TRACING THE SCHOLARS OF ISLAM

SERIES 44

SHAYKH DAUD AL-FATANI

The Scholar of Patani and the Most Prolific Author of Jawi Books



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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SERIES 44

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The Scholar of Patani and the Most Prolific Author of Jawi Books

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا

"So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."."

SURAH TA-HA 20:114

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ACKNOWLEDGEMENT

All praise is due to Allah, who taught by the pen. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This forty-fourth book of Tracing the Scholars of Islam tells the story of Shaykh Daud ibn ‘Abdullah al-Fatani, a son of Patani who settled in Mecca and wrote dozens of Jawi books for the Muslims of the Malay world. May his story teach us to value written knowledge, to be patient in trials, and to keep serving the Ummah even far from home.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook is an **AI-generated image** — an ***imaginative depiction, not the real likeness*** of Shaykh Daud al-Fatani. This label is also printed on the cover. He is shown ***from behind***, sitting cross-legged at a low desk, ***writing a Jawi book*** with a reed pen (qalam) by the light of a ***brass oil lamp***.

Around him are ***stacks of manuscripts*** and leather-bound books, and a reading stand with an open book — symbols of the ***dozens of books*** he wrote. Through an ***arched window***, the minarets and ***the Ka'bah in al-Masjid al-Haram*** appear at dusk, for he lived and wrote in ***Mecca***.

On the wall hangs a ***painting of a palm-fringed coast with fishing boats*** — a memory of his homeland, ***Patani***.

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SHAYKH DAUD AL-FATANI

The forty-fourth book of **Tracing the Scholars of Islam** tells the story of ***Shaykh Daud ibn 'Abdullah ibn Idris al-Fatani***, a scholar from ***Patani*** who settled in ***Mecca*** and wrote ***dozens of Jawi books*** on jurisprudence, creed, Sufism and history.

His books — such as ***Munyat al-Musalli***, ***Bughyat at-Tullab*** and ***Furu' al-Masa'il*** — were copied and printed again and again, and are still read in ***pondok and surau*** across the Malay world today.

This eBook explains ***the verses on knowledge and the pen***, the background of ***the Kingdom of Patani*** and the trial of 1786, his journeys in search of knowledge, ***his main books***, and his legacy.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and modern research is **biographical narration (not Hadith)** *and is placed in the brown "History Note" boxes. The cover image is an AI-generated image and is marked as such. His dates of birth and death are disputed.*

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INCREASE ME IN KNOWLEDGE

SURAH TA-HA 20:114

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ وَلَا تَعۡجَلۡ بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥۖ وَقُل رَّبِّ زِدۡنِي عِلۡمٗا ١١٤

So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

Translation: Sahih International — quran.com/20:114

Allah taught the Messenger of Allah ﷺ to pray: ***"My Lord, increase me in knowledge"***. This is ***the only thing*** the Messenger ﷺ was commanded to ask for more of. Tafsir Ibn Kathir 20:114.

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WHO TAUGHT BY THE PEN

SURAH AL-'ALAQ 96:4–5

ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾

Who taught by the pen?

عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Taught man that which he knew not.

Translation: Sahih International — quran.com/96:4-5

Allah is the One ***"Who taught by the pen"***, and ***"Taught man that which he knew not"***. Tafsir Ibn Kathir 96:4.

Shaykh Daud al-Fatani spent his life with ***the pen***: copying, explaining and writing books so that knowledge from Mecca would reach the villages of the Malay world.

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BY THE PEN AND WHAT THEY INSCRIBE

SURAH AL-QALAM 68:1

نٓ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ١

Nun. By the pen and what they inscribe.

Translation: Sahih International — quran.com/68:1

Allah swears: ***"By the pen and what they inscribe"***. Allah's oath by the pen shows ***the honour of written knowledge***. Tafsir Ibn Kathir 68:1.

HADITH — SAHIH AL-BUKHARI, NO. 100 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا». قَالَ الْفِرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ.

TRANSLATION:

'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما said: I heard the Messenger of Allah ﷺ say: **"Allah does not take away knowledge by snatching it from His servants, but He takes away knowledge by taking away the scholars, until, when no scholar remains, people take ignorant leaders. They are asked and they give rulings without knowledge; so they go astray and lead others astray."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn Abi Uways, from Imam Malik, from Hisham ibn 'Urwah, from his father, 'Urwah ibn az-Zubayr, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 100. Also narrated by Muslim (No. 2673).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:100

IN THE LANGUAGE OF HIS PEOPLE

SURAH IBRAHIM 14:4

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٤

And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

Translation: Sahih International — quran.com/14:4

Allah sent every Messenger ***"in the language of his people to state clearly for them"***. Tafsir Ibn Kathir 14:4.

