

SHAS Mosque

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Maulidur Rasul Celebration

1439

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Foreword from the Director

ASSOC. PROF. DR. ABDUL SALAM MUHAMAD SHUKRI



Assalamualaikum w.b.t

Al-hamdulillah we had earlier celebrated the New Year of the Hijrah, 1st Muharram 1439 on the 21th September this year and Mawlid al-Rasul on 1st December 2017. This year of the Hijrah means 1439 years have passed since our Prophet migrated to Madinah. The Hijrah is a historic journey for the *ummah* and in it a historical message for humankind.

Population wise, the Muslim *ummah* had reached more than 1.6 billions now, began only with the call of our Prophet Muhammad in Makkah. As proven in the past, the Muslim *ummah* is the “agent of transformation” of the world in order to fulfill the divine will. The message of *hijrah* is the wake up call for Muslims to remain united to strengthen the unity of the *ummah* and tie the world together under the banner of truth. It is a message of unity and solidarity to everyone.

“With the celebration of Mawlid al-Rasul of this year on 12 Rabi’ al-Awwal, we hope that Muslim will be united under the teaching of al-Quran and Sunnah.”

As Muslim adherents, we should be reminded the struggle of the Prophet Muhammad to spread Islam. With his message of truth, the world is safe from tyranny and destruction. With the celebration of Mawlid al-Rasul of this year on 12 Rabi’ al-Awwal, we hope that Muslim will be united under the teaching of al-Quran and Sunnah. By adhering to the teaching of Islam we may reach to the excellence in this world and Hereafter.

Moreover, with the coming of the New Year of 2018, let’s me remind the IIUM Mosques’ vision, mission and their corporate objectives. Firstly our vision is to “become a centre of excellence for the *tarbiyyah ruhiyyah* in line with the IIUM’s Vision and Mission.” Secondly, our mission is “to carry out *tarbiyyah ruhiyyah* programmes and services for spiritual enlightenment of IIUM community as well as mosque management in order to achieve the IIUM’s Vision and Mission.” Last but not least our corporate objectives are as follows: (1) To provide religious programmes as the centre of *tarbiyyah ruhiyyah* for IIUM, and (2) To provide good services as a centre of *ibadah*, community services and reference.

In connection to the mosque, Isma’il Raji al Faruqi (1992) points out that every Muslim “must frequent a *ja-ma’ah* close to his home and worship (i.e., cooperate and serve with them in God) at a neighborhood mosque. The requirement that in worship the Muslim’s shoulders must touch one another was meant to enable the living presence on one’s fellows, reciprocal self-identification with one another, and cooperation in the literal sense of the term with the *ummah* at large, to impinge on the worshipper’s consciousness as it turns to acknowledge God as Lord and Master ... The mosque was then, as it ought to be now, the hub of Islamic activity, the center of Islam’s logistical machinery, for in it the Muslim made a daily appearance, came into living contact with his fellows under the aegis of *al tawhid*, and received a daily ration of spiritual, moral and political vitamin.”

With current situations of the world today, it is timely that the Muslim *ummah* and especially the IIUM community fortify their political order through the unity of vision, of will and of action. Allah says, “This *ummah* of yours is a single *ummah*, and I am your Lord. Therefore, worship and serve Me.” (Al-Quran 21: 92).

The Way Forward in 2018

Preface from the Deputy Director

~ Editor in Chief

DR. RAUDLOTUL FIRDAUS BINTI FATAH YASIN

It has been another magnificent term for the whole team of IIUM SHAS Mosque management that we reach to this point where it is almost impossible to attain it, without Allah's assistance and blessing.

With this new edition of our mosque bulletin, I would like to express my heartiest gratitude to all those whom have been continuously pouring their outmost effort, whether directly or indirectly, into realizing the objectives of the mosque.

The mosque, being an important entity at the heart of the Garden of Knowledge and Virtue, it has been receiving endless support from many parties, through various means.

