

Thought of Sheikh Wan Hasan bin Wan Ishak al-Pattani in Hadith Studies

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Abstract: *Thailand is a Muslim minority area in Southeast Asia with Pattani as one of its regions, one of the influential scholars in the field of Hadith is Sheikh Wan Hasan bin Wan Ishak al-Pattani. This study aims to determine the contribution of Sheikh Wan Hasan bin Wan Ishak al-Pattani in the Hadith study. The research method used by researchers is qualitative which is descriptive in nature. The result of this research is the knowledge of Sheikh Wan Hasan bin Wan Ishak's contribution to writing the book of Hidayat al-Mukhtar, a translation of the Arba'in Hadith, and also writing a translation of the book of Ayyuha al-Walad by Imam al-Gazali.*

Keywords: *Wan Hasan bin Wan Ishak, Hadith, contribution, Pattani*

Abstrak: *Thailand merupakan daerah minoritas Muslim di Asia Tenggara dengan Pattani sebagai salah satu wilayahnya, salah satu ulama yang berpengaruh dalam bidang Hadis adalah Syekh Wan Hasan bin Wan Ishak al-Pattani. Adapun tujuan penelitian ini adalah untuk mengetahui kontribusi syekh Wan Hasan bin Wan Ishak al-Pattani di bidang Hadis. Metode penelitian yang digunakan peneliti adalah kualitatif yang bersifat deskriptif. Hasil dari penelitian ini adalah pengetahuan tentang kontribusi Syekh Wan Hasan bin Wan Ishak adalah menulis kitab Hidayat al-Mukhtar, sebuah terjemahan dari Hadis Arba'in dan juga menulis terjemah dari kitab Ayyuha al-Walad karya Imam al-Gazali.*

Kata Kunci : *Wan Hasan bin Wan Ishak, Hadis, Kontribusi, Pattani*

Introduction

One of the most serious obstacles to developing an understanding of Islam in Southeast Asia is the fact that the topic of Southeast Asian Islamic studies has long been marginalized in the field of Islamic studies. This is because, in Islamic studies, Western and Middle Eastern scholars have a tendency to place Southeast Asia on the periphery of intellectual currents in the Islamic world. (Firdaus 2019)

Various writings on Islamic history and civilization but Islam in Southeast Asia are discussed briefly or not at all. In fact, Southeast Asia has nearly 200 million Muslims, observers, and even some intellectuals who are not used to identifying Southeast Asian Islam with Islam in the Middle East and consider Southeast Asia intellectually and institutionally as an Islamic development of the Middle East. (Berutu 2011)

The people of Southeast Asia are known as Malay Muslims. Azyumardi Azra argues that Southeast Asian Islam is categorized as a fairly influential cultural region of the seven Islamic cultural regions in the world, such as Malaysia, Pattani (Thailand), and the Philippines

(Mindanao). (Azyumardi Azra 2002) Islam first entered Malaysia under the Gujarat of traders around the ninth century with a bottom-up pattern of acceptance which then developed through a process of the top-down pattern. After entering the 15th century, Islam in Malaysia experienced significant development, marked by the many mosque buildings and even the construction of the Madrasah Al-Mursyidiyah educational institution. (Nasution and Ghofur 2017)

The beginning of the 20th century was marked by the development of Islam with the coordination of the sultans in each state in enforcing Islamic law. (Irawan, Sumadinata, and Dermawan 2019) Thailand's southern regions have been under tension since the early 1990s. The tension is between the ethnic Muslim-Malays who make up the majority population of Southern Thailand and the Thai Government. This happened because of ethnic Malay-Muslim dissatisfaction with the policies issued by the Thai government which were considered impartial and discriminatory. The long-standing and protracted problems in the Southern Thai region forced the Malay-Muslim ethnic group to carry out a number of rebellions. (Irawan et al. 2019)

