

Shariah Journal Writing Style

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1.0 GENERAL FORMAT

a) Software

Microsoft Word 2007, 2010, 2013

b) Font

- Times New Roman (TNR) size 14 (for title of article)
- Times New Roman (TNR) size 11 (for content of article)
- Times New Roman (TNR) size 10 (for footnotes)
- Times New Roman Transliterasi (for translated Arabic words)
- Traditional Arabic saiz 15 (for Arabic words)

c) Paragraph Structure

- First paragraph after topic/subtopic: Without Tab
- Second paragraph after topic/subtopic: With Tab

d) Spacing

Single Spacing

e) Margin

- Margin left & right 1cm: For content of article.
- Margin left & right 2cm: For abstract, verse of *al-Qur'an*, *al-hadith*, translation and statute.

f) Content

- Title in bilingual (Malay & English)
- Abstract in English (maximum 250 words)
- Keywords in English (maximum 5 words)
- Author's affiliation in English (in footnotes) - Eg: Position, Faculty, University & email
- Beginning with introduction and closing conclusion
- List of references in the last page

g) Numbering

TOPIC

1. Sub Topic
2. Sub Topic
3. Sub Topic
 - a) Sub Sub Topic
 - b) Sub Sub Topic
 - c) Sub Sub Topic
 - i) Sub Sub Sub Topic
 - ii) Sub Sub Sub Topic
 - iii) Sub Sub Sub Topic

h) Table & Figure

- Numbered by structure
- Write title above the table/figure & source below the table/figure
- Table structure must be horizontal lines only, not vertical lines

i) Verse *al-Qur'ān* & *al-Ḥadīth*

- Verse of *al-Qur'ān* & *ḥadīth* must be written in separated paragraph.
- Translation for *al-Qur'ān* & *ḥadīth* must be parallel to verse *al-Qur'ān* & *ḥadīth* as being written.
- Name of surah, no. of surah & no. of verse are mentioned below the translation (in bracket).
- *Takhrīj al-ḥadīth* (eg. rawi, sunan, kitab, chapter, no. *ḥadīth*) must be mentioned in footnote at that page.

j) Total Pages

- Minimum 10 pages & maximum 30 pages (including abstract, footnote and references)

2.0 REFERENCES FORMAT AND FOOTNOTES

a) References Format

i) Book

Abdul Aziz Bari, *Islam dalam Perlembagaan Malaysia* (Petaling Jaya: Intel Multimedia and Publication, 2005), 34.

Comment [U1]:

Author, *Name of Book* (Place: Publisher, Year), pages.

ii) Book (Translated Work with One Author)

Julio Cortázar, *Hopscotch*, trans. Gregory Rabassa (New York: Pantheon Books, 1966), 165.

iii) Book (with Author and Editor)

Edward B. Tylor, *Researches into the Early Development of Mankind and the Development of Civilization*, ed. Paul Bohannon (Chicago: University of Chicago Press, 1964), 194.

iv) Article, Chapter in Book, Essay, in an edited

Mahmud Saedon Awang Othman, 'Hak Orang Yang Tertuduh di Bawah Hukum Syarak,' dalam *Al-Ahkam: Undang-Undang Pentadbiran Keadilan Jenayah di Malaysia*, ed. Ahmad Ibrahim (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1990), 122.

Comment [U2]:

Author, 'Title of Article', in *Name of Book*, ed. Editor's Name (Place: Publisher, Year), pages.

v) Journal

Asmak Ab Rahman & Pazim@Fadzim Othman, 'Kaedah Taksiran Zakat Padi dan Kesannya terhadap Petani: Kajian di Selangor,' *Jurnal Syariah*, vol. 13/1 (2005): 37-56.

Comment [U3]:

Author, 'Title', *Name of Journal*, volume, number (Year): pages.

vi) Online Journal

Henry E. Bent, 'Professionalization of the Ph.D. Degree,' *College Composition and Communication* 58/4 (2007): 141, <http://www.jstor.org/stable/1978286>, accessed on 5 December 2008.

