researchers utilised the *Kitab Fath Al-Rahmān Li Ṭālib Āyāt Al-Qurān* (Ahmad, 1902). However, while quoting from the Quran, Shaykh ‘Abd Al-Mālik bin ‘Abdullāh employed full Arabic diacritics. This attention to detail enables readers to properly pronounce the Quranic verses. Besides that, these Quranic verses were also accompanied by their Malay translation as well as their accompanying exegeses.

Direct Quranic Quotation Methods in *Risalah Hukm Al-Bay' Wa Al-Riba*

Purpose of directly quoting Quranic verses. Shaykh Abdul Qadir bin Abdul Rahim has been found to have used a few approaches in direct Quranic quotations in his discussions. First, it is clear from his writings that he placed the utmost importance on the Quran as the highest authority in his deliberations. Shaykh Abdul Qadir bin Abdul Rahim also gave a detailed description of his deliberations through certain Quranic verses, for instance:

If then it is because this trade needs to pronounce the *ijab* and *qabul* (offer and acceptance) because it is done in good faith, as Allah says:

O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.

And mutuality is something that cannot be seen, hence, a ruling is based on the superficiality of *ijab* (offer) and *qabul* (acceptance). Therefore, the absence of mutuality invalids a trade.

Total number of Quranic verses. Shaykh Abdul Qadir bin Abdul Rahim used considerably more direct quotations from the Quran than Shaykh 'Abd Al-Mālik bin 'Abdullāh i.e. 21, to be exact. Table 2 provides the detailed breakdown.

Table 2
Number of Quranic verses according to chapters

No.	Chapter	Number of verses
1	Introduction	1
2	<i>Hukm on Muamalat</i> (commercial and civil acts or business dealings under Islamic law)	2
3	<i>Hukm on Riba'</i> (usury)	7
4	<i>Hukm on Deceptions in Trade</i>	0
5	<i>Hukm on al-Musahalah</i> (compromising) in Trade	2
6	The Importance of Avoiding Destruction in Trade	1
7	<i>Hukm on Short-Weighing</i>	1
8	<i>Hukm on the Transgressor</i>	6
9	<i>Hukm on Ihtikar</i> (hoarding of goods from the market)	0
10	<i>Hukm on Mudharabah</i> (profit-sharing)	1
	Total	21

These figures, however, are about 20% of the total number of *'ahādīth* that were quoted in the manuscript. This disparity,

however, can be attributed to the nature of the Quranic verses of being *ijmali* versus the *tafsili* nature of *'ahādīth*. The

ijmali nature of the Al-Quran calls for a shorter and more concise form whereas the '*ahadith*' that was narrated by Prophet Muhammad (peace be upon him) gives a more comprehensive explanation of the Quran. This unique need of *tafsili* renders '*ahādīth*' a closer comparison with the concept of *ta'abuddiyyah* (servitude to Allah). This detailed (*tafsili*) nature of '*ahadith*' also enables Muslim scholars of later generations to debate and subsequently, issue contemporaneous *fatawā* to the public.

The name of chapter and verses. Unlike Shaykh Abdullah's *Kitab Al-Kifāyah*, Shaykh Abdul Qadir bin Abdul Rahim did a proper citation of the Quranic verses by stating the exact *Surah* and its verse. This may be attributed to the fact that Shaykh Abdul Qadir bin Abdul Rahim put more emphasis on the *hukm* that can be derived from those Quranic verses, along with its deliberations. This is in line with *fiqh* methodology, which places special importance on the implied consequences of a Quranic verse. It was also a normal practice of such a time, which can be seen from manuscript heritage that was yet to be contemporaneously extracted (*takhrij*) and edited (*tahqiq*). Shaykh Abdul Qadir bin Abdul Rahim did the same thing as he did not copy the whole verse but focussed on portions of the verses that were directly related to his discussion.

CONCLUSION

Although both Shaykh 'Abd Al-Mālik bin 'Abdullāh dan Shaykh Abdul Qadir

bin Abdul Rahim Bukit Bayas did not extensively employ direct quotations from the Qur'an, they in no way put less importance on the Quran as being the single-most important reference in *Sharia*. There are some similarities as well as differences between the two scholars in their use of Quranic verses in their respective manuscripts.

Both scholars employed a similar style of writing, whereby they did not state the name of the verses and their numbers. Apart from that, they tended to quote incomplete Quranic verses, citing only relevant parts of the verse that were relevant to their discussions. One of the major differences between their style, however, was the purpose of using these direct quotations from the Qur'an. In *Kitab Al-Kifāyah*, the Quranic verses are used to convey stories, whereas in the *Kitab Risalah Hukum Al-Bay' Wa Al-Riba*, they are used to contextualise the writer's arguments on *fiqh* rulings. As a result, the latter manuscript uses a relatively higher number of Quranic verses. It is important to note that Shaykh 'Abd Al-Mālik bin 'Abdullāh' is no less of a scholar because the *Kitab Al-Kifāyah* quotes considerably fewer Quranic verses. This is actually attributed to a number of factors such as the high cost of writing paper at the time and, more importantly, the need to accommodate readers' need for simple and concise reading materials in *fiqh*.

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