

Islamic Encyclopaedic Works in the Malay World before the 20th Century

Farida Othman,^a Mohd. Hilmi Ramli^b & Tatiana Denisova^c

Abstract

This article examines two pre-20th-century Malay-Islamic texts—*Bustān al-Salātīn* (1638) and *Kitāb Pengetahuan Bahasa* (1858) from the Malay World—as encyclopaedic works. Modern definitions of encyclopedias—such as alphabetical order, secular objectivity, and an editorial system—do not easily apply to these texts. This creates a challenge: when Western standards evaluate Malay works, the risk of completely misreading them arises. This study aims to identify the structural and conceptual features that define Malay-Islamic encyclopaedic writing. Using qualitative content, textual, and conceptual analyses, the study identifies seven attributes that constitute the Perbendaharaan Framework. The analysis shows that *Bustān al-Salātīn* and *Kitāb Pengetahuan Bahasa* embody these attributes not as mere compilations but as coherent, purposeful projects that unite religious and non-religious knowledge, instruct readers morally, and preserve Malay-Islamic identity. The article concludes that Malay-Islamic encyclopaedic writing constitutes a distinct intellectual tradition—one rooted in *tawhīd* method of knowledge that affirms the unity of the religious and non-religious domain—that differs fundamentally from Enlightenment-era Western encyclopaedias. Recognising this tradition corrects earlier scholarly misreadings and opens new avenues for studying knowledge organisation in the Malay world.

Keywords: Encyclopaedia, *Bustān al-Salātīn*, *Kitāb Pengetahuan Bahasa*, Encyclopaedic tradition, Malay World

Introduction

The Islamic scientific tradition,¹ with its profound emphasis on the pursuit of knowledge, significantly influenced the intellectual landscape of the Malay World². It fostered a culture that valued learning, writing, and the accumulation of knowledge. The evolution did not occur in a vacuum, but emerged through the dynamic exchange of knowledge between local cultures and the broader Islamic scientific tradition.³ In the Malay world, this tradition developed in distinctive forms that integrated Islamic scholarship with local needs, languages, and social contexts. Although these works did not conform to the structure of contemporary encyclopaedias, they reflect the multidisciplinary nature of knowledge in the

^a Farida Othman (corresponding author), Raja Zarith Sofiah Centre for Advanced Studies on Islam, Science and Civilisation (RZS-CASIS), Faculty of Social Science and Humanities, Universiti Teknologi Malaysia, Kuala Lumpur, Malaysia. Email: faridaothman88@gmail.com.

^b Mohd. Hilmi Ramli, Director, Raja Zarith Sofiah Centre for Advanced Studies on Islam, Science and Civilisation (RZS-CASIS), Faculty of Social Science and Humanities, Universiti Teknologi Malaysia, Kuala Lumpur, Malaysia. Email: mohdhilmi@utm.my.

^c Tatiana Denisova, Professor, Raja Zarith Sofiah Centre for Advanced Studies on Islam, Science and Civilisation (RZS-CASIS), Faculty of Social Science and Humanities, Universiti Teknologi Malaysia, Kuala Lumpur, Malaysia. Email: denistat@yahoo.com.

¹ According to Alparslan Acikgenc, a “scientific community” in Islamic tradition ascribe to all social aspects found in scientific activities of the community rather than directly to science. Acikgenc asserted that it is crucial for scholars of the scientific community to maintain a shared worldview rooted in Islamic principles. See Alparslan Acikgenc, *Islamic Scientific Tradition in History* (Penerbit IKIM, 2014), 62.

² Alam Melayu (Malay World) refers to the maritime Southeast Asian region including present-day Malaysia, Indonesia, Brunei, southern Thailand, Singapore, and parts of the Philippines, where Malay was the lingua franca and Islamic scholarship flourished. See Siti Hawa Hj. Salleh, *Malay Literature of the 19th Century*, Malaysian Literature Series (Kuala Lumpur: Institut Terjemahan Negara Malaysia, 2010), xvi.

³ Syed Muhammad Naquib Al-Attas, *Islām and Secularism* (Ta’dib International, 2022), 173.

Malay World, offering communities essential information and practical guidance on history, language, governance, spirituality, and daily life.

This article examines the development of encyclopaedic writings within the Malay-Islamic tradition and, through qualitative content, textual, and conceptual analyses, examines structural patterns, thematic organisation, and underlying concepts, and identifies key criteria for their formulation. For this article, two renowned works are selected for study: *Bustān al-Salātīn* and *Kitāb Pengetahuan Bahasa* because: (a) they are the most frequently cited by scholars for their encyclopaedic characteristics,⁴ (b) they span two centuries and represent different genres, and (c) critical editions are available. By tracing these features, the article analyses how selected works can be considered encyclopaedic, revealing their historical context and their connection to the intellectual legacy of the Islamic scientific tradition before the 20th century. Specifically, this study aims to identify the structural and conceptual features that define Malay-Islamic encyclopaedic writing, to examine how *Bustān al-Salātīn* and *Kitāb Pengetahuan Bahasa* exemplify these features, and how these works differ from modern Western encyclopaedias.

Defining Encyclopaedia and Encyclopaedic Works

According to Mary Franklin-Brown, the term encyclopaedia is a ‘Renaissance’⁵ coinage not found in classical or medieval vocabulary. Although derived from the Greek *enkyklios paideia* (general education), the term refers to a comprehensive educational program rather than a specific book.⁶ The modern concept of an encyclopaedia as a book or collection only developed in the 18th Century. The *Encyclopédie*, edited by Denis Diderot (d. 1784) and Jean Le Rond d’Alembert (d. 1783), was completed in 1772, comprising seventeen volumes of text and eleven volumes of plates.⁷ It came to embody the very spirit of the Enlightenment⁸. The core of the 18th-century Enlightenment was led by French thinkers known as the philosophes—among them Diderot and d’Alembert—who formed an informal network focused on advancing reason, knowledge, and reform, epitomised by their collaboration on *The Encyclopédie*.⁹

⁴ Syed Muhammad Naquib Al-Attas, *A Commentary on the Hujjat Al-Siddiq of Nūr al-Dīn al-Rānīrī*, 2nd edn (The Ministry of Culture, Youth and Sports, Malaysia, 1986, Repr., Pahang: Al-Sultan Abdullah History & Civilisation Research Centre, 2023), 27. See also Al_Azhar and Putten, ‘Four Malay Letters From Raja Ali Haji To Von De Wall’, 521. See also Alimuddin Hassan Palawa, ‘Raja Ali Haji: Pelindung Budaya Dan Pemelihara Bahasa Melayu,’ *Jurnal Ilmiah Keislaman* 10, no. 1 (2011): 191.

