



# Sheikh Daudal-Fatani as Scholar in Malay Archipelago: Overview on his Writings

Ahmad Sharifuddin Bin Mustapha<sup>1\*</sup>, Abdul Karim Bin Ali<sup>2</sup>, Nur Zainatul Nadra Binti Zainol<sup>3</sup>

<sup>1,3</sup>Department Of Islamic Studies, Center For General Studies and Co-Curricular, Universiti Tun Hussein Onn Malaysia, 86400 Parit Raja, Batu Pahat, Johor.

<sup>2</sup>Department Of Fiqh & Usul Fiqh, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur

\*Corresponding Author E-Mail: [Asharif@Uthm.Edu.My](mailto:Asharif@Uthm.Edu.My)

## Abstract

This paper explores the biography of Sheikh Daud al-Fatani, one of the most famous and prolific authors among Muslims in South East Asia. He produced writings in Madhhab Shafi'i in the Malay World during the nineteenth-century. This paper discusses his background as well as the lineage of his descendants. In addition, it discusses various opinions about the date of his birth, the place he was born and the date of his death. The paper also explores his education and his teachers, and emphasizes his contribution in producing kitab and other writings that have had a huge impact on the religious education of Muslims in this region of the Malay World. To achieve the article's objectives, content analysis method was applied to the Sheikh Daud's writings.

**Keywords:** Malay Scholar; Study on biography; Malay Writings; South East Asia; Religious Writings

## 1. Introduction

After the death of the Prophet (p.b.u.h.), the task of teaching Islam was continued by His companions. Next, it moved to the tabi'in (they were the people who met and studied from His companions, but did not meet the Prophet (p.b.u.h.) and died in Islam (Majma 'al-Lughah al-'Arabiyyah, 1994) and then the tabi'al-tabi'in (followers of the tabi'in). They were the scholars entrusted by the Prophet (p.b.u.h.) to spread the message of Islam to mankind. The Prophet (p.b.u.h.) said: ... *All the Islamic scholars are the heritage of the Prophets* (al-Tirmidhi, 1417 AH).

After many centuries, Islam had spread around the world and the scholars were born in the places where Islam had spread. There are also pious scholars and faqih in religious fields, including fiqh, tauhid, akhlak, Sufism and others in the Malay World. They developed the knowledge among the locals. In addition they also produced quality writing as a valuable legacy to the Muslims.

Sheikh Daudal-Fatani was one of the most famous and prolific authors who produced writings in madhhab Shafi'i in the Malay Archipelago. His stature in the field of writing has been acknowledged by scholars in the Malay World. According to Voorhoeve, Sheikh Daudal-Fatani is the most famous scholar of Patani as well as the most productive in the region because of the many writings he produced (Voorhoeve, 1965). Among his most famous works are *Bughyah al-Tullab*, *al-Sayd Wa al-Dhaba'ih*, *al-Bahjah al-Saniyyah*, *Munyah al-Musalli*, *Furu'al-Masa'il and Hidayah al-Muta'allim Wa 'Umdah al-Mu'allim*. The books continue to be copied and published from time to time until today. This study provides a biography of his life.

### 1.1. Name And Lineage Of Descendants

His full name is al-'Alim al-'Allamah al-'Arif al-Rabbani (Hooker, 1988:73), Shaykh Wan Dawud, son of Shaykh Wan 'Abd Allah,

son of Shaykh Wan Idris (also called Wan Senik) al-Fatani. He is also known as Sheikh DaudWaliyullah, Sheikh DaudPengarang Kitab (Abdullah, 1991: 18).The descendants from his mother are as follows. His mother was named Wan Fatimah, the daughter of Wan Selamah (1), daughter of Tok Banda Wan Su son of Tok Kaya Rakna Diraja, son of Andi (Faqih) Ali Datuk Maharaja, son of Mustafa Datu Jambu (Sultan 'Abdul Hamid Shah), son of Sultan Muzaffar Waliyullah, son of Sultan Abu Abdullah Umdatun (Wan Abu or Wan Bo Teri or Mawlana Israel King of Campa).

The descendants from the father are as follows. Shaykh Dawud, son of 'Abd Allah, son of Shaykh Wan Idris (known as Tok Wan Derashid or Shaykh Wan Senik), son of Tok Wan Abu Bakar or son of Tok Kaya Pandak, son of Andi (Faqih) Ali Datuk Maharaja Lela, son of Mustafa Datu Jambu (Sultan Abdul Hamid Shah), son of Sultan Muzaffar Waliyullah, son of Sultan Abu Abdullah 'Umdatun, son of Sayyid Ali, son of Sayyid Nur Alam, son of Mawlana Shaykh Jamaluddin al-Akbar al-Husayni, son of Sayyid Ahmad Shah, son of Sayyid Abdul Malik alias SayyidAbdul Muluk, son of Sayyid Alwi, son of Sayyid Muhammad Shahib Mirbat, son of Sayyid Ali Khali Qasam, son of Sayyid Alwi, son of Imam Isa Naqib, son of Muhammad Naqib, son of Imam Ali al-Uraydi, son of Imam Ja'far Sadiq, son of Imam Muhammad al-Baqir, son of Sayyidina Ali, son of Zaynal Abidin, son of Sayyidina Husayn (grandson of the Prophet (p.b.u.h.)) from the marriage of Sayyidatina Fatimah, daughter of the Prophet (p.b.u.h.) (Saghir, 1990:11)

