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Implementation of Hadith Methodology In Translated Literature of Sheikh Daud Al-Fatani

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ABSTRACT

This article seeks to analyze some of the literature work written by Sheikh Daud al-Fatani in term of its compliant with the hadith methodological guidelines. The importance of hadith guidelines is stated by numerous prolific scholars of hadith. In this study, some of the mistakes made by Sheikh Daud al-Fatani are highlighted. At the same time, this article aim to emphasize the importance of the takhrif (verifying of Hadith) discipline so that any errors will not be repeated by the present and future scholars.

Key words: Malay literature, Hadith methodology, kitab pondok, Sheikh Daud al-Fatani, Islam in Malay world.

Introduction

The influence of Sheikh Daud al-Fatani has been prominent for a long time. His literatures have been taken as reference in the pondok (traditional) institutions specifically in this region (South East Asia). This article is an attempt to review where these literatures of Sheikh Daud stand in the hadith methodological perspective such as the implementation of takhrif and the method of using hadith in his argument. It would be irrational if the research methodology in all his work and translated literatures are not reviewed, whilst the early Islamic religious scholars and fuqaha (jurists) had organized their work complying to the methodological guidelines and updated their provisions based on the rank of hadith, whether it is authentic or otherwise.

Materials and Methods

The Progress In The Methodology of Hadith:

Throughout the first century up to the thirteenth century of Hijrah (until the emergence of Sheikh Daud al-Fatani), the methodology of hadith has gone through the process of development, research and dispersion without any restriction to extent of its completion and being well-organized (Azwira Abd al-Aziz and Ahamad Asmadi Sakat, 1999).

There have been numerous book produced about the methodology of hadith by religious scholars before, during and after the time of Sheikh Daud al-Fatani such as Ma`rifat Ulum al-Hadith by al-Hakim al-Naisaburi (405H), Al-Kifayah fi Ilm al-Riwayah by Khatib al-Baghdadi (463H), Ulum al-Hadith by Ibn al-Salah al-Syahazuri (643H), Irshad Tullab al-Haqaiq by Imam al-Nawawi (676H), `Ilm al-Hadith by Ibn Taimiyyah al-Harrani (728H), Al-Mugazizah fi `Ilm al-Hadith by al-Zahabi (748H), Al-Manar al-Munif by Ibn Qayyim al-Jauziyyah (751H), Ikhtisar Ulum al-Hadith by Ibn Kathir (774H), Al-Tabsirah wa al-Tadhkirah by al-Iraqi (806H), Al-Nukat ala Kitab Ibn al-Salah by Ibn Hajar al-Asqalani (852H), Fath al-Mughith by al-Sakhawi...
(902H), Tadrib al-Rawi bi Sharh Taqrib al-Nawawi by al-Suyuti (911H), Sharh Nazah al-Nazar, Sharh Nukhbah by Ali bin Sultan al-Harawi (1080H), Al-Manzumah al-Bayquniyyah by al-Bayquni (1080H), Taudih al-Afkar by Al-San’ani (1182H) and Qawaid al-Tahdith by al-Qasimi (1332H).

All these literatures have safely reached us to this very day in complete form and have been printed in a few printed versions. It will be unusual if these literatures did not reach a great scholar such as Sheikh Daud al-Fatani. Furthermore, he studied in Mecca and Medina for a long period of time where these cities are well-known for their principle and methodology of hadith applied in every writings.

The Importance of Ascertaining the Source of Hadith and Its Authenticity:

Ibn Sirin had once affirmed that the companions had never questioned about isnad of certain message, but when defamation occurred in the Islamic society, decision has been made that each message and information related to religion must be accepted with its sanad. They will ask the narrators to ensure its authenticity to be taken into arguments whilst identifying any faults to avoid any practice that follows the ahl bid’ah (heretical doctrine) (Muslim: 4).

In this context, Abdullah Ibn al-Mubarak said, “If it had not been for isnad, verily say anyone (relating to religion) what they will.”(Muslim: 19).

Every religious scholar before Sheikh Daud had often given advice and fatwa to always be careful when conveying and receiving certain message related to religion. As the deliveries of religious knowledge are continuous, therefore a number of religious scholars from the past and present had taken their own initiative to resolve the problem regarding this matter. Ibn Hajar al-Haytami had given his fatwa regarding khatib (preacher) that does not clarify the authenticity for the source of hadith used. He also commented about holding on to only narrated hadith from literatures or sermon written by those who are not ahl hadith are considered unlawful. Individuals who have done so, then it is obligatory upon them taazir (Al-Qasimi, 1978: 161).