Comment [JS4]:

Author, 'Title', *Name of Journal*, volume, number (Year): pages, date access

vii) Magazines

Wan Suhaimi Wan Abdullah, 'Apa Akibat Meremeh Adab Belajar?,' *Majalah Q&A*, Februari 2012, 34.

viii) Online Magazines

Barron YoungSmith, 'Green Room,' Slate, <http://www.slate.com/id/2202431/>, accessed on 4 February 2009.

ix) Newspapers

Mohd Fuad Razali, 'Lebih Baik Timbus Saja Mata Air,' *Berita Harian*, 16 Mac 2005, 12.

x) Online Newspapers

Manirah Othman, 'Padah Menghina Majistret,' *Kosmo Online*, http://www.kosmo.com.my/kosmo/content.asp?y=2015&dt=0708&pub=Kosmo&sec=Negara&pg=ne_10.htm, diakses 8 Julai 2015.

xi) Proceeding / Presentation / Seminar (Published)

Siti Zalikhah Md Nor, 'Beberapa Aspek dalam Hadanah,' *Prosiding Seminar Undang-Undang Keluarga Islam Melindungi Wanita: Di Mana Silapnya* (Kuala Lumpur: Sekretariat Hal Ehwal Wanita ABIM, 20 April 2002).

xii) Presentation / Seminar / Lectures (Unpublished)

Ahmad Kameel Mydin Meera, 'Isu Praktikal Mengenai Pasaran Derivatif,' (Kertas Kerja Seminar Pelaburan Beretika Menurut Islam: Satu Cabaran di Institut Kefahaman Islam Malaysia, Kuala Lumpur, 13-14 Januari 2001).

xiii) Thesis (Unpublished)

Yazkhiruni Yahya, 'Shariah Audit in Islamic Financial Institutions: The Effects of Spirituality and Moderating Role on Judgement and Decision Making' (Ph.D Thesis, Department of Shariah and Economics, Academy of Islamic Studies, University of Malaya, Kuala Lumpur, 2016), 5-6.

xiv) Reports

Pusat Pungutan Zakat MAIWP, *Laporan 2000-2001* (Kuala Lumpur: PPZ, 2003), 11-23.

xv) Statutes

- Administration of Estates Act 66 of 1965.
- Child Care Act 74 of 1983.
- Children's Act 38 of 2005.
- Constitution of the Republic of South Africa, 1996.
- Islamic Family Law (Federal Territories) Act 1984 (Act 303).
- Shariah Court Evidence (Federal Territories) Act, 1997.
- Trade Description Act 2011

xvi) Cases

1. Eeswari Visuualingam v. Government of Malaysia [1990] 1 MLJ 86.
2. Ketua Pendakwa Syarie Iwn. Ahmad bin Rashid dan seorang lain [1994] 10 JH 113.
3. Shaik Abdul Latif & Ors v. Shaik Elias Bux [1915] 1 FMSLR 204.

xvii) Interviews

Ruzman Md Noor (Associate Professor, Department of Shariah and Law, Academy of Islamic Studies, University of Malaya), in interview with the author, 2 February 2012.

b) Repetition of References in Footnotes

Don't use *ibid* or *op. cit.* for repeated references in footnotes. Writers must rewrite name of authors, title of book @ title of article, and page only

Example:

Mustafa Abdullah, *Khazanah Tafsir di Malaysia* (Kuala Lumpur: Jabatan al-Quran al-Hadith, Akademi Pengajian Islam, Universiti Malaya, 2009), 45.
Mustafa Abdullah, *Khazanah Tafsir di Malaysia*, 45.

Henry E. Bent, 'Professionalization of the Ph.D. Degree,' *College Composition and Communication* 58/4 (2007): 141, <http://www.jstor.org/stable/1978286>, accessed on 5 December 2008.

Henry E. Bent, 'Professionalization of the Ph.D. Degree,' 141.

