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## ORIGINAL ARTICLE

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

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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 *takhrij* (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.

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#### 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 *takhrij* 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-Muqizah 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 Nuzah al-Nazar, Sharh Nukhbah* by Ali bin Sultan al-Harawi (1080H), *Al-Manzumah al-Bayquniyyah* by al-Bayquniy (1080H), *Taudih al-Afkar* by Al-San'aani (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 صلاته من الفرائض في آخر جمعة من رمضان كان ذلك جبارا لكل صلاة فاتته في عمره إلى سبعين سنة

According to him, this hadith *باطل قطعاً* (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 come across 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 كذب بالدجال فقد كفر ومن كذب بالمهدي 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-Hadithiyah* 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 ابني هذا كما سماه رسول الله عليه وسلم: وسيخرج الله من صلبه رجلا يسمى باسم نبيكم يشبهه في الخلق يملأ الأرض عدلا

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 لا بأس به في حديثه خطأ (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 *takhrif* which is:

أبشركم بالمهدي يبعث في أمتي على اختلاف من الناس وزلازل فيملا الأرض قسطا وعدلا كما ملئت جورا وظلما

Al-Dhahabi states that this hadith from Abu Said al-Khudri with the addition of يرضى عنه ساكن السماء وساكن الأرض يقسم المال صحاحا (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-Fawa'id 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:

اللهم هب لي قلبا تقياً نقياً من الشرك برياً لا كافراً ولا شقيماً

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-Bukhari 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:

بسم الله الذي لا اله إلا هو الرحمان الرحيم اللهم أذهب عني الهم و الحزن

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-Fawa'id* literatures and *Faraid al-Fawa'id* 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-Kaylani” (Sheikh Daud, : 77-78) contained in the *Jam' al-Fawa'id* 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-Turmudhi* 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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