

Spirituality in Da'wah Dan Management by Wan Sulaiman Wan Siddik, A 19th Sufi and Shaykh Islam Kedah

Awatif binti Abdul Rahman

Foundation Program
International Islamic University College Selangor
Malaysia

Muhammad Khairi bin Mahyuddin

Faculty of Leadership and Management
Islamic Science University of Malaysia
Malaysia

Abstract

The unveiling of the important of spirituality in da'wah and management is less studied. The aspects of spiritual in both aspects are seen to be not highlighted as an effective mechanism to enhance the wordily affairs and state among the local Malays. The spirituality aspect is identified to Sufism is misunderstood as a teaching inclines purely to asceticism, immaterial dimension and hereafter affairs. This reflexes negative image of spirituality where it seem as a fundamental source to the backward and passive to society. However, this misconception of spirituality by Malays is rectified by a late 19th Malay Sufi as well as shyakh Islam, Wan Sulaiman Wan Siddik. This paper studies his approaches and contributions in da'wah and in management that centered from good state administration. His efforts has resulted a betterment life to Malay society in Kedah. The study aims to discover the important of spirituality and its contributions in da'wah as well as management. This study applies historical and textual studies. The finding shows that spirituality plays an inevitable role in exerting great impact and successful life in this word and hereafter.

Keyword: spirituality, da'wah, management, administration

Wan Sulaiman's full name is Wan Sulaiman b. Wan Mohammed Sidek b. Wan Aman b. Wan Net b. Wan Su and his mother is Wan Tam binti Wan Abu Bakar. Wan Sulaiman lived in the reign of Sultan Ahmad Tajuddin Mukarran Shah III (d. 1879M), Tunku Zainal Rashid Muazzam Shah (d. 1882M) and Tunku Abdul Hamid (d. 1943M) (Muhammad Hassan 1968: 229-235; Ibrahim Ismail 1987: 132).

He got his study at Mecca and has participated in the Sufi order Naqshabandi Mujaddidi Ahmadi and Qadiri Order under the supervision of Shaykh Muhammad Andkhawi al-Bukhari who died in Taif 19 Rabi al-Awwal 1321 /14 Jun 1903 (Wan Shamsuddin 1996:110). Within a three-year companionship with his master, Wan Sulaiman gained much valuable advice, lessons and experience in Sufism and the methods of the Order. Finally he was appointed as 34 khalifah by his master, Muhammad Andkahwi al-Bukhari. He is given full authorised to teach and reveal the order to his society.

His carer begin as Kadi (1906), Chief Kadi (1910) and lastly as a third Shaykh Islam (1920). It is an honorary title as the supreme head of religious administration in Kedah, adviser to Sultan pertaining religious issues, and issuing fatwas. It carried executive powers and policy making. Before him, the position of shaykh Islah had held by an Arab and Mecca scholars such as Shaykh Muhammad Khayyat as first shaykh Islam from 1912-1915 and Sayyid Abdullah Dahlan as second shaykh islam from 1915-1918 (Wan Shamsuddin 1996:111). Wan Sulaiman is dedicative and active scholar in da'wah dan management of the state administration. He looks that da'wah in a wider scope covering intellectual, physical and spiritual aspect. He looks at the excellence management of state administration that cause to the betterment life and easiness in performing religious duties.

The Function of the Spirituality

Spirituality is defined as concern with the spirit, sacred, religious, holy, divine, inspired (The Oxford Dictionary and thesaurus 1997: 1497). Spirituality in this context concern with the purification of soul. It results to obtain clean soul that contains strong gnosis of Allah and ability to practise all His laws in sincere manner. By this one will behave good qualities as true vicegerent and servant of Allah. Wan Sulaiman clearly explains the real function of spirituality which gained from the practice of sufi order. He rectifies the misconception about the spirituality in sufi order. It is apprehended by some of its practitioners to concentrate absolutely on the spiritual aspect or hereafter and avoid worldly affairs. Sufi order is regarded as mystical experience, unveiling, and miracles. For this reason it is regarded as privacy and isolation. It denotes the total withdrawal of the essential material requirement in the material world and state that has a close interconnection to the religion. The misconception of the sufi order that it rejects the material world results in passivity, individualism, and backwardness for the state progress.