Sheikh Daud bin 'Abd Allah al-Fatani was descendants of Faqih Ali alias Datuk Maharajalela on either the mother's or father's side, where consanguinity of mother and father met. Faqih Ali, also known as Tok Koda Bonang was the son of Mustafa Datu Jambu, who was a governor appointed by the King of Patani to rule in Jambu. He was a brother of Datu Jamaluddin, who became governor in Pengkalan Datu, Kelantan. He invited his brother to attack the Yuwun (Annam) in Campa for revenge and conquered Phan Rang City. Thus, he became the King of Campa with the

title of Sultan Abdul Hamid (1577-1637AD). Campa's people called him by the name of Po Rome and the Cam and the Kelantanese called him as Ong Tpoau.

## 1.2. Discussion On Date Of Birth

There are various opinions about the date of birth of Sheikh Daudal-Fatani. Some historians said in 1133AH/1720AD, 1153AH/1740AD. Notes have been found in the Natuna Islands (Bunguran) from the family of Hajjah Siti Saudah, mother of Hajjah Wan Zainab, mother of Wan Mohd Saghir Abdullah and some said 1183AH/1769AD. Articles in the Ensiklopedia Islam Indonesia (IAIN Syarif Hidayatullah Writers Group, 1992) said that Sheikh Daudal-Fatani was born in 1122AH/1709AD (Abdullah, 2000:2). Azra Ayzumardi (1994: 260) wrote that Sheikh Daudal-Fatani was born in 1153 AH/1740AD as he had studied with al-Barawi (1182AH/1768AD) and completed his first work in Mecca in 1224AH/1809AD. This means that at the age of 69 years, he had established himself as a scholar. Besides, Ahmad Fathi al-Fatani in his writing said that Sheikh Daudbin 'Abd Allah al-Fatani lived in the era of Shaykh Muhammad Arshad al-Banjari (1710-1812AD)(Fatani, 2002: 25), while Nik Ishak Haji Tikat said that the birth of Sheikh Daud al-Fatani was in 1183AH/1769AD. However, Wan Mohd Saghir Abdullah said that the date 1133AH/1720AD is the best option according to the writings of Tuan Guru Haji Abdul Hamid bin Abdul Qadir al-Sanawi who has family ties with Sheikh Daud al-Fatani:

"Dan sangat mustajab doanya dan panjang umurnya kadar 166 tahun. Iaitu mati pada masa Sultan Sharif Muhammad Arshad Khan al-'Abbasi 1297 Hijrah". (Sanawai, nd: 24-25.)

If 166 years are subtracted from 1297AH, it leaves 1131AH. This means that the date of the birth of Sheikh Daudal-Fatani is 1131AH/1718AD. This is only two years different from 1133AH/1720AD, which was the option of Wan Mohd Saghir Abdullah. His birthplace was in the palace of the Sultan of Pattani, Kerisik, which covered an area of one square kilometre. His family home was in the area as the family played an important role in the Islamic activities in the Kingdom of Patani from generation to generation until it came to his father Shaykh Wan 'Abd Allah bin Idris bin Shaykh Wan Senik al-Karisqi al-Fatani.

Abdullah al-Qari said in *Dian* that Sheikh Daud al-Fatani was born in Kampung Bendang Gucil (Qari, 1967: 131). Ismail Che Daud and Ahmad Fathi al-Fatani (Fatani, 2002: 26) said that he was born in Kampung Parit Marhum near Kampung Kerisik (Che Daud, 1988: 3)(2). This opinion has been presented by some of the Patani people to Wan Mohd Saghir Abdullah. However, Wan Mohd Saghir Abdullah holds the opinion that Sheikh Daudal-Fatani was born in Kerisik, which can be proven by the writings of Haji Muhammad Husayn bin Abd Latif al-Fatani, known as Tok Kelaba, in a verse of nazam poetry (Old poem like poetry) consisting of twelve lines in one verse. Composing poetry such as poetry. Bernazam. Storytelling with song, Sidang editor, 2007: 1073)

"Fatani yang masyhur negeri mu'allifnya. (Author) Negerinya itu Kerisik yang hampar sungainya."

This poem was written on the front of the Hidayah al-Muta'allim copy, which contains 32 verses. It was written in 1301AH/1883AD. Wan Mohd Saghir Abdullah had been brought by the family descendant of Sheikh Daudal-Fatani to the place of his former home in Kerisik where he was born in 1971, and finally found the stumps of his former pillar. At the end of 1994 he visited the well of Sheikh Daudal-Fatani located in Parit Sungai Kerisik near the home of his birth (Abdullah, 2000: 4).