Shaykh Daud wrote in ***Malay in the Jawi script*** so that those ***who could not read Arabic*** could understand the religion. His book Hidayat al-Muta'allim, for example, was widely used in Patani throughout the 19th century CE.

AUTHORS OF JAWI BOOKS	BOOK IN THIS SERIES
Hamzah Fansuri	Book 40 — poems and Sufi works.
Nuruddin ar-Raniri	Book 42 — as-Sirat al-Mustaqim.
Muhammad Arsyad al-Banjari	Book 43 — Sabil al-Muhtadin.
Daud al-Fatani	Book 44 — Munyat al-Musalli, Furu' al-Masa'il.

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BACKGROUND: THE KINGDOM OF PATANI

Patani was a Malay kingdom on the east coast of the Peninsula, now in southern Thailand. It was once a famous centre of ***trade*** and ***Islamic learning***.

HISTORY NOTE: THE KINGDOM OF PATANI

Patani was founded around ***1400 CE***. Its ruler ***Ismail Shah*** (also called Mahmud Shah) is described as the first ruler to ***embrace Islam*** — one source estimates around 1470 CE.

Its golden age was ruled by ***four successive queens***: ***Raja Hijau*** (1584–1616 CE), ***Raja Biru*** (1616–1624 CE), ***Raja Ungu*** (1624–1635 CE) and ***Raja Kuning*** (1635–1651 CE).

REFERENCES:

Wikipedia, “Patani Kingdom”. https://en.wikipedia.org/wiki/Patani_Kingdom

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PATANI AS A CENTRE OF PONDOK

Patani was famous for its ***pondok*** schools of religious learning. Shaykh Daud himself studied at several pondok in Patani — including ***Kuala Bekah, Kerisik, Samla*** and ***Pauh Bok***.

This pondok tradition later spread to ***Kelantan, Terengganu, Kedah*** and the whole north of the Peninsula, and Shaykh Daud's books became ***core texts*** within it.

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THE TRIAL OF 1786

HISTORY NOTE: THE SIAMESE ATTACK ON PATANI

In ***1786 CE***, Siamese forces under ***King Rama I*** attacked and captured Patani. The palace and houses were burned, and at least ***4,000 people*** were captured and taken to Bangkok.

The ***Seri Patani*** cannon was also seized and taken to Bangkok. Patani lost its independence and became a Siamese vassal, until it was finally ***annexed by Siam in 1902 CE***.

REFERENCES:

Wikipedia, "Siamese invasion of Patani (1786)". https://en.wikipedia.org/wiki/Siamese_invasion_of_Patani_(1786)
Wikipedia, "Patani Kingdom". https://en.wikipedia.org/wiki/Patani_Kingdom

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PATIENCE IN TRIALS

SURAH AL-BAQARAH 2:155–157

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.

ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾

Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

Translation: Sahih International — quran.com/2:155-157

Allah tests with ***"something of fear and hunger"***, and gives good tidings ***"to the patient"***, who say: ***"Indeed we belong to Allah, and indeed to Him we will return"***. Tafsir Ibn Kathir 2:155.

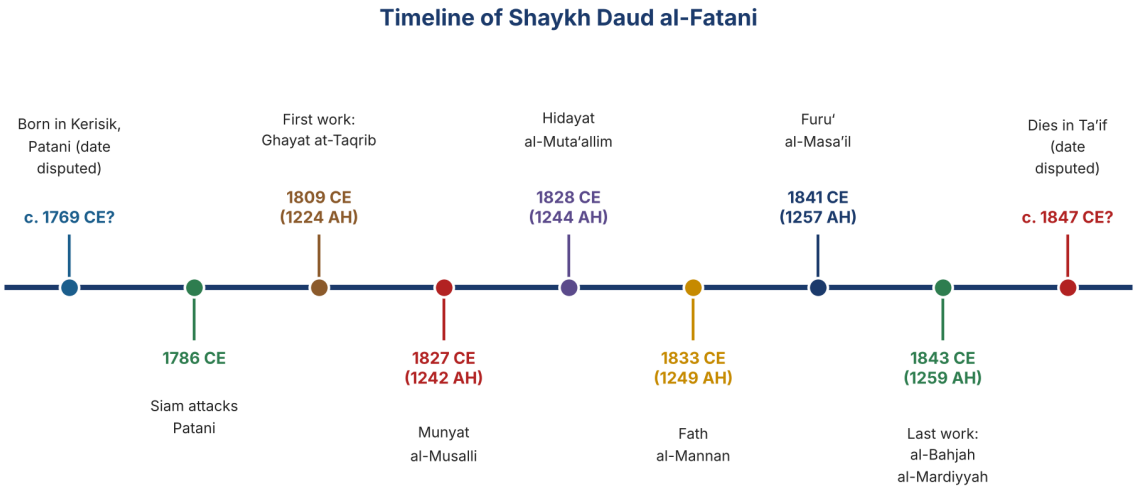
The trial that struck their homeland did not break the spirit of Patani's scholars. They continued ***the struggle of knowledge*** from Mecca, and their books returned to Patani to educate the people.