Comment [JS5]:
FOOTNOTE
Author's Name, *Title of Book* (Publisher's Place: Publisher's Name, Year), page.

Comment [JS6]:
FOOTNOTE'S REPETITION
Author's Name, *Title of Book*, page.

Comment [JS7]:
FOOTNOTE
Author, 'Title', *Name of Journal*, volume, number (Year): pages, date access

Comment [JS8]:
FOOTNOTE'S REPETITION
Author, 'Title' pages.

c) How to Write References Without Author, Place, Publisher and Date

English Version	Malay Version
n.a. = no author	t.p. = tiada penulis
n.p. = no place	t.t.p = tiada tempat penerbitan
n.p. = no publisher	t.p. = tiada penerbit
n.d. = no date	t.t. = tiada tahun

3.0 TRANSLITERATION SYMBOL GUIDELINES

a) Consonant

No.	Arabic	Roman	Example	
			Arabic Words	Roman Words
1.	أ	' (a,i,u)	الْقِرَاءَة	<i>al-qira'ah</i>
2.	ب	b	بَعَثَ	<i>ba'atha</i>
3.	ت	t	تَابَ	<i>tāba</i>
4.	ث	th	ثَوَابَ	<i>thawāba</i>
5.	ج	j	جَعَلَ	<i>ja'ala</i>
6.	ح	ḥ	حَلَبَ	<i>ḥalaba</i>
7.	خ	kh	خَطَبَ	<i>khaṭaba</i>
8.	د	d	دَفَعَ	<i>dafa'a</i>
9.	ذ	dh	ذَهَبَ	<i>dhahaba</i>
10.	ر	r	رَجَعَ	<i>raja'a</i>
11.	ز	z	زَرَ	<i>zara'a</i>
12.	س	s	سَمِعَ	<i>sami'a</i>
13.	ش	sh	شَفَعَ	<i>shafa'a</i>
14.	ص	ṣ	صَعَدَ	<i>ṣa'ada</i>
15.	ض	ḍ	ضَلَلَ	<i>ḍalala</i>
16.	ط	ṭ	طَلَعَ	<i>ṭala'a</i>
17.	ظ	ẓ	ظَفَرَ	<i>ẓafara</i>
18.	ع	' (a,i,u)	عَلَيْهِ	<i>'alayh</i>
19.	غ	gh	غَفَرَ	<i>ghafara</i>
20.	ف	f	فَلَحَ	<i>falaḥa</i>
21.	ق	q	قَلَمَ	<i>qalama</i>
22.	ك	k	كَتَبَ	<i>kataba</i>
23.	ل	l	لَعِبَ	<i>la'iba</i>
24.	م	m	مَنَعَ	<i>mana'a</i>
25.	ن	n	نَالَ	<i>nāla</i>
26.	و	w	وَعَدَ	<i>wa'ada</i>
27.	ه	h	هَدَمَ	<i>hadama</i>

28.	ي	y	يَعْلَمُ	ya'lamu
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b) Long Vocal

No.	Arabic	Roman	Example	
			Arabic Words	Roman Words
1.	أ	a	قَالَ	qāla
2.	أو	u	مُوسَى	mūsā
3.	اي	ī	إِيمَان	īmān

c) Short Vocal

No.	Arabic	Roman	Example	
			Arabic Words	Roman Words
1.	----(فتحة)	a	نَصَرَ	naṣara
2.	----(كسرة)	i	نَاصِرَ	nāṣira
3.	----(ضمّة)	u	يَنْصُرُ	yanṣuru

d) Diftong

No.	Arabic	Roman	Example	
			Arabic Words	Roman Words
1.	أو	aw	أَوَابَ	awwāba
2.	أي	ay	أَيَّامَ	ayyāma
3.	اي	iy	إِيَّكَ	iyyāka