## 1.3. Discussion On Date Of Death

Sheikh Daud al-Fatani died in Taif and was buried beside the tomb of 'Abd Allah bin 'Abbas radiyAllahu'anhu. However, there are many opinions about the date of his death. Ismail Che Daud in his writing stated that he died in 1263AH/1847AD. This was derived from Haji Nik Tikat. Saifullah Mohd Sawi also said that the date of his death was in 1265AH/1847AD (Mohd Sawi, 2005:

619). There is also a suggestion that he died at the age of 80 years (78 as the year of AD). Hajjah Wan Zainab binti Shaykh Ahmad al-Fatani said that the age when he died was almost 200 years. Tuan Guru Haji Abdul Hamid al-Sanawi Teluk Manuk said that he died in 1297AH/1879AD at the age of 166 years. This view is supported by Haji Wan Mohd Saghir by reference to the manuscripts in the Museum of Islamic Centre, where he found writings that said 1297AH, ghaib prayer of Sheikh Daudal-Fatani was declared in Patani. (Abdullah, 2000: 40)

## 2. Literature Review

### 2.1. Education And Teachers

Sheikh Daud al-Fatani started his basic education within his own family; both his father (Shaykh Wan 'Abd Allah) and grandfather (Shaykh Wan Idris) were great scholars. He also studied at various pondoks in Patani-Pondok Kuala Bekah, Pondok Kerisik, Pondok Samla and Pondok Pauh Bok (Ayzumardi, 1994: 261). Some of the scholars in these pondoks came from the Middle East and Yemen (Matheson, Virginia and Hooker, 1998: 20).

Then he learned in Aceh with Muhammad Zayn bin Faqih Jalaluddin al-Ashi a leading scholar in the reign of Sultan Alaud-din Mahmud Shah (1174-1195AH/1760-1781AD). Sheikh Daudal-Fatani became an expert in fiqh after studying from him for two years.

In 1765AD, he went to Mecca to pursue his studies where he met with friends from Patani including 'Ali bin Ishaq al-Fatani and Shaykh Muhammad Salih bin Abdul Rahman al-Fatani. While in Mecca, he founded an association for the Malay communities with students from Southeast Asia (Hurgronje, 1906: 254-255).

He studied with 'Isa bin Ahmad al-Barawi (died 1182AH/1768AD), along with students from the Archipelago including Abd al-Samad al-Falimbani (Riddel, 2001: 199)(3), Muhammad Arshad al-Banjari, Abdul Rahman al-Batawi, Muhammad Nafis and Abdul Wahab Bugis.

Among the friends, he was the youngest, and was appointed as a young teacher. All the older students became his teacher or at least helped him while studying. He studied hadith and fiqh, specifically the comparison of madhhabs from Isa bin Ahmad al-Barawi and Sufism from Shaykh Muhammad Salih bin Abdul Rahman al-Fatani.

Sheikh Daud al-Fatani was also an expert in hadith while he has a sanad in hadith connected to al-Barawi and prominent scholars, such as Abdullah al-Basri, Alauddin al-Babi, Shamsuddin al-Ramli and Zakariyya al-Ansari. Although he never went to Egypt, he could learn from some great Egyptian scholars, such as the famous Shaykh al-Azhar, al-Sharqawi, when he came to Mecca. He was known in the field of hadith, shariah, theology and Sufism. In addition, Sheikh Daud al-Fatani also studied fiqh and theology from Muhammad Ali al-Shanwani (died 1233AH/1818AD), who was the successor of Shaykh al-Sharqawi as Shaykh al-Azhar.

Apart from these teachers, Sheikh Daud al-Fatani also studied from other scholars including Muhammad As'ad, Ahmad al-Marzuqi, and Ibrahim al-Rais al-Zamzani al-Makki. Muhammad Ahmad al-As'ad and Ahmad al-Marzuqi who were his teachers in fiqh as well as Shafi'i and Tariqat Shaziliyyah. This proves that he did not hesitate to explore the different religious schools openly (Mohd Sawi, 2005: 619). Among the teachers stated in a written manuscript of Sheikh Daud al-Fatani, which was found in 1995 by Wan Mohd Saghir, among them were:

- i. Shaykh 'Ata'ullah
- ii. Shaykh Muhammad Zayn bin Faqih Jalaluddin Acheh.
- iii. Shaykh Muhammad bin 'Abdul Karim Al-Sammani al-Madani
- iv. Sayyid Sulayman bin Yahya bin 'Umar Maqbul al-Ahdal