Pattani is one of the muslim-majority areas. Although this region is now one of the provinces of Thailand. In the 14th to 19th centuries Pattani was a fairly developed and prosperous Muslim sultanate in the Southeast Asian region and its Islamic work played an important role in the islamicization of other regions of the Malay peninsula. The various processes of Islamization and the spread of Islam in the country are certainly inseparable from the role of scholars who come from Arabia or the Archipelago. (Syukri 1985)

Since the 14th century, scholars either from the Arab region or from the Archipelago have come to the Pattani region, either in trade affairs or to spread Islam.(Siregar 2021) When compared to various other Malay regions the culture and language spoken are almost the same, as is the history of the development of Islam, the process and time of the entry of Islam almost simultaneously with other regions in the Malay peninsula region. (Azyumardi Azra 1994) Islam as a religious teaching certainly has a basic source on which it is based. In Islam, the Koran and Hadith are the main sources of Islamic teachings and become the main source of reference. In this study, a discussion will be examined about the contribution of Sheikh Wan Hasan bin Wan Ishak al-Pattani in the development of hadith in Southeast Asia.

Method

This research is a descriptive qualitative research, which describes matters related to the development of Hadith in Southeast Asia by conducting a review of the literature of works

written by Wan Hasan bin Wan Ishak al-Pattani and any scholars in accordance with the theme of this research. The data sources used both primary and secondary are journals, books, and research results. The analysis method used is *content analysis*, where the data obtained is systematically deciphered and then analyzed comprehensively to find comprehensive answers.

Biography of Syeikh Wan Hasan bin Wan Ishak al-Patani

His full name is Sheikh Wan Hasan bin Wan Ishak al-Jawi al-Patani. Regarding his date of birth, no clear information has been obtained because of the lack of information about him. He is known by the title "Tuan Hasan Besut" a title given by residents of the Besut area, Terangganu Malaysia because he lives and teaches Islam there.(Abdullah 2002)

He is a brother with Syeikh Wan Ali bin Wan Ishak al-Patani who is a great scholar in Patani and a preacher of Sammaniyah tarekat in Terangganu district. Both are from Pauh Bok district, southern Thailand Patani and both also learned about Islamic knowledge at Pondok Pauh Bok which was founded by Syeikh Abdul Mubin al-Patani and studied to famous scholars who taught and domiciled in the hut such as Syeikh Abd ar-Rahman bin Abd al-Mubin Pauh Bok al-Patani, Syeikh Abdullah bin Abd al-Mubin Pauh Bok al-Patani and Syeikh Muhammad Saleh al-Patani who are from the teachers of these two scholars.(Abdullah 2002)

In 1830 C.E. Syeikh Wan Hasan bin Wan Ishak Hijrah went to Besut, Terangganu, Malaysia, to teach Islam, where he was known as a pious and wara'. By the Besut community Syeikh Wan Hasan bin Wan Ishak is considered the first person to teach them about Islam. His presence was welcomed by the Besut community and even the representative of Raja Terangganu at that time was very pleased with the presence of Syeikh Wan Hasan in the district and he was appointed as a religious teacher at the Besut Palace and assigned as an imam in the Mesjid king of Besut.(Ramadan 2022)

Syeikh Wan Hasan bin Wan Ishak lives in an area called Palembang village, and this is where he is opened the *Halaqah* study for the Besut community, many communities from the elderly, teenagers and children living in the vicinity of Besut who come and study to Syeikh Wan Hasan. In addition, he also had a very important role in the palace, since Sheikh Wan Hasan was a religious adviser to the king of Besut, and of course this role was very decisive to the king's decision related to religious issues in the Terangganu region and its environs. Due to his several factors and nobleness and priorities as well as his knowledge of the Islamic religion, he was highly respected by the Terangganu community at that time. He died in 1280 H./ 1864 C.E. he had no

children and his remains were buried in the Muslim cemetery, Kampung Palembang, Besut Terangganu. (Ramadan 2022)

Teachers of Syeikh Wan Hasan bin Wan Ishak al-Patani

Syeikh Wan Hasan bin Wan Ishak al-Patani is known to study only in Pondok Pauh Bok, and he studied to scholars who taught his knowledge in the hut among others:

1. Syeikh Abdullah bin Abd al-Mubin Pauh Bok al-Patani
A scholar who wrote a translation of *the book Tanbih al-Gafilin*, a book written by Abu Lais al-Samarqandi.
2. Syeikh Abd ar-Rahman bin Abd al-Mubin Pauh Bok al-Patani who was the brother of Syeikh Abdullah bin Abd al-Mubin a scholar and preacher of Islam in Brunei Darussalam and a figure in Tarekat Sammaniyah and the successor of Syeikh Abd al-Mubin led the famous Pondok Pauh Bok at that time.
3. Sheikh Muhammad Saleh
A Patani scholar who teaches at Pondok Pauh Bok and is a teacher for Syeikh Abdullah and Syeikh Abd ar-Rahman. (Fauzi Deraman 2008)

Syeikh Wan Hasan bin Wan Ishak throughout his journey of teaching Islam had many students both from among the clouds and scholars. But his students are known so far only two prominent scholars in the Terangganu district:

1. Tuan Guru Syeikh Haji Husein Kampung lapu
Syeikh Husein Kampung Lapu is a scholar who teaches in Kampung Labu district, Terangganu. He was known as the one who introduced the hut education system in the district of Besut, Terangganu.
2. Haji Said Kampung Lama
A cleric who lived in the Kampung Lama and taught Islam in the area and became a religious leader in the Terangganu region.

Sheikh Wan hasan bin Wan Ishak has two works that he wrote in his proselytizing *rihlah*, while the two works are:

1. The Book of *Hidayat al-Mukhtar*

That is a book that he wrote by translating the book of Hadith Arba'in but not hadith *Arba'in* imam an-Nawawi. He finished writing this book on Friday 26 Muharram 1249 H./ 14 June 1833 AD.(Abdullah 2002)

2. The Book of *Ayyuba al-Walad*

That is a book that is a translation of the work of imam al-Gazali which is with the same name *Ayyuba al-Walad* as well. This work he completed in the city of Mecca, Saudi Arabia on the night of Monday 14 Rabi al-Awal 1266 H./ 27 January 1850 AD.

Thought Of The Hadith Of Sheikh Wan Hasan Bin Wan Ishak Al-Patani

When viewed from the works he wrote his Hadith thought tends to be contextual, and when he explains a Hadith contained in his book *Hidayat al-Mukhtar* and a translation of the book of *Ayyuba al-Walad* he explains his Hadith with the consesf of Sufism, meaning that the explanations and information he includes are more oriented towards Sufism which prioritizes the cleanliness of the soul and uses a taste approach. (Ilham Ramadan Siregar 2017) It is evident from the Hadith contained in this book that it also contains more about virtues, as well as the promise of great rewards. He is also of the principle that logic has a very high position in the Qur'an.(Rasyid et al. 2020)

The Book of *Hidayat al-Mukhtar*

In this book we will see how he when translating and explaining a Hadith, he does not list the *path of sanad*, we can see that what is listed is only the first scholar. And the Hadiths in this book are also mostly about virtues. Sheikh Wan Hasan also did not have attention to the series of *sanad* in the path of hadith passage but only listed the name of the first narrator and he also did not list the quality of the Hadith he translated and the *ketub as-Sittah* did not contain about the Hadiths contained in the this book, the author finds a similar Hadith found in the book of *Arba'una as-Sugra lil Baihaqi*.

Examples

1. First Hadith

الحديث الأول : عن سيدنا عبد الله بن عباس رضي الله عنهما قال، قال النبي صلى الله عليه و سلم : (من حفظ على أمّتي حديثا واحدا كان له أجر أحد و سبعين نبيا صديقا)

It Means: *It was narrated that our master 'Abdullah ibn 'Abbas (may Allah be pleased with him) said, The Prophet (peace and blessings of Allaah be upon him) said: "Whoever memorizes one hadith from my ummah will have the reward of seventy-one friendly prophets.*

This Hadith is narrated by Abdullah bin Abbas, and explains the virtues of the one who kept the Hadith of the Prophet saw. If we look at the quality of the Hadith matan, we will find that there is a discrepancy in the sound of the *matan*. Adjusted to the rule of *validity of matan*, that a small practice with the promise of a very large reward is one of the signs of an invalid *matan* Hadis. And on the last matan this *hadith matan* is found an awkward word namely "*nabiyan siddiqan*" Honest Prophet which means indirectly the question will arise whether there is a Prophet sent by Allah who is a liar. So based on the analysis done this Hadith tends to the daif Hadith.

