

Bulletin



الجامعة الإسلامية العالمية
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

No.1/2018

SULTAN HAJI AHMAD SHAH MOSQUE

WHAT'S INSIDE

- REMARK BY THE DIRECTOR
- REMARK BY THE DEPUTY DIRECTOR
- INTERNATIONAL CONFERENCE
- SHAS MOSQUE ACTIVITIES AT A GLANCE
- WHAT'S HAPPENING @ SHAS MOSQUE
- VOL.2 : DAWUD AL-FATANI'S WARD AL-ZAWAHIR : THE GREATEST WORK OF JAWI TREATISE IN USULUDDIN

Weekly Ramadan TALK
25th May 2018 (Friday)
09:00 am - 12:00 pm
Experimental Hall, IIUM Gombak Campus.

TENTANG Hati

DR. ABDUL LATIF ABD. RAZAK
KIRKHS, IIUM

Program Keluarga Sains 2018
Seminar Aku Terima Nikah
Retreat Nikah Sambil Belajar

21 APRIL 2018 (SABTU)
08:00 PAGI - 05:00 PETANG
MAIN AUDITORIUM, IIUM GOMBAK

Dr. 1. Syarifuddin
Dr. 2. Muzaffar Syarifuddin
Dr. 3. Saiful Azhar

UIAM

Gombak: Lebih 1,000 tetamu merayakan Magis Sambutan Hari Raya di Dewan Utama Pusat Kebudayaan Malaysia (UIAM) di Dewan Utama Pusat Kebudayaan UIAM Kampus Gombak di sini, baru-baru ini. Sambutan itu turut diadakan bersempena Sambutan yang Tahun Penubuhan Ke-35 UIAM yang ditubuhkan pada 12 Januari 1983. Yang turut hadir, Rektor UIAM, Prof. Datin S. Zaleha Kamaruddin, Ketua Pegawai Eksekutif Family Takaful Berhad, Zafri Abd Halim dan Ti Presiden Institut Antarabangsa Pemikiran & Ahmad Totoni.

3rd ISSCITU
International Social Science Conference
2018

UNIVERSITI TEKNOLOGI MARA

Weekly Ramadan TALK
01st June 2018 (Friday)
09:00 am - 12:00 pm
Experimental Hall, IIUM Gombak Campus.

Al-Qur'an Di Hati ku

DR. SOFIAH SAMSUDIN
KIRKHS, IIUM

SHAS MOSQUE BULETIN

PATRON

PROF.DATO' SRI DR. ZALEHA KAMARUDDIN

ADVISOR

ASSOC. PROF. DR. AKMAL KHUZAIRY
ABD. RAHMAN

CHIEF EDITOR

DR. RAUDLOTUL FIRDAUS FATAH YASIN

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REMARK FROM THE DIRECTOR
OFFICE OF SULTAN HAJI AHMAD SHAH MOSQUE
IIUM GOMBAK CAMPUS



ASSOC. PROF. DR. AKMAL KHUZAJRY ABD. RAHMAN

Assalamua'laikumwarahmatullahiwabarakatuh

As a center for spiritual development, knowledge and da'wah, the Sultan Haji Ahmad Shah has managed to take a step further in organizing our first international conference with the collaboration from UiTM Perlis. The the 3rd International Social Science Conference on Islamic Thought and Understanding 2018 (ISSCITU 2018) was successfully held from 1st to 3rd of May 2018 at Adya Hotel Langkawi with the participation of more than one hundred paper presenters locally and from all over the world. We even managed to collaborate with IIUM Press to issue 4 books from selected papers of the conference.

Another milestone in our achievement is to organize a course on marriage (Getting married while Studying) for university student with the collaboration with the Office of Islamic Affairs of the Gombak District. Around 400 students participated in the symposium on the 21st April 2018. A book accommodatng various articles on the topic was edited and publish with the collaboration with the Persatuan Ulama Malaysia.