It shows evident proof on how the hearts of every soul of IIUM community member are strongly bonded with its mosque where we all gathered in it every day, for a united purpose, just for the sake of seeking His pleasure.



The mosque, being an important entity at the heart of the Garden of Knowledge and Virtue, it has been receiving endless support from many parties, through various means.



It is exactly the way the Prophet (P.B.U.H.) and his companions interacted with each other when dealing with activities at the mosque of the Prophet (P.B.U.H.) chasing after the grand rewards such as been highlighted by the Prophet (P.B.U.H.) about the 7 groups of people that will be granted with the shades of Allah on the day where there are no other shades other than His, where he then mentioned one of the attribute is a person whose heart is attached to the mosque [Recorded in *Saheeh al-Bukhari*].

While we just passed by the important day of Maulid ar-Rasul, where it signifies the important historical point where Allah brought to us the final chosen person as the ultimate guidance and mercy to all mankind, our beloved Prophet, Muhammad ibn 'Abdullah (P.B.U.H.), he has shown to us the greatest example where no day that he breaths in without him being in the house of Allah, letting his forehead reaches the ground, prostrating in humility, in front of Allah (S.W.T.).

How can we let ourselves be disconnected from the most blessed location, or from the strongest connection we can ever experience, in His house? Where peace and serenity are bound to be discovered without doubt, and this bond of brotherhood that we're blessed with will continue to grow strong. Come and join us in all the congregational prayers and all the activities organized by the SHAS Mosque. May Allah grant us all success in this life and the next.

SHAS MOSQUE'S ACTIVITIES

By Br. AHMAD SYARIEF BIN FADHLI

IIUM Sultan Haji Ahmad Shah Mosque has achieved most of its mission by contributing and providing efforts in many programmes and activities which were organized in university level and national level by the year 2017. These are to achieve the vision as to be a centre for Tarbiyyah Ruhiyyah, promoting of Islamic intellectualism and Ummatic consciousness in line with the IIUM's vision.



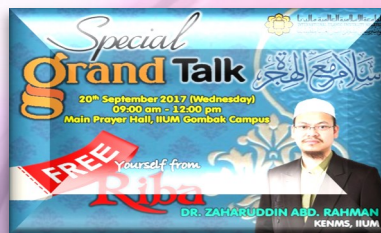
For the 2nd time, the World Quran Hour programme was held again after the glorious event received great response and participation in 2016. In accordance with the day of Arafah, 9th of Zulhijjah 1438H

in the Islamic calendar, which is also the 30th of August 2017, the World Quran Hour was held at our beautiful mosque, jointly organised by Yayasan Warisan Ummah Ikhlas and the International Islamic University Malaysia.

By mid of August, the IIUM Intensive Hajj Course 2017 was organised especially for IIUM staffs who have been selected to participate in the pilgrimage for the year 2017. A total of 80 turn-outs throughout the course have benefited as it helps in guiding the participants about the accurate way of performing the Hajj. The course also assists in mentally and physically preparing all who attended with the right motivation, knowledge and skills before the real event itself. By His Mercy and Grace, the course went smoothly as scheduled.

Not forgetting the Tajweed class Level 1 conducted by the Iqra Unit with the objectives to give opportunity to IIUM Community to learn Tajweed properly under the supervision of a trained and recognised instructor. Generally, the class is divided to 3 levels, where each level consists of 18 sessions altogether for the participants to fully attend and then assessed before moving to the next level. We received positive response where a total of 50 participants registered and attended the sessions.

In accordance to the arrival of the new year of Hijrah, 1439H, we have invited one of our local prominent speaker, Dr Zaharuddin Ab. Rahman, to deliver a Special Grand Talk, entitled 'Free Yourself from Riba'. The session was held in the main prayer hall of the mosque, with participation of around 100 attendees among the students and staffs from various background. The highlight of the event reached its peak during the Q&A sessions, where our speaker was able to entertain and answer most of the questions raised.