The same goes for the Hadiths after that from Hadis to 2nd to 10th Hadith:

1. The second hadith

الحديث الثاني : عن سيدنا نابراء بن عازب رضي الله عنه قال، قال النبي صلى الله عليه و سلم : (من تعلم حديثين ينفع بهما نفسه أو يعلمهما غيره فينتفع بهما كان خيرا له من عبادة ستين عاما)

It means: *From Sayyidina Nabara' bin 'Azib r.a, he said: The Prophet said: "Whoever learns the two Hadiths with the two Hadiths he benefits himself or he teaches the two Hadiths to others, with the two Hadiths he takes advantage of is for him better than worshipping for sixty years.*

2. The second hadith

الحديث الثاني : عن سيدنا نابراء بن عازب رضي الله عنه قال، قال النبي صلى الله عليه و سلم : (من تعلم حديثين ينفع بهما نفسه أو يعلمهما غيره فينتفع بهما كان خيرا له من عبادة ستين عاما)

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3. The third hadith:

الحديث الثالث : عن سيدنا أبي أمامة الباهلي رضي الله عنه قال، قال رسول الله صلى الله عليه و سلم : (من غدا إلى المسجد لا يريد إلا ليتعلم خيرا أو يعلمه فله أجر حاج تام الحجة)

It Means: *From Sayyidina Abu Umamah al-Babily r.a, He said: The Messenger of Allah pbuh said: "Whoever in the morning rushes to the mosque, while the state does not desire except to learn goodness or teach it then for him the reward of the one who has the perfect hajj hajj."*

4. The fourth hadith:

الحديث الرابع : عن سيدنا أبي أمامة رضي الله عنه قال، قال رسول الله صلى الله عليه و سلم : (إن لقمان قال لإبنيه يا بني عليك بمجالسة العلماء و استماع كلام الحكماء فإن الله يجبي القلب الميّت بنور العلم و الحكمة كما يجبي الأرض الميتة بماء المطر

It means: *From Sayyidina Abu Umamah r.a, he said: The Prophet PBUH said: "Indeed, Lukman has said to his son: "O my son obligated upon you to always attend the houses of the scholars and hear the words of the scholars and hear the words of the wisdom. Indeed, Allah brings the hearts of the dead to life with the light of knowledge and wisdom, just as He brings to life a barren land with rainwater."*

5. Fifth Hadith

الحديث الخامس : عن سيدنا أنس بن مالك رضى الله عنه قال، قال رسول الله صلى الله عليه و سلم : (أنّ مثل العلماء في الأرض كمثل النجوم يهتدي بها في ظلمات البرّ و البحر فإذا النجوم انطمست يوشك أن تضل الهداة)

It means: *From Sayyidina Anas bin Malik r.a., He said: The Messenger of Allah pbuh said: "Verily the parable of the scholars of this world is like the parable of the stars with which the stars (men) take instructions in the darkness of land and sea. When the stars disappear it almost makes the people who give the clues (the way) become perverted."*

6. The sixth hadith:

الحديث السادس : عن سيدنا ابن مسعود رضى الله عنه قال، قال رسول الله صلى الله عليه و سلم : (من طلب بابا من العلم يعلمه الناس إبتغاء وجه الله أعطاه الله أجر سبعين نبيا)

It means: *From Sayyidina Ibn Mas'ud r.a., He said: The Messenger of Allah pbuh said: "Whoever demands a chapter of knowledge so that he may teach the multitude because he expects the pleasure of Allah, then Allah bestows himself the reward of 70 Prophets."*