⁵ The Renaissance began in 14th-century Italy as a revival of classical learning and later spread through Europe. Scholars later questioned its break from the medieval era. French writers shaped the term, and Burckhardt called it the “discovery of the world and of man.” The movement promoted human creativity and influenced Enlightenment ideas on human potential. See Donald M. Borchert and Gale (Firm), eds, *Encyclopedia of Philosophy*, 2nd ed, vol. 8, Gale eBooks (Macmillan Reference USA, 2006), 8:421-22.

⁶ M. Franklin-Brown, *Reading the World: Encyclopedic Writing in the Scholastic Age* (University of Chicago Press, 2012), 9–10.

⁷ Richard R. Yeo, *Encyclopaedic Visions: Scientific Dictionaries and Enlightenment Culture* (Cambridge; New York: Cambridge University Press, 2001), xii-xiii.

⁸ The Enlightenment was linked directly to philosophy and its leading figures such as Voltaire and Diderot. After the French Revolution, the philosophes were blamed for spreading radical ideas. The Enlightenment was an intellectual movement of the seventeenth and eighteenth centuries that sought to reshape society through reason, critical inquiry, and evidence-based thought. It introduced secular perspectives to European thought and fundamentally changed how people understood key concepts such as liberty, equality, and individual rights. See James Schmidt, *Encyclopedia of Philosophy*, 2nd ed, vol. 3, ed. Donald M. Borchert and Gale (Firm), Gale eBooks (Macmillan Reference USA, 2006), 3:243-45. Hereafter cited as Schmidt, *Encyclopedia of Philosophy*.

⁹ Schmidt, *Encyclopedia of Philosophy*, 3:221–23. Ramezan Mahdavi Azadboni, “The Consistency between Postmodern Epistemological Assumptions with Islamic Teachings,” *International Journal of Islamic Thought* 28 (December 2025): 144-45.

Aligned with this intellectual heritage, the modern scholarly concepts presented by R.R.K. Hartmann and Gregory James define the encyclopaedia as: “As the general-knowledge work of reference par excellence, usually published in multi-volume systematic formats with one or more alphabetical indexes, and involving consultants from a number of broadly based disciplines supplying facts and figures.”¹⁰ Although the Islamic encyclopaedic tradition dates back to the 9th century,¹¹ terms such as *dā'irat al-ma'ārif* (circle of knowledge) and *mawsū'ah* (encyclopaedia) emerged only in the 19th century, particularly in works by Butrus al-Bustānī¹² (d. 1883) and Ibrāhīm al-Yāzījī (d. 1906). According to Elias Muhanna, these terms were probably misreadings or influenced by adaptations of Western models.¹³

Elias Muhanna and Josef van Ess highlight the challenge of applying the concept of ‘encyclopaedia’ across cultural and historical contexts, arguing that it may reflect a modern Western category imposed on texts that functioned within entirely different intellectual traditions. The use of the term ‘encyclopaedia’ as an analytical lens for Arabic or Malay texts risks introducing an external conceptual framework that distorts, rather than clarifies, their original nature.¹⁴ However, this article follows the view that with appropriate emic adaptation, the term remains heuristically useful.

Despite this caution, Muhanna and other scholars acknowledge that the Islamic encyclopaedic tradition—though less documented than its Western counterpart—can be examined through complementary perspectives.¹⁵ The earliest efforts were notably those of Joseph von Hammer-Purgstall¹⁶ (d. 1856) and Charles Pellat¹⁷ (d. 1992), whose studies treat Islamic encyclopaedic writing as a broader cultural and intellectual phenomenon rather than a fixed genre.

The tradition has been examined from two complementary perspectives.¹⁸ Hammer-Purgstall approached Islamic encyclopaedic works from a bibliographical and classificatory perspective, identifying 300 sciences in Arabic, Persian, and Turkish, produced over a millennium. Many of these were drawn from Kātip Çelebi’s (d. 1657) *Kashf al-Zunūn ‘an*

¹⁰ R. R. K. Hartmann and Gregory James, *Dictionary of Lexicography* (Routledge, 1998), 49.

¹¹ Ajid Thohir and Muhammad Andi Septiadi, “The Development of Islamic Civilization in the World: Knowledge, Integration and Innovation (750-1258 CE),” *Journal of Al-Tamaddun* 20, no. 2 (2025): 111–26.

¹² Butrus Al-Bustani, *Dayratul Maarif Al Islamiyah* (Matba Al Halaal, 1900).

¹³ The modern Arabic term *mawsū'ah* for “encyclopedia” has an unusual origin. It appears to have been unintentionally coined by the Lebanese scholar Ibrāhīm al-Yāzījī (d. 1906 C.E.), when he misquoted the subtitle of an Ottoman scholarly work, changing “*mawdū'āt al-'ulūm*” (*Topics of the Sciences*) to “*mawsū'āt al-'ulūm*”. He interpreted it as meaning “*The Contents of the Sciences*.” This mistaken term was later adopted by Egyptian scholar Aḥmad Zakī in a treatise on Islamic encyclopedism. Thus, like the word encyclopaedia itself, *mawsū'ah* may have originated from a scholarly misreading. See Elias Muhanna, *The World in a Book: Al-Nuwayri and the Islamic Encyclopedic Tradition* (Princeton University Press, 2018), 11. Hereafter cited as Muhanna, *The World in a Book*.

¹⁴ Muhanna, *The World in a Book*, 10. See also Josef van Ess, “Encyclopaedic Activities in the Islamic World: A Few Questions, and No Answers,” in *Organizing Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Islamic World*, ed. Gerhard Endress, Brill Book Archive Part 1 61 (BRILL, 2006), 4–7. See also Husni and Walter Hayden, “The Epistemology of Ta'dib in Islamic Civilizational Discourse: Reviving and Reconstructing Contemporary Muslim Scholars’ Views,” *Journal of Al-Tamaddun* 19, no. 1 (2024): 182.

¹⁵ Muhanna, *The World in a Book*, 11. Also see Charles Pellat, “Les Encyclopédies Dans Le Monde Arabe,” *Cahiers d'histoire Mondiale* (Neuchâtel) 9, no. 1 (1965): 5, see footnotes 1.

¹⁶ Hammer-Purgstall, Joseph Freiherr Von, (1774 – 1856) prolific Austrian Orientalist, among whose many works is the first ever complete translation of the *Divān of Ḥāfeẓ* into a western language. See J.T.P. de Bruijin, “Hammer-Purgstall, Joseph Freiherr Von,” Vol. Xi (Encyclopaedia Iranica, 2012) 644-646.