Wan Sulaiman takes serious action to correct this misconception about the function of the sufi order in Islam. He concludes that sufi order has three basic major functions: the preservation of human nature, exercise of removal blameworthy qualities and behave with praiseworthy qualities, and guardianship of the states. He identifies sufi order play pivotal role in guarding the country. It happens through the purification of soul that is strengthening the spirituality. It is the centre of good and evil and all worldly and religions affairs. It is important for one to realize the country is a place to actualize the implementation of the shari'ah. The function of man as Insan is incomplete unless he lives in a stable country that efficiently manages worldly affairs. However, there is a popular misconception regarding the sufi order in that many consider it private, individualistic, and isolative. This misconception causes the practice of sufi order to be seen as counterproductive to progress in worldly matters.

Wan Sulaiman rectifies this misconception by emphasising the role of sufi order as learning and practicing the shari'ah from a wise shaykh. This means one physically interacts with society to implement the shari'ah collectively and his heart remains occupied with Allah. This is the function of human (insan) as a true vicegerent (khalifah) He says that it is very clear that the reality sufi order is realized upon companionship only with one teacher, knowledgeable in Islamic law (shari'ah), administration of the law (siyasah shar'iyyah) and spiritual exercise (riyadah) in order to safeguard the humanistic nature, nothing else. This order is identical to shari'ah and the path of the companions. By this Order, one will attain happiness in this world and the hereafter. Leaving the shari'ah destroys a country as witnessed by past nations. The main cause is they disregard the shari'ah of their prophets. Hence, practicing the Sufi Order is to perform the shari'ah and to serve the country. Leaving the Sufi Order is dangerous to religion and the country (Wan Sulaiman 1343H: 28).

Contributions In Da'wah

In the da'wah, it covers his contribution in religious activities. This is importance as religion becomes basic lives that covers the belief, practice and behave properly. It includes the relation of man to Allah, his fellow man and administration of the worldly affairs with the religion law. Among his contributions are;

a) Teaching Religious Knowledge

Wan Sulaiman is a very active scholar teaching Islam in many districts in Kedah .he would sometimes walk to and through remote villages and across paddy fields as well as marshes in order to deliver the message of Islam (Abdul Majid et al 2000: 5). He also interacted with other Islamic scholars teaching in Zahir Mosque, Alor Star at night. He engaged in scholarly discussion with his contemporary scholars about many issues. He emphasized the importance of Islam and Islamic knowledge to the Muslim prisoners in a detention centre. To help the Muslim prisoners return to Islam, he suggested to bring each of them a book on the ways of practicing Ibadah (Abdul Manaff 176:20; Tajuddin Saman 1993: 154). The prisoners in Kedah at that time included men and women, multiple races and religions who were involved in various crimes such as gang robbery, murder, and theft. The majority were Malays with 381 prisoners, followed by Chinese, 125, and Indians, 50 (Frost, Meadows n.d: 12).

b) Solving Religious Dispute

Wan Sulaiman was invited in a formal letter sent by Secretary of the Mohammadan and Hindu Endowment board of Penang to give assistance to settle disputation between some parties regarding the position of Qiblat in Mosque Kapitan Keling.

This mosque was built by an Indian Muslim. Wan Sulaiman before accepting the invitation of the Penang board discussed with the State Counsel and Tunku Mahmud before taking action with several conditions to the Board. The purpose of putting conditions for the Board is to help him solve the dispute properly (State Secretary Counsel File No: 1317/1344). This shows Wan Sulaiman has capability in solving disputations religious issues outside the Kedah with a good approach. He also takes into account the unity of people practicing religious practice.

c) Abolishing Superstitious Beliefs and Practices

In the act of (instructing the good and prohibiting the evil), Wan Sulaiman was very austere about demolishing the deviant practices and innovative beliefs from the principles of Islamic theology and shariah. For instance, invoking the spirit of dead ancestors, nasi kunyit ceremony (saffron rice), milk bathe in front of the Nobat's hall, the day of al-'ashura' in every 10 Muharram without telling the history and events of the day. Malay custom of sitting close together (bersanding) in the marital event, innovative Sufi practices and all type of dances (Abdul Manaff 1976: 19; Wan Shamsuddin 1991:7; Abdul Majid et al 2000: 27-39).