Beginning from 11 am, a total of around 3000 participants recited the Quran en masse for an hour followed by other participating countries such as Indonesia, South Korea, Maldives and many more; from hundreds of various locations worldwide. It is said this year's campaign focused on guiding people to understand the Quran and to foster compassionate living.

Next, throughout the year 2017, especially after the launching of the Usrah Programme by the end of 2016, we have been conducting 5 sessions of Usrah Programme in Gombak campus. While another 3 sessions was held successfully at Kuantan campus. At the Gambang campus, the session has been held once. We receive great response from all participants from IIUM Community, and the attendance are all recorded in i-Ta'leem.



By the end of September, a jointly co-organised 'Seminar Nusantara on Islam and Higher Education' was held in conjunction with a Special

Visit from Institut Agama Islam Negeri (IAIN) Samarinda, Indonesia. The half day seminar enlightens all participants with 5 different topics presented by representatives of academicians from both institutions that covers the various topics such as 'Revitalization of Islamic Values in University Education System: IIUM Experience' & 'Mental Revolution in the Contribution of Ilm Tafsir & Hadith'.

On the 2nd of October, we were honoured with another visit by a group of staffs and students from the University of South Australia, while having their 3 weeks mobility program with the Language and Literature Dept, KIRKHS. A short briefing and workshop on prayer and ablution was conducted to introduce the participants with the concept of how Muslims perform their act of worship. They were also shown live view of the Zuhr congregation prayer from the 3rd level of the mosque and the response was extra ordinary as it was their first time witnessing directly a massive event of prayer inside the mosque.

◆ Br. Syarief is a postgraduate student at the Department of Qur'an and Sunnah Studies, KIRKHS, IIUM

"For the 2nd time, the World Quran Hour programme was held again after the glorious event received great response and participation in 2016."

NATION OF COMPASSION IN ISLAM

BY DR. RAUDLOTUL FIRDAUS FATAH YASIN

The topic of compassionate and tolerance is repeatedly mentioned in the Quran in almost two hundred different verses which indicate the importance of the topic to the humanity at large. Interestingly, Allah the Almighty describes Himself as the Most Compassionate at the beginning of all chapters in the Qur'an by using the phrase *bismillah al-rahman al-rahim*, "In the name of Allah, the Most Merciful, the Most Compassionate". Similar to compassionate is merciful or *rahmah*, an Arabic term that illustrates the act of being most forgiving, loving, supporting and caring to the others. Islam as the only accepted way of life (*al-din*) greatly emphasizes on the importance of being compassionate and merciful. It is clearly mentioned in the Holy Qur'an that all prophets and messengers were sent by Allah with the mission of love and affection, so that all nations may accept the divine guidance, "We sent you not, but as mercy to the worlds". (*Al-Anbiya'*, 21: 107). It is also important to note that the Qur'an clearly stated that among the purposes of human's creation is to promote respect as part of the requirement to create a nation of tolerance and compassion:

"O ye people! Fear your Lord, Who created you from a single soul and created there from its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and be mindful of your duty to Allah, particularly respecting ties of relationship. Verily, Allah watches over you". (*Surah al-Nisa'*, 4:1).

At a glance, nation of compassion refers to the group of communities who continuously put their effort to implement mercy and love in all aspects of lives, which lead the society to live in harmony, peace, justice and respect. Islam willingly and openly praises every nation who spend in prosperity and adversity with compassion and pardon despite the challenges and crisis they might face. Thus it says, "Those who spend in prosperity and adversity, and those who suppress anger and pardon men, and Allah loves those who do good". (*Surah Ali 'Imran*, 3: 134). Having the fact that Allah as the Possessor of all powers could easily force all to adopt the same religion, however, He has instead given the people of the world the freedom to choose either to believe or to not believe. "And if thy Lord had enforced His Will, surely, all who are in the earth would have believed together. Wilt thou, then, force men to become believers?". (*Surah Yunus*, 10: 99). The verse serves as a guideline for human being in respecting other beliefs, rights, and faith as well as a reminder of not enforcing people against their wills as long as it is in line with universal values and virtues as enshrined in the Divine revelation.