7. Seventh Hadith:

الحديث السابع : عن سيدنا أنس بن مالك رضى الله عنه قال، قال النبي صلى الله عليه و سلم : (من خرج في طلب باب من العلم حفت به الملائكة و صلّت عليه الطير في الهواء و الحيتان في الماء و نزل من الله منازل سبعين شهيدا)

It means: *From Sayyidina Anas bin Malik r.a, he said: The Prophet saw. said: "Whoever goes out because to demand a chapter of knowledge, then because of that one chapter of knowledge he is surrounded by angels, birds in the air and animals in the water also pray to him, degrees descending by 70 martyrs from Allah."*

8. Eighth Hadith:

الحديث الثامن : عن سيدنا عبد الله ابن عمر رضى الله عنهما قال، قال رسول الله صلى الله عليه و سلم له : (لو كان بينك و بين العلم بحار من نار فخذها إليه فإنّ لكلّ شئع طريق و طريق الجنة العلم)

It means: *From Sayyidina Abdullah bin Umar r.a, he said: "If between you and the knowledge there is a sea of fire, then dive into the sea of fire. Indeed, all things have a way, and the way to heaven is knowledge."*

9. Ninth hadith:

الحديث التاسع : عن سيّدنا معاذ بن جبل رضى الله عنه قال، قال رسول الله صلّى الله عليه و سلّم : (إنّ الله يفتح أبواب السّماء بدعاء العالم و باب من العلم يتعلّمه المؤمن و لا يعمل به خير له من عبادة سنّة)

It means: *From Sayyidina Muadz bin Jabal r.a., he said: The Messenger of Allah pbuh said: "Verily Allah opened the doors of heaven with the do'anya of the alim. A chapter of the knowledge he taught to the faithful even though he did not practice the knowledge was good for himself from 1 year of worship."*

10. Tenth hadith:

الحديث العاشر : عن سيّدنا عوف بن مالك رضى الله عنه قال، قال رسول الله صلّى الله عليه و سلّم : (من تعلّم مسألة واحدة قلّده الله يوم القيامة ألف قلادة من نور و غفر له ألف ذنب و بنى له مدينة من ذهب و كتب له بكلّ شعرة على جسده حجة و عمره)

It means: *From Sayyidina Auf bin Malik r.a., he said: The Messenger of Allah pbuh said: "Whoever learns one problem, then Allah must Allah give him 1000 necklaces made of light on the day of judgment. God must have forgiven him 1000 sins. God founded 1 city made of gold for himself. Allah ordained for each feather on his body the reward of Hajj and Umrah for himself."*

a. The Book of *Ayyuha al-Walad*

The Book of *Ayyuha al-Walad* is also known as *al-Risalah al-Waladiyah*. This book is a work written by Imam al-Gazali which is basically written in Persian and then translated into various languages including into Malay, translated by Syeikh Wan Hasan bin Wan Ishak al-Fatani. This book was written by imam al-Gazali to reply to a letter sent by one of his disciples in the hope that Imam al-Gazali could reciprocate it, and give him a will and advice. Imam al-Gazali replied to the letter and included some advice that was very useful to his student and certainly useful to Muslims. Some examples of advice found in the book of *Ayyuha al-Walad*:

1. Time It is life

O My beloved Son, among the counsels of the Prophet PBUH. to his people is as stated in the Hadith:

A sign of Allah's reluctance to the slave, his work in what does not concern him, and if a woman goes an hour of his life, in other than what was created for him of worship, to deserve to prolong his sorrow, and whoever exceeds forty and does not overcome his good over his evil, let him prepare for the fire.

علامة إعراض الله تعالى عن العبد, اشتغاله بما لا يعنيه, وإن امرأ ذهبت ساعة من عمره, في غير ما خلق له من العبادة, لجدير أن تطول عليه حسرته, ومن جاوز الأربعين ولم يغلب خيره على شره فليتجهز إلى النار.