e) Sample Words of Arabic Transliteration

Ibn ‘Āshūr
Al-Bukhārī
Ibn Qudāmāh al-Maqdisī
Ibrāhīm
Al-Naysābūrī
Abū Ṭālib
Al-Aḥkām al-Shar‘iyyah
Bayrūt
Dār al-Fikr li al-Ṭabā‘ah wa al-Nashr wa al-Tawzī‘
Dār al-Ṭawq al-Najāh
Dār al-Fikr al-‘Arabī
Sunan Abī Dāwud
Sunan al-Bukhārī
Al-Shāfi‘ī
Al-Shaybānī
Ṣaḥīḥ al-Bukhārī
Fath al-Mu‘īn
Al-Qāhirah
Al-Kasānī
Muḥammad bin ‘Abd Allāh
Muṣṭafā al-Zuḥaylī
Maṭba‘ah Dār al-Kutub
Mawsū‘ah
Nizām al-Dīn
Maḥy al-Dīn
‘Abd al-Ḥamīd
‘Abd al-‘Azīz
‘Abd al-Qādir al-Arna‘ūt
Majd al-Dīn
Jamāl al-Dīn

ابن عاشور
البخاري
ابن قدامة المقدسي
إبراهيم
النيسابوري
أبو طالب
الأحكام الشرعية
بيروت
دار الفكر للطباعة والنشر والتوزيع
دار طوق النجاة
دار الفكر العربي
سنن أبي داود
سنن الكبرى
الشافعي
الشيبياني
صحيح البخاري
فتح المعين
القاهرة
الكساني
محمد بن عبد الله
مصطفى الزحيلي
مطبعة دار الكتب
موسوعة
نظام الدين
محي الدين
عبد الحميد
عبد العزيز
عبد القادر الأرنؤوط
مجد الدين
جمال الدين

f) Sample Format for Arabic References

- ‘Abd al-Raḥmān al-Jazirī, *Kitāb al-Fiqh ‘alā Madhāhib al-Arba‘ah* (Bayrūt, Lubnan: Dār al-Kutub al-‘Alamiyah, 2003).
- ‘Awdah, ‘Abd al-Qādir, *al-Tashrī‘ al-Jinā‘ī al-Islāmī Muqāranan bi al-Qānūn al-Waḍ‘ī*, vol. 1 (Bayrūt: Dār al-Kutub al-‘Azalī, 2008).
- Al-‘Aysawī, Najm ‘Abd Allāh Ibrāhīm, *al-Jināyah ‘ala al-Atraf fī al-Fiqh al-Islāmī* (Dubai: Dār al-Buḥūth li al-Dirāsah al-Islāmiyyah wa Iḥyā’ al-Turāth, 2002).
- Al-Buhūfī, *Kashf al-Qinā‘*, vol. 1 (Bayrūt: ‘Alam al-Kutub, 1979).
- Ibn al-Jawzī, *Manāqib al-Imām Ahmad bin Hanbāl* (Riyād: Dār al-Hijr, 1987).
- Ibn al-Qayyim al-Jawziyyah, *I‘lām al-Muwaqqi‘īn*, vol. 4 (Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1991).
- Ibn Kathīr, *Tafsīr al-Qur‘ān al-‘Azīm*, vol. 3 (Qāhirah: Maktabah al-Ṣafa, 2002).
- Ibn Qudāmāh, *al-Mughnī*, vol. 1 (Lubnan: Bayt al-Afkār al-Dawliyyah, 2004).
- Ibn Shaybah ‘Abd Allāh bin Muḥammad al-Kūfī, *al-Kitāb al-Muṣannaḥ fī al-Aḥādīth wa al-Athār*, vol. 5 (Bayrūt: Dār al-Tāj, 1989).
- Ibn Taymiyyah, *Majmū‘ al-Fatawā*, vol. 33 (t.t.p.: Muḥtamā‘ al-Mal Fahd, 2004).
- Jalāl al-Dīn ‘Abd al-Raḥmān al-Suyūfī, *al-Ashbah wa al-Nazā‘ir fī Qawā‘id wa Furū‘ Fiqh al-Shāfi‘ī* (Bayrūt: Dar al-Kutub al-‘Ilmiyyah, 2015).
- Muḥammad Amīn, *Radd al-Muḥtār ‘ala al-Durr al-Mukhtār Sharḥ Tanwīr al-Abṣar*, vol. 6 (Bayrūt: Dār al-Fikr, 1992).
- Muḥammad Shaṭa‘ al-Dimyātī, *I‘ānah al-Ṭālibīn*, vol. 2 (t.t.p: Dār al-Iḥyā’ al-Kutub al-‘Arabiyyah, t.t.).
- Muṣṭafā al-Khīn, Muṣṭafā al-Bughā, ‘Alī al-Sharbaḥī, *al-Fiqh al-Manhajī ‘ala Madhāb al-Imām al-Shāfi‘ī*, vol. 3 (Dimashq: Dār al-Qalam, 1992).
- Sayyid Sābiq, *Fiqh al-Sunnah*, vol. 3 (Qāhirah: Dār al-Fatḥ li al-I‘lām al-‘Arabī, 1999).
- Shams al-Dīn Muḥammad bin Muḥammad al-Khāṭib bin al-Sharbinī, *al-Iqnā‘ fī Alfāz Abī Shujā‘*, vol. 3 (Bayrūt, Lubnan: Dār al-Kutub al-‘Ilmiyyah, 1994).
- Wahbah al-Zuhaylī, *al-Fiqh al-Islāmī wa Adillatuh*, vol. 4 (Dimashq: Dār al-Fikr, 1997).