The conclusion of Ramadhān of 1439H/ 2018 this year has marked yet again another achievement of management team of IIUM mosques. Our mosque in IIUM Main Campus, Gombak, Kuantan, Jalan Duta and Damansara had been very lively during the holy month. The daily iftār and saḥūr was made possible by the donations of IIUM staff. Alhamdulillah, we managed to collect significant amount of donation from staff and in addition to the contribution from some of our corporate sponsors. 600 packed food were managed to be distributed daily during the Ramadhan to the needy students.

The Mosque continues to focus on enhancing its role as a center for da'wah and knowledge by collaborating with various organizations and institutions. A national competition for Tilawah and Memorization of the Holy Quran was successfully co-organized with the Itqan Foundation and The International Institute for Muslim Unity on the 7th March 2017. The number of participants was more than 400 higher learning institutions in Malaysia. The second open competition for Tilawah and Memorization of Quran was organized for a few week in April and was officially closed on the 12th of May 2018 with the Itqan Foundation. Another collaboration was on the 12th of August when SHAS Mosque collaborated with an NGO to organize a khatam Quran ceremony.

Our Hajj program this year witnessed a participation of 35 staff of IIUM to perform their Haj. SHAS Mosque managed to facilitate the selection of the tour operator and had successfully conducted the Hajj course for the staff. The Office of SHAS Mosque realizes the importance of practicing quality management to serve its Quality Policy. It has done its internal audit in April and had managed to come out with an excellent overall observation from the auditors.

Finally, SHAS Mosque would like to extend our deepest appreciation to Prof. Dato' Sri Dr. Zaleha Kamaruddin for her leadership and input as the Rector of IIUM and Nazirah of SHAS Mosque for the past 7 years. With continuous commitment and focus, IIUM SHAS Mosque hopes to scale new heights to become a center that would stand out among similar institution in providing da'wah and knowledge to IIUM public.

Director
SHAHS Mosque



DEPUTY DIRECTOR
- EDITOR IN CHIEF-
OFFICE OF SULTAN HAJI AHMAD SHAH MOSQUE
IIUM GOMBAK CAMPUS



DR. RAUDLOTUL FJRDAUS FATAH YASJN

Assalamualaikum Warahmatullahi Wabarakatuh

Alhamdulillah.

IIUM SHAS Mosque Bulletin has been successfully published for the year 2018. IIUM SHAS Mosque Bulletin no. 1/2018 proves that IIUM SHAS Mosque is not only capable to operate as solely as a mosque management but it brings beyond that particular interest.

As for this edition, we focus on sharing the information regarding the programmes and activities that we have conducted from January 2018 and up to June 2018. IIUM SHAS Mosque's Training Unit this year has combined its training nature with IQRA' unit which is responsible to conduct in-house training, programmes, activities, and even courses, which could be beneficial to IIUM Community and to the organisation itself.

For this year, IIUM SHAS Mosque has successfully organised the 3rd International Social Science Conference: Islamic Thought and Understanding (ISSCITU 2018) with UiTM Perlis at Langkawi island. This international conference is the first success of the mosque and one of the biggest event that IIUM SHAS Mosque has involved directly.

Apart from the yearly programme, The mosque has also organized a Seminar in collaboration with Pejabat Agama Islam Daerah Gombak, Persatuan Ulama Malaysia (PUM) and Seruan Islam Selangor dan Wilayah Persekutuan (Jamiyah) on "Aku Terima Nikahnya: Relevansi Nikah Sambil Belajar". The seminar aims to provide necessary knowledge and guidance on marriage, *Nikah khitbah*, parenting and the preparation for marriage as well as to provide the basic information for those who would like to know more about the idea of marriage while studying. This event was attended by IIUM students and students from various institutions which brought up the total of 400 participants and created the record of most participated programme that IIUM SHAS Mosque has ever organised.

Apart from that, I would like to thank our new Director, Assoc. Prof. Dr. Akmal Khuzairy for his dedication and encouragement towards nourishing IIUM SHAS Mosque as a center that serves IIUM Community with various benefits and not merely just an operational center to manage the mosque. His effort has brought IIUM SHAS Mosque to another level and I hope that IIUM SHAS Mosque will keep being productive under his direction.