It means: *It is a sign of the turning away of Allah swt. from a servant when he is always doing useless things. And if there is a moment of his age that he has used on something that is not his purpose in life (worshipping God) then it is worthy of his remorse (in the doomsday) and who is more than 40 years old while his good still cannot exceed his evil then it is worthy of him to prepare himself to enter the fires of hell.*

2. Sincerely Intent

O my beloved son, how many of the nights thou hast filled with watchful vigil to repeat and stare at the book and how long thou hast endured sleep. I do not know for sure what the intention that drives you to do so, whether it is merely seeking the benefit of the world, gathering all eyes and attaining the highest position and boasting of your ability in the presence of friends. If this is your intention then you will lose as much as possible. But if your intention is to revive the sharia of the Prophet Muhammad and do with your morals, and try to temper your lustful desires which are often aroused towards evil, then fortunate are you a thousand gains. A verse member has said:

The awakens of the eyes is lost for other than your face and their crying for other than your loss is void.

سهر العيون لغير وجهك ضائع وبكاؤهن لغير ففدك باطل

It means: Sleeping if it were not for Your substance is a waste and crying if it is not for your loss is useless.

This is among the basic advice from Imam al-Ghazali contained in the book. Furthermore, Imam al-Gazali said to his students. What do you think of this Hadith:

عن أبي عبد الرحمن عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما قال : سمعت رسول الله صلى الله عليه وآله وسلم يقول :
بني الإسلام على خمس : شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وحج البيت وصوم رمضان

It means: " *Islam is built on five pillars, testifying that there is no god but Allah and Muhammad is the Messenger of Allah, performing prayers, performing zakat, fasting in the month of Ramadan, and hajj for those who are able to walk to him*" ?(An-Nawawi 1987)

This hadith explains the basis of Islam which is built on five main pillars, while Islam must be based on the Faith. Meanwhile, the definition of faith is verbal speech, justification with the heart and practicing with body members. The postulates relating to charities are numerous. Surely a servant enters heaven by the gift of God and His mercy. If he is willing to obey and worship him and always do good to others.(Ramadan 2022) For indeed *Rahmatallabi Qaribum Minal Muhsinin*. Then if asked if a servant will go to heaven only by faith alone, then I will answer: yes, but how he will arrive depends on his charity and goodness, while he will encounter so many climbs (tests) to climb that will prevent him from getting there. And the first thing about those climbs is the climbs of faith. Everything is determined by his faith and charity, depending on whether he survived the climb or not? And when he came to his death and met God, what was his situation whether he was in a state of poverty and bankruptcy, or even should.

While Hasan Basri said:

"Allah said to his servants on the Day of Resurrection, Enter all of you! O my servants, enter into heaven by my mercy and take your share according to your deeds."

When explaining this Hadith Imam al-Gazali oriented it more towards the sufism method whose context is far from its textual meaning. And this was also not commented on by Sheikh Wan Hasan ibn Wan Isaac al-Patani, he only translated it according to the original book. This shows that when translating this book Sheikh Wan Hasan did not mind too much about the status of *the sanad* Hadith. And explaining his sharah also tends to follow the explanation written by imam al-Gazali. Perhaps this is also closely related to his thoughts which are closely related to the Sammaniyah Order.

Conclusion

Syeikh Wan Hasan bin Wan Ishak al-Patani is a scholar from Patani province, and is a candidate and teaches Islam in the district of Besut, Terangganu Malaysia. Syeikh Wan Hasan is a Tasawuf scholar and a Tarekat Sammaniyah in Terangganu province. He studied at the Pauh Bok hut which was erected by Syeikh Abdul Mubin al-Patani, a famous hut at the time. He has a brother who is also a great scholar named Wan Ali bin Wan Ishak al-Patani, a Tasawuf scholar and teaches Islam in the peninsula of Malaya. Syeikh Abdullah has two of them in the field of Hadith of the book *Hidayat al-Mukhtar*, a translation of the Hadith of Arba'in and the translation of the book *Ayyuha al-Walad* Imam al-Gazali.

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