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WHO WAS SHAYKH DAUD AL-FATANI?

Most sources say he was born in ***Kerisik***, near the palace area of the Sultan of Patani. His father was ***Shaykh Wan 'Abdullah ibn Wan Idris***, a major scholar, and his mother was ***Wan Fatimah***.

His date of birth is ***disputed***: some give ***1769 CE***, while some researchers propose earlier dates such as 1720 CE. Modern academic studies usually use ***1769–1847 CE***.



Sources: patanistudies.com and the JSTARD journal (UTHM). His dates of birth and death are disputed.

Figure 1: Timeline of Shaykh Daud al-Fatani.

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JOURNEYS IN SEARCH OF KNOWLEDGE

After studying in Patani's pondok, Shaykh Daud studied ***jurisprudence*** for about two years in ***Aceh*** with Muhammad Zain ibn Faqih Jalaluddin al-Ashi, then travelled to ***Mecca*** and ***Medina***.

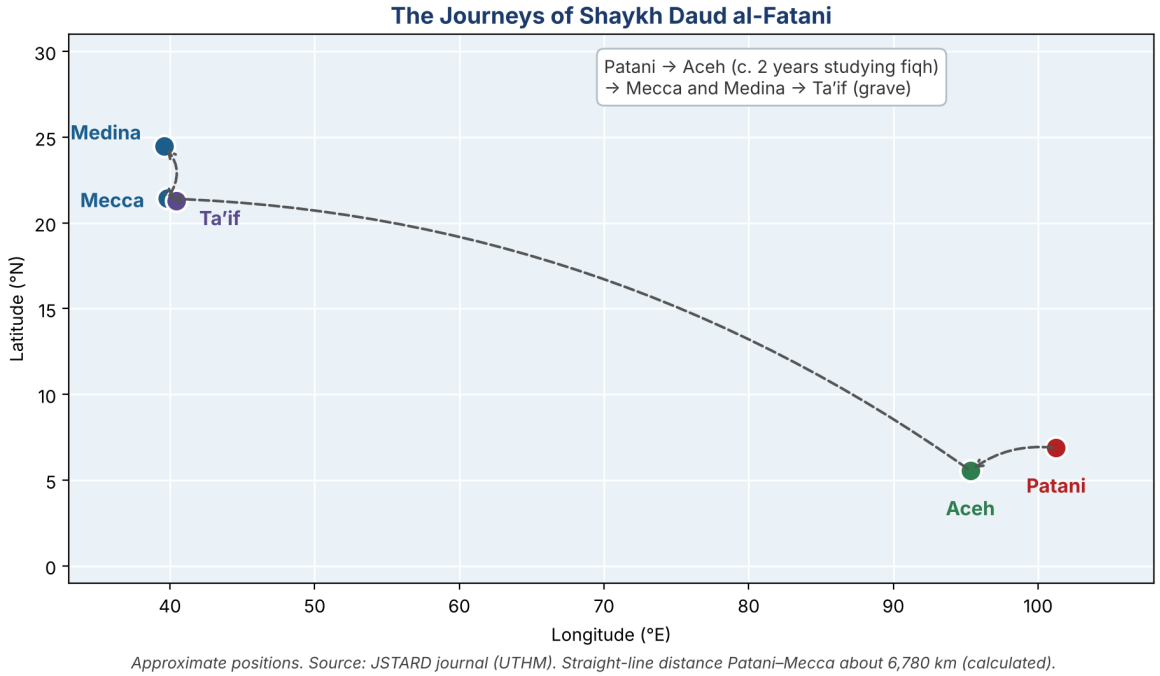


Figure 2: The journeys of Shaykh Daud al-Fatani (approximate positions).

HISTORY NOTE: HIS TEACHERS IN MECCA

Among his teachers in Mecca were ***'Isa ibn Ahmad al-Barawi*** (hadith and comparative jurisprudence), ***Muhammad Salih ibn 'Abd ar-Rahman al-Fatani*** (Sufism) and ***Muhammad 'Ali ash-Shanwani*** (jurisprudence and theology). He also studied with ***Ahmad al-Marzuqi***.

REFERENCES:

JSTARD Journal, UTHM. https://penerbit.uthm.edu.my/ojs/index.php/jstard/article/download/7704/4139/32994

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A PATH TO PARADISE

HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: “Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection. Whoever makes things easy for one in difficulty, Allah will make things easy for him in this world and the Hereafter. Whoever covers the faults of a Muslim, Allah will cover his faults in this world and the Hereafter. Allah helps His servant as long as the servant helps his brother. **Whoever follows a path in search of knowledge, Allah will make easy for him a path to Paradise.** No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him. And whoever is held back by his deeds will not be hastened forward by his lineage.”