¹⁷ Charles Pellat (1914 – 1992) was one of the Western scholars who contributed to The Encyclopaedia of Islam. See Siti Norizam Zakaria, “*Isu-Isu Kesusasteraan Arab Oleh Charles Pellat Dalam The Encyclopaedia Of Islam*,” *Ulum Islamiyyah: Malaysian Journal Of Islamic Sciences*. 21 (2017): 103–20.

¹⁸ Muhanna, *The World in a Book*, 7-8.

Asāmī al-Kutub wa al-Funūn.¹⁹ It is a monumental bibliographical work that reflects the encyclopaedic impulse through its systematic classifications of sciences, technical dictionaries, and subject-based bibliographies. His focus was on works that systematically organised knowledge, often grounded in the Arabic classification of the sciences.²⁰

Pellat highlights the vastness and complexity of Arabic literature, noting that much of it remains unexplored or inaccessible due to linguistic and cultural barriers. He highlights the *adab*²¹ genre through the work of al-Jāhiz.²² The *adab* genre emerged as a distinctive literary form that combined moral, intellectual, and practical education. This category includes Jāhiz's most refined and best-preserved works, such as *Kitāb al-ḥayawān*, which blend literary and scientific elements.²³

In the Islamic scientific tradition, knowledge is clarified by Syed Muhammad Naquib al-Attas as follows:

[Muslim] theologians, philosophers, and metaphysicians ... combined in their investigations, and at the same time in their persons, the empirical and the rational, the deductive and the inductive methods and affirmed no dichotomy between the subjective and the objective, so that they all affected what I would call the *tawḥīd* method of knowledge.²⁴

Al-Attas further affirms that knowledge becomes “education” only when it shapes character through *adab*—understood as right action grounded in discipline and wisdom.

Tatiana Denisova observed through her study of Malay-Islamic historical works from the 16th to 19th centuries, showing that these texts served as educational tools to affirm truth, establish authority, and train readers in disciplined reasoning. They aimed to affirm truth, establish authority, and train readers to engage with sources carefully. This reflects a historiographical tradition that values intellectual credibility, disciplined reasoning, and a conscious concern for truth.²⁵ Thus, across these scholars, a coherent picture emerges: Islamic encyclopaedic writing is not merely classificatory but deeply ethical and pedagogical.

¹⁹ Katib Çelebi, *Kaşf Az-Zunūn ‘an Asāmī Al-Kutub Wa-’L-Funūn: = The Removal Of Doubt From The Names Of Books And The Sciences: Critical Edition* by Ekmeleddin İhsanoğlu, Bashar Awad Marouf; with the participation of Mahmoud Bashar Alobaydi, Mehran Mahmoud Al-Zou’bi, ed. Ekmeleddin İhsanoğlu et al., with Al-Furqān Islamic Heritage Foundation, Silsilat an-nuṣūṣ al-muḥaqqqaqa (Mu’assasat al-Furqān li-t-Turāt al-Islāmī, 2021). The existence of *Kaṣṣf al-Zunūn* is known in Europe, partly through Herbelot’s *Bibliothèque Orientale*. An original copy survives in IKIM Library. Barthélemy Herbelot, *Bibliothèque orientale ou dictionnaire universel, contenant généralement tout ce qui regarde la connoissance des peuples de l’Orient* (Paris: Compagnie des libraires, 1697).

²⁰ Joseph Freiherr. von Hammer-Purgstall, *Encyclopaedic Overview of the Sciences of the Orient from Seven Arabic, Persian, and Turkish Works* (Leipzig: Breitkopf und Härtel, 1804), iii - xiv.

²¹ According to Al-Attas, *adab* is knowledge with moral purpose. See Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: ISTAC, 1995; repr., Johor Bahru: Penerbit UTM Press, 2014), 16. Hereafter cited as Al-Attas, *Prolegomena to the Metaphysics of Islam*.

²² His full name was Abū ‘Uthmān ‘Amr ibn Baḥr al-Kinānī al-Fuqaymī al-Baṣrī, (d. 255 A.H. /868-9 C.E.) but he is best known by the nickname al-Jāhiz, which refers to his prominent, bulging eyes. See Charles Pellat, *The Life and Works of Jāhiz*, ed. G. E. Von Grunebaum, trans. Hawke D.M., The Islamic World Series (Berkeley and Los Angeles: University of California Press, 1969), 2.

²³ Pellat, *Jāhiz*, xiii-xiv, 10, 18-23.

²⁴ Al-Attas, *Prolegomena to the Metaphysics of Islam*, 3.

²⁵ Tatiana A. Denisova, *Marginalia on Malay Muslim Historiography* (Muzium Pahang, 2022), 119.

Islamic Encyclopaedic Tradition in the Malay World

In the context of Malay literature, the concept of an encyclopaedia need not be bound to the Western-centric model that emerged during the Enlightenment period, which emphasised secular rationalism, alphabetic ordering, and specific editorial structures. Malay–Islamic works move along a different path.

The discussion above points to the need for a framework that reflects the internal logic of Malay–Islamic knowledge traditions. In response, this study formulates the Perbendaharaan Framework (Malay-Islamic Encyclopaedic Framework), derived from the Malay term ‘*perbendaharaan*’ (meaning ‘treasury’ or ‘repository’—equivalent to the Arabic *khazanah*).²⁶ While some might ask, ‘Why seven attributes?’ These seven emerged primarily as a synthesis of al-Attas (unity of knowledge, *adab*), supported by Hammer-Purgstall (classification of sciences), Pellat (literary-ethical mode), and Denisova (authoritative, didactic and repository based on Malay literary historiography). They are not exhaustive but represent the most consistently observable features across Malay-Islamic encyclopaedic texts. The framework outlines seven key attributes that define how knowledge is structured, transmitted, and given meaning within this tradition:

First, the Integrated Knowledge System

The integration of religious and non-religious knowledge in Malay literary works reflects a hierarchical epistemology rooted in the Islamic conception of divine order. By contrast, the Western encyclopaedic tradition, especially after the Enlightenment, increasingly compartmentalised knowledge into autonomous disciplines (physics, politics, ethics, medicine) with no necessary connection. The Malay-Islamic encyclopaedia, grounded in the *tawhīd* method of knowledge, resists this fragmentation. This attribute may strike a modern reader as unencyclopaedic, but in the Malay-Islamic context, it is precisely the integration of religious and non-religious that makes a work comprehensive. It reflects a holistic worldview in which knowledge is unified and interconnected.²⁷

Second, the Authoritative Compilation of Knowledge

The author’s voice carries an authoritative tone, signalling a deliberate intervention to organise knowledge for a particular audience—whether the royal court, religious scholars, or the wider community.²⁸