The issue regarding the transmitting of hadith that only referred to fiqh and tasawuf literatures without stating its sanad had also gained the concern from the religious scholars. Al-’Allamah Mula ‘Ali al-Qari has said in Risalah al-Mawdu’at regarding the hadith,

{من قضى صلاة من الفئران في آخر جمعة من رمضان كان ذلك جبارا لكل صلاة فانته في عمره إلى سبعين سنة}

According to him, this hadith (absolutely false) and this thought cannot be accepted. Al-Qasimi stated that any thought that solely refer to the thought taken from the author of Al-Nihayah and others, cannot be held upon as they are not among the muhaddithin and the sanad of hadith are not pledged to any religious scholars from the field of hadith (Al-Qasimi, 1978: 182). Then he further states that Imam al-Suyuti has said in the Mirqat al-Su’ud ila Sunan Abi Dawud literature regarding the hadith which prohibit the daily combing of hair by saying, “If you say that Rasulullah often combs his beard twice a day, then I would reply that I had never cross this hadith and I would not follow and hold on to the hadith transmitted by Imam al-Ghazali contained in his Ihya’ literature as it is not isolated from hadith that has no root (Al-Qasimi, 1978: 183).

According to al-Qasimi, identifying the hadith is an obligation as every maqalah has its thought and each of this knowledge has their narrators. Therefore, the religious scholars clearly do not accept any hadith that have been taken from fiqh, tafsir and tasawuf literatures if the hadith are not stated with their sanad even though it is from a great scholar (Al-Qasimi, 1978: 182).

The Opinion of Religious Scholars regarding the Usage of Weak Hadith:

Religious scholars share the same opinion that weak hadith cannot be put in practice as an absolute (whether it is in the matter of fadail (virtues), jurisdiction or aqidah (belief)), if the hadith is considered extreme in its weakness (Al-Fallatah, 1981, 1: 68). There are religious scholars who allow hadith which is moderate in its weakness being put into practice in the matter regarding fadail with condition that the hadith has its support from an authentic hadith and not considering it as authentic decisively but rather as a hope that it is authentic (Al-Qasimi, 1978: 73-74).

The latter has been taken by some of the present writers with the reason that it is fadail al-a’mal. The safest approach would be avoiding the usage of weak hadith with certainty as fadail al-a’mal can relates to the matter of fard (obligation) and haram (prohibition) which are considered as an ordinance (Itr, 1992: 293-294).

Fatwa and opinion that have been stated above are appropriate to apply in writing as guidelines and advice for scholars when presenting a hadith or referring to an opinion from any literatures that are taken as their reference.
Results and Discussion

Examples of Applying the Methodology of Hadith in Sheikh Daud’s Work:

Example:

In the *Faraid Fawaid al-Fikr fi al-Imam al-Mahdi* literature (Sheikh Daud. 1205H:4), Sheikh Daud transmitted and translated a hadith text which is:

من كتب بالجدال فقد كفر من كتب بالهدى فقد كفر

The hadith above had been pledged upon Jabir by the original author (Sheikh Mar’i Ibn Yusuf), then transmitted and translated by Sheikh Daud without any comments on rank and the origin of this hadith whether it is authentic or not while this regards to the topic of *aqidah*.

Studies shown that the rank of this hadith is *mawdu’* as what has been commented by some religious scholars like Ibn Hajar al-Haytami in *Al-Fatawa al-Hadithiyyah* literature (al-Haytami: 27) and Al-Mubarakfuri in *Tuhfah al-Ahwadhi bi Sharh Jami’ al-Tirmidhi* literature (Al-Mubarakfuri: 6: 484).

Example:

In that same literature (Sheikh Daud. 1205H:5), Sheikh Daud transmitted and translated a hadith with its text which is:

إن أني هذا كماسماء رسل الله عليه وسلم: ويخرج الله من صلاته وسم الله باسم نبيكم يشبه في الخلق ملأ الأرض عدلاً

This hadith is also mentioned and translated by Sheikh Daud without any comment regarding the rank and source of this hadith whether it is authentic or not even though this is related to the topic of *aqidah*.

This hadith has been transmitted by Abu Dawud in his *Sunan* (1973, 4: 477) with *Sighah al-Tamrid* (وحدثت) and he has commented one of the narrators named ‘Amr Ibn Qais (عنه يرضى وسآن السماة) (there is nothing wrong with his error). Al-Hafiz al-Dhahabi and Al-Munziri stated that this hadith is categorized as *munqati’* (no continuity). (Muhammad Shams al-Haq al-‘Azim, 1969, 11: 382) and (Al-Mubarakfuri: 6: 486).

Example:

In the same literature (16), Sheikh Daud transmitted and translated a hadith text without making takhrij which is:

أبو يورضي عنه ساكن السماء وساقن Riالارض قسمة وعدها كما متن جوا وطلما

Al-Dhahabi states that this hadith from Abu Said al-Khudri with the addition of برضي عنه ساكن السماء وساقن Riالارض قسمة وعدها كما متن جوا وطلما (Al-Dhahabi: 97). This hadith is ranked as authentic (al-Haytami, 1979: 314).

Example:

In the *Jam’ al-Fawaid wa Jawahir al-Qala’id* literature (Sheikh Daud. 1205H: 76), Sheikh Daud has transmitted and translated words from an original author which is:

"Verily, the religious scholars have narrated numerous hadith regarding the virtues of the month of Rejab but the muhaddithun state that those hadith are ranked weak, but we still include them as weak hadith can still be practiced for the sake of its fadail and therefore form a source of targhib (motivation) and tarhib (reminder) and therefore if it is considered a sin, it will be put upon the narrator."