For a similar purpose, Wan Sulaiman wrote *risalah nasihat fasal gerhana* (advise letter in lunar eclipse) in 1346H/1927M in the form of an epistle to explain the phenomena of lunar eclipse from the Islamic point of view. The circular was distributed to all Imams within Kedah to expose the true nature of the eclipse of the sun, and the deed taught by the Prophet (PBUH) like praying and supplication during such an occurrence (Noor Azam 2006: 4-5).

d) Teaching Sufi order, as a Way of Purification of the Soul

The peak of his famous contribution was teaching Sufism and the Naqshabandi Mujaddidi Ahmadi Order in Kedah to both the public, male and female and also the royal family such as Sultan Abdul Hamid and Tunku Mahmud all people including male and female and their background. For him, the order can help to develop the country with the combined effort between scholars and the state leader. In fact, the purpose of participation in the order was to form and grasp the nature of real humanistic values and devote a life for the sake of Allah in accordance with His Law (Wan Shamsuddin 1991:7).

Contribution in management

Wan Sulaiman did not disregard the management of the worldly aspect. It is seen that he realised that the all the religious duties cannot be performed properly unless by the excellent management of the worldly affairs in the state. It is necessary as the religion and the worldly life is inseparable and integrated. Among his contribution are;

a) Modernizing the Islamic Educational System

Wan Sulaiman improved the method of teaching Islamic subjects such as law of worship and recitation of al-Quran correctly (Ahkam al-Ibadat and Tajwid). He proposed that Islamic subjects and the Quran should be separated in a special class in the evening for greater focus. His proposal was accepted by Kedah's government and was effective in educating students in the recitation of the al-Quran). The mixture between male and female students in one class was prohibited by Wan Sulaiman even for Jawi classes (Abdul Manaff 1976:20; Wan Shamsuddin 1996:115 ;Ibrahim Ismail 1987:144).

Wan Sulaiman organized a Quranic recitation competition in the Zahir Mosque from 1931 until 1932. The purpose of the competition was to make the reciters experience and learn the Quran. The many reciters who participated in the competition not only came from the Malay Archipelago but from Sumatra and Java. Shaikh Ibrahim bin Shaykh Yusof al-Ibyari, an Imam of the Zahir Mosque, was appointed as the Chief Judge to evaluate and correct the pronunciation of the verses of al-Quran (Ibrahim Ismail 1987: 161).

Wan Sulaiman contributed toward the greater systemization of Islamic education. He established the Madrasah al-Hamidiah, derived from the name of Sultan Abdul Hamid in 1916 instead of the Pondok educational system. The madrasah was also known popularly by the local people as Madrasah Limbong Kapal or Madrasah Pak Wan Sulaiman (Halimah Desa 1993: 40). Since the madrasah was welcomed largely by many students not only from Kedah but also from Kelantan, Terengganu, N. Sembilan, Thailand and Indonesia, Wan Sulaiman donated his own land in 1349 for the use of the students of the madrasah (Wan Shamsuddin 1991: 9).

Besides as the initiator of the madrasah system in Kedah, he campaigned to Malay parents in support of sending their children to English Government schools using English as the medium of instruction established by English Colonials in 8 December 1908.

The first head master of the school was Mr Mohamad Iskandar, the father of Tun Dr Mahatir, the fourth Prime Ministry of Malaysia. He was assisted by several Malay teachers namely Mohd Salleh and Yusof. In the beginning, the school was unwelcomed by most Malay parents out of fear their child would be influenced to convert to Christianity. They perceived the English language as synonymous to Christianization. In the Malay land, the effort of Christianization to convert the Malays to Christians has spearheaded by the British missionary, William Girdlestone Shellabear (d.1947) (Adnan 2007: 58; Augustin, James F 1992:81).