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya at-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-‘Ala’ al-Hamdani, from Abu Mu‘awiyah, from al-A‘mash, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur’an and remember Allah, Hadith No. 2699a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2699a

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LESSONS FROM THIS HADITH

The journey from Patani to Aceh and Mecca in those days took ***months*** at sea. Yet every step in seeking knowledge is ***a path to Paradise***, and gatherings of knowledge are covered by ***mercy and tranquillity***.

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A WEALTH OF BOOKS

Shaykh Daud was among ***the most prolific authors*** of the Malay world. One study lists about ***60 titles*** in jurisprudence, worship, creed, Sufism, ethics, history and literature.

BOOK	FIELD AND YEAR
Ghayat at-Taqrib	Inheritance; his first work, 1224 AH (1809 CE).
Munyat al-Musalli	A guide to prayer; 1242 AH (1827 CE).
Hidayat al-Muta'allim	Shafi'i jurisprudence; 1244 AH (1828 CE).
Fath al-Mannan	Commentary on Safwat az-Zubad; 1249 AH (1833 CE).
Furu' al-Masa'il	Jurisprudence and creed; 1257 AH (1841 CE).
Al-Bahjah al-Mardiyyah	His last known work; 1259 AH (1843 CE).

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FIELDS OF WRITING

Shaykh Daud's works cover almost ***every branch of religious knowledge*** the Malay community needed in his time.

FIELD	FOCUS
Jurisprudence and worship	Purification, prayer, fasting, zakat, Hajj, transactions and marriage.
Inheritance	Dividing an estate according to the Shari'ah.
Creed	The attributes of Allah and the pillars of faith according to Ahl as-Sunnah.
Sufism and ethics	Purifying the heart and the manners of a Muslim.
The barzakh and the Hereafter	Kashf al-Ghummah on what happens after death.
History and literature	Stories of the prophets, scholars and educational tales.

This variety shows that he wrote ***to meet the needs of the Ummah***, not only for scholars.

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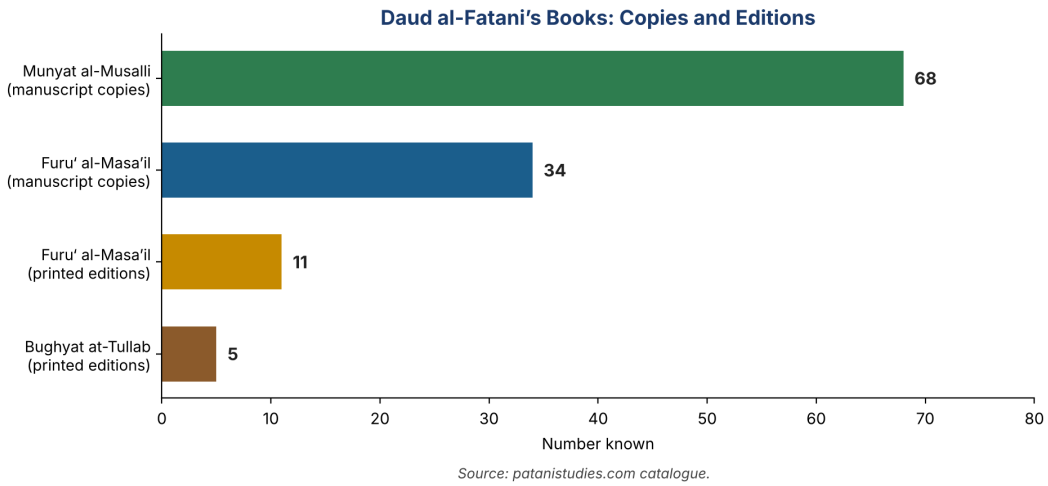


Figure 3: Shaykh Daud's books — copies and editions.

Munyat al-Musalli alone has ***68 known manuscript copies*** — a sign of how widely it was read before the age of printing. https://patanistudies.com/sources/malayjawi/munyat-al-musalli/

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MUNYAT AL-MUSALLI: A GUIDE TO PRAYER

Munyat al-Musalli ("The Hope of the One Who Prays") was completed in Mecca at ***mid-morning, Tuesday, 15 Dhu al-Hijjah 1242 AH (10 July 1827 CE)***. It is a guide to ***prayer*** based on the Qur'an, Hadith and the wisdom of scholars such as Imam al-Ghazali.

HADITH — SAHIH AL-BUKHARI, NO. 631

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، قَالَ حَدَّثَنَا مَالِكٌ، أَتَيْنَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدِ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ «ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ ـ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لاَ أَحْفَظُهَا ـ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

TRANSLATION:

Malik ibn al-Huwayrith رضى الله عنه said: We came to the Prophet ﷺ — we were young men of similar age — and stayed with him for twenty days and nights. The Messenger of Allah ﷺ was very merciful and gentle.