With that gratitude, I would like to conclude my preface. Until we meet again for the next edition of IIUM SHAS Bulletin. *InshaAllah.*



THE FIRST INTERNATIONAL CONFERENCE ORGANISED
BY IIUM SHAS MOSQUE GOMBAK



Volume 1, Issue 1

By:
Dr. Raudlotul Firdaus binti Fatah Yasin
Assistant Professor
Department of Quran and Sunnah Studies
KIRKHS

2018

The Office of Sultan Haji Ahmad Shah Mosque Gombak, International Islamic University Malaysia in collaboration with the Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA, Perlis Branch had successfully organised an international conference pertaining to contemporary issues on Islamic thoughts and institutions, recently. The conference, The 3rd International Social Science Conference: Islamic Thought and Understanding (3rd ISSCITU 2018) was held from 1st until 3rd May 2018 at Adya Hotel, in Langkawi. By promoting the theme "Towards Rejuvenating Islamic Thought and Understanding", this conference acted as an initiative to discuss and exchange ideas in promoting peaceful Islam and strengthening the spiritual dimensions of faith and practice.



" This conference successfully brought people from various background of studies and from all over the world to tighten the *ukhuwwah* between the scholars "



The conference aimed at providing a platform of intellectual discourse for academicians, researchers, and scholars from various institutions and fields, on finding the way to rejuvenate Islamic thought and understanding among the Ummah. In addition, this conference successfully brought people from various background of studies and from all over the world to tighten the *ukhuwwah* between the scholars.

Despite the current economic situation throughout the Muslim countries, the conference managed to receive one hundred participants from local and across the globes including ASEAN and Gulf countries.

It gathered academicians from different educational background, not only Islamic Studies, Sociology and Education, but also Engineering, Law, Information and Technology, Psychology, Economics, Communication and Architecture etc. Interestingly, all participants presented their findings from Islamic perspective in order to ensure that the knowledge shared can be part of the solution of the Muslims issues around the world.



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2018

In supporting the Myra for the University, all accepted papers were edited and published in the form of Research Books with the help from IIUM Press.

Four books were published in three languages, Arabic, Malay and English. The books entitled Rejuvenating Islamic Thought, Contemporary Issues on Islamic Thought, Qal'ÉyÉfÉ al-Fikr al-IslÉmiwa al-Mu'assasÉt al-IslÉmiyyah and Dinamika Dalam Pemikiran Islam Kontemporer.

The climax for the event was the Gala Dinner with the presence of VIPs from both IIUM and UiTM, and paper presenters.



SHAS Mosque staff, including the Imam and Bilal performed a *nasyid* performance to entertain the attendees that night. The Gala Dinner was a success and running smoothly.

From the feedback received, it is believed that the conference was one of the great platforms for the open discussion between Muslims on contemporary issues, challenges and solutions.





TRAINING UNIT'S ACTIVITIES AT A GLANCE



Volume 1, Issue 1

By:
Fakhrullah Zulkipli
postgraduate student at the Department of
English Language and Literature
KIRKHS

2018

The Office of Sultan Haji Ahmad Shah Mosque Gombak has been consistent in organising activities in achieving its objective as a centre of tarbiyyahruhiyyah for the community of the University. In the beginning of the year 2018, Training Unit has successfully organised its annual courses including Basic Imam and Bilal Course, Jenazah Management Course, Weekly Lecture of Tafsir and Hadith for sisters or also known as 'al-nisa', and Weekly Tajwid Classes (IQR). Other than targeting the adults, Training Unit also aimed for the development of children. Thus, a short course on Iqra for Children (IQC) was held from 25 February 2018 until 13 May 2018 to cater the needs for Quranic lesson for children in IIUM Community.

