



al-Burhān

JOURNAL OF QUR'ĀN AND SUNNAH STUDIES

VOLUME 6, SPECIAL ISSUE 1, JUNE 2022



INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

eISSN: 2600-8386

al-Burhān Journal of Qurʾān and Sunnah Studies

AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences
International Islamic University Malaysia
Volume 6, Special Issue 1, 2022

Honorary Advisors:

Prof. Dr. Abdullah Saeed, *University of Melbourne, Australia.*
Prof. Dr. Abdul Hakim Ibrahim al-Matroudi, *SOAS, Univ. of London.*
Prof. Dr. Awad al-Khalaf, *University of Sharjah, United Arab Emirates.*
Prof. Dr. M. A. S. Abdel Haleem, *SOAS, Univ. of London.*
Prof. Dr. Mohamed Abullais al-Khayrabadi, *International Islamic University Malaysia*
Prof. Dr. Muhammad Mustaqim Mohd Zarif, *USIM, Malaysia.*
Prof. Dr. Serdar Demirel, *Ibn Haldun University, Istanbul, Turkey.*
Prof. Dr. Israr Ahmad Khan, *Social Sciences University of Ankara, Turkey.*

Editor-in-Chief : Dr. Khairil Husaini Bin Jamil, *International Islamic University Malaysia.*

Language Editor (Eng) : Dr. Muhammad Adli Musa, *International Islamic University Malaysia.*

Language Editor (Arb) : Dr. Amar Fettane, *International Islamic University Malaysia.*

Members of Editorial Board :

Assoc. Prof. Dr. Abdulcebbar Kavak, *Karabük Üniversitesi, Turkey.*
Assoc. Prof. Dr. Haziyah Hussin, *Universiti Kebangsaan Malaysia (UKM).*
Dr. Muhammad Fawwaz Muhammad Yusoff, *Universiti Sains Islam Malaysia (USIM).*
Dr. Naim Hank, *Karabük Üniversitesi, Turkey.*
Assoc. Prof. Dr. Noor Mohammad Osmani, *International Islamic University Malaysia (IIUM).*
Dr. Umar Muhammad Noor, *Universiti Sains Malaysia (USM).*
Dr. Zunaidah Mohd. Marzuki, *International Islamic University Malaysia (IIUM).*

© 2022 IIUM Press, International Islamic University Malaysia. All rights reserved.

e-ISSN 2600-8386

Published Online by:

IIUM Press, International Islamic University
Malaysia, P.O. Box 10, 50728 Kuala Lumpur,
Malaysia.
Phone (+603) 6421 5014
Website: <http://www.iium.edu.my/office/iiumpress>

Correspondence:

Editorial Board, al-Burhān Journal,
Research Management Centre,
International Islamic University Malaysia,
P.O Box 10, 50728 Kuala Lumpur, Malaysia
Tel: (603) 6421 5541 / 6126
E-mail: alburhan@iium.edu.my
Website: <https://journals.iium.edu.my/al-burhan/index.php/al-burhan/index>

Indexing and Abstracting: al-Burhān is currently indexed in and abstracted by MyJurnal and Directory of Open Access Journal (DOAJ).

Disclaimer: The publisher and editorial board shall not be held responsible for errors or any consequences arising from the use of information contained in this journal; the views and opinions expressed do not necessarily reflect those of the editors and publisher.



al-Burhān Journal of Qurʾān and Sunnah Studies, 6: Spec. Issue 1 (2022) 15-26.

<https://journals.iium.edu.my/al-burhan/index.php/al-burhan/index>

Copyright © IIUM Press

e-ISSN 2600-8386



**Analysis of Narrations on the Virtues of Hijri Months
in *Jam' al-Fawā'id wa Jawāhir al-Qalā'id* by Shaykh Dawud al-Fatani**

Mohd Aizul bin Yaakob *

ABSTRACT: *Jam' al-Fawā'id wa Jawāhir al-Qalā'id* penned by Shaykh Dawud al-Fatani is one of the works written in Jawi characters which assembles many narrations speaking of the pre-eminence of Hijri months. The author, however, did not provide any references and statuses for the narrations quoted therein. At the same time, inconsistencies are also detected between the cited narrations in his work with that of the original source. Accordingly, this study aims to examine the status of the cited narrations; in addition to analysing the author's style in citing the narrations. This research is fully qualitative and involves data collection based on literature reviews. The data were analysed using the inductive method. This study finds that the status of the narrations pertaining to the virtues of Hijri months in this work is a combination of accepted and rejected traditions. There are instances where several narrations quoted are based on the author's own rendition. Indirectly, this gives an impression of the status and writing style of the narrations applied to substantiate the virtues of Hijri months found in *Jam' al-Fawā'id wa Jawāhir al-Qalā'id* by Shaykh Dawud al-Fatani.