Third, the Logical Organisation of Knowledge

Whether the system is alphabetical (*hijā’iyah*) in the *Kitāb Pengetahuan Bahasa* or thematic in *Bustān al-Salātīn*, each reflects a different view of what knowledge is and how it should be organised. The article argues that alphabetical ordering, as deployed in the *Kitāb Pengetahuan Bahasa*, presupposes that knowledge consists of discrete, finite units (words, terms, concepts) that can be atomised, indexed, and retrieved without loss of meaning. In contrast, the thematic ordering in *Bustān al-Salātīn*, asserts that knowledge is hierarchical, sequential, and interconnected. Its chapters progress from divine creation to the history of prophets and rulers, and culminate in ethical and spiritual instruction, forming a structured

²⁶ The word *Perbendaharaan* is from the root word *bendahara*. *Bendahara* is defined in Kamus Za’ba as the person who holds the kingdom’s wealth (*orang yang memegang harta benda kerajaan*). With the prefix of ‘per’, it becomes a noun, ‘perbendaharaan’, Za’ba. defines it as *khazanah*, treasury (the place where the nation’s wealth is stored): The state’s treasury is responsible for managing all state-owned assets; (*tempat simpanan harta benda negara*). See Za’ba, ‘Bendahara’ in Kamus Za’ba (Pustaka Antara Books, 2001), 137.

²⁷ Al-Attas, *Prolegomena to the Metaphysics of Islam*, 3. Irwan Hanish, “From Immunology to ‘Ilm Al-Manā’ah: Toward an Integrated Framework of Science for Islamic Studies,” *Journal of Al-Tamaddun* 21, no. 1 (2026): 293.

²⁸ Tatiana A. Denisova, *Marginalia on Malay Muslim Historiography* (Kuantan: Muzium Pahang, 2022), 102. Hereafter cited as Denisova, *Marginalia on Malay Muslim Historiography*.

sequence in which cosmology provides the foundation for human governance and moral conduct. Malay literature demonstrates flexibility in structure, reflecting the author's ability to organise and present knowledge in a logical sequence deemed appropriate.

Fourth, the Intertextuality

These texts operate not as passive borrowing but as strategic localisation. While Malay encyclopaedic works draw extensively on Arabic, Persian, and Turkish sources, they do so with deliberate selectivity and adaptation.²⁹ The article contends that this is not “dual allegiance” to global Islam and local culture but the creation of a distinct Malay-Islamic intellectual tradition. An intellectual terrain where global Islamic sources are not merely reproduced but actively reinterpreted through Malay categories, linguistic choices, and epistemological priorities.

Fifth, the Multidisciplinary Scope of Knowledge

These works span religion, ethics, governance, medicine, history, and cosmology. This breadth appears clearly in major Malay texts. *Bustān al-Salāṭīn* by Nūr al-Dīn al-Rānīrī brings together creation narratives, prophetic history, royal governance, and ethical instruction within a single structured composition. *Kitāb Pengetahuan Bahasa* by Raja Ali Haji extends this scope through its lexical entries, which move beyond definitions to include discussions of grammar, *adab*, moral conduct, social order, and religious concepts.

Sixth, the Didactic and Practical Dimension of Knowledge

These texts collapse any modern distinction between reference work and ethical guide. Malay encyclopaedic texts teach and influence behaviour.³⁰ They link knowledge with *adab*, which guides conduct, spiritual awareness, and moral discipline. They address daily needs, including rituals, etiquette, leadership, health, travel and spiritual practice. They work as reference works and as guides for life within a Malay-Islamic tradition. However, one might question whether a didactic purpose belongs in a definition of an encyclopaedia. Did Diderot's *Encyclopédie* not also seek to change minds? The difference lies in the nature of that aim: the Malay-Islamic didactic role is explicitly moral and theological, not merely rationalist. This is not a shortcoming but a different theory of knowledge—knowledge as guided wisdom, not neutral information.

Seventh and finally, a further defining feature is its function as a Repository of Cultural and Religious Heritage.

Drawing on the Malay concept of *khazanah* or *perbendaharaan*, these texts preserve and transmit Malay identity, customs, language, and Islamic beliefs across generations, embodying literature's role as both archive and transmitter of tradition.³¹ The repository therefore performs a double movement: it preserves to transmit, but it transmits only what has been authorised. Literature here becomes both archive and engine of tradition.

The seven attributes of the Perbendaharaan Framework operate as an interconnected sequence rather than a static checklist. First, knowledge is gathered into a unified treasury (*perbendaharaan*) that integrates sacred and worldly domains. Second, it is organised logically—either thematically or alphabetically—and compiled authoritatively. Third, it is transmitted through intertextual engagement with earlier Arabic, Persian, and Turkish

²⁹ Denisova, *Marginalia on Malay Muslim Historiography*, 102. See also Mohd Pua'ad Abdul Malik et al., “Tradisi Intelektual Dalam Tamadun Islam Alam Melayu: Analisis Kitab Melayu Klasik Abad Ke-17 Hingga Ke-19,” *Journal of Al-Tamaddun* 20, no. 2 (2025): 265–85.

³⁰ Al-Attas, *Prolegomena to the Metaphysics of Islam*, 3. See also Pellat, *Jāhīz*, xiii-xiv, 10, 18-23. Denisova, *Marginalia on Malay Muslim Historiography*, 119.

³¹ Tatiana A. Denisova, *Marginalia on Malay Muslim Historiography* (Muzium Pahang, 2022), 119–20.

sources. Finally, and most importantly, knowledge serves its ultimate ends: didactic moral guidance and the preservation of cultural and religious heritage for future generations.

Having outlined the Perbendaharaan Framework, this article now applies it to two major works from the Malay world: *Bustān al-Salātīn* and *Kitāb Pengetahuan Bahasa*. *Bustān al-Salātīn* and *Kitāb Pengetahuan Bahasa* stand out as notable examples of encyclopaedic works. This article analyses these works through the lens of seven defining attributes of Malay-Islamic encyclopaedic writing.

Bustān al-Salātīn fī Dhikr al-Awwalīn wa al-Akhirīn

Nūr al-Dīn al-Rānīrī, (full name was Nūr al-Dīn Muḥammad ibn ‘Alī ibn Ḥasan-Jī ibn Muḥammad), born in Rānīr, Gujarāt, was a descendant of the Quraysh and a leading scholar best known for *Bustān al-Salātīn*. He lived in Pahang and Aceh, gaining deep knowledge of local history and court culture. His close ties with the Acehnese court led to his appointment as Shaykh al-Islām under Sultan Iskandar Thani, who commissioned him to write *Bustān al-Salātīn*.³²

The full title of the work is *Bustān al-Salātīn fī Dhikr al-Awwalīn wa al-Ākhirīn* (The Garden of Kings in the Remembrance of the Past and Present Generations). According to Al-Attas, *Bustān al-Salātīn* is an encyclopaedic work, begun in 1638, and composed in Malay-Jawi script.