The Basic Imam and Bilal Course was the first short course that was introduced in 2018. The course was conducted on 16 May 2018. Twenty male staff from all KCDIOs from Gombak campus was taught and trained to equip themselves with the basic knowledge on how to be an Imam and Bilal. The participants mentioned that they were satisfied with the experience and the course helped them to be more prepared to be an Imam and Bilal in the future.



For female weekly lectures for Quran and hadith, organized under SHAS Mosque Training Unit, the lecturers have been conducted every Friday. The instructors were mostly from IIUM and among prominent and recognized speakers such as Dr Sofiah Samsudin and Dr Nurul Jannah Zainan Nazri. The programme was frequently being attended by at least 35 and 80 participants at one time among female staff and students throughout the campus.

Two Grand Talk events on *Isra'* and *Mi'raj* and *Nuzul al-Quran* were organised within this semester by inviting notable local scholars including Dato Dr Idzhar Arif from UKM, Dr Abdul Latif from KIRKHS, IIUM and Ustaz Mohd Helmi, a principal Shariah Consultant of SCR. Around two hundred audiences attended both events which were organised at Experimental Hall in collaboration with Training Unit, Management and Service Division (MSD), IIUM.



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Volume 1, Issue 1

By:
Fakhrullah Zulkipli
postgraduate student at the Department of
English Language and Literature
KIRKHS

2018

For the very first time, SHAS Mosque in collaboration with I-Masjid organised a Seminar on Marriage and Parenting entitled “*AkuTerimaNikahnya – Relevansi Nikah SambilBelajar*” on 21st April 2018. The seminar was supported by Pejabat Agama Islam Daerah Gombak (PAID), Persatuan Ulama Malaysia (PUM) and Seruan Islam Selangor & Wilayah Persekutuan (JAMIYAH). Almost 400 participants attended the event, mostly the IIUM students and staff, as well as outsiders. It was a great avenue for collaborations with other institutions for the benefit of IIUM community and nearby society at large.

As usual, in the month of Ramadhan, Training Unit will be conducting Tadarus al-Quran for the IIUM staff to recite and improve their recitation throughout the month. There are four groups of tadarus, facilitated by Assoc. Prof. Dr. Mek Wok Mahmud, Dr. Sofiah Samsudin, Ustaz Ramadhan Subky and Ustaz Mohd Zaki Abdul Ghani.





For year 2018, IIUM SHAS Mosque has been actively organizing various activities and programs to cater needs of IIUM Community in seeking the knowledge. There are four major programs held by IIUM SHAS Mosque which consist of Tazkirah After Prayer program, IQRA' program, Janazah Management, and Imam-Bilal course

IQRA' PROGRAM

IQRA' program is a program held under Training Unit SHAS Mosque which includes two sub-programs: Iqra' For Memorization (IQM) and Iqra' for Children (IQC). These two programs are held continuously until at the end of year 2018 to give proper guidance for those who are interested in learning and memorizing Qur'an. IQM has been targeting IIUM Community as the participant and so far, there are a high number of students and staff who are participating in this program. Each successful participation until the end program will be awarded certificate that will certify their success in memorizing Qur'an. For IQC, the program is held to teach Qur'an recitation to the children of IIUM Staff. This program is facilitated by IIUM students that are knowledgeable in the study of Qur'an recitation such as the Tajwid.

TAZKIRAH AFTER PRAYER

This program has been annually held by IIUM SHAS Mosque since the past few years. The tazkirah, which is usually given by the lecturers and administrative staff of IIUM, is held after every Zuhr, Asr, and Maghrib prayer time. The main objective of this program is to make sure that IIUM SHAS Mosque serves its community with the spiritual needs and it is also for a constant reminder and sharing for IIUM Community regarding the knowledge, problems, and issues in Islam.