Since he knows Wan Sulaiman is a productive and open-minded scholar, Mohamed Iskandar requested assistance to advise the Malay community to send their child for the sake of their child's betterment in the future and dismiss the negative connotation and perspective toward English-based schools. They campaigned from a house to house and finally their effort came to fruition in 1910, where the total number of Malay students increased to over 50 students (Ahmad Nordin 1991:104).

b) Modernizing the Islamic Religious Administration

Wan Sulaiman was assigned as chairman in the Majmak Ulama Kedah (Kedah's Scholars Counsel) formed by Sultan Abdul Hamid in 1904 to assist him in settling the problems pertaining to religious affairs. The members of the counsel contained 12 scholars, namely Abdullah Fahim (secretary), Shaykh Muhammad Khayyat, Hj Idris bin Wan Jamil (Jarum Derga), Haji Ahmad bi Salim Ribat (Pondok Chegar, Haji Idris Ayer Hitam, Haji Muhammad Saman (Keramat Serban Hijau) Haji Ibrahim Paya Sena, Haji Muhammad Arif Sungai Nonang, and Tuan Husain Nasir al Banjari (tuan Husain Kedah). They sat together every Friday night at the Zahir Mosque after praying Maghrib to discuss religious issues in accordance to ahl al-sunnah wa al-jama'ah. (Wan Shamsuddin 1991:14). Wan Sulaiman also was involved in regular visits of the Kadi's offices for periodic observation

In the Islamic administration in the state of Kedah, Wan Sulaiman introduced the system of giving authority for teaching and publication of religious books as contained in the Shariah Court Enactment enacted in 17th Safar 1340H (1922M) requiring every Muslim to have an authorized official letter as official permission from the office of Shaykh Islam and the State Secretary Counsel in teaching the Islamic religion, printing, and publishing religious books (Kedah Enactment n.p: n.d). Wan Sulaiman also recommended that the permitted religious teachers male and female act as Quranic teachers for the boys' and girls' school(State Secretary Counsel, no file: 280/1353)Wan Sulaiman also elevated the status of Quranic teachers with the proposal of a monthly allowance and increment. This is evidenced by the letter written by the Superintendent of Education of Kedah to the Education Office dated 18th Muharram 1353/3 May 1934(State Secretary Counsel, File .No: 280/1353).

The impact of this shariah court enactment 1340H (1922), besides demanding every Muslim to acquire official written authority in teaching, printing, and publishing religion, religious books from outside were prohibited from being imported, sold, possessed and taught to Muslims. Was Sulaiman banned several religions book from being imported to Kedah like fatwa persatuan Islam bandung, bintang subuh, asrar al-fatihah, kasful al-arsar and hidayah al-anwar (Dawson C.W 1936:129; Bllloch I.W 1941:400).

He also contributed to the emergence of the zakat state institution chaired by Tunku Mahmud, Reagent of Kedah. This happened when Wan Sulaiman, as Shaykh Islam, heard complaints about the troubles suffered by the poor and needy; the qualified recipients of zakat (Sejarah Jabatan Zakat negeri Kedah Darul Aman, 1992:8-17).

c) Protecting the Welfare of Newly Converted Muslims

He was concerned with the welfare of newly reverted Muslims. On 7 December 1926, when Ee Wan, a Siamese women married with a Chinese Hokkien man, Luk Bee, converted to Islam voluntarily, she did not return home. The parents of Ee Wan and Luk Bee, her husband, made a report to the Chinese Protectorate of Kedah regarding the conversion issue (State Secretary Counsel, File No:1472/1345). Wan Sulaiman replied that she converted to Islam through the Shariah Court, Alor Setar. The assistance of the Kadi taught her a way to convert to Islam in accordance to the regulations of the State Counsel M.P 713/36 that approved one's conversation legally with the assertion of a report copy of her solemn voluntarily conversion to Islam and this was not against the laws(State Secretary Counsel, File No: 1472/1345).

d) Issuing the Fatwa (Islamic Legal Ruling)

Wan Sulaiman issued a Fatwa on the issue of profit in the Syarikat Kerjasama (Cooperative Company) established before World War I. William R. Roff gathers valuable records and information regarding the maneuver of the cooperative companies in the Peninsular between 1910-1941.

Among the purposes of the establishment of the cooperative companies are to help the Malays at that time to enhance their economy and living standard and to avoid them from the terrible poverty as well as debt from outside money lenders who give credit with high interest. The basic operation of the company is throughout the collective deposit funding and micro credit for its members for particular purposes approved by its members. It intends to keep the mutual welfare among its members based on exchange, cooperation, and pleasant agreement. The company also has its own organizational structure, working laws, procedures, maneuver, and objective created based on their agreement and traditions for the sake of their public benefit and safety (Roff 1984:148).

e) Producing Circulars for Religious Obligations and Worldly Affairs.