Another verse in the Qur'an illustrates that Prophet Muhammad (P.B.U.H.) brought a teaching of Islam that act as a source of mercy and compassion for all people and thus was a means of peace for all of mankind, "I swear by his repeated cry "O my Lord!" that these are a people who will not believe. Therefore, turn aside from them, and say, "Peace;" and soon shall they know". (*Surah al-Zukhruf*, .43:

88-89). The verse also states that in response to the Prophet's SAW message of peace, his opponents did not only reject his teachings, they even ridiculed and insulted him. Indeed, they went even further and opposed him with enmity and created disorder and strife. Upon all of this the Prophet Muhammad (P.B.U.H.) pleaded to the Lord that:

"I desire to give them peace, but they do not give me peace. Leaving that aside they even strive to inflict pain and agony upon me". Thus, the Prophet (P.B.U.H.) spent his entire life spreading peace in the world as his noble mission.

Nowadays, many parts of the world realize and understand how much important to establish a nation of compassion together with the message of peace, love and kindness. Compassion is a prerequisite for a harmony and stable society as a necessary condition for the survival and development of mankind. Nation

deprived of compassion certainly will fall apart and return to the ignorance (*jahiliyyah*) era in which the strong prey on the weak, and the rich enslaved the poor. The Prophet Muhammad (P.B.U.H.) has shown a great example when he returned to Makkah in victory, he did not seek revenge after what he and the rest of the Muslims had suffered during the pre-Islamic era, instead, he proclaimed that, "There shall be no punishment upon any of you for I have forgiven you all.

I am a messenger of love and peace. I have the greatest knowledge of Allah's attribute of being a 'Source of Peace' – He is the One Who gives peace. Thus, I forgive you of all of your past transgressions and I give you a guarantee of peace and security. You are free to remain in Makkah and to freely practise your religion. No one will be compelled or forced in any way".

Despite numerous verses and tradition of the Prophet that promote living in tolerance and compassion, no nation will ever transformed to compassion without individual and collective awareness to uphold the agenda. Thus, let us pray that all nations throughout the world make a concerted effort to transcend the limits of culture sects and racial limits, jointly shoulder the moral and spiritual obligation of enjoining peace and harmony, love and forgiveness to ultimately realize living in compassion as enshrined in the Divine revelation.

♦ Dr. Raudlotul is and Assistant Professor at the Department of Qur'an and Sunnah Studies, KIRKHS, IIUM

"Nation of compassion refers to the group of communities who continuously put their effort to implement mercy and love in all aspects of lives, which lead the society to live in harmony, peace, justice and respect."



THE DEVELOPMENT HISTORY OF ARABIC CALLIGRAPHY ART

BY USTADH EDROS MUSTAKIN

TRIVIA

1) al-Quran al-Sittah
(6 types of writing
mode for classic
Khat)

- Khat Thuluth
- Khat Nasakh
- Khat Tauqie'
- Khat Muhaqqaq
- Khat Riqah
- Khat Raihan

2) 6 types of Khat
normally used for
modern calligraphy

- Khat Kuffi
- Khat Thuluth
- Khat Nasakh
- Khat Diwani /
Diwani Jaly
- Khat Reqah
- Khat Farsi

The Arabic Calligraphy art evolves in conformance to the historical development of men's civilization. It plays the role as 'The connector of tongue, through the hand' and keeps within itself vast amount of various kind of knowledge.

The art is claimed to be one of the revealed knowledge. The Quran has elevated this knowledge to its peak of glory in the Islamic history. The word 'Hand' (اليد) in the Quran is repeated for 121 times from various chapters, being highlighted with the same role as the mind inside the heart.

Without doubt, Islam continues to motivate and to promote the effort of contemplating upon beauty in the form that drives people towards goodness, perfection of the religion and fulfilling the basic current needs in this worldly life.

Thus, this effort brings out to the birth of this art in the Islamic history in various forms and shapes that reaches up to hundreds of types of the arabic calligraphy art being used at different places, time and even different society.