Keywords & Phrases: *Jam' al-Fawā'id wa Jawāhir al-Qalā'id*; *Hijrī months*; *Malay literature*; *Dawud al-Fatani*; *Jawi literature*.

* Senior Lecturer, Faculty of Islamic Studies, Kolej Universiti Islam Perlis (KUIPs). Email: aizulyaakob@kuiips.edu.my

Introduction

Shaykh Dawud bin ‘Abd Allah al-Fatani (d.1297H) is one of the prominent scholars no stranger among the students of Islamic studies in the Malay Archipelagos. His works are often used in teaching at traditional learning centres akin to seminaries called *pondok* in Malaysia or *pesantren* in Indonesia, as well as classes conducted in mosques. One of his works *Jam’ al-Fawā’id wa Jawāhir al-Qalā’id* is one of the relatively complete Jawi-written work discussing the advantages of the Hijri months. Interestingly, these advantages are taken from excerpts of a relatively large group of narrations from a variety of sources.

1.0 A Brief Biography of Shaykh Dawud al-Fatani and the Book of *Jam’ al-Fawā’id wa Jawāhir al-Qalā’id*

His full name is Dawud bin Abdullah bin Idris al-Jawi al-Fatani or Wan Dawud bin Wan Abdullah bin Wan Idris al-Fatani. He however was warmly known in the community as Tok Shaykh Dawud Fatani.¹ He was also referred to by the title of Shaykh Dawud Waliyullah and Shaykh Dawud *Pengarang Kitab* (literally: Author of Books).² In addition, he was also known as the First Malay Hajj Shaykh due to his activities in facilitating pilgrims from Southeast Asia to perform Hajj.³

Shaykh Dawud was born in 1131 H/ 1718 AD in the village of Parik Marhum, nearby the village of Kersik, about 7 kilometres south of the city of Patani.⁴ He grew up in a family who valued knowledge. His father, Shaykh Wan Abdullah and his grandfather, Shaykh Wan Idris were great scholars of their times.⁵ His uncle Shaykh Saifuddin, was also a scholar in Patani whose tutelage Shaykh Dawud was under.⁶ He studied in Patani for five years before moving to Aceh to further his studies for two years.⁷ His thirst for knowledge brought

¹ Ahmad Fathi al-Fatani, *Ulama’ Besar Dari Patani* (Bangi: Penerbit Universiti Kebangsaan Malaysia, 2001); Wan Muhammad Saghir Wan Abdullah, *Syeikh Daud b. Abdullah al-Fatani: Ulama Dan Pengarang Terulung Asia Tenggara* (Shah Alam: Penerbit Hizbi, 1990).

² Wan Muhammad Saghir Wan Abdullah, ‘Sejarah Ringkas Syeikh Daud Bin Abdullah al-Fatani Dan Karya-Karyanya’, in *Seminar Nadwah Ilmiah Tokoh Ulama Kali Keempat: Syeikh Daud al-Fatani*, 1991.

³ al-Fatani, *Ulama’ Besar Dari Patani*.

⁴ Wan Muhammad Saghir Wan Abdullah, *Munyat al-Musalli Syeikh Daud al-Fatani Pengetahuan Sembahyang Masyhur* (Kuala Lumpur: Khazanah Fathaniah, 1991); Fauzi Deraman, ‘Kedudukan Hadith Dalam Kitab Jawi: Satu Kajian Terhadap Karya-Karya Syeikh Dawud Bin Abdllah al-Fataniy’ (University of Malaya, 1997).