JANAZAH MANAGEMENT COURSE

There is a saying which states that "the death is sure". As a Muslim, we must learn both Fardhu Ayn and Fardhu Kifayah. Although Fardhu Kifayah is only applicable to some, but it is recommended for a Muslim to at least know a little bit about the knowledge e.g. Janazah management. IIUM SHAS Mosque has organized Janazah Management course to educate IIUM staff on managing the Janazah (the dead). Although there might be a few people who are expert in this matter, but it does not mean one should not ignore the responsibility. The course has been attended by IIUM staff both male and female staff who have shown their interest in learning the right way to manage the Janazah. IIUM SHAS Mosque invited a few experts to share their knowledge and to expose the practical part of the management together with the participants.





IMAM-BILAL COURSE

IIUM SHAS Mosque also has been providing courses to assist IIUM Community on preparing the themselves in handling their responsibility as a Muslim e.g. being an Imam or Bilal at the mosque. To help the Muslimin in IIUM to contain themselves with the knowledge of being an Imam or a Bilal, IIUM SHAS Mosque organized an Imam-Bilal course to help these Muslims to fulfill their role as an Imam to their family members. Apart from that, this course also taught them on how to do call for prayers with the assistance from IIUM SHAS Mosque office staff which also act as Imam and Bilal for SHAS Mosque on the daily basis. This course has received positive remarks from the participants and should be organized again in the future.



COURTESY VISIT

On 24 July 2018, the management of the mosque paid a courtesy visit to the Islamic Counselor of Saudi Arabia, Sheikh Abdul Rahman al-Herfi and his newly appointed deputy, Sheikh Abdul Rahman Al-Rubai'an. The visit aims at strengthening the relationship between both organisations and discussing possible collaboration in the future for the betterment of the Muslims.

The visit ended with mutual agreement to invite the Sheikh for Friday Khutbah at Shas Mosque and assist the IIUM Community to obtain Hajj visa this year.



PART : 2
DAWUD AL-FATANI'S WARD AL-ZAWAHIR :
THE GREATEST WORK OF JAWI TREATISE IN USULUDDIN

By :
Asst. Prof. Dr Hasbullah bin Mohamad
Deputy Director
Masjid SHAS, IUM Kuantan



INTRODUCTION

Shaykh Dawud bin Abdullah al-Fatani (d. 1263 H/1847 CE) is one of the most influential and prolific Malay scholars of the nineteenth century whose treatises are considered among the most important works of the Islamic sciences in the Malay Archipelago. He authored at least sixty-nine books and treatises of which the most well-known are *Munyat al-Musalli* (1242 H), *Furu' al-Masa'il* (1257 H), *al-Durr al-Thamin* (1232 H), *Minhaj al-'Abidin* (1240 H), and *Sullam al-Mubtadi* (1252 H). Dawud al-Fatani main contributions are in the Islamic creed, Islamic jurisprudence, and Sufism. *Al-Durr al-Thamin*, which was completed in 1232 H, is a theological work which is still widely used in traditional schools (*pondok*) and mosques today. However, the most significant work on Islamic creed is *Ward al-Zawahir li hall al-faz 'Iqd al-Jawahir* ('ilm al-Tawhid Ahl al-Sunnah wa al-Jama'ah) (1245 H) which disappeared from the general recognition that some researchers and writers do not give it any mention at all, hence included under the Rare Works Collection.

A study of the sources and methodological approaches of Dawud al-Fatani's *Ward al-Zawahir* reveals the religious milieu of Mecca and the Malay Archipelago. The common supposition among the local scholars is that *Ward al-Zawahir* constitutes the monumental work of the Islamic creed ('*aqidah*) in the Malay Archipelago. It is justifiable to examine such a great work from the extent to which it contributes to strengthen the theological belief especially in the Malay Archipelago through the *jawi* treatise. In response to these theological affairs, Dawud al-Fatani sought to strengthen the Islamic creed with the aim of deriving a thorough going set of theological beliefs based on the authority of the revelation (*naqli*) as well as intellect (*aqli*) propositions. The overriding concern was for Islam to be able to encounter any challenges to its doctrine or corruption of its basic principles.