For the mosque administration, in 1934, Wan Sulaiman was ordered to provide Khutbah for the one year circulation to all Imams in Kedah. He provided a printed kitab to be read in all districts mosque in Kedah . (Hamzah n.d: 1).

In view of his mastery of astronomy, Wan Sulaiman scheduled prayer times and other worldly events for the local society as guidelines to them in running their daily activities in Jamad al- Awwal 1351 (September and October 1932) as produced by the Kedah religious Department. The schedule contained five daily prayers, minute and hour, month and days and notice of relevant events and activities according to the particular day based on the predications of the astronomical calculations. This schedule helped local people to arrange their daily activities such as planting, farming, fishing, fulfilling the will, implementing marital contracts, business, and digging wells, preserving health, creating ships and other activities.

For instance, on Friday, 30 Jamad al-Awwal/ 30 September 1932, time for dawn prayer (Maghrib prayer) was 6.15 minutes which was good for planting plants (Wan Shamsuddin 2000: 4,11). In another effort, he introduced circulars and schedules for the padi season in Kedah as a special guideline for the paddy-planter by referring to the circulation of the twelve stars. He used Arabic terminologies of stars like Kaus until Akrab synonyms to Sagittarius until Scorpio. The ideas he alluded to from the authentic scholars' manuscripts and predictions of the ancients to the regular events that became customary behaviour and law to the nature in Kedah. For example, from 23 May until 22 June in the month of Jauza (Gemini), namely the seventh season of the padi field, should be preparing containers of seeds and supposed to be scattered the seeds in view of the fact that the season can be farmed twice a year (Ismail Salleh 1986: 95-96).

From the contribution above, it indicates that wan Sulaiman's idea about the role and the impact of spirituality in da'wah and management is positive and in line with the teaching of Islam. Moreover, the shari'ah cannot be established individually but collectively. The shari'ah does not only deal with an individual right between man and his Lord but also social right to his fellow men. This is the wisdom why Allah creates men in different races, gender and tribe for mutual introduce, strengthen and help each other in accomplishing His laws. Moreover, the component of shari'ah such as ritual ('ibadah), marriage (munakahat), interaction (mu'amalah), criminal (jinayah), and custom ('adat) is social in nature. It demands full commitment, integrity and collective work between all units of society, including a ruler of the country and ruling people, in order to obtain excellent establishment of the shari'ah that relies upon the good management of the country (Wan Sulaiman 1343H: 5-13).

This is strengthened by the notion that a true perfect man does not isolate himself purely from his fellow men. He must socialize physically with the society with perpetual presence of heart to Allah. By socializing physically with society the function of man as Khalifah is truly actualized. This is in line with Said al-kharraz's saying that one is not considered a perfect man by many miracles but he who is sitting among the society, buying and selling, getting marriage and mixture with them while his heart still remains not lost from Allah even a moment (al-Kurdi 1996:439). Wan Sulaiman views the spirituality is not backward. It does not lead to the retardation of the country. He cites himself as an example that he is fully committed to the country. This is because the shari'ah cannot be exercised unless through the good administration of the country and cooperation between scholar and state leaders.

His thought is in line with Abu Hamid Muhammad b Muhammad al-Ghazzali (d.1111). Al-Ghazzali's notion alludes that the religion and leader like a twin. The leader is the guardian of the religion. The religion matters by itself cannot be established independently unless by good management of the worldly matters. This is because the world is a plantation place to get its fruit in the hereafter. The religion matter is not completed fully unless by the skilfully management of the world that also relied upon the good leader and collaboration of scholar.

So the scholar must guide the leader systematic administration of the world and solving disputes among the society in line with the shariah (al-Ghazzali 1995, 1:18).