⁵ Rosni Wazir, ‘Hadith-Hadith Dalam Kasf al-Ghummah Juzuk Pertama Karya Syeikh Daud Fatani: Takhrij Dan Ulasan’ (University of Malaya, 2006).

⁶ al-Fatani, *Ulama’ Besar Dari Patani*.

⁷ al-Fatani.

him to Mecca where he spent thirty years and Madinah for another five years.⁸ It was also recorded that Shaykh Dawud had travelled to North Africa for some time to deepen his knowledge.⁹

His vast knowledge-driven travels had him encounter many other religious figures some of whom took him under their tutelage. Among them were Shaykh Muhammad Salih bin Syaykh Ibrahim al-Rais who was a mufti of Shafi'i school of Islamic jurisprudence in Mecca, Shaykh Muhammad Nafis bin Idris al-Banjari author of kitab *Dar al-Nafis*, Shaykh Abd Samad al-Falimbani who penned kitab *Hidayah al-Salikin*, Shaykh Sayyid al-Sharif Ahmad al-Marzuki author of *Tashil al-Nayl al-Maram*, Shaykh Muhammad Abd Karim Samman al-Madani, Shaykh Muhammad bin Sulayman al-Kurdi, Shaykh Muhammad Salih bin Abd Rahman al-Fatani and many more.¹⁰ The contacts that he made throughout his journeys with the above figures prepared him to be a figure himself who mastered various disciplines of Islamic knowledge; such as *fiqh* and *tafsir* within the Malay biosphere. His prominence in Islamic knowledge was fast engulfing the Islamic world particularly within the Malay world. He was the person to refer to in the community to gain knowledge. Among his famous students are Shaykh Abd Malik Isa, Shaykh Hassan Ishak, Shaykh Ahmad Khatib bin Abd Ghaffar dan many more.¹¹

Beside the activities of learning and teaching, Shaykh Dawud was also active in writing to convey his *da'wah* message, so prolific that his scholarly works encompass various fields.¹² When counted, the total number of works successfully produced by him had reached 99 to 101 titles and 66 of them had been documented.¹³ Most of his works were initially printed in Mecca, Egypt, Istanbul, and Turkey. Subsequently, they were reprinted in the Malay Archipelago such as in Penang, Singapore, Patani, Bangkok, Kota Bharu, Ceribon and Surabaya.¹⁴ Shaykh Dawud died in the year 1297 H/ 1879 G at the age of 90.¹⁵

One of his celebrated works is *Jam' al-Fawā'id wa Jawāhir al-Qalā'id*. The title of this work was personally translated by him as "*Perhimpunan Beberapa Faedah dan Beberapa*

⁸ al-Fatani.

⁹ Wan Abdullah, *Syeikh Daud b. Abdullah al-Fatani: Ulama Dan Pengarang Terulung Asia Tenggara*.

¹⁰ Wazir, 'Hadith-Hadith Dalam Kasf al-Ghummah Juzuk Pertama Karya Syeikh Daud Fatani: Takhrij Dan Ulasan'.

¹¹ Wazir.

¹² Engku Ibrahim Ismail, *Syeikh Daud al-Fatani: Satu Analisis Peranan Dan Sumbangannya Terhadap Khazanah Islam Di Nusantara* (Kuala Lumpur: Akademi Pengajian Islam, Universiti Malaya, 1992).

¹³ Wan Abdullah, 'Sejarah Ringkas Syeikh Daud Bin Abdullah al-Fatani Dan Karya-Karyanya'.

¹⁴ Deraman, 'Kedudukan Hadith Dalam Kitab Jawi: Satu Kajian Terhadap Karya-Karya Syeikh Dawud Bin Abdllah al-Fataniy'.

¹⁵ Wazir, 'Hadith-Hadith Dalam Kasf al-Ghummah Juzuk Pertama Karya Syeikh Daud Fatani: Takhrij Dan Ulasan'.