4.0 TECHNICAL GUIDELINES

a) General Guidelines

MAQĀSĪD AL-SHARĪ'AH: THE DRIVE FOR AN INCLUSIVE HUMAN DEVELOPMENT POLICY

Ibrahim Abiodun Oladapo¹
Asmak Ab Rahman²

ABSTRACT

Access to adequate resource or income, leading a healthy life; and being educated are major components of human development. However, satisfying these components remains a major challenge facing many societies today. Some of the key hindrances to development initiatives are injustice and abuse of fundamental social and economic rights as reflected in the low human development indices of many countries. Conventionally, human development is measured in terms of education, income, and health. Nonetheless, the model does not take cognizance of other integral components of development such as social justice and human rights. Thus, this paper tries to fill this gap in the current literature by incorporating social justice and human rights (exogenous) and three contextualized factors, namely education, health, and income (endogenous) into the human development model based on the Maqasid Sharī'ah framework. The paper uses document analysis and library based data, whereby both primary and secondary sources are collated. The model proposes that the principles of the Islamic divine law be enhanced to ensure an inclusive development policy devoid of tribal, ethnic or religious sentiments. The paper holds theoretical and policy implications for researchers, policymakers and other stakeholders.

Keywords: human development, inclusive policy, maqāsid al-sharī'ah, social justice, human rights

INTRODUCTION

Today, economic and social policies symbolize commitment for material prosperity while many people are comparatively disadvantaged in terms of human development indicators such as healthcare services, education and living standards.³ The alarming rate of injustice and abuse of human rights adjudged by inequitable resource allocation has contributed to the huge gap of inequality which rampages many societies today. Islam provides a comprehensive policy system that does not only offer the basis for social relations, but it also ensures moral principles that define economic, political, and ethical responsibilities in the society.⁴ The moral principles of Islam constitute the basic foundation for human development which is based on essentials of Shariah.

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³ United Nations Development Programme, *Human Development Report* (New York: UNDP, 2005), 388.

⁴ M. Mili, 'A Structural Model for Human Development: Does Maqasid al-Shari'ah Matter?' *Islamic Economic Studies*, vol. 22/2 (2014): 47-64.