When he sensed that we longed for our families, he asked us about those we had left behind, and we told him. He said: **"Return to your families, stay with them, teach them and instruct them** — and he mentioned things I remember and things I do not — **and pray as you have seen me praying.** When the time of prayer comes, let one of you give the call to prayer, and let the eldest of you lead you."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from 'Abd al-Wahhab, from Ayyub, from Abu Qilabah, from Malik ibn al-Huwayrith رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Call to Prayer, Chapter on the Adhan for Travellers Praying Together, Hadith No. 631.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:631

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PRAYER AT ITS PROPER TIME

HADITH — SAHIH AL-BUKHARI, NO. 527

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ الْوَلِيدُ بْنُ الْعَيْزَارِ أَخْبَرَنِي قَالَ سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يَقُولُ حَدَّثَنَا صَاحِبُ، هَذِهِ الدَّارِ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ «الصَّلاَةُ عَلَى وَقْتِهَا». قَالَ ثُمَّ أَىٌّ قَالَ «ثُمَّ بِرُّ الْوَالِدَيْنِ». قَالَ ثُمَّ أَىٌّ قَالَ «الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

TRANSLATION:

Abu ‘Amr ash-Shaybani said: The owner of this house — pointing to the house of ‘Abdullah (ibn Mas‘ud رضى الله عنه) — told us: I asked the Prophet ﷺ: **“Which deed is most beloved to Allah?” He said: “Prayer at its proper time.”** I asked: “Then what?” He said: “Then kindness to parents.” I asked: “Then what?” He said: “Striving in the way of Allah.” He said: He told me these, and had I asked for more, he would have told me more.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid Hisham ibn ‘Abd al-Malik, from Shu‘bah, from al-Walid ibn al-‘Ayzar, from Abu ‘Amr ash-Shaybani, from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Times of Prayer, Chapter on the Virtue of Prayer at Its Time, Hadith No. 527.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:527

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PRAYER PROHIBITS WRONGDOING

Allah says (29:45): ***"Indeed, prayer prohibits immorality and wrongdoing"***. Tafsir Ibn Kathir 29:45.

HADITH — SAHIH MUSLIM, NO. 223

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبَانٌ، حَدَّثَنَا يَحْيَى، أَنَّ زَيْدًا، حَدَّثَهُ أَنَّ أَبَا سَلاَّمٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «الطُّهُورُ شَطْرُ الإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ. وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلآَنِ - أَوْ تَمْلأُ - مَا بَيْنَ السَّمَوَاتِ وَالأَرْضِ وَالصَّلاَةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

TRANSLATION:

Abu Malik al-Ash'ari رضى الله عنه said: The Messenger of Allah ﷺ said: "Purification is half of faith. Alhamdulillah fills the scale. Subhanallah and Alhamdulillah fill what is between the heavens and the earth. **Prayer is light (nur), charity is proof, and patience is radiance (diya').** The Qur'an is an argument for you or against you. Every person goes out in the morning and sells himself — either freeing himself or destroying himself."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Ishaq ibn Mansur, from Habban ibn Hilal, from Aban ibn Yazid al-'Attar, from Yahya ibn Abi Kathir, from Zayd ibn Sallam, from Abu Sallam Mamtur, from Abu Malik al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Purification (Kitab at-Taharah), Hadith No. 223.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:223

LESSONS FROM THIS HADITH

Prayer is ***light***. Books such as Munyat al-Musalli teach not only ***how*** to pray, but also ***humility*** and ***etiquette***, so that prayer truly transforms one's character.

BUGHYAT AT-TULLAB

Bughyat at-Tullab li Murid Ma'rifat al-Ahkam bi as-Sawab is a long book of ***the jurisprudence of worship*** — 500 to 800 pages depending on the copying style. The earliest known manuscript copy is dated ***1243 AH (1827 CE)***.

HISTORY NOTE: THE CONTENTS OF BUGHYAT AT-TULLAB

It draws mainly on commentaries on ***Minhaj at-Talibin*** by ***Imam an-Nawawi*** — the figure of Book 15. It also contains ***a collection of hadith*** and ***a short history of Imam ash-Shafi'i***, possibly the first of its kind in Malay.

Besides worship, it discusses social applications such as ***lawful food*** and ***ritual purity***. It was printed in Mecca, Cairo, Penang and Bangkok.

REFERENCES:

Patani Studies, "Bughyat al-Tullab". https://patanistudies.com/sources/malayjawi/bughyat-al-tullab-li-murid-marifat-al-ahkam-bi-l-sawab/

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CONTINUING THE CHAIN OF KNOWLEDGE

According to research, Bughyat at-Tullab ***expands*** on the works of ar-Raniri and al-Banjari. The chain can be seen clearly:

BOOK	AUTHOR AND ERA
Minhaj at-Talibin	Imam an-Nawawi, 13th century CE (Book 15).
As-Sirat al-Mustaqim	Nuruddin ar-Raniri, 17th century CE (Book 42).
Sabil al-Muhtadin	Muhammad Arsyad al-Banjari, 1780 CE (Book 43).
Bughyat at-Tullab	Daud al-Fatani, early 19th century CE (Book 44).