Permata Yang Indah-Indah Lagi Tinggi” (literally: A collection of Some Benefits and Some Beautiful and High Gems (Valuable Wisdoms)).¹⁶ Based on records, this work was completed on Friday the 27th of Jumādā al-Awwal 1239 H. It was first printed in Mecca in 1303 H.¹⁷

Based on the researcher’s study, the book speaks about the encouragement to do good. This is no surprise given that Shaykh Dawud have cited hundreds of Prophetic narrations about the advantages of a particular practice (*faḍā’il al-a’māl*). In fact, the researcher further found that there are at least fifty chapters that almost collectively revolve around the advantages of a particular practice; example of which are the advantages of *Basmallah*, the advantages of patience, the advantages of *adhān* and *iqāmah*, the advantage of *jihād* and battles, the rewards of devotion to parents and the likes.

2.0 Hadith on the Advantages of Hijri Months

In this work, Shaykh Dawud also elucidates the advantages of Hijri months consisting of several chapters such as the virtues of the month of Ramaḍān, the the night of *laylah al-qadar*, fasting ten days in the month of *Dhū al-Ḥijjah*, the day of ‘*Āshūrā* and fasting on that day. Remarkably, the researcher’s study discovered that the discussion on the advantages of the mentioned months is among the most complete and detailed compared to other works in *Jawi*.¹⁸

As formerly mentioned in the chapters, Shaykh Dawud also brought a relatively large collection of *ḥadīth* and *āthār* to justify the superiority of the months; however, the researcher focusses only on three chapters namely the chapter on the significance of the month of *Dhū al-Ḥijjah*, *laylah al-qadar* as well as the eve of ‘*īd*. Throughout the three chapters, a total of 73 narrations were cited by Shaykh Dawud and simultaneously, two issues arise to the researcher’s attention pertaining to the quoted narrations by which, they need scrutiny in accordance with the discipline of the sciences of *ḥadīth*. The following are the two main concerns:

2.1 The Source and Status of Narration

From the observation of the researcher, Shaykh Dawud does not provide the status of most of the narrations particularly in these three chapters. For example, an *athar* mentioned by him as follows:

¹⁶ Dawud al-Fatani, *Jam‘ al-Fawā’id Wa Jawāhir al-Qalā’id* (Maktabah wa Maṭba‘ah Muḥammad al-Nahdi wa Awlādihi, n.d.).

¹⁷ Wan Abdullah, *Syeikh Daud b. Abdullah al-Fatani: Ulama Dan Pengarang Terulung Asia Tenggara*.

¹⁸ Mohd Aizul Yaakob, ‘*Riwayat Mengenai Kelebihan Bulan Hijri Dalam Jam‘u al-Fawa’Id Wa Jawahir al-Qala’id Oleh Syeikh Dawud al-Fatani: Takhrij Dan Analisis*’ (University of Malaya, 2011).

“(and from) Anas RA, from the Prophet PBUH: whomsoever fasts on the day of ‘Arafah, it will be granted upon him by Allah a reward as of ‘Isā ibn Maryam.”¹⁹

The above narration is not accorded its status by Shaykh Dawud. Since this work is made up of a collection of narrations attributed to the Prophet PBUH, it is necessary for the author to present their status whether they belong to the category of *maqbul* or *mardūd*. In fact, more explanation needs to be specified when there are parts of the narration happen to be *mawḍūʿ*.²⁰ Ibn al-Ṣalāḥ (d.643AH) explains that it is permissible for *ḥadīth* scholars and others to be easy on the chain of narrators as well as on the textual content of the *ḥadīths* of *faḍāʿil al-aʿmāl*, *al-targhīb wa al-tarhīb*, *al-mawāʿiẓ* and stories without explaining its weakness, unless the *ḥadīth* comes under the category of *mawḍūʿ*.²¹

From the context of sources of the narrations, the researcher found that Shaykh Dawud in many situations neglected to assign the source to the *ḥadīths* cited, example of which was mentioned earlier in this paper. However, the researcher does not deny that there are instances where he does mention the sources in brief that is to only seven narrations found in the three studied chapters. For instance, the author mentions:

“And the narration of Ṭabarānī whoever fasts a day in the month of Muḥarram, then for him for every day thirty days”²²

2.2 Arrangement of Ḥadīth Writing

In the context of the style of *ḥadīth* writing by Shaykh Dawud in these three chapters, the researcher discovered that several narrations that do not conform to the original texts as found in the sources made into the author’s work. The following *ḥadīth* is the best illustration of such scenario:

“As for the bath, came a tiding that Allah almighty tears the *Zam-zam* on that night, that is ‘Āshūrā to all waters hence, whoever bathes on the day of ‘Āshūrā, no pain will inflict him except the pain of death.”²³

While the original text reads as follows:

«أن الله عز وجل يخرق ليلة عاشوراء زمزم إلى سائر المياه، فمن اغتسل يومئذ آمن من المرض في جميع السنة.»