The following points serve to exemplify how *Bustān al-Salātīn* embodies the seven attributes defined in the Perbendaharaan Framework for Malay-Islamic encyclopaedic writing:

Integrated Knowledge System

Knowledge is presented as a unified whole that connects spirituality, ontology, ethics, and the sciences within a Malay-Islamic intellectual framework. His primary references in composing *Bustān al-Salātīn* were the Qur’an and *ḥadīth*, as demonstrated by his incorporation of more than 100 Qur’anic verses and 200 *ḥadīth* across Books I to IV of the work.³³

Authoritative Compilation of Knowledge

Al-Rānīrī’s prominent works include *Ṣirāṭ al-Mustaḳīm* (Straight Path), *Dār al-Fawā’id fī Sharḥ al-‘Aqā’id* (The Abode of Benefits in the Commentary on Creeds), and *Al-Fawā’id al-Bahiyyah* (The Radiant Benefits), among others. In *Bustān al-Salātīn*, he unites multiple fields, narratives, and disciplines into a single reference work, demonstrating his scholarly authority.

Logical Organisation of Knowledge

The seven books progress thematically from creation and metaphysics to prophetic and royal history, then to governance, ethics, and applied sciences, presenting the sciences hierarchically while integrating religious, historical, and ethical perspectives.

Intertextuality

Al-Rānīrī’s works show his engagement with diverse Islamic sources. He confirms this approach, stating that he draws on the following sources:

³² Syed Muhammad Naquib Al-Attas, *A Commentary on the Hujjat Al-Siddiq of Nūr al-Dīn al-Rānīrī*, 2nd edn (The Ministry of Culture, Youth and Sports, Malaysia, 1986, Repr., Pahang: Al-Sultan Abdullah History & Civilisation Research Centre, 2023), 3, 4, 8, 13. Hereafter cites as Al-Attas, *The Hujjat Al-Siddiq*.

³³ Norhayati Hamzah, “The Sources of Writing Bustān Al-Salātīn by Nur Al-Din Al-Rānīrī: A Study Based on Book I-Book IV,” *Journal of Al-Tamaddun* 15, no. 2 (2020): 130.

a) Arabic Sources: *Kitāb ‘Ajā’ib al-Malakūt*, *Daqā’iq al-Ḥaqā’iq*, *Mirṣād al-‘Ibād* from *Tafsīr Ma‘ālim al-Tanzīl (al-Baghawī)*, *Tafsīr al-Wāḥidī* dan *Rawḍ al-Rayāḥīn*, *Uns al-Munqaṭi‘īn*, *Rawḍat al-Manāẓir*, *Durar al-Ghurar*, *Nuzhat al-Akhhār fī Maḥāsin al-Akhyār*, *Jawāmi‘ al-Kalim* and others.³⁴

b) Persian Sources: *The Qābūs Nāmā*, *The Bustan*, *Counsel for Kings*.³⁵

c) Turkish Source: *Wisdom of Royal Glory*.³⁶

Multidisciplinary Scope of Knowledge

The seven books proceed in thematic order as follows:³⁷

Book I – Cosmology and the unseen realm: creation of the heavens, earth, Nūr Muḥammad, angels, jinn, and Iblīs.

Book II – Sacred and royal history: prophets from Ādam to Muḥammad, and rulers up to Sultan Iskandar Thani.

Book III – Just governance: duties of righteous kings and wise viziers.

Book IV – Spiritual virtue: ascetic kings and pious saints.

Book V – Moral warning: tyrannical kings and treacherous viziers.

Book VI – Noble character: generous, courageous figures, including heroes of Badr and Uhud.

Book VII – Practical sciences: intellect, physiognomy, anatomy, medicine, women’s behaviour, and supernatural

Didactic and Practical Dimension of Knowledge

Al-Rānīrī writes in Book III:³⁸

Fasal yang kedua pada menyatakan kelakuan segala khalifah dan segala, raja yang dahulu kala dan segala kisah mereka itu supaya mengambil ibarat dan insaf segala yang budiman pada mendengar dia.

The second chapter sets out to describe the conduct of all the caliphs and kings of former times, along with their stories, so that the wise who hear them may learn and gain awareness.

Book VII covers anatomy (*Ilmu Tashrīḥ*) and medicine (*Ilmu Ṭibb*). discussing elements, temperaments, bodily fluids, and 73 remedies.³⁹

Repository of Malay-Islamic Culture and Heritage

Al-Rānīrī’s vision of a unified, moral, and learned society—guided by both divine revelation and worldly wisdom—positions *Bustān al-Salāṭīn* not merely as a historical chronicle, but as a lasting model of encyclopaedic work in the Malay World.

³⁴ Catherine Anne Grinter, “Book IV of The Bustan Us-Salatin by Nuruddin Ar-Raniri: A Study From The Manuscripts of A 17th Century Malay Work Written In North Sumatra” (Ph.D diss., School of Oriental and African Studies, 1979), 17. Hereafter cites as Grinter, ‘Book IV of The Bustan Us-Salatin’.

³⁵ Jelani Harun, *Bustan Al-Salatin: The Garden of Kings: A Malay Mirror for Rulers*, Academic Imprint Series / Penerbit USM (Penerbit Universiti Sains Malaysia, 2009), 16–20. Hereafter cited as Jelani, *Bustan Al-Salatin*.

³⁶ Jelani, *Bustan Al-Salatin*, 16-20.

³⁷ Catherine Anne Grinter, ‘Book IV Of The Bustan Us-Salatin by Nuruddin Ar-Raniri: A Study From The Manuscripts of A 17th Century Malay Work Written In North Sumatra’. Ph.D, School of Oriental and African Studies, 1979, 266. Hereafter cited as Grinter, ‘Book IV of The Bustan Us-Salatin’.

³⁸ Grinter, ‘Book IV of The Bustan Us-Salatin’, 29.

³⁹ Nūr al-Dīn Al-Rānīrī, *Bustānus Salāṭīn: Bab Ketujuh Fasal Ketiga, Pada Menyatakan Ilmu Tashrīḥ Dan Ilmu Ṭibb*, Cetakan keempat, trans. Naseer Sobree, Siri Kitab Perubatan Melayu (Baytul Hikma, 2020), 25–27.

Having examined how *Bustān al-Salātīn* exemplifies the seven attributes, we now turn to Raja Ali Haji's *Kitāb Pengetahuan Bahasa*. Where al-Rānīrī organises knowledge thematically, Raja Ali Haji chooses alphabetical order—a difference that reflects not confusion but two equally valid epistemological assumptions about the nature of knowledge itself.