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HIDAYAT AL-MUTA'ALLIM

Hidayat al-Muta'allim wa 'Umdat al-Mu'allim ("Guidance for the Student and Support for the Teacher") was completed in ***1244 AH (1828 CE)***. One study describes it as ***the most complete Jawi fiqh text*** of its kind.

He wrote it in Malay so that ***those who could not read Arabic*** could understand the rulings, and it was widely used in Patani throughout the 19th century CE. HRMARS: Hidayah al-Muta'allim

FOR THE STUDENT	FOR THE TEACHER
Rulings arranged by chapter	A reference when teaching in the pondok.
Simple Malay	Explanation of evidence and scholars' views.
Examples from daily life	Guidance for answering people's questions.

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FOOD THAT IS LAWFUL AND GOOD

SURAH AL-BAQARAH 2:168

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا طَيِّبٗا وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٌ ١٦٨

O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Translation: Sahih International — quran.com/2:168

Allah calls: ***"eat from whatever is on earth [that is] lawful and good"***. Tafsir Ibn Kathir 2:168.

Shaykh Daud wrote a special book on ***hunting and slaughter*** (as-Sayd wa adh-Dhaba'ih), and his books of jurisprudence discuss ***lawful food*** in detail.

HALAL (PERMITTED)	TAYYIB (GOOD)
Source and method according to the Shari'ah	Clean, nourishing and not harmful.
Slaughtered in the name of Allah	Prepared with cleanliness.
Obtained by lawful means	Eaten in moderation.

Halal and tayyib go ***hand in hand***: food is not only permitted, but also ***good for body and soul***.

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FURU‘ AL-MASA’IL

Furu‘ al-Masa’il wa Usul al-Wasa’il was completed in Mecca in ***1257 AH (1841 CE)*** — his ***masterpiece*** in jurisprudence and creed, over ***850 pages*** in some copies.

HISTORY NOTE: A REFERENCE FOR MUFTIS

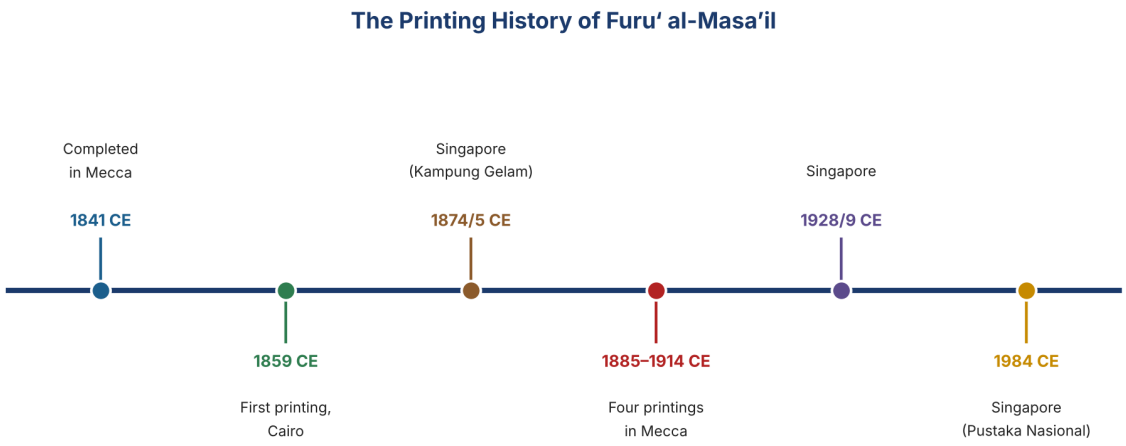
The book covers ***fasting, Hajj, lawful food, criminal law, jihad, marriage, oaths, vows, bequests, zakat*** and ***tawhid***, based on the fatwas of ***Shaykh Muhammad ar-Ramli*** and other scholars. There are ***34 known manuscript copies***.

The Dutch orientalist ***Snouck Hurgronje*** described it as a great work on law and dogma ***much used*** in the East Indies. It became the model for ***Kashf al-Litham*** by ***Shaykh Zayn al-‘Abidin al-Fatani***.

REFERENCES:

Patani Studies, “Furu‘ al-Masa’il wa Usul al-Wasa’il”. https://patanistudies.com/sources/malayjawi/furu-al-masail-wa-usul-al-wasail/

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Source: patanistudies.com. There are also undated editions from Cairo, Penang and Bangkok.

Figure 4: The printing history of Furu‘ al-Masa’il.