¹⁹ al-Fatani, *Jamʿ al-Fawāʿid*.

²⁰ The number of narrations that are *daʿif jiddan* and *mawḍūʿ* will be explained in the analysis section.

²¹ ‘Uthmān ibn ‘Abd al-Raḥmān Taqiy al-Dīn al-Shahrazūrī Ibn al-Ṣalāḥ, *Maʿrifat Anwāʿ ‘Ulūm al-Ḥadīth*, ed. Māhir Yāsīn al-Faḥl and ‘Abd al-Laṭīf al-Humaym (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2002).

²² Ibn al-Ṣalāḥ.

²³ al-Fatani, *Jamʿ al-Fawāʿid*.

Which means: “Indeed Allah almighty breaks *zam-zam* water on the night of ‘Āshūrā to the rest of other waters. Whoever bathes on that night, he will be spared from sickness throughout the year.”²⁴

The researcher observed that the textual version written by Shaykh Dawud has an apparent addition from the original text found, thus this necessitates further examination.

3.0 Analysis of Narrations on the Advantage of Hijri Months

As discussed above, there are two compelling issues discovered by the researcher which require specific scrutiny, namely from the point of view of sources and the arrangement of narration. *Takhrīj* was performed on the three chapters on the advantages of the *Hijri* months. The findings are as follows:

3.1 Status and Sources

The number of *ḥadīths* quoted by Shaykh Dawud throughout the three chapters are 29 in the chapter of the advantage of fasting 10 days in the month of Dhū al-Ḥijjah, 31 narrations on the advantage of the day of ‘Āshūrā and fasting on that day, while 13 *ḥadīths* are cited in support of the superiority of the night of *laylah al-qadar* and the eve of ‘Īd, making the grand total of 73 narrations.

The status for the 73 *ḥadīths* is a combination of *maqbul* and *mardūd*. The *takhrīj* conducted reveals that seven narrations are of *ṣaḥīḥ* and *ḥasan* status. 12 *ḥadīths* are *ḍa‘īf*, 11 *ḍa‘īf jiddan*, followed by 18 *mawḍū‘* narrations, two *la aṣl lah ḥadīths*, two narrations of unknown status while a staggering 21 *ḥadīths* were untraceable. Pursuant to this finding, the category of *mardūd* narration takes dominance at 58% followed by *maqbul* at 9% only. The remainder of 33% are narrations of unknown status. From the observation of the researcher, the *ḥadīths* with unknown status are highly probable to belong to the category of *mardūd*, on account of their absence from prominent *ḥadīth* works.

From the point of the frequency of source, it is found that the narrations cited in the three chapters are of various sources. The *takhrīj* exercise reveals the sources are found to be no less than 25 as follows:

No.	Source	Number of <i>ḥadīth</i>
1	<i>Ṣaḥīḥ Muslim</i>	4
2	<i>Sunan Abī Dāwūd</i>	3
3	<i>Jāmi‘ al-Tirmidhī</i>	4

²⁴ Sanad of this narration is not found. It was written by al-Haqqi (d.1127AH) in his Tafsīr. See: Ismā‘īl Muṣṭafa‘ al-Istanbūli al-Ḥaqqī, *Rūḥ al-Bayān* (Dār al-Nashr, n.d.).