Kitāb Pengetahuan Bahasa

Kitāb Pengetahuan Bahasa by Raja Ali Haji is a seminal study of the Malay language. Widely known as “Book of Linguistic Knowledge,” it was composed in 1858 in Malay-Jawi script. Raja Ali Haji had completed the work up to the letter ‘K’ (*bab al-kāf*),⁴⁰ but much of it was destroyed in a fire in 1924. Only the section up to the letter ‘Cha’ (*bab al-cha*) survived, and this fragment was later published in 1929.⁴¹

Scholars agree that the *Kitāb Pengetahuan Bahasa* has encyclopaedic characteristics, though they differ on its nature. Andries Teeuw, drawing on R.O. Winstedt, describes *Kitāb Pengetahuan Bahasa* as “hardly a dictionary” and “an unsystematic encyclopaedia.” He wrote: “Malay lexicographical work by Malays had its beginning with Raja Ali Haji (1928), although his *Kitāb Pengetahuan Bahasa* can hardly be called a dictionary and, in any case, was only partly completed: it is rather a sort of unsystematic encyclopaedia.”⁴²

This article argues *Kitāb Pengetahuan Bahasa* is systematic, but according to a different logic. They missed the nested final-letter system (explained under Logical Organisation of Knowledge), which is a sophisticated indigenous innovation. This is not confusion; it is a different system of order.

The following points illustrate how *Kitāb Pengetahuan Bahasa* embodies the seven attributes defined in the Perbendaharaan Framework of Malay–Islamic encyclopaedic writing.

Integrated Knowledge System

The book begins with an introduction (*muqaddimah*) explaining Arabic syntax (*nahw*). The first chapter, which Raja Ali Haji analyses, examines seven key terms beginning with the letter *alif*—Allah, al-Nabi (Ahmad), *al-Aṣḥāb*, *al-Aḥbār*, *al-Insān*, *al-Awwalī* (*al-Dunya*), and *al-Akhirat*.⁴³ Raja Ali Haji writes:

*Apabila mengenal ma`rifat yang tujuh dan pengetahuan yang tujuh serta beriman akan dia, nescaya sempurnalah akal nya dan berbeza lah ia dengan binatang pada pihak pengetahuannya.*⁴⁴

When one knows the seven *ma`rifah* and the seven forms of knowledge, and believes in them, then his intellect becomes complete, and he is distinguished from animals in respect of his knowledge.

⁴⁰ Al-Azhar and Jan Van Der Putten, “Four Malay Letters From Raja Ali Haji To Von De Wall,” *Bijdragen Tot de Taal-, Land- En Volkenkunde* 148, no. 3 (1992): 527.

⁴¹ Alimuddin Hassan Palawa, “Raja Ali Haji: Pelindung Budaya Dan Pemelihara Bahasa Melayu,” *Jurnal Ilmiah Keislaman* 10, no. 1 (2011), 191. See also Hashim Musa, Introduction to *Kitāb Pengetahuan Bahasa*, by Raja Ali Haji, xi.

⁴² A. Teeuw, *A Critical Survey of Studies on Malay and Bahasa Indonesia: Bibliographical Series 5*, with H. W. Emanuels, Koninklijk Instituut Voor Taal-, Land- En Volkenkunde Ser, v. 5 (Springer Netherlands, 1961), 26.

⁴³ Raja Ali Haji, *Kitāb Pengetahuan Bahasa*, 33.

⁴⁴ Raja Ali Haji, *Kitāb Pengetahuan Bahasa*, 45.

Authoritative Compilation of Knowledge

Raja Ali bin Raja Haji Ahmad (d. 1872 C.E.) was a literary figure who wrote *Tuhfat al-Nafis*, *Būstān al-Kātibīn* (Garden of the Scribes), *Intizām Wazā'if al-Malik* (Order of the Duties of the King), *Thamarāt al-Mahammāh* (Fruits of Important Tasks / Duties).⁴⁵ In *Kitāb Pengetahuan Bahasa*, he demonstrates authority in compiling linguistic, cultural, and conceptual knowledge.

Logical Organisation of Knowledge

From the second chapter onward, Raja Ali Haji focuses on defining all Malay *mufrad* (single-word) words and employs a distinctive system for organising entries. He arranges words sequentially according to the initial Malay Jawi letter, and within each letter group, he further orders them by their final letter. For instance, under the letter *alif* (ا), he begins with words ending in *hamzah* (ء). He proceeds with those ending in *ba'* (ب), then *ta'* (ت) and so forth, following the sequence of the *hurūf hijā'iyah* in Jawi script until *ya* (ي).⁴⁶ This systematic ordering continues until the final entry under *cha* (چ), demonstrating its consistency.

Intertextuality

Raja Ali Haji draws on Arabic works including *Sharḥ Jawharat al-Tawḥīd*, *Ittiḥāf al-Murīd*, *Iḥyā' 'Ulūm al-Dīn* by al-Ghazālī, *Gharar al-Mabānī*; *Bustān al-ʿArifīn* by Abu al-Layth al-Samarqandī and *Tuhfat al-Arīb*, among others.⁴⁷

Multidisciplinary Scope of Knowledge

The work spans multiple fields—*nahu* (syntax), *sarf* (morphology), *qawā'id* (grammar), *mantiq* (logic), *balāghah* (rhetoric), *istidlāl* (inference), and *kalām* (theology).

Didactic and Practical Dimensions of Knowledge

A striking example is his elaboration on the concept of *bodoh* (foolish or ignorance), which spans six pages. Raja Ali Haji brings diversity in his definition of the word *bodoh*:

Adalah bodoh ini sifat kekurangan kepada manusia, iaitu tiada hadir pada hatinya pada membedakan yang memberi manfaat dan memberi faedah kepada dirinya, dan jika datang daripada orang yang lain mengkhabarkan kepadanya, baharulah ia tahu, ... Akan tetapi, syaratnya jangan ia beserta dengan bantahan dan tengkaran dan bingal dan takbur dan sombong... maka ditambahi satu lagi pula dengan pemalas maka memanjanglah bodohnya itu, adanya”⁴⁸

This is a form of deficiency in a human being called ignorance, when the awareness does not arise in the heart to distinguish what brings benefit and advantage to oneself, and if it comes from another person informing him, only then does he know. ... However, the condition is that he must not be accompanied by objection, quarrelling, stubbornness, arrogance, and pride... And if laziness is added to them, then his ignorance will only continue and become prolonged. He defines *bahagia* (happiness) not as wealth or comfort, but as ending one's life with *ḥusnu al-khātimah* (a good ending) in faith.⁴⁹

⁴⁵ Arba'iyah Mohd Noor, "Literary And Intellectual Life In Nineteenth-Century Penyengat Island, Riau: The Works of Raja Ali Haji," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 26, no. 2 (2021): 207.