Abd al-Ahad al-Sirhindi (d. 1624) a reputable Naqshabandi also teaches one to commit full collaboration with the leader as he has a supreme power to protect the religion. He emphasizes active contact between the Sufi order and the ruler as well as country: Two features of this approach: firstly reformation must proceed from the top to the bottom, i.e from the king to the ruling class and secondly the power of the country is essential to safeguard, implement and expansion of Islam. He illustrates that a leader like a soul, and all people like the physical body. If the soul is good, so do the body as well, and vice versa. The effort to enhance the leader and people to upward the word of Islam is praised.. This way can guard the creed of Ahl al-sunnah and delete the false creed. The leader at this point is one of the great prophetic heritages. He guards the Ummah by his sovereignty like the Prophet preserve their Ummah (al-Sirhindi 2, n.d: 117).

Ubayd Allah al-Ahrar (d.1490) also has a similar stand. He approaches the rulers and elite classes in Samarqand with teaching and advice. The country's destiny depends on their trait as they have authority to release people from injustice, unauthorized innovative religion and cruelty of tyrant people. In fact, the said deed is compulsory in Islam. In fact, it is better for a one to confer beneficence with the other than physical exercising seclusion and supererogatory deeds individually (al-Khani 1996: 509).

In nutshell, it can be said that Wan Sulaiman had proven spirituality is not passive and individualistic in da'wah and management. His efforts indicate that the all religion duties cannot be established unless by excellence management of worldly affair that centered from a good state's administration. In fact spirituality is center and source of goodness that can be obtained through purification soul in sufi order. Lastly it alludes that the spirituality is inextricable part in both aspects that play pivotal role in ensuring a success life in this world and hereafter.

References

- Abdul Majid Mohd Noor, Ismail Saleh, Mansur Mohd Akib & Wan Shamsudin,elt. 8 August 2000. *Trankripsi Pita Kaset PK419,420 &421/2000 Majlis Pesara Dalam Kenangan "Sheikh Islam Tuan Haji Wan Sulaiman b. Wan Sidik*. Alor Setar: Bahagian Koleksi Kedah, Perbadanan Perpustakaan Awam Kedah.
- Abdul Manaff Saad. 1976. *Suatu Kajian Ringkas Mengenai Haji Wan Sulaiman bin Wan Sidik (1874M-1935M)*.In Salasilah Haji Wan Sulaiman bin Wan Sidek 1874-1935. Alor Setar: Perbadanan Perpustakaan Awam Negeri Kedah.
- Adnan Hj Nawawi.2007. *Zaaba dan Melayu*. Perak :UPSI
- Augustine, James F. 1992. *Bygone Kedah*. Kedah: Percetakan UPCAS Sdn Bhd.
- Ahmad Nordin b. Hj Mohd Zain. 1991. *Sejarah Pendidikan Inggeris dan Pelajaran Tinggi Di Kedah*. In Dokumentasi Konvensyen Sejarah Negeri Kedah Darulaman. Alor Setar: Lembaga Muzium Negeri Kedah Darulaman.
- Blelloch.I.C 1941. *Rules regulation and notification made under the Kedah Enactment*. Alor Setar: Kedah Government Press.
- Dawson.C.W.1936. *Rules regulation and notification made under the Kedah Enactment*. Alor Setar: Kedah Government Press.
- Frost, Meadows. [n.d]. *The Annual Report Kedah 1911*. n.p:n.p.
- al-Ghazzali, Muhammad Muhammad. 1995. *Ihya' 'ulum al-din*. Vol.1,3 &4 Beirut: Dar al-Fikr:
- Halimah Desa. 1993. Sejarah Maktab Mahmud. In Khoo Kay. Kim(eds). *Beberapa Aspek Sejarah*,p 119-135. Kedah. Kuala Lumpur: Persatuan Sejarah Malaysia.
- Hamzah bin Haji Muhammad Tahir. [n.d]. Perhimpunan Khutbah Khutbah Jumaat Karangan Al-Fadil Tuan Haji Wan Sulaiman Bin Wan Siddiq Shaykh Islam Negeri Kedah Bagi Pergunaan Dibaca Pada Tiap Tiap Masjid Didalam Perintahan Negeri Kedah Dengan Titah Duli Yang Maha Mulia Tunku Mahmud Regent Negeri Kedah. Penang: Zi Jelutung Press.
- Ibrahim Ismail. 1987. *Sejarah Kedah Sepintas Lalu*. Kuala Lumpur: Percetakan Seasons Sdn Bhd.
- Ismail Salleh. 1986. Bulan Piama. In *Intisari Kebudayaan Melayu Kedah*, p 94-98. Kedah: Majlis Kebudayaan Negeri Kedah.