DAWUD AL-FATANI'S WARD AL-ZAWAHIR

Ward al-Zawahir is the commentary based on original source (*matn*) of Ibrahim al-Laqqani's *Jawharat al-Tawhid* and other sources relating to it such as his '*Iqdat al-Jawahir* (*Ward al-Zawahir*'s commentary is based on the translation of this work); *Ittihaf al-Murid* by 'Abd al-Salam ibn Ibrahim al-Laqqani, *Sharh Ittihaf al-Murid* written by Ahmad ibn Muhammad ibn Ali Nur al-Din al-Qarashi al-Hasani al-Suhaymi al-Qal'i, *Tuhfat al-Muharrarah* by 'Abd al-Mu'ti al-Shamlawi, and Sayyid 'Ali al-Wafa'i' al-Azhari's *Sharh Tuhfat al-Muharrarah*.

Dawud al-Fatani's writings, like al-Ghazali, has diversified the disciplines of knowledge in his works which are mostly related to three major disciplines that of Islamic creed, Islamic jurisprudence, and Sufism. His *Ward al-Zawahir* discussed all aspects of the Islamic creed, especially the "Twenty Attributes of Allah" which is famously known *Sifat Dua Puluh* along with the *nubuwwat*, *sam'iyyat*, and *tasawwuf* discourse with his tendency of the optimal use of the *naqli* and '*aqli*. Apart from that, he also incorporated

DAWUD AL-FATANI'S *WARD AL-ZAWAHIR* : THE GREATEST WORK OF *JAWI* TREATISE IN USULUDDIN

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some other discussions such as the merit of scholars' efforts (*manaqib*) of the Companions, Successors, and the scholars of the *Ahl al-Sunnah* that of the *mujtahidin* and *sufi* scholars such as al-Shafi'i, Abu Hanifah, Malik, Ahmad ibn Hanbal, Sufyan al-Tawri, Abu Yazid al-Bistami, and Ibrahim Adham. *Ward al-Zawahir* also contains the stories of previous prophets and the ancients such as Prophet Adam, Nuh, Lut, Ibrahim, Yusuf, Ya'qub, Yunus, Ashab al-Kahf, Maryam with her son 'Isa, Sulayman and Balqis, Sulayman with his servants of Hud-hud, Asif Barkhiya, and black magic (*sihir*). Likewise, some stories related to the Prophet Mu'ammad (P.B.U.H) such as the Battle of Badr, U'ud, *al-Ifk*, and the miracles (*mu'jizah*).

Ward al-Zawahir responded to some contemporary theological issues especially in Mecca and the Malay Archipelago such as religious innovation (*bid'ah*) and its categories in connection with *tasawwuf* and *sufi* orders (*Tariqah*). Dawud al-Fatani also commented on sainthood and *karamah*, *khalq al-Qur'an*, *ta'wil*, and the importance of Islamic activism (*jihad*) in Islam for Muslims to uphold and implement the Islamic Law in Muslim societies. In fact, *Ward al-Zawahir's* writing was part of his response to the religious environment in Mecca of the neo Sufism era which correlated with Ibn 'Abd al-Wahhab's theological reformation as well as the religious background in the Malay Archipelago in the late eighteenth and early nineteenth centuries.

Ward al-Zawahir distinguished the optimal use of theological proofs of the *naqli* and '*aqli* especially compared to other previous Malay scholars in their works on theology of *jawi* treatises. Along with his commentary (*sharh*) on al-Laqqani's *Jawharat al-Tawhid*, he attempted to harmonize and integrate the different views based on the authority and relevant proofs particularly in dealing with the polemics of the *Salaf* vis-a-vis *Khalaf*.