⁴⁶ Hashim Musa in Introduction in Raja Ali Haji, *Kitāb Pengetahuan Bahasa*, xxiii-xxvii.

⁴⁷ Raja Ali Haji, *Kitāb Pengetahuan Bahasa*, 33, 279, 387, 398, 415.

⁴⁸ Raja Ali Haji, *Kitāb Pengetahuan Bahasa*, 269.

⁴⁹ Raja Ali Haji, *Kitāb Pengetahuan Bahasa*, 292.

Repository of Cultural and Religious Heritage

Raja Ali Hāji includes even vulgar terms such as *ancu*⁵⁰ and *ayo*⁵¹, which carry sexual connotations, fearing that omitting any term might lead to its complete disappearance.

Raja Ali Haji's methodical structure bears the unmistakable imprint of the Islamic scientific tradition, so deeply embedded in Malay culture that it becomes the very source of the work's intellectual depth and integrity. Evaluated through the Perbendaharaan Framework, the text consistently exhibits the seven attributes of Malay-Islamic encyclopaedic writing.

Conclusion

George Saliba, a leading historian of science, argues that scientific activity flourished in Islamic civilisation and shaped global science long before the modern period.⁵² This tradition developed through sustained scholarly exchange and intellectual growth across cultures over many centuries. In the same vein, Malay encyclopaedic writing emerged from Islamic and local scholarship rather than Western models. The authors, al-Rānīrī and Raja Haji Ali, organised knowledge into clearly defined sections guided by the Islamic scientific tradition. Unlike Western encyclopaedias, which separate knowledge into distinct secular domains, the Malay-Islamic encyclopaedia reflects the unity of knowledge, where religious, rational, ethical, and empirical fields remain interconnected. Malay encyclopaedic works thus integrate multiple disciplines, serve ethical and didactic aims, and reflect both local and Islamic epistemologies.

These characteristics are not merely a loose collection but are systematically organised into seven attributes. Taken together, these seven features articulate a coherent model of the Perbendaharaan Framework. Each defining attribute corresponds directly to a structural feature of Malay encyclopaedic writing, demonstrating that these works operate as coherent systems of knowledge rather than descriptive compilations. The challenge for contemporary scholarship is to read these texts on their own epistemological terms—not as precursors to Western encyclopaedias, but as sophisticated, self-conscious intellectual projects that continue to influence Malay understandings of knowledge.

Bustān al-Salātīn and *Kitāb Pengetahuan Bahasa* exemplify this tradition and reveal the intellectual depth of Malay society across different periods. Viewed through the Perbendaharaan Framework, both texts embody an encyclopaedic tradition grounded in the Malay World and shaped by the Islamic scientific tradition. Their structure follows the order of the sciences, reflecting the unity of knowledge. Both texts integrate multiple disciplines and serve ethical and didactic purposes. *Bustān al-Salātīn* moves from creation and metaphysics to prophetic and royal history, rulers and subjects. *Kitāb Pengetahuan Bahasa* organises Malay vocabulary through a nested alphabetical system while grounding linguistic meaning in Islamic theology. Their encyclopaedic character lies in their ability to unify diverse forms of knowledge into a coherent whole rooted in the Malay world and oriented toward guiding future generations.

This study also addresses a longstanding misreading regarding *Kitāb Pengetahuan Bahasa*. Although scholars like Teeuw, drawing on Winstedt, described the work as “unsystematic” based on judging it against the Western alphabetical system, the Perbendaharaan Framework nullifies this claim by demonstrating that the text possessed an inherent, internally coherent structure. Raja Ali Haji proceeds alphabetically, and within each letter group, words are

⁵⁰ Raja Ali Haji, *Kitāb Pengetahuan Bahasa*, 56.

⁵¹ Raja Ali Haji, *Kitāb Pengetahuan Bahasa*, 71.

⁵² George Saliba, *Islamic Science and the Making of the European Renaissance*, Transformations - Studies in the History of Science and Technology (MIT Press, 2007), 1–3.

sorted by final letter. This structure reflects a deliberate and coherent system of knowledge organisation. It deserves recognition on its own terms.

This study covers only 17th–19th-century Malay texts, cannot measure actual readership, and is limited by the incomplete survival of the *Kitāb Pengetahuan Bahasa*. Future research should find more pre-1900 works in the Malay World and analyse whether their characteristics can further refine the Perbendaharaan Framework.

This article fulfils its central aim to reclaim Malay encyclopaedic writing as a legitimate, autonomous, and sophisticated intellectual tradition. By asserting its rightful place among other renowned traditions, this work calls for renewed recognition and deeper appreciation of Malay intellectual heritage.

References

Abdul Malik, Mohd Pua'ad, Faisal @. Ahmad Faisal Abdul Hamid, and Mohd Rahimin Abdul Rahim. "Tradisi Intelektual Dalam Tamadun Islam Alam Melayu: Analisis Kitab Melayu Klasik Abad Ke-17 Hingga Ke-19." *Journal of Al-Tamaddun* 20, no. 2 (2025): 265–85. <https://doi.org/10.22452/JAT.vol20no2.19>.

Acikgenc, Alparslan. *Islamic Scientific Tradition in History*. Penerbit IKIM, 2014.

Al-Attas, Syed Muhammad Naquib. *A Commentary on the Hujjat Al-Siddiq of Nūr al-Dīn al-Rānīrī*. 2nd edn. The Ministry of Culture, Youth and Sports, Malaysia, 1986, Repr., Pahang: Al-Sultan Abdullah History & Civilisation Research Centre, 2023.

Al-Attas, Syed Muhammad Naquib. *Islām and Secularism*. Ta'dib International, 2022.

Al-Attas, Syed Muhammad Naquib. *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*. Penerbit UTM Press, 2014.

Al-Bustani, Butrus. *Dayratul Maarif Al Islamiyah*. Matba Al Halaal, 1900.

Alimuddin Hassan Palawa. "Raja Ali Haji: Pelindung Budaya Dan Pemelihara Bahasa Melayu." *Jurnal Ilmiah Keislaman* 10, no. 1 (2011).

Al-Rānīrī, Nūr al-Dīn. *Bustānus Salāṭīn: Bab Ketujuh Fasal Ketiga, Pada Menyatakan Ilmu Tashrīḥ Dan Ilmu Ṭibb*. Cetakan keempat. Translated by Naseer Sobree. Siri Kitab Perubatan Melayu. Baytul Hikma, 2020.