Definition of Kitaabah, Khat & Qalam

Kitaabah (Writing) is known since the early time of Islam with the letters developed by the Arab community in the land of Hijaz from the letters of Nabatae. These letters were found in its original form where it is difficult differentiate between the thick and light sounded letter, as they didn't have a specific form of its own.

Khat refers to a type of writing which is confined to strict rules and methods which is devised and outlined by those who have been deeply involved in the

development of this art, since the Arabic writing in the early Islamic era did



not have any specific shape until the end of the 1st century.

Thus, we are not able to give the name Khat to the type of writing at the early stage since Khat itself is a form of art that is binded to certain measurement and methods which is decided whether the letter should have a sharp corner like the Khat Kuffi, or the letter has rounded corners such as Khat Thuluth or Naskh.

While Qalam can bear the meaning of the Khat itself, and it can also be referred to the pen, which a type of instrument having an end sharp point, made out of bamboo or any other type of materials, to be used for writing using ink.



- ◆ Ustadh Edros is a Sen. Religious Assistant at Office of Sultan Haji Ahmad Shah Mosque, IIUM Gombak Campus

COMMODIFICATION OF EDUCATION IN THE ERA OF GLOBALIZATION

BY DR. MOHD. ABBAS BIN ABDUL RAZAK

In the past centuries education was regarded as a medium of creating a good individual and citizen. The philosophy of education is designed to guide in producing the type of individuals the state wants to create. The analogy of the educator is like that of a blacksmith who moulds the iron into his desired shape while it is still red-hot. Likewise, the learner can be moulded into character by the parents, teachers and school system during his or her tender age. Compared to the present, in the olden days, all forms of education, regardless formal, informal and non-formal are all directed towards transference of knowledge, values, skills, culture, language, religious teachings, etc. from the old to the new and upcoming generation. Education during the bygone centuries had a more holistic and comprehensive concept in bringing up an integrated personality. Modern day education with its technology mediated learning has deprived the learner from many of the real life experience. The learner has been confined to the four walls of the classroom. Ancient philosophers have always emphasised the fact that any good and ethical activities under the sun can be a learning experience and enrichment to the learner. Many experts in education too have highlighted that if an individual learns to remember he or she will forget and at the same time if the individual learns to understand, he or she will remember.

In the West, long before the era of industrialization, education was seen as a means to produce the good citizen. But after modernization of Europe, there was a change in the emphasis. The aim of education was to produce skill workers and professionals to cater for the job market. Not only that, the shifting of paradigm in education has made religious values marginalized and in some cases obsolete. Contrastively, in the Muslim world, the primary aims of education is to know oneself, God and in producing the good man "Insan Kamil or Insan Soleh". Moreover, the Islamic concept on education also emphasizes that the well-educated man should be an ethical and God-conscious individual. Such a man should be able to bind a good relationship with God, the Self, environment; flora and fauna and others (Muslims and non-Muslims). Education from the Islamic perspective should cater to develop the learner intellectually, morally, socially, physically, emotionally, psychologically and spiritually. The laxity in developing any one of these areas will cause an imbalance in the personality of the learner. The end product of an Islamic system of education is to produce the type of man called the 'universal man'. Simply put, the 'universal man' in Islam should be a peace loving and caring personality. He should rightly position himself as a "messenger of peace". His existence should bring peace and harmony to nature and humanity. Education should inculcate in him the values and feeling of cohesiveness with the rest of humanity.



His philosophy should be one that says "Never say my home is my world, but say the world is my home".