4	<i>Sunan Ibn Mājah</i>	8
5	<i>Shu'ab al-'Imān</i>	13
6	<i>al-Mawḍū'āt</i>	8
7	<i>Mu'jam al-Awsaṭ</i>	7
8	<i>Sunan al-Kubrā</i>	6
9	<i>Musnad Aḥmad</i>	4
10	<i>Mustadrak 'alā Ṣaḥīḥayn</i>	4
11	<i>al-Targhīb wa al-Tarhīb by Asbahani</i>	3
12	<i>Ṣaḥīḥ Ibn Ḥibban</i>	2
13	<i>Musnad al-Firdaws</i>	2
14	<i>Mu'jam al-Kabīr</i>	2
15	<i>Mu'jam al-Saghīr</i>	2
16	<i>Hilyah al-Awliyā'</i>	2
17	<i>Tārīkh Madīnah Dimashq</i>	2
18	<i>al-Kāmil fi al-Ḍu'āfā'</i>	2
19	<i>Ṣaḥīḥ Ibn Khuzaymah</i>	1
20	<i>Musnad 'Abd bin Ḥumayd</i>	1
21	<i>Sunan al-Sughrā by al-Bayhaqī</i>	1
22	<i>Sunan al-Dāraqūṭnī</i>	1
23	<i>Makārim al-Akhlāq by al-Ṭabarani</i>	1
24	<i>al-Fawā'id wa al-Zuhd wa al-Raqā'iq wa al-Marāthī by al-Khuldī</i>	1
25	<i>al-'Ilal al-Mutanāhiyah by Ibn Jawzī</i>	1

Table 1: *Takhrīj* Result From 3 Chapters of the Advantage of Hijri Months

In addition, the *takhrīj* demonstrates that several of the narrations' original sources are unknown to the researcher²⁵ and neither are they found, totalling respectively seven and 23 narrations.

3.2 The Arrangement of Writing

The *takhrīj* also determines several arrangements of narration writing employed by the author as follows:

a) Translation is precise with the original text

Among the examples found to illustrate this situation is as follows:

“(and narration) from Ibn ‘Abbās RA that the prophet PBUH said: none of the days for pious deeds are more appealing to Allah almighty than today, that is the 10th that they celebrate and not (even) *fi sabīllāh* war? he said and (replied) not (even) *sabīllāh* war except a man comes out (to join the battle) on his own and (with) his own property and does not return (martyred) from that (war) with something”

The results of *takhrīj* shows that the narration found in the source²⁶ is as follows:

«ما من أيام العمل الصالح فيهن أحب إلى الله من هذه الأيام العشر. قالوا: يا رسول الله، ولا الجهاد في سبيل الله؟ فقال رسول الله ﷺ: ولا الجهاد في سبيل الله، إلا رجلاً خرج بنفسه وماله فلم يرجع من ذلك بشيء.»

Comparing to the original text found, it is obvious that the translation made by Shaykh Dawud is as per the Arabic text.

b) Non-sequential translation

Among the specimen found that represents this style of translation is as follows:

“... and whoever wipes with his hands on the head of an orphan on the day of ‘Ashura, Allah almighty raises for him one degree in heaven by account of each of his hair strand (and whoever) breaks a fast of a believer on the ‘Ashura eve, thus as if he breaks the fast of all the followers of Muhammad PBUH...²⁷

²⁵ This narration is only found in scholarly commentary and not from the original source.

²⁶ Sulaymān ibn al-Ash‘ath al-Azdī al-Sajistānī Abū Dāwūd, *al-Sunan*, ed. Muḥammad ‘Awwāmah, 1st ed. (Beirut: Mu‘assasah al-Rayyān, 1998), ḥadīth no. 2437.

²⁷ al-Fatani, *Jam‘ al-Fawā’id*.

While *takhrīj* finding is as follows:²⁸

...ومن أفطر عنده مؤمن في يوم عاشوراء، فكأنها أفطر عنده جميع أمة محمد. ومن أشبع جائعا في يوم عاشوراء، فكأنها أطعم جميع فقراء أمة محمد ﷺ وأشبع بطونهم. ومن مسح على رأس يتيم، رفعت له بكل شعرة على رأسه في الجنة درجة...

Based on this finding, it is apparent that the author precedes the narration that reads “and whoever wipes with his hand on the top of an orphan’s head...”, whereas the result of *takhrīj* displays the narration found in the source commences with “whoever breaks the fast of a believer on the day of ‘Āshūrā...”

The researcher reasons that the author probably does not intend to quote the entire text of the *ḥadīth*, therefore he only conveys certain parts in this book. This is evidenced by his attempts to distinguish between the two narrations by using brackets for the word “whoever”.

c) Translating only parts of the original text

The following example is best to illustrate this scenario.