This statement made without any comment showed that he agreed with the concept of accepting in absolute a weak hadith as an argument in the topic of *fadail* without putting any condition. This is a dangerous situation and contradicts the methodology held by the *muhaddithun*.

Example:

In the *Jam’ al-Fawaid* literature, Sheikh Daud has translated a hadith regarding the virtues of the month of Rejab without stating its source and *sanad* which has been translated as follow:

"Narrated from the Prophet, “Know ye verily Rejab is the month of Allah and Sha’ban is my month and Ramadhan is the month of my nation.”" (Sheikh Daud al-Fatani, : 77)

Al-Hafiz al-Iraqi affirmed that the hadith mentioned above is extremely weak and lies in the hadith category of *mursal* (Al-Nabilisi, 1986: 28).
Example:

In the Jam’ al-Fawaid wa Jawahir al-‘ala’iq literature (Sheikh Daud. 1205H: 96), Sheikh Daud has translated a hadith without its source and rank, which has been translated as follow:

“And the Prophet further said, “Allah glance upon His creation in the night in the mid of the month of Sha’ban, therefore all His creation are forgiven except those among the polytheists and those who are not in good relations with his kin.”

The hadith mentioned above has been narrated by al-Bayhaqi (458H) with its sanad that is ranked as hasan (Al-Bayhaqi, 1990: 118).

However, it should be reminded that in the sense of muhaddithun, the term Hasan al-Isnad differs from the term this hadith is hasan. This is because what it meant by Hasan al-Isnad leads to only three conditions which emphasize the continuity of sanad, the narrators are adil and dhabit. This can only be accepted if the term is derived by a accepted hafiz and does not state any fine errors, only then the text of hadith will be considered as authentic. The reason behind is that any hadith is free from ‘Illah and al-Shuthuth (Mamud al-Tahhan, 1985: 47-48).

Example:

In the same literature (Sheikh Daud. 1205H: 97), Sheikh Daud has transmitted and translated a hadith about the supplication of the Prophet on the night of mid in Sha’ban without stating its source and rank as follow:


The hadith stated in the form of supplication mentioned above has the sanad which is categorized as extreme in its weakness due to the narrator named Al-Nadr ibn Kathir al-Sa’di which has been convicted by the religious scholars like Imam al-Bukhai as munkar (Ibn al-Hajar, :1003).

Example:

In the Munyah al-Musalli literature (Sheikh Daud. 1205H: 18), Sheikh Daud has transmitted and translated a hadith regarding the wiping of the face after supplication which is widely practiced until this present time particularly in this region without stating its source and rank. This hadith is as follow:


Whereby the hadith mentioned above is ranked as weak (Ahmad ‘Isa ‘Aashur,: 79).

Conclusion:

Based on the examples given above, Sheikh Daud al-Fatani in general is seen as not following the methodology and guidelines in the field of hadith especially when transmitting hadith in his work. His works contain features its weakness in accepting and filtering information. It is showed that he does not pay attention whether the authors of the literature that he has translated from are well-versed in the field of hadith or not.

The principle and methodology which have been mentioned in the previous section has not been taken into account by Sheikh Daud in his translated works such as Kifayah al-Muntaj, Munyah al-Musalli, Jam’ al-Fawaid literatures and Faraid al-Fawaid manuscript. It is as though he does not review the source of information that has been transmitted in his works, as how he said, “Has been mentioned in the Iqna’ literature”, “Said by ‘Abd al-Qadir al-Kaylan” (Sheikh Daud,: 77-78) contained in the Jam’ al-Fawaid literature and “story from a young man among the kasyaf” which has been mentioned in Kifayah al-Muhtaj (Sheikh Daud,: 3).

This scenario has affected the hadith contained in his academic writings and can’t be confirmed in its authenticity. Instead, there has been an adulteration between the authentic hadith and the vanity hadith whether it is related to aqidah, jurisdiction or fadail. In our opinion, this is contradictory to the guidelines given by the religious scholars when explaining certain information regarding religion.

Sheikh Daud al-Fatani who was born in 1183H and died in 1265H lived at the time where the discipline in the Islamic knowledge are at their perfection including the discipline of hadith methodology. He should have taken the benefit from the hadith literatures such as Al-Sahihain and Jam’ al-Tirmudhi that has come across him that discusses the complete methodology of hadith. He should have referred to hadith methodological literatures, at least the one which are familiar among the religious scholars from Shafie sects such as Nuzhah al-Nazar by Ibn Hajar al-Asqalani and Tadrib al-Rawi by al-Suyuti.

It has unsure reason behind this where the concept in the hadith methodology has been completely compiled into books and widely spread for a long time. Therefore, this paperwork suggests to those who are referring to Sheikh Daud al-Fatani’s works to be more meticulous and careful so that they may not be mistaken by the usage of unauthentic evidence in an argument.
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