At least ***11 editions*** of the book have been printed — in Cairo, Singapore, Mecca, Penang and Bangkok — starting in ***1859 CE***.

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THE JUST RULER

The final part of Munyat al-Musalli discusses ***just and unjust rulers***, and states that ***Allah accepts the prayers of the oppressed***. This theme was deeply meaningful for the people of Patani after 1786.

Allah says (4:135): ***"be persistently standing firm in justice, witnesses for Allah"***. Tafsir Ibn Kathir 4:135.

HADITH — SAHIH MUSLIM, NO. 1827

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا ».

TRANSLATION:

'Abdullah ibn 'Amr رضى الله عنهما narrated that the Messenger of Allah ﷺ said: **"Indeed, the just will be with Allah upon pulpits of light, at the right hand of the Most Merciful, Mighty and Majestic — and both His hands are right hands — those who are just in their judgements, with their families, and in whatever they are put in charge of."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb and Muhammad ibn 'Abdillah ibn Numayr, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from 'Amr ibn Aws, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government (Kitab al-Imarah), chapter on the virtue of the just ruler, Hadith No. 1827.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1827

HADITH — SAHIH AL-BUKHARI, NO. 7151

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حُسَيْنٌ الْجُعْفِيُّ، قَالَ زَائِدَةُ ذَكَرَهُ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ أَتَيْنَا مَعْقِلَ بْنَ يَسَارٍ نَعُودُهُ فَدَخَلَ عُبَيْدُ اللَّهِ فَقَالَ لَهُ مَعْقِلٌ أُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ «مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

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TRANSLATION:

Al-Hasan (al-Basri) said: We went to visit Ma'qil ibn Yasar رضى الله عنه in his illness. Then 'Ubaydullah (ibn Ziyad, the governor of Basra) came in. Ma'qil said to him: "I will tell you a Hadith that I heard from the Messenger of Allah ﷺ." He said: **"There is no ruler who is put in charge of Muslim subjects and then dies while deceiving them, except that Allah forbids Paradise for him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Mansur, from Husayn al-Ju'fi, from Za'idah, from Hisham ibn Hassan, from al-Hasan al-Basri, from Ma'qil ibn Yasar رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Judgments, Hadith No. 7151. Also narrated by Muslim (No. 142).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7151

LESSONS FROM THESE HADITH

Justice is honoured with ***pulpits of light***, while leaders who ***deceive their people*** are warned of punishment. Scholars are responsible for ***advising*** leaders with knowledge and wisdom.

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CONVEY AND INVITE

HADITH — SAHIH AL-BUKHARI, NO. 3461

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

TRANSLATION:

'Abdullah ibn 'Amr رضى الله عنهما reported that the Prophet ﷺ said: **"Convey from me, even if it is a single verse. And narrate from the Children of Israel, there is no harm (in it). And whoever lies about me deliberately, let him take his seat in the Fire."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu 'Asim ad-Dahhak ibn Makhlad, from al-Awza'i, from Hassan ibn 'Atiyyah, from Abu Kabshah as-Saluli, from 'Abdullah ibn 'Amr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3461.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3461

LESSONS FROM THIS HADITH

Shaykh Daud conveyed knowledge not only to the students before him, but to ***thousands of readers*** through books that were copied and printed.

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HADITH — SAHIH MUSLIM, NO. 2674

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Whoever calls to guidance will have a reward like the rewards of those who follow him, without that diminishing their rewards in the least.** And whoever calls to misguidance will bear a sin like the sins of those who follow him, without that diminishing their sins in the least."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd ar-Rahman, from his father 'Abd ar-Rahman ibn Ya'qub, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Knowledge, Hadith No. 2674.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2674

Everyone who learns prayer from Munyat al-Musalli, or rulings from Furu' al-Masa'il, becomes ***a continuing reward*** for its author, by Allah's permission.

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A SINCERE INTENTION

HADITH — SAHIH AL-BUKHARI, NO. 1 — THE FIRST HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

TRANSLATION:

'Alqamah ibn Waqqas al-Laythi said: I heard 'Umar ibn al-Khattab رضى الله عنه say on the pulpit: I heard the Messenger of Allah ﷺ say: **"Actions are only by intentions, and every person will have only what he intended. So whoever emigrated for worldly gain he would attain, or for a woman he would marry, his emigration is for that to which he emigrated."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi 'Abdullah ibn az-Zubayr, from Sufyan ibn 'Uyaynah, from Yahya ibn Sa'id al-Ansari, from Muhammad ibn Ibrahim at-Taymi, from 'Alqamah ibn Waqqas al-Laythi, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Revelation, Hadith No. 1 (the first Hadith of Sahih al-Bukhari); also narrated by Muslim (No. 1907).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1

LESSONS FROM THIS HADITH

Writing dozens of books far from home requires ***a sincere intention*** for the sake of Allah.