In today's globalized world, education is seen more of a passport to gain success. Education at all levels is directed towards producing paper qualification that can generate good income, better living standard, fame, glory, etc. With the rise in the cost of living and mechanization of human life, the role of education has been narrowed down to producing qualified workforce for the market demand. Educated individuals are deemed successful only if they have a higher capacity to earn. The inculcation of humanly qualities through education is no longer the main concern of education. Science and mathematics get much preference than all other human science subjects. Instead of educating into creative and critical thinking, students in some parts of the world are educated out of the two. Such a school system gives the idea that creativity is a God given quality that is bestowed upon some selected individuals. Diametrically opposite to this narrow view on creativity, latest research on human brain capacity provides a different revelation, whereby psychologists believe that creativity is not only inborn but also can be acquired. By explaining the true concept of creativity and creating the conducive environment, teachers can bring out what is latent in the human psyche to the surface.

In the last few decades, humanity has observed the tidal wave of globalization at work in trying to change the world into a single global village. Globalization is a multifaceted phenomenon that affects major sectors of human lives. Since globalization comes from the rich and affluent countries of the West, it tries to influence people living in the third and developing countries of the world. Many studies have indicated that globalization has many positive and negative influences on people that embrace it. In the field of education, globalization has made it as a commodity like any other sales product. Globalization of education has resulted in the mushrooming of foreign universities in developing countries.

The establishment of foreign universities in the third world countries has caused the vanishing of lofty ideals of education in those countries. Moreover, one can see in many developing countries, globalization has caused the marginalization of local cultures and languages. Since modern education offered by globalization pays less attention to religious and traditional values, it has failed to bring the best out of man. Due to this shortcoming in the modern education, man is missing many of the humanly qualities which are latent in him. Missing values in man has also caused an increase in crime rate, white-colour corruption, pollution of all kinds on land and ocean, fraudulent banking system, etc. To overcome all this human shortcomings, the educational system in the East and West should give preference to the creation of the good individual over the creation of the intelligent man. After all, education should not be reduced to making the learner intelligent. Before education can create a genius, let it create a good individual and all other things can fall into perspectives accordingly.

COMMODIFICATION OF EDUCATION IN THE ERA OF GLOBALIZATION

BY DR. MOHD. ABBAS BIN ABDUL RAZAK



Islam has no problem with any new approach brought by a globalized educational system so long it makes the integration between science and spirituality. The integration of the two has been stated in the Holy Scripture of the Muslims. The Qur'an uses the term 'Zikr' for spirituality and 'Fikr' for science, thinking and contempla-

tion. Seeking scientific knowledge devoid of spirituality can lead the learner to an undesired result in education. It is interesting to note that Islam does not forbid the seeking of knowledge for improving one's economic status and in seeking a good life in this world. The only thing Islam demands the learner is that, such an intention should not be the first aim of seeking knowledge. It

should rather come after the primary aim of seeking knowledge, which is to know one self and his Creator. Education in Islam is also sought to well equip the learner to carry out the duties as a vicegerent of God on this earth. Globalization which is intended for the homogenization of culture is not an ideal concept that can bring humanity together. Metaphorically speaking, humanity exists like a rainbow. What make the rainbow interesting are the different shades of colour. Likewise, what makes humanity interesting are the different colours, culture, race, language, etc. Homogenization of culture will definitely make the world a boring place for humanity.

♦ Dr. Abbas is an Assistant Professor at the Department of Fundamental and Inter-Disciplinary Studies, KIRKHS

DAWUD AL-FATANI'S WARD AL-ZAWAHIR : THE GREATEST WORK OF JAWI TREATISE IN USULUDDIN (PART 1)

BY ASST. PROF. DR. HASBULLAH BIN MOHAMAD

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 alfaz 'Iqd al-Jawahir* ('ilm al-Tawhid Ahl al-Sunnah wa al-Jama'ah) (1245H) 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 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.

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

BY ASST. PROF. DR. HASBULLAH BIN MOHAMAD

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'iyat*, and *tasawwuf* discourse with his tendency of the optimal use of the *naqli* and *'aqli*.

Apart from that, he also incorporated 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 (*sihr*). Likewise, some stories related to the Prophet Muhammad (P.B.U.H) such as the Battle of Badr, U'ud, al-Ifk, and the miracles (*mu'jizah*).

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'iyat*, and *tasawwuf* discourse with his tendency of the optimal use of the *naqli* and *'aqli*.