Since there are many teachers who are still not mentioned, the possibility is that they were the last teachers. The most famous teacher when he was studying at Pattani was Shaykh Abdul Rahman Pauh Bok al-Fatani. His teachers while he was in Mecca and Medina were also teachers of Shaykh 'Abd al-Samad al-Falimba-

ni and Shaykh Muhammad Arshad al-Banjari. Shaykh Muhammad Yasin bin 'Isa al-Fadani (Padang) made this conclusion in three of his writings based on the following evidence (al-Fadani, 1988). First, Sheikh Daud al-Fatani has studied *al-Azhariyyah Wa Sharhuha Wa Sharhu al-Ajrumiyyah* from al-Sayyid Sulayman bin Yahya bin 'Umar Maqbul al-Ahdal, the sibling of Sayyid Abdul Rahman bin Yahya al-Ahdal who was the teacher of Shaykh Muhammad Arshad al-Banjari (Abdullah, 1990: 15)(4). Shaykh 'Abd al-Samad al-Falimbani also studied with both the scholars, as well as with their father Saiyyid Yahya bin 'Umar Maqbul al-Ahdal. Thus, Sheikh Yasin wrote in his book *Tasnif al-Asma'* that a scholar named Muhammad Zaynuddin al-Fatani studied from al-Sayyid Abi al-Fayd Muhammad Murtada al-Zabidi and Sheikh Daud al-Fatani. Al-Sayyid Abi al-Fayd Muhammad Murtada was also a teacher of Shaykh Muhammad Arshad al-Banjari.

### 3. Methodology/Materials

This study is a qualitative research used full content analysis method as the main source of collecting data. The content analysis is a research method that makes the focus on the message by making systematic observations of the categories chosen by the researchers (Babbie 2010). Therefore, the researchers concluded and build opinions on background of scholar in term of Sheikh Daud's contribution on writings in various fields.

### 4. Results And Findings

Sheikh Daud al-Fatani authored books in various fields covering almost all branches of the Islamic sciences (Mohd Sawi, 2005: 620), such as fiqh, ibadah, theology, Sufism, daily life indicator, a Muslim's duty to fellow Muslims and non-Muslims, fiqh in general, the teaching of prayer, business, faraid and marriage and divorce (Abdullah, 2000: 21).

#### 4.1. Discussion On Sheikh Daud's Writings

He is the most famous scholar of Patani and a prolific author who produced many of the writings in the archipelago (Vorhoeve, 1965: 154-155). His first work was in Mecca in the year 1224AH/1809AD, while his last was in 1258AH/1843AD (Mathe-son and Hooker, 1988: 28)(5). Among the most famous of his works included in fields of:

Fiqh:

Bughyah al-Tullab Li Murid Ma'rifah al-Ahkam al-Sawab

This book was written to expand the content of al-Sirat al-Mustaqim (1044-1054AH) the work of Shaykh Nuruddin al-Raniri and Sabil al-Muhtadin (1193AH) as well as the work of Shaykh Muhammad Muhammad Arshad al-Banjari (Abdullah, 2000: 120). The three books comprise the biggest fiqh book of ibadah and the most complete in the Malay World. The introduction of this book stated many hadith about the advantages of knowledge and a brief history of Imam Shafi'i. This book was repeatedly printed in Mecca, Egypt and Turkey through the efforts of Shaykh Muhammad Zayn bin Mustafa al-Fatani and then continued by the heirs of Sheikh Daudal-Fatani, Shaykh Muhammad Dawudal-Fatani and Shaykh Nur Dawud al-Fatani. The first printing was by Matba'ah al-Miriyyah Mecca in 1310AH/1892AD. The second printing in 1321AH/1902AD by Matba'ah al-Miriyyah Mecca mentioned:

"Dan ditashihkan (corrected, al-Marbawi, 1350: 332) dia sehingga-hingga cermat serta dimuqabalah (Compared, al-Marbawi, 1350: 112) dengan naskhah yang sudah mengajar oleh Shaykh 'Abdul Qadir al-Fatani".

The third printing by Matba'ah al-Miriyyah Mecca in 1328AH/1910AD mentioned:

"Dan ditashihkan dia sehingga-hingga cermat serta dimuqabalah dengan khat muallif (Author, al-Marbawi, 1350: 26) sendiri" (Abdullah, 1991: 230-242). The manuscript of this book is in

handwritten form and is stored in the Islamic Centre of Malaysia, numbers MI407, MI306.

Jam' al-Fawa'id Wa Jawahir al-Qalaid

Written in the year 1239AH/1823AD. The first printing was in 1303AH/1885AD. This book stated many hadiths about the advantages of knowledge.

Hidayah al-Muta'allim Wa 'Umdah al-Mua'llim

Written in 1242AH/1826AD. The first edition was printed by Matba'ah al-Miriyyah, Mecca in 1312AH /1894AD, and subsequently, in 1322AH/1904AD and 1331AH/1912AD. It was certified by Sheikh Daudbin Isma'il al-Fatani ordered by Shaykh Ahmad al-Fatani (Abdullah, 1991: 339-349). This book is the first book of Shafi'i fiqh in which the book's title, rubu', chapter and clauses were complete (Abdullah, 2001: 120).

Fath al-Manan Li Safwah al-Zubad

Written in 1249AH/1833AD. It was printed by Matba'ah al-Miriyyah al-Ka'inah, Mecca, in 1330AH/1911AD through the efforts of Shaykh 'Abd Allah Dawud and Shaykh Muhammad Nur Dawud. Both were sons of Shaykh Muhammad Dawud al-Fatani. This book is the only other complete book of fiqh, rubu', chapters and clauses besides Furu' al-Masa'il. It was used as reference for the government Sambas and Mempawah. It was presented by Shaykh 'Abd al-Rahman al-Fatani to Raden Anom Kesuma Negara Mempawah. Sheikh Daudal-Fatani also came to Sambas and donated several books to his students there, including mufti Shaykh 'Abd al-Samad Sambas. This book was also presented to the Sultan of Sambas (Abdullah, 2001: 122).