Arba'iyah Mohd Noor. "Literary And Intellectual Life In Nineteenth-Century Penyengat Island, Riau: The Works of Raja Ali Haji." *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 26, no. 2 (2021): 197–218. <https://doi.org/10.31436/shajarah.v26i2.660>.

Azadboni, Ramezan Mahdavi. "The Consistency between Postmodern Epistemological Assumptions with Islamic Teachings." *International Journal of Islamic Thought* 28 (December 2025). <https://doi.org/10.24035/ijit.28.2025.341>.

Brujijn, J. T. P. de. "Hammer-Purgstall, Joseph Freiherr Von, ". XI. *Encyclopaedia Iranica*, 2012. <http://www.iranicaonline.org/articles/hammer-purgstall>.

Denisova, Tatiana A. *Marginalia on Malay Muslim Historiography*. Muzium Pahang, 2022.

Ess, Josef van. 'Encyclopædic Activities in the Islamic World: A Few Questions, and No Answers'. In *Organizing Knowledge: Encyclopædic Activities in the Pre-Eighteenth Century Islamic World*, edited by Gerhard Endress. Brill Book Archive Part 1 61. BRILL, 2006.

Franklin-Brown, M. *Reading the World: Encyclopedic Writing in the Scholastic Age*. University of Chicago Press, 2012.

Gilbert, Neal W. *Encyclopedia of Philosophy*. 2nd ed. Vol. 8, edited by Donald M. Borchert and Gale (Firm). Gale eBooks. Macmillan Reference USA, 2006.

Grinter, Catherine Anne. 'Book IV Of The Bustan Us-Salatin by Nuruddin Ar-Raniri: A Study From The Manuscripts of A 17th Century Malay Work Written In North Sumatra'. Ph.D, School of Oriental and African Studies, 1979.

Hammer- Purgstall, Joseph Freiherr. von. *Encyclopaedic Overview of the Sciences of the Orient from Seven Arabic, Persian, and Turkish Works*. Breitkopf und Härtel, 1804.

Hanish, Irwan. "From Immunology to 'Ilm Al-Manā'ah: Toward an Integrated Framework of Science for Islamic Studies." *Journal of Al-Tamaddun* 21, no. 1 (2026): 283–300. <https://doi.org/10.22452/JAT.vol21no1.17>.

Hartmann, R. R. K., and Gregory James. *Dictionary of Lexicography*. Routledge, 1998.

Herbelot, Barthelemy. *Bibliothèque orientale ou dictionnaire universel, contenant generalement tout ce qui regarde la connoissance des peuples de l'Orient*. Paris: Compagnie des libraries, 1697.

Husni, and Walter Hayden. "The Epistemology of Ta'dib in Islamic Civilizational Discourse: Reviving and Reconstructing Contemporary Muslim Scholars' Views." *Journal of Al-Tamaddun* 19, no. 1 (2024): 181–97. <https://doi.org/10.22452/JAT.vol19no1.14>.

Jelani Harun. *Bustan Al-Salatin: The Garden of Kings: A Malay Mirror for Rulers*. Academic Imprint Series / Penerbit USM. Penerbit Universiti Sains Malaysia, 2009.

Katib Çelebi. *Kaşf az-ẓunūn 'an asāmī al-kutub wa-'l-funūn: = The removal of doubt from the names of books and the sciences: critical edition by Ekmeleddin İhsanoğlu, Bashar Awad Marouf; with the participation of Mahmoud Bashar Alobaydi, Mehran Mahmoud Al-Zou'bi*. Edited by Ekmeleddin İhsanoğlu, Başşār 'Auwād Ma'rūf, Mahrān Maḥmūd az-Zu'bī, and Maḥmūd Başşār al-'Ubaidī. With Al- Furqān Islamic Heritage Foundation. Silsilat an-nuṣūṣ al-muḥaqqqa. Mu'assasat al-Furqān li-t-Turāt al-Islāmī, 2021.

Muhanna, Elias. *The World in a Book: Al-Nuwayri and the Islamic Encyclopedic Tradition*. Princeton University Press, 2018.

Norhayati Hamzah. "The Sources of Writing Bustān Al-Salātīn by Nur Al-Dīn Al-Rānirī: A Study Based on Book I-Book Iv." *Journal of Al-Tamaddun* 15, no. 2 (2020): 115–32. <https://doi.org/10.22452/JAT.vol15no2.9>.

Pellat, Charles. "Les Encyclopédies Dans Le Monde Arabe." *Cahiers d'histoire Mondiale* (Neuchâtel) 9, no. 1 (1965): 631–58.

Pellat, Charles. *The Life and Works of Jāhīz*. Edited by G. E. Von Grunebaum. Translated by Hawke D.M. The Islamic World Series. University of California Press, 1969.

Putten, Jan Van Der, and Al-Azhar. "Four Malay Letters From Raja Ali Haji To Von De Wall." *Bijdragen Tot de Taal-, Land- En Volkenkunde* 148, no. 3 (1992): 521–28.

Raja Ali Haji. *Kitāb Pengetahuan Bahasa*. Cet. 1. Edited by Hassan Ahmad. Translated by Hashim Musa. Yayasan Karyawan, 2010.

Saliba, George. *Islamic Science and the Making of the European Renaissance*. Transformations - Studies in the History of Science and Technology. MIT Press, 2007.

Schmidt, James. *Encyclopedia of Philosophy*. 2nd ed. Vol. 3, edited by Donald M. Borchert and Gale (Firm). Gale eBooks. Macmillan Reference USA, 2006.

Siti Hawa Hj. Salleh. *Malay Literature of the 19th Century*. With Quest Services (Firm). Malaysian Literature Series. Kuala Lumpur: Institut Terjemahan Negara Malaysia, 2010.

Teeuw, A. *A Critical Survey of Studies on Malay and Bahasa Indonesia: Bibliographical Series 5*. With H. W. Emanuels. Koninklijk Instituut Voor Taal-, Land- En Volkenkunde Ser. v. 5. Springer Netherlands, 1961.

Thohir, Ajid, and Muhammad Andi Septiadi. "The Development of Islamic Civilization in the World: Knowledge, Integration and Innovation (750-1258 CE)." *Journal of Al-Tamaddun* 20, no. 2 (2025): 111–26. <https://doi.org/10.22452/JAT.vol20no2.8>.

Yeo, Richard R. *Encyclopaedic Visions: Scientific Dictionaries and Enlightenment Culture*. Cambridge University Press, 2001.

Za'ba. *Kamus Za'ba*. Pustaka Antara Books, 2001.

Zakaria, Siti Norizam. "Isu-Isu Kesusasteraan Arab Oleh Charles Pellat Dalam the Encyclopaedia of Islam." *Ulum Islamiyyah: Malaysian Journal of Islamic Sciences*. 21 (2017): 103–20.