“Whoever fasts one day in Muḥarram, thus for him for each day 30 days”.²⁹

The encountered narration reads:³⁰

«من صام يوم عرفه كان له كفارة ستين ومن صام يوما من المحرم فله بكل يوم ثلاثون.»

Based on this finding, it is obvious that the author cites only a fraction of the original text available in the source. In the researcher’s opinion, the author only translates excerpts of the original source which corresponds to the title of discussion per se. Hence, the rest which does not, are left out.

d) Combining two narrations into one

Among the instances found by the researcher, representing this type of arrangement is as follows. In this work, Shaykh Dawud presents the following translation of *ḥadīth*:

²⁸ ‘Abd al-Raḥmān ibn ‘Alī Abū al-Faraj Ibn al-Jawzī, *al-Mawḍū‘āt* (Madinah: al-Maktabah al-Salafiyyah, 1966).

²⁹ al-Fatani, *Jam‘ al-Fawā’id*.

³⁰ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Rawḍ al-Dānī Ilā al-Mu‘jam al-Ṣaghīr Li al-Ṭabarānī* (Beirut: al-Maktab al-Islāmī, 1985).

“As for the bath, came a tidings that Allah almighty tears the Zam-zam on that night, that is ‘Āshūrā to all waters hence, whoever bathes on the day of ‘Āshūrā, no pain will inflict him except the pain of death.”³¹

To which the researcher found this first equivalent direct from the source as follows:³²

«أن الله عزوجل يخرق ليلة عاشوراء زمزم إلى سائر المياه، فمن اغتسل يومئذ أمن من المرض في جميع السنة.»

Followed by this second original text:³³

«ومن اغتسل يوم عاشوراء لم يمرض مرضاً إلا مرض الموت.»

Upon scrutiny, both narrations are combined into one. The researcher noticed so when the author continues to connect and does not distinguish with any introductory phrases such as “the prophet said”, “and from”, “and further the Prophet PBUH” and other. The researcher is of the view that these two narrations are combined in light of the identical practices recommended in both original texts with the only difference in the rewards to be earned.

e) Quoting narrations according to own comprehension

The following is among the narrations cited by Shaykh Dawud:

“And from the Prophet PBUH be it known to you that sacrifice (ritual slaughter) is what releases the doer from the evils of this world and the hereafter”.³⁴

While the original text found by the researcher reads as follows:³⁵

«إن الله يعتق بكل عضو من الضحية عضواً من المضحي.»

Another narration found that is quite comparable to the above is as follows:³⁶

³¹ al-Fatani, *Jamʿ al-Fawāʾid*.

³² al-Ḥaqqī, *Rūḥ al-Bayān*.

³³ Ibn al-Jawzī, *al-Mawḍūʿāt*.

³⁴ al-Fatani, *Jamʿ al-Fawāʾid*.

³⁵ This narration is only found in Ibn Hajar (d.852AH) commentary and not from the original source. See: Aḥmad ibn Muḥammad ibn ʿAlī Ibn Ḥajar al-ʿAsqalānī, *Talkhīṣ al-Ḥabīr Fī Takhrīj Aḥādīth al-Rāfiʿi al-Kabīr* (Maktabah Qurtubah, 1995).

³⁶ This narration is only found in Ibn Hajar (d.852AH) commentary and not from the original source. See: Ibn Ḥajar al-ʿAsqalānī.

«من ضحى طيبة بها نفسه محتسباً لأضحيتها كانت له حجاباً من النار.»

It is not accurate to associate the two narrations above with the translation of narration articulated by Shaykh Dawud but probably he does accordingly due to his understanding of the two narrations above.

Conclusion

A total of 73 narrations quoted by Shaykh Dawud in *Jam' al-Fawā'id wa Jawāhir al-Qalā'id* are spread into three chapters. Based on the practice of *takhrīj*, it is discovered that the statuses of the cited narrations are mixed between *maqbul* and *marḍūd*. However, the narrations that fall under the category of *marḍūd* are more dominant in comparison to that of *maqbul*. From the standpoint of sources, the author is found to have mentioned the sources to quite a few of the narrations cited in the three chapters, but the number is relatively small. Nevertheless, upon *takhrīj*, the sources that the author quotes are accurate. While as for the narrations cited devoid of sources, the researcher finds that the narrations can be traced to various sources.