Furu' al-Masa'il

Written in 1257AH/1841AD. The first edition was printed at Matba'ah al-Miriyyah al-Ka'inah, Mecca, in 1302AH/1884AD through the efforts of and certified by Shaykh Ahmad al-Fatani. It is his greatest book (Nghah, 1983: 3)(6) and discusses about furu'-furu' fiqhiyyah (the hidden branches of fiqh) and is used as a reference by the mufti in the archipelago as a substitute for the book Mir'ah al-Tullab written by Shaykh al-'Abd al-Ra'uf bin 'Ali al-Fansuri (Abdullah, 2002: 121). Some of the fatwa in this book were translated by Sheikh Daudal-Fatani using the fatwa of Shaykh Muhammad al-Ramli, and the book Kashf al-Litham 'An As'ilah al-Anam by Husayn bin Muhammad al-Mandili (Madmarn, 1999: 32).

Jawab Bagi Soal Yang Datang Dari Fatani Darussalam (Abdullah, 1990: 863)(4). This book discusses the fatwa from Patani.

Tuhfah al-Ikhwan Fi Nisf Sha'ban. This book discusses Nisfi Sha'ban.

Al-Sayd Wa al-Dhaba'ih

Sheikh Daudal-Fatani just mentioned the date of his writings on Wednesday 10 Safar and was written in Mecca. Its content discusses the slaughter law, hunting law, law of sacrifice, akikah law, the law of halal and unhalal animals and others. This book was also published many times in Mecca, Egypt and Turkey. Besides being stored in the writer's collection, the manuscript is also stored in the Islamic Centre of Malaysia, numbered as MI246 and MI 449. The first printing was by Matba'ah al-Miriyyah, Mecca in 1310AH/1892AD, through the efforts of Shaykh 'Abd al-Rahman bin Muhammad 'Ali bin Isma'il al-Fatani.

Hukum Hayd Dan Istihadah. This book discusses hayd and nifas.

Qismu al-Zakat Bayna Asnaf. This book discusses asnaf of zakat.

Fatwa Berjual Beli Dengan Kafir. This book discusses the fatwa for buying and selling from non-Muslims.

Nahj al-Raghibin. It was written in 1226AH/1811AD. This book discusses business and economics (Abdullah, 2000: 22)

Ghayah al-Taqrif Fi al-Irth Wa al-Ta'sib

Written in 1224AH/1809AD. There are two printed versions. The first edition was printed at Matba'ah al-Miriyyah, Mecca, in 1311AH/1895AD through the efforts of Shaykh 'Abdul Rahman Gudang bin Shaykh Muhammad Ali bin Isma'il al-Fatani. The second print was printed by Matba'ah al-Taqaddum al-'Ilmiyyah, Egypt, in 1345AH/1926AD through the efforts and funding of Muhammad Sa'id bin Abdul Rasul. This book discusses the division of inheritance (Abdullah, 2000: 22).

Ghayah al-Maram atau Manasik al-Hajj Wa al-'Umrah

Written in 1229AH/1813AD. This book is about the way to perform pilgrimage and umrah, and adab to go to Medina al-Munawwarah (Abdullah, 2000: 22).

‘Iddah al-Albab Li Murid Nikah Bi al-Sawab

Written in 1224AH/1809AD. This book was his early writings on fiqh and discusses marriage law in the School of Shafi’i (Abdullah, 2000: 22). C Snouch Hurgronje (1906: 287) characterized this book as:

“A handbook of marriage law published anonymously in Constantinople”

Nahj al-Raghibin Subul al-Muttaqin. It was written in 1232AH/1816AD.

*Jinayah al-Tahtub*. This book discusses the law pertaining to criminals.

Solat:

*Kayfiyyah Solat al-Tarawih*. This book discusses Tarawih prayer.

*Nubdhah Fi Bayan Shurut al-Jumu’ah*. This book discusses Jumu’ah prayer.

*Bulugh al-Maram Pada Bicara Kayfiyyah Muqaranah Takbirah al-Ihram*

The first edition was printed by Matba’ah al-Miriyyah al-Ka’inah, Mecca in 1310AH/1892AD. There is a piece pertaining to the problem of Zakat Fatwa in this print, which is written:

“Telah selesai menyurat nuqil (written) ia bagi faqir ila Allah Ta’ala Dawud bin ‘Abd Allah al-Fatani.”

Printed on the back of this work was that of his student, Shaykh Isma’il bin ‘Abd Allah al-Khalidi (Minangkabau), titled “Risalah Pada Bicara Muqaranah Takbirah al-Ihram and on the side, the work of his teacher, Shaykh Muhammad Zayn bin Faqih Jalaluddin al-‘Ashi (Acheh), entitled *Kashf al-Kiram*. This book is a special writing, which discusses takbirah-ihram, which is the purpose for starting the valid prayer according to the Shafi’i (Abdullah, 2000: 22).