- al-Khani, Abdul Majid Muhammad. 1996. *Al-Kawakib al-durriyyah ʿala al-hadaiq al-wardiyyah fi ajila' al-sadat al-naqshabandiyyah*. (Edits) M. K. al-Kharsah Dimasq: Dar al-Beirut:
- al-Kurdi, Muhammad Amin. 1994. *Tanwir al-qulub fi muʿamalah allam al-qyub*. Beirut: Dar al-Fikr.
- Kedah Enactment. [n.d].n.p.n.p.
- Mohd Nasir Mohd Tap. 2009. *Mencarik Ilusi Mengapai Realiti; Wacana Tasawwuf, Tarekat & Pemikiran Kalam Imam Ahmad al-Sirhindi*. Kajang: Kolej Dar al-Hikmah.
- Muhammad Hassan To' Kerani Mohd Arshad. 1968. *Al-Tarikh Salasilah Negeri Kedah*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Nor Azam Mat Noor. 2006. *Nasihat Fasal Gerhana Dalam Komentaran dan Perspektif. In Prosiding Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu*. Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, 15-17 April.
- Roff, William R. 1984. *Kerjasama dan koperasi di Semenanjung 1910-1941: Petikan Dari bahan-bahan Terbitan Sezaman*. Kuala Lumpur: Penerbit Uniiversiti Malaya.
- Sejarah Jabatan Zakat Negeri Kedah Darulaman 1355-1412*. 1992 Alor Star: Jabatan Zakat Negeri Kedah
- al-Sirhindi, Ahmad Abdul Ahad. [n.d]. *Al-Maktubat li al-Imam al-ʿAlim al-Rabbani al-Mujaddid li alfi al-Thani Ahmad al-Faruqi Al-Sirhindi. Muarrab al-maktubat al-shariʿah al-marsum bi al-durr al-maknunat al-nafisah* Trans. Muhammad Murad al-Qazani. Istanbul: Siraj Kitabevi.
- State Secretary Counsel of Kedah. 1344H. Ask for the Assistant of the Sheikh Ul-Islam, Kedah to Settle a Dispute Regarding the Niche in the Captain Kling Penang. File.No 1317/1344.
- State Secretary Counsel of Kedah. 1353H. Appointment of additional Koran Teachers for the Boys and Girls Malay Schools in Kedah. File.No 280/1353.
- State Secretary Counsel of Kedah.1345H. Reconversion of a Siamese Women Named Ee Wan to Islam by the Sheikh Ul-Islam (Malay Jawi's Version) File. No 1472/1345.
- Tajuddin Saman. 1993. *Tokoh Ulama Nusantara*. Kuala Lumpur: Berita Publishing Sdn Bhd.
- The Oxford Dictionary And Thesarus.1997. London: Oxford University Press.
- Wan Shamsudin Mohd Yusof. 2000. *Haji Wan Sulaiman bin Wan Sidek: Tinjauan Ringkas Mengenai Karya-Karyanya dan Maklumat Tambahan Untuk Biodatanya Serta Senarai Karya-Karya Lain Yang Menyentuh Tentang Dirinya*. Auditorium Perbadanan Perpustakaan Awam Kedah Alor Setar. 8 August.
- Wan Shamsudin Mohd Yusof. 1996. Haji Wan Sulaiman bin Wan Sidek (1874-1935). In *Biografi Ulama Kedah Darul Aman*. Alor Setar, Kedah: Lembaga Muzium Negeri Kedah Darul Aman.
- Wan Sulaiman Wan Siddik. 1343H. *Futuhat qadahiyyah fi bayan haqiqah al-tariqah al-naqshabandiyyah al-mujaddidiyyah al-ahmadiyyah al-mutabaqah lil'ulum al-'asriyyah*. . Pulau Pinang: Mercantile Press.
- Wan Shamsudin Mohd Yusof. 1991. *Haji Wan Sulaiman bin Wan Sidik (1874-1935)*. Muzium Negeri Kedah Darulaman. 25 August