Apart from that, he also incorporated 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 (*sihr*). Likewise, some stories related to the Prophet Muhammad (P.B.U.H) such as the Battle of Badr, Uhud, 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.



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

DAWUD AL-FATANI'S WARD AL-ZAWAHIR

Ward al-Zawahir distinguished the optimal use of the-ological proofs of the naqli and 'aqli especially com-pared 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 re-vealed sources must be derived from the authority, i.e. the Qur'an, hadith *sahih* and *hasan* as well as consen-sus (*ijma'*), whereas the hadith da'if is only applica-ble 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*.

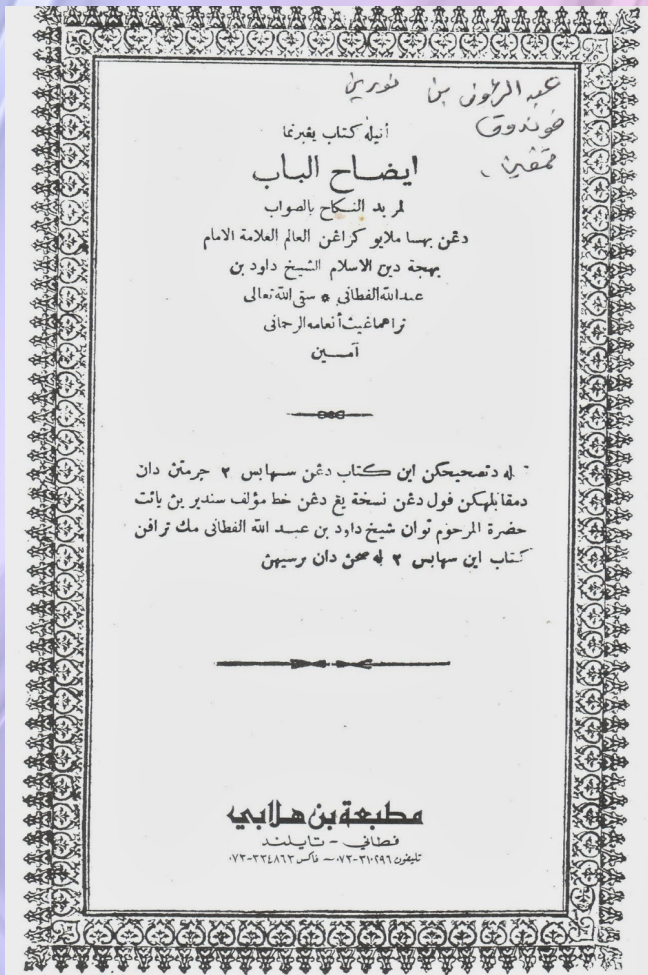
Apart from that, he reported from other the sources from Ibn Abi Shaybah, Ibn Abi al-Dunya, Abu Ya'la, al-'Uqayli, al-Tabarani, Abu al-Shaykh, Abu Nu'aym, al-Bayhaqi, al-Daylami, Ibn 'Asakir, and Ibn al-Najjar which are partly associated with *fada'il al-a'mal*.

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.

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 some-times quoted the Qur'anic interpretation from the *Is-ra'iliyyat* sources related to the story of Prophet Ad-am, Nuh, Lut, Ibrahim, Yusuf, Yunus, Sulayman, 'Isa and Maryam which mostly come in the narrative form particularly from the well-known scholars of *Is-ra'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 Com-panions, 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.