Ta’liq al-Latif Mimma Yata’llaq Bi Jawaz al-Jumu’ah

This book discusses Jumu’ah prayer.

Munyah al-Musalli

Written in 1242AH/1826AD. It was transliterated and explained clearly, and published in October 1991 by Khazanah al-Fataniyyah, Kuala Lumpur.

Al-Bahjah al-Mardiyyah

Written in 1259AH/1843AD. It is printed at the end of his book *Munyah al-Musalli*.

Aqidah:

Al-Bahjah al-Saniyyah Fi al-‘Aqid al-Saniyyah/ Tahsil al-Nayl al-Maram Sharh ‘Aqidah al-‘Awam

This book also stated the day that the writing was completed, which was on Saturday, 16 Safar, without mentioning the year, and that it was written in Mecca. This book is a translation and lecture from his teacher’s book, Shaykh Ahmad al-Marzuqi. This is an original dictation by him to Shaykh Shihab al-Din bin Shaykh Muhammad Arshad al-Banjari. Shaykh Shihab al-Din was one of Sheikh Daudal-Fatani’s students. Shaykh Shihab al-Din recorded from dictation in Arabic and finished writing it on Tuesday, Zulhijjah 1258AH. The dictation was named as ‘Aqidah al-‘Awam. Shaykh Ahmad al-Marzuqi asked Sheikh Daudal-Fatani to describe and translate the book into Malay. The content of this book is about tauhid. The manuscript of this book is also stored in the Islamic Centre of Malaysia numbered MI224, MI 295 and MI 359. MI244 is Mahmud bin Yusuf al-Jawi Tarkanu’s (Terengganu) handwritten on 4 Rabiul al-Thani 1261AH. This means that the copyist had met Sheikh Daudal-Fatani, which means that he is one of Sheikh Daudal-Fatani’s students, the writer of this book. The second printing by Dar al-Khilafah al-‘Aliyah was absorbed from Matba’ah al-‘Alam Fi Dar al-Khilafah al-Islamiyyah, Turkey, in 1306AH/1888AD. There is the certified word from Shaykh Ahmad al-Fatani:

“Ini kitab sungguhpun kecil jirimnya, terhimpun maksud usuluddin, padanya bayt tamam”. (Proper function)

Sifat Dua Puluh

Shaykh Ahmad al-Fatani did not recognize this book as the work of Sheikh Daudal-Fatani. This is strengthened by the opinion of

Shaykh Wan ‘Ali bin ‘Abd Rahman. Shaykh ‘Abdullah Mujallid, a book seller in Bab al-Salam, Mecca, was the first to publish it. This book was also published by Tuan Haji Sulayman, Kampong Gelam, Singapore, in 1313AH/1895AD and by Matba’ah Sulaiman Marie, Singapore.

*Kifayah al-Mubtadi Fi I’tiqad al-Mursalin* atau *Irshad al-Atfal al-Mubtadin Fi ‘Aqa’id al-Din Wa Adiatin Nafi’ah al-Dini*

Printed by Matba’ah al-Miriyyah, Mecca, in 1309AH/1891AD.

Muqaddimah al-Kubra

This book discusses tauhid.

Al-Durr al-Thamin Fi ‘Aqa’id al-Mu’minin

Written in 1232AH/1816AD. This book is one of the three books most widely taught in Southeast Asia (Abdullah, 2000: 16).

Sullamu al-Mubtadi Fi Ma’rifah Tariqah al-Muhtadi

Written in 1252AH/1836AD. The fourth and fifth printed by Matba’ah al-Miriyyah, Mecca, in 1317AH/1899AD and certified by Sheikh Daudbin Isma’il al-Fatani. It is the first Malay/Jawi book written in the description. This book was described by his maternal great grandchildren who called Shaykh Muhammad Nur al-Fatani (1290AH/1873AD), a scholar and judge of Mecca. The commentary is entitled *Kifayah al-Muhtadi Fi Sharhi Sultan al-Mubtadi* (Abdullah, 2000: 121).

Ta’alluq Bi Kalimah al-Iman

This book discusses al-Iman.

Bisharah al-Ikhwan Bi Asbab al-Mawt ‘ala al-Imam

Written in 1220AH/1805AD.

Wardu al-Zawahir Li Hilli Alfaz ‘Iqdi al-Jawahir (Abdullah, 1990: 863-864)(4)

Written in 1245AH/1829AD. It was printed by Matba’ah al-Miriyyah al-Ka’inah, Mecca, 1332AH/1913AD through the efforts of Shaykh ‘Abd Allah Dawud and Shaykh Muhammad Nur Dawud. Both were sons of Shaykh Muhammad Dawud al-Fatani. This book is the greatest ‘aqidah book in the Malay language (Abdullah, 2000: 15). There is also a translation and interpretation of the verse from the long verses in this book.