Comment [JS9]:
4x enter (single spacing, size 11)

Comment [JS10]:
TITLE OF ARTICLE
Font: Times New Roman
Size: 14
Bold: Yes
Case: Uppercase
Align: Center

Comment [JS11]:
2x enter (single spacing, size 11)

Comment [JS12]:
AUTHOR'S NAME
Font: Times New Roman
Size: 11
Bold: Yes
Case: Capital Each Word
Align: Center

AUTHOR'S DETAIL
Write in footnotes, affiliation, institution/organization address, postcode, email

Comment [JS13]:
2x enter (single spacing, size 11)

Comment [JS14]:
1x enter (single spacing, size 11)

Comment [JS15]:
TITLE OF ABSTRACT
Size: 11
Bold: Yes
Case: Uppercase
Align: 2cm from left

CONTENT OF ABSTRACT
Size: 11 + italic
Align: 2cm from left and right

Comment [JS16]:
1x enter (single spacing, size 11)

Comment [JS17]:
TITLE OF KEYWORDS
Times New Roman, size 11, Bold

Comment [JS18]:
KEYWORDS
Times New Roman 11, italic
Minimum 3 words, Maximum 5 words

Comment [JS19]:
1x enter (single spacing, size 11)

Comment [JS20]:
1x enter (single spacing, size 11)

Comment [JS21]:
CONTENT OF ARTICLE
Font: Times New Roman, 11
Spacing: Single Spacing
Align: 1cm from left and right (justify)

Comment [JS22]:
Footnote's Writing Style

b) Verse of *al-Qur'an* & *al-Hadith*

﴿٢٨﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَخَلَقَ الْإِنْسَانَ ضَعِيفًا

Comment [u23]:
Traditional Arabic size 15, center

← 2 cm → “Allah (sentiasa) hendak meringankan (beban hukumnya) daripada kamu, kerana manusia itu dijadikan berkeadaan lemah.”

(Surah al-Nisā’, 4: 28)

Comment [u24]:
Name for surah, number of surah: Verse (in bracket)

أَتَمَّا الْأَعْمَالُ بَانِيَاتٍ وَأَتَمَّا لِكُلِّ أَمْرٍ مَا نَوَى

Comment [JS25]:
For hadith, no need to write line to avoid mistake

“*Sesungguhnya segala amalan itu bermula (bergantung) dengan niat, dan hanya bagi setiap manusia itu apa (balasan) yang diniatkannya.*”⁵

Comment [JS26]:
Takhrij Hadith in footnote

c) Statute Style

Perkara 3 (1) Islam sebagai agama Persekutuan menyatakan seperti berikut:

“Islam ialah agama bagi Persekutuan; tetapi agama-agama lain boleh diamalkan dengan aman dan damai di mana-mana Bahagian Persekutuan.”

Comment [u27]:
Content for statute must be italic and make sure in apostrophe

d) Table Style

Jadual 1: Pentadbiran Zakat Pertanian di Malaysia

Comment [u28]:
TITLE OF TABLE
TNR regular size 11, center, Capital Each Word

Bil.	Negeri	Pengurusan Zakat Pertanian
1.	Selangor	Lembaga Zakat Selangor (LZS)
2.	Pulau Pinang	Zakat Pulau Pinang (ZPP)
3.	Sarawak	Tabung Baitulmal Sarawak (TBS)
4.	Terengganu	Majlis Agama Islam dan Adat Melayu Terengganu (MAIDAM)
5.	Perlis	Majlis Agama Islam dan Adat Istiadat Melayu Perlis (MAIPs)

Comment [u29]:
Only Horizontal line for table, no need to put vertical line for table

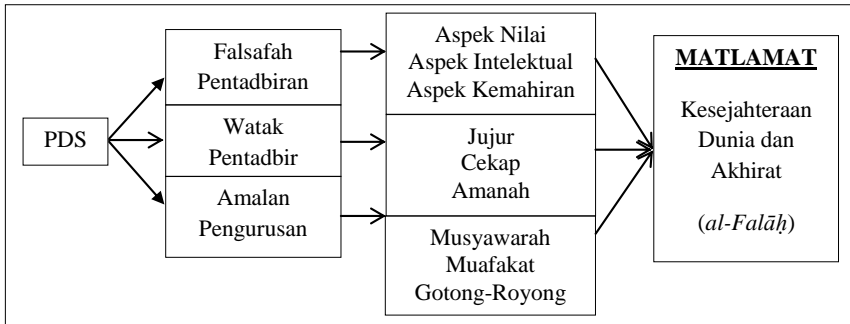
Sumber: Laman Sesawang Institusi Zakat Negeri