Regarding the presentation of the *naqli*, Dawud al-Fatani's *Ward al-Zawahir* suggested that these revealed sources must be derived from the authority, i.e. the Qur'an, *hadith sahih* and *hasan* as well as consensus (*ijma'*), whereas the *hadith da'if* is only applicable to the branches of religious practices (*furu'*) and the merit of certain deeds (*fada'il al-a'mal*). For that, he included the authentic *hadith* of al-Bukhari and Muslim as well as the well-known sources of *Sunan al-Sittah* and *Sunan al-Tis'ah*. Apart from that, he reported from other the sources from Ibn Abi Shaybah, Ibn Abi al-Dunya, Abu Ya'la, al-'Uqayli, al-Tabarani, Abu al-Shaykh, Abu Nu'aym, al-Bayhaqi, al-Daylami, Ibn 'Asakir, and Ibn al-Najjar which are partly associated with *fada'il al-a'mal*. Similarly, he included the *isnad* of Companions (*rawi al-a'la*) from Abu Hurayrah, Ibn 'Umar, Ibn Mas'ud, Anas ibn Malik, Jabir, and 'A'ishah. Once, he stated the *Hadith marfu'*, which is attributed to the Prophet (P.B.U.H) and sometimes without any reference to further review its authority. Thus, some of these sources require further verification to determine its authority.

DAWUD AL-FATANI'S *WARD AL-ZAWAHIR* : THE GREATEST WORK OF *JAWI* TREATISE IN USULUDDIN

By :
Asst. Prof. Dr Hasbullah bin Mohamad
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In *Ward al-Zawahir*, Dawud al-Fatani included the literal Qur'anic verses as the main theological proofs without any further interpretation or explanation. He briefly interpreted the meaning (*mufradah*) of certain verses which could be observed especially in the *Surat Yusuf*, *al-Kahf*, and *Maryam*. He occasionally attached some verses related to the Qur'anic interpretation based on transmitted tradition (*tafsir bi al-ma'thur*) such as *asbab al-nuzul* particularly from al-Tabari's and al-Suyuti's works quoted from Ibn 'Abbas, 'Alqamah, 'Ikrimah, Muqatil, and Kisa'i. He sometimes quoted the Qur'anic interpretation from the *Isra'iliyyat* sources related to the story of Prophet Adam, Nuh, Lut, Ibrahim, Yusuf, Yunus, Sulayman, 'Isa and Maryam which mostly come in the narrative form particularly from the well-known scholars of *Isra'iliyyat* that of Ka'b al-Ahbar and Wahb al-Munabbih.

Dawud al-Fatani also maintained the authority of scholars in dealing with *aqli*. His special treatment of the merit of scholars' efforts (*manaqib*) of the Companions, Successors, and the scholars of the *Ahl al-Sunnah* in *Ward al-Zawahir* indicated his effort in dealing with qualified Muslim scholarship. Thus, *Ward al-Zawahir* consistently paid special attention to the qualified scholars.

In presenting the *naqli* and '*aqli*, he raised the main subject matters in Islamic theology along with the attachment of the *naqli* especially from the Qur'an and *hadith*, and he sometimes briefly interpreted or explained the textual proofs (*naqli*). Regarding the citation of the Qur'anic interpretation and *hadith*, he sometimes reported such narrations in the Arabic language (as original), but frequently provided the Malay translation and sometimes cited other source based on his understanding (*mafhum*) or in the narrative form (*hikayah*). He then, critically justified his discussion with the reference to the prominent scholars' opinions along with his own scholarship within the Islamic framework based on the general principles of *shar'*. He concluded with his stand and justification or solution of such problem if applicable to do so with his tendency of harmonious dealing among the disputes.

Dawud al-Fatani's *Ward al-Zawahir* distinguishably employed the optimal use of the propositions of the *naqli* and *Naqli* without being restricted to the particular schools of thought even though he was with al-Ash'ari. His *Ward al-Zawahir* does not merely depend on the commentary (*sharh*) on the text (*matn*) of al-Laqqani's *Jawharat al-Tawhid* alone; instead, it provides the critical evaluation of its account with the sufficient authoritative theological argumentation. Thus, he seems consistent with the authority of the *naqli* as well the '*aqli*.

Ward al-Zawahir provides interesting contents to readers, with direct expression and is easy to understand. In presenting the theological terminologies, he always defined it broadly and specifically (*istilah al-shar'*) to describe the subject matter before proceeding to further discussions.