Sharah Qasidah Ibn al-Wara

This book discusses a poem written by Ibn al-Wara.

Kifayah al-Jawiyah

This book discusses aqidah.

Sufism:

Translation Of Bidayah al-Hidayah

This book is a translation of Bidayah al-Hidayah.

Wasaya al-Abrrar Wa Maw’iz al-Akhyar

Copies of the original handwritten version of this book were discovered by Haji Wan Mohd Saghir bin Abdullah in April 1989AD. This book is a translation from the work of Shaykh Muhammad bin ‘Umar al-Ghamarial-Wasiti. This is a very important book and contains a deep discussion on Sufism. The date of writing was not mentioned by him and was translated and published by Hizbi in 1990.

Manhal al-Safi Fi Ramz Ahl al-Sufi

Many of the manuscripts of this book have been found but there was no printing in Mecca, Egypt or Turkey. There is a printed edition in Patani and the other printed by Pustaka Aman Press, Kota Bharu, Kelantan. The author of the book is not mentioned in this print. It was transliterated by Haji Wan Mohd Saghir Abdullah and published by Khazanah Fataniyyah in collaboration with Imatera Publishers Pt. Ltd., Kuala Lumpur. The first printing was in August 1992. This book is the work of a high level Sufi (muntahi) and discusses specific formula in the context of Sufi Seven Grade (Abdullah, 2000: 139)

Al-Qurb Ila Allah

This book discusses Sufism.

Risalah Syatariyyah Wa Naqshabandiyah Wa Hama’iliyyah

This book discusses Tariqah (Abdullah, 2000: 862).

Tuhfah al-Raghibin Fi Suluk Tariq al-Muttaqin

Written in 1233AH/1817AD (Abdullah, 1990: 969-973)(4).

Ilmu Tasawuf

Written in 1233AH/1817AD. There are only two manuscripts, one at the Centre for Malay Manuscripts numbered MS 666 and the other in the collection of Haji Wan Mohd Saghir bin Abdullah,

which was obtained on 11 April 1993 at Betong Patani (Abdullah, 1990: 966-969)(4). This book was transliterated and included in the book *Manhal al-Safi* Sheikh Daudbin Abd Allah al-Fatani; first printing, August 1992. This book is a high-level discussion (muntahi) or referred to as *tasawwuf falsafi* (Abdullah, 2002: 138). *Minhaj al-A'bidin Ila Jannah Rabb al-A'lamin*

Written in 1239AH/1823AD. The first printing of this book was found by Haji Wan Mohd Saghir at the home of Shaykh Ahmad al-Fatani's former student in Patani. It is a translation of *Hujjah al-Islam* Imam al-Ghazali's work (Abdullah, 2002: 138).

*Kanz al-Minan 'Ala Hikam Abi Madyan radiyallahu 'anhu*  
Written in 1240AH/1826AD. The first edition was printed by Matba'ah al-Miriyyah, Mecca in 1328AH/1910AD through the effort of Shaykh 'Abd Allah Dawud and Shaykh Muhammad Nur Dawud. Both were sons of Shaykh Muhammad Dawud al-Fatani. This book is a translation and description of Abi Madyan's work (Abdullah, 2002: 138).

*Diya' al-Murid Fi Ma'rifah Kalimah al-Tawhid*  
Written in 1247AH/1832AD. This book was written when he was in Sambas, West Kalimantan, as a guide to zikir ahli tauhid according to Tarikat Shatariyyah (Abdullah, 2002: 131).

*Al-Jawahir al-Saniyyah Fi Sharh al-A'qa'id al-Diniyyah Wa Tariq al-Suluk al-Muhammadiyah*

Written in 1252AH/1836AD. The first edition was printed by Matba'ah al-Miriyyah, Mecca, in 1314AH/1896AD. It was certified by Sheikh Daudbin Isma'il al-Fatani by the order of his teacher Shaykh Ahmad al-Fatani.

*Hikayat Wali Allah Shaykh Abdul Rahman Pauh Bok al-Fatani*  
This manuscript was discovered in 1995 (Abdullah, 2002: 27).

*Risalah Muzakarah*

This book discusses muzakarah.

*History/Sirah:*

*Kisah Nabi Yusuf Alaihi al-Salam*

The first printing was in 1329AH/1911AD by Matba'ah al-Miriyyah al-Ka'inah, Mecca through the effort of 'Abd Allah al-Fatani and Shaykh Muhammad Nur al-Fatani. Both were sons of Shaykh Muhammad Dawud al-Fatani.

*Hikayat Laki-laki Yang Soleh*

This book discusses sirah.

*Fara'id al-Fawa'id al-Fikr al-Imam al-Mahdi*

Written in 1215AH/1800AD. There are two manuscripts at the Centre of Malay Manuscripts collection numbered MS 652. This book is a translation of the hadith.

*Sharah Maw'lud Sharf al-Anam.*

This book discusses maw'lud of the Prophet (p.b.u.h.).