From the context of the arrangement of narrations, the researcher identifies five styles. That is, translation that coincides with the original text, irregular translation of the original text, translating part of the original text, combining two narrations into one and lastly articulating narrations based upon the author's own understanding. In this regard, it is hoped that the findings of this study can serve as a guidance to readers who embarks upon reading *Jam' al-Fawā'id wa Jawāhir al-Qalā'id*; in particular, the three afore-mentioned chapters.

References

- Abū Dāwūd, Sulaymān ibn al-Ash'ath al-Azdī al-Sajistānī. *al-Sunan*. Edited by Muḥammad 'Awwāmah. 1st ed. Beirut: Mu'assasah al-Rayyān, 1998.
- al-Fatani, Ahmad Fathi. *Ulama' Besar Dari Patani*. Bangi: Penerbit Universiti Kebangsaan Malaysia, 2001.
- al-Fatani, Dawud. *Jam' al-Fawā'id Wa Jawāhir al-Qalā'id*. Maktabah wa Maṭba'ah Muḥammad al-Nahdī wa Awlādihi, n.d.
- al-Ḥaqqī, Ismā'īl Muṣṭafā al-Istanbūlī. *Rūḥ al-Bayān*. Dār al-Nashr, n.d.
- al-Ṭabarānī, Sulaymān ibn Aḥmad. *al-Rawḍ al-Dānī Ilā al-Mu'jam al-Ṣaghīr Li al-Ṭabarānī*. Beirut: al-Maktab al-Islāmī, 1985.
- Deraman, Fauzi. 'Kedudukan Hadith Dalam Kitab Jawi: Satu Kajian Terhadap Karya-Karya Syekh Dawud Bin Abdullah al-Fataniy'. University of Malaya, 1997.
- Ibn al-Jawzī, 'Abd al-Raḥmān ibn 'Alī Abū al-Faraj. *al-Mawḍū'āt*. Madinah: al-Maktabah al-Salafiyyah, 1966.

- Ibn al-Ṣalāḥ, 'Uthmān ibn 'Abd al-Raḥmān Taqiy al-Dīn al-Shahrazūrī. *Ma'rifat Anwā' 'Ulūm al-Ḥadīth*. Edited by Māhir Yāsīn al-Faḥl and 'Abd al-Laṭīf al-Humaym. Beirut: Dār al-Kutub al-'Ilmiyyah, 2002.
- Ibn Ḥajar al-'Asqalānī, Aḥmad ibn Muḥammad ibn 'Alī. *Talkhīṣ al-Ḥabīr Fī Takhrīj Aḥādīth al-Rāfi'i al-Kabīr*. Maktabah Qurtubah, 1995.
- Ismail, Engku Ibrahim. *Syeikh Daud al-Fatani: Satu Analisis Peranan Dan Sumbangannya Terhadap Khazanah Islam Di Nusantara*. Kuala Lumpur: Akademi Pengajian Islam, Universiti Malaya, 1992.
- Wan Abdullah, Wan Muhammad Saghir. *Munyat al-Musalli Syeikh Daud al-Fatani Pengetahuan Sembahyang Masyhur*. Kuala Lumpur: Khazanah Fathaniah, 1991.
- . 'Sejarah Ringkas Syeikh Daud Bin Abdullah al-Fatani Dan Karya-Karyanya'. In *Seminar Nadwah Ilmiah Tokoh Ulama Kali Keempat: Syeikh Daud al-Fatani*, 1991.
- . *Syeikh Daud b. Abdullah al-Fatani: Ulama Dan Pengarang Terulung Asia Tenggara*. Shah Alam: Penerbit Hizbi, 1990.
- Wazir, Rosni. 'Hadith-Hadith Dalam Kasf al-Ghummah Juzuk Pertama Karya Syeikh Daud Fatani: Takhrij Dan Ulasan'. University of Malaya, 2006.
- Yaakob, Mohd Aizul. 'Riwayat Mengenai Kelebihan Bulan Hijri Dalam Jam'u al-Fawa'id Wa Jawahir al-Qala'id Oleh Syeikh Dawud al-Fatani: Takhrij Dan Analisis'. University of Malaya, 2011.