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He consistently highlighted the text (*matn*) separately (in bracket) with its translation -from the textual Arabic- with the support of *naqli* and *Ñaqli* arguments, the elaboration with its justifications, and distinctions among the scholars as well as the analysis of the respective topics. Lastly, he concluded his discussion with his attitude and justification, and sometimes with the predominant view (*tarjih*) in his *Ward al-Zawahir*.

Ward al-Zawahir is linguistically arranged with simple and attractive plots, which are suitable for all levels of the readers and highly preferable among the Malays and has even influenced some writers such as Raja Ali Haji and Zainal Abidin Sayyid Muġammad al-Idrus. According to Wan Mohd Shaghir, *Ward al-Zawahir* is also categorized as a classic literary work, which contains the elements of literature such as poetry, the merit of the scholars' efforts (*manaqib*), history (*tarikh*), and stories (*hikayah*). In fact, he claims that Dawud al-Fatani was among the earliest writer in *jawi* treatise on *manaqib*. Thus, he categorizes the *Ward al-Zawahir* as a classical masterpiece on theology -great work (known as *karya agung*)- as well as of the great classical Malay literature. He is the most prolific Malay author and translator who produced large numbers of classical works in *jawi* treatises, which attracts scholars, religious teachers, and students to pay special attention on his works.

Unfortunately, *Ward al-Zawahir* has not been widely spread in the Malay Archipelago most probably due to improper care since he returned to Patani to join the Muslim Patani's holy war (*perang sabil*) against the Siamese after completing his writing of such a work. After being defeated in the holy war, he returned to Mecca to continue his life and scholarly activities until his demise. Such indication could be seen in the translation of the last four pages of the *Ward al-Zawahir*, which could not be completed probably prior to his hasty return to Patani. Among other justification, it is probably due to those who are expert in Arabic language prefers the Arabic theological works written by leading scholars rather than the Malay ones.

Dawud al-Fatani's *Ward al-Zawahir* may represent the middle and upper levels of work on theology since his works are basically written based on the level of the readers, i.e. beginner, middle, and upper. He authored *Sullam al-Mubtadi* for beginners and then to middle and higher levels composing *al-Durr al-Thamin* and *Ward al-Zawahir*. Similarly, his writing of other works in other disciplines particularly in Islamic jurisprudence and sufism such as *Munyat al-Musalli*, *Furu' al-Masa'il*, *Bidayat al-Hidayah*, *al-Manhal al-Safi*, and others are relevant for these categories of seekers of knowledge.

DAWUD AL-FATANI'S *WARD AL-ZAWAHIR* : THE GREATEST WORK OF *JAWI* TREATISE IN USULUDDIN

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CONCLUSION

Dawud al-Fatani's *Ward al-Zawahir* has provided approaches on theology with the optimal use of the authority of *naqli* and *aqli* which aimed at affirming the Islamic creed in classical *jawi* treatise. *Ward al-Zawahir* distinguishes the use of the authority of the revealed sources especially those relating to the *hadith* from the authentic narrations of the *sahih* and *hasan* as well as from the Muslim consensus (*ijma'*). While the *hadith da'iff* and analogy (*qiyas*) are applicable for the branches of religious practices (*furu'*) and the merit of certain deeds (*fada'il al-a'mal*) which support the authentic ones. However, some of the *ahadith* need further verification of which its authority has yet to be examined. The same applies to his referred sources of the Qur'anic interpretation especially that of the Israelite sources (*Israiliyyat*). *Ward al-Zawahir* could be granted judging by the attractive presentation of the contents and semantic arrangement that would contribute to his profound scholarship as reflected in his *Ward al-Zawahir*, a masterpiece in theology in *jawi* treatises. Thus, his *Ward al-Zawahir* deserves to be the most significant classical *jawi* treatise which known as "Karya Agung Akidah" especially of the eighteenth to twentieth century.