Comment [u30]:
SOURCE OF TABLE
TNR size 11, left, Capital Each Word

⁵ Muslim, Abū Ḥusayn Muslim Ibn al-Ḥajjāj Ibn Muslim al-Qushayrī al-Naysabūrī, *Ṣaḥīḥ Muslim* (Riyād: Dār al-Mughnī, 1998), no. ḥadīth 1907.

e) Figure Style

Rajah 1: Konsep 'Pengurusan Dengan Shūrā'



Comment [u31]:
TITLE OF FIGURE
TNR regular size 11, center, Capital Each Word

Sumber: Mohd. Affandi Hassan.⁶

Comment [u32]:
SOURCE OF FIGURE
TNR regular size 11, left, Capital Each Word. Make sure full references are attached in footnotes.

f) Takhrij al-Ḥadīth

قضى رسول الله صلى الله عليه وسلم بالشفعة في كل شركة لم تقسم، ربعة أو حائط، لا يحل له أن يبيع حتى يؤذن شريكه، فإن شاء أخذ، وإن شاء ترك، فإذا باع ولم يؤذنه فهو أحق به

Comment [JS33]:
Text of Hadith must be written before translation

“The Messenger of Allah (PBUH) decreed pre-emption in every joint ownership, [such as] a dwelling or an orchard. It is not lawful for [a partner] to sell [his share] until his partner gives his consent. If [the other partner] wills, he may buy it, or he [may] abandon it if he wills. If [a partner] sells it without getting the consent of [his partner], [his partner] has the greatest right to it...”⁷

Comment [JS34]:
Takhrij Hadith must be written in footnotes

لا ضرر ولا ضرار

“Harm shall neither be inflicted nor reciprocated...”⁸

Comment [JS35]:
Text of Hadith must be written without lines, to avoid any mistake lines or its translation

ليس على المسلم في عبده ولا فرسه صدقة

“There is no zakāh upon a Muslim on his slave or his horse...”⁹

Comment [JS36]:
For takhrij in footnote, must be written completely author, kitab, volume, bab, no. hadith, place of publication, name of publisher, year, and pages.

⁶ Mohd. Affandi Hassan, ‘Pengurusan, Pentadbiran dan Kepimpinan dalam Pembinaan Tamadun Manusia,’ *Monograf Islamika, III* (Kuala Lumpur: Persatuan Muzium Malaysia, 1985), 256.

⁷ Muslim Ibn al-Ḥajjāj Abū al-Ḥasan al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim*, vol. 6 (Bayrūt: Dār al-Fikr, 1995), 38, ‘Bāb al-Shuf’ah,’ *ḥadīth* no. 1608.

⁸ Mālik Ibn Ānas, *al-Muwattā’*, vol. 2 (n.p.: Mu’assasah al-Risālah, 1412AH), 467, *ḥadīth* no. 2895.

⁹ Muslim, *Ṣaḥīḥ Muslim*, vol. 4 (Bayrūt: Dār al-Fikr, 1995), 48, ‘Bāb Lā Zakāh ‘Alā al-Muslim fī ‘Abdihi wa Farasihi,’ *ḥadīth* no. 982.

g) References

Al-⁴Asqalanī, *Fath al-Bārī* vol.4 (Bayrūt: Dār al-Fikr,1991).

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Comment [JS37]:

1. Sort A-Z
2. Alphabetically for Arabic references must be arrange without "al-" in front of name's author

5.0 AUTHOR RESPONSE FORMAT (AFTER REVIEW PROCESS)

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