*Literature:*

*Tarikh Fatani*

This is the work of Shaykh Faqih 'Ali bin Wan Muhammad bin Shafi' al-Din. It was copied and tahqiq by Sheikh Daud al-Fatani in 1128AH. It has also been transliterated by Haji Wan Mohd Saghir Abdullah and included in the book *Khazanah Karya Pusaka Asia Tenggara* (Abdullah, 1991). It is the earliest work that tells the history of Patani. Only the copy of Sheikh Daud al-Fatani was found.

*Kifayah al-Muhtaj*

The first printing was in 1315AH/1897AD by Matba'ah al-Miriyyah al-Ka'inah, Mecca, through the effort of Shaykh 'Abd al-Rahman Gudang bin Muhammad 'Ali bin Isma'il al-Fatani. This book is a work of israk and mikraj, which is the most influential in the Malay World (Abdullah, 1998: 3).

*Saudagar Miskin*

A work of poetry written in 1233AH/1817AD. Only two manuscripts were found on 5 January 1994. It was transliterated by Haji Wan Mohd Saghir Abdullah and published in the book *Puisi-Puisi Sheikh Daud bin Abdullah al-Fatani*.

*Muswaddah*

Written in 1234AH/1818AD and has not been published (Abdullah, 1990: 861). This book discusses the birth of the Prophet Muhammad (p.b.u.h.). A rare work as well as high value classic literature in both the Arabic language poetry and Malay language poetry (Abdullah, 1998: 4).

*I'qdah al-Jawahir*

Written in 1245AH/1829AD in a poem described by him, entitled *Wardu al-Zawahir Li Hilli Alfaz I'qdah al-Jawahir*. It is Islamic oriented poetry of 'aqidah. It has been transliterated by Haji Wan Mohd Saghir Abdullah and published in the book *Puisi-puisi Sheikh Daud bin Abdullah al-Fatani*. It is the boldest and the broadest work of 'aqidah Ahli Sunnah Wa al-Jamaah in the Malay language. There is also the general content including the Malay Language and its relation to the literature.

*Al-Bahjah al-Wardiyyah*

Written in 1257AH/1841AD. It is a translation and explanation of Ibn Wardi's poem. It was printed by Matba'ah al-Miriyyah al-Ka'inah, Mecca in 1331AH/1912AD.

*Akhlak/Ethics:*

*Risalah al-Masail*

Photocopies of this pamphlet are in the storage of Haji Wan Mohd Saghirbin Abdullah.

*Tanbih al-Ghafilin*

This book discusses akhlak.

*Risalah Kelebihan Basmalah*

This book discusses the importance of basmalah.

*Risalah Kelebihan Hamdalah*

This book discusses the importance of hamdalah.

*Al-Tanbih*

This book was written in Arabic. There is only one original copy, which was in the private collection of Haji Wan Mohd Saghir bin Abdullah.

*Sharh Matn Hikam 'Allamah Ibn Ruslan*

This book was written in Arabic. There is only one original copy, which was in the private collection of Haji Wan Mohd Saghir bin Abdullah.

*Kashf al-Ghummah*

Written in 1238AH/1822AD. The first edition was printed by Matba'ah al-Miriyyah, Mecca, in 1303AH/1885AD. This book is a translation of the hadith.

*Mudhakarah al-Ikhwani*

Written in 1249AH/1833AD.

## 5. Conclusion

From the content analysis carried out above, Sheikh Daud had done a big contribution in the field of writing. The field of writing were focused on jurisprudent (fiqh) representing 30% (16 books). It was followed by the work of faith, namely 23% (23 books) and Sufism by 21% (11 books), ethics 12% (7 books), Ibadah 11% (6 books), literature 9% (5 books) and history is 6% (3 books). From the analysis conducted it shows Sheikh Daud has contributed a great writing in Islamic Jurists (fiqh). The summary of the contributions of Sheikh Daud as below:

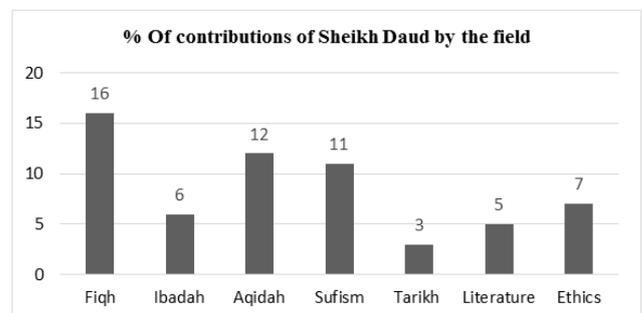


Fig. 1: Percentage of Sheikh Daud's Writing by The Field

Due to his great contribution of spreading Islam in the Malay Archipelago, Sheikh Daud al-Fatani could be recognised as social agent for human development to Malay community. Besides, he also produced a lot of books and manuscripts. For sustainable of idea and knowledge, the writings of Sheikh Daud al-Fatani and the study of his works should be published for benefit of current community. Thus, this is also to revive the Malay Islamic heritage and Jawi heritage, which is very precious, so that all the useful

knowledge therein can be used in both the present generation as well as for future generations.

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