- ◆ Dr. Hasbullah is the Deputy Director at the Masjid Sultan haji Ahmad Shah, IIUM Kuantan Campus



Part 2 : To be continued in the next edition

TRAINING & IQRA' PROGRAMME 2017

**IQRA' FOR FUNDAMENTAL
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- TAJWEED CLASS(1)
- TAJWEED CLASS (2)**

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09 OCT - 28 DEC 2017**

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(ESCHATOLOGY 1)
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(ESCHATOLOGY 2)
19 & 20 DEC 2017**

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08th DECEMBER 2017 (FRIDAY) 11:00 AM - 12:00 PM
SULTAN HAJI AHMAD SHAH MOSQUE, GOMBAK CAMPUS

How to Manage your Life

Maulidul Rasul 1439 talk

ASSOC. PROF. DR. SHARIFAH HAYAATI SYED ISMAIL (UM)

22nd November 2017 (Wednesday)
09:00 am - 12:30 pm
Experimental Hall, Level 3, Rectory Building

SEMINAR NUSANTARA
on Islam and Higher Education

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Dr. Iskandar, M. Ag (IAIN Samarinda, Indonesia)
Assoc. Prof. Dr. Abdul Salam Muhamad Shukri (Director of IUM Mosques)
Dr. M. Nasir, M. Ag (IAIN Samarinda, Indonesia)
Dr. Muhamad Fuzi Omar (Deputy Dean, Student Affair)

Dr. Raudlotal Firdaus binti Fatah Yasin (Deputy Director of IUM SHAS Mosque)

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01st-03rd May 2018 / 18-20 Syaaban 1439
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Abstract Deadline : 30th October 2017
Notification of Abstract Acceptance: 15th November 2017
Full Papers Submission Deadline: 15th January 2018
Registration Deadline: 30th January 2018
Early birds Registration: 31st December 2017
Parallel Sessions / Conference: 1st - 3rd May 2018

Plenary Speaker
 Prof. Dr. Mohammed Abullais Shamsuddin Mohammed Yaqub, KIRKHS, IUM

Keynote Speaker
 Prof. Emeritus Dato' Paduka Dr. Mahmood Zuhdi Ab. Majid, Former Dean, KIRKHS, IUM

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دعوة للمشاركة في المؤتمر الدولي العلمي الثالث للفكر الإسلامي

بمعدون: دور المؤسسات في خدمة المجتمع المسلم من منظور القرآن والسنة

أكاديمية الدراسات الإسلامية المعاصرة، جامعة التكنولوجيا، مارا، بريس بالتعاون مع مكتب مسجد السلطان حاج أحمد شاه، بالجامعة الإسلامية العالمية بماليزيا يُشرفان بدعوة الأكاديميين والباحثين وطلبة الدراسات العليا للمشاركة بأوراق بحثية في المؤتمر، والذي تدور محاوره حول القضايا المعاصرة والفكر الإسلامي والمؤسسات الإسلامية. الفكرة الرئيسية للمؤتمر لفتح النقاش حول الفكر الإسلامي وإبراز المفهوم السلمي للإسلام، وتعزيز الأبعاد الروحية للإيمان وسبل ممارستها. يركز المؤتمر على دور المؤسسات الإسلامية في تجديد الفكر الإسلامي وتنمية الوعي. ويحدونا الأمل في أن يكون المؤتمر منصة لمناقشة قضايا المسلمين المعاصرة والتحديات وإيجاد الحلول ومقترحات.

تاريخ المؤتمر ومكان انعقاده:
 سبعة: دعوة للمشاركة في المؤتمر الدولي العلمي الثالث للفكر الإسلامي (ISSCITU-2018)

تاريخ (18 شعبان 1439هـ) الموافق (01-03 مايو 2018م)
 في فندق أديا، جزيرة لانكاوي، ماليزيا.

المخصصات قبل: 30th October 2017
الإشعار بالقبول: 15th November 2017
البحوث كاملة: 15th January 2018

البروفيسور حاتو محمد زهدي بن المحامد عبد الجيد
 سابقاً أستاذ محاضر قسم الفقه وأصول الفقه بكلية معارف الوحي والعلوم الإنسانية، والعلوم الإنسانية، الجامعة الإسلامية العالمية بماليزيا

الأستاذة البروفيسور محمد أبو الليث شمس الدين
 قسم دراسات القرآن والسنة، كلية معارف الوحي والعلوم الإنسانية، الجامعة الإسلامية العالمية، ماليزيا.

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