THE AUTHOR'S INTENTION	EXAMPLE
For Allah	Hoping for reward, not praise.
For the Ummah	Making the religion easy for ordinary people to understand.

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LIVING IN THE SACRED LAND

Shaykh Daud spent most of his life in ***Mecca***, teaching and writing beside al-Masjid al-Haram. He was also ***a reference*** for pilgrims from the Malay world.

HADITH — SAHIH AL-BUKHARI, NO. 1773

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"(The performance of) 'Umrah is an expiation for the sins committed between it and the next 'Umrah, and the reward of an accepted Hajj (Hajj mabrur) is nothing except Paradise."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik, from Sumayy (freed slave of Abu Bakr ibn 'Abd ar-Rahman), from Abu Salih as-Samman, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of 'Umrah, Chapter on the Obligation and Virtue of 'Umrah, Hadith No. 1773.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1773

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LIKE A STRANGER

HADITH — SAHIH AL-BUKHARI, NO. 6416

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ سُلَيْمَانَ الأَعْمَشِ، قَالَ حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْكِبِي فَقَالَ «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ». وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

TRANSLATION:

‘Abdullah ibn ‘Umar رضى الله عنهما said: The Messenger of Allah ﷺ took hold of my shoulder and said: **“Be in this world as though you were a stranger or a traveller.”** Ibn ‘Umar used to say: “When evening comes, do not wait for the morning; when morning comes, do not wait for the evening. Take from your health for your sickness, and from your life for your death.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Ali ibn ‘Abdullah al-Madini, from Abu al-Mundhir at-Tufawi, from Sulayman al-A‘mash, from Mujahid, from ‘Abdullah ibn ‘Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, Hadith No. 6416.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6416

Patani’s scholars in Mecca lived as ***travellers***, far from home. This Hadith reminds us that this world is only ***a stopping place***, and the true provision is ***deeds and knowledge***.

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THE NETWORK OF PATANI SCHOLARS

Shaykh Daud was part of ***the network of Patani scholars*** in Mecca, which was highly influential in the 19th century CE.

FIGURE	LINK
Shaykh Wan ‘Abdullah ibn Wan Idris	His father, a major scholar of Patani.
Shaykh Muhammad ibn Isma‘il Daudi al-Fatani	His grandnephew, who carried on his teaching.
Shaykh Zayn al-‘Abidin al-Fatani	Wrote Kashf al-Litham on the model of Furu‘ al-Masa’il.
The pondok of Patani and Kelantan	Used his books as core texts.

Source: patanistudies.com. https://patanistudies.com/sources/malayjawi/bughyat-al-tullab-li-murid-marifat-al-ahkam-bi-l-sawab/

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FROM MECCA TO THE PONDOK

Books written in Mecca were carried home by ***pilgrims and students*** to Patani, Kelantan, Terengganu and Kedah. In the pondok, they were read ***chapter by chapter*** by the teacher to the students.

This was ***a bridge of knowledge*** between the Sacred Land and the Malay world — a bridge built with ***pen, paper and ink***.

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BETWEEN ESTABLISHED REPORTS AND POPULAR STORIES

SURAH AL-ISRA' 17:36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

Translation: Sahih International — quran.com/17:36

"And do not pursue that of which you have no knowledge". Tafsir Ibn Kathir 17:36.

HADITH — SAHIH MUSLIM, INTRODUCTION NO. 5 — FROM IMAM MUSLIM'S OWN INTRODUCTION

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

TRANSLATION:

The Messenger of Allah ﷺ said: **"It is enough of a lie for a person to narrate everything he hears."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Ubaydullah ibn Mu'adh al-'Anbari, from his father Mu'adh ibn Mu'adh; and from Muhammad ibn al-Muthanna, from 'Abd ar-Rahman ibn Mahdi, both from Shu'bah, from Khubayb ibn 'Abd ar-Rahman, from Hafs ibn 'Asim. In the following narration, Imam Muslim narrates it with a connected chain: from Abu Bakr ibn Abi Shaybah, from 'Ali ibn Hafs, from Shu'bah, with the same chain, from Hafs ibn 'Asim, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in the Introduction to Sahih Muslim, Hadith No. 5; the connected narration through Abu Hurairah is in the Introduction, narration 7 (sunnah.com/muslim/introduction/7).

GRADE: SAHIH — Imam Muslim placed it in the Introduction to Sahih Muslim and narrated it with a connected chain through Abu Hurairah رضى الله عنه.

Source: https://sunnah.com/muslim:5

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STORIES AND THEIR STATUS

POPULAR CLAIM	STATUS
He was born in 1769 CE.	Disputed. Other sources give 1709, 1718/1720 or 1740 CE.
He died in 1847 CE in Ta'if.	The place is generally accepted; the date is disputed (some give 1879 CE).
He lived to the age of 166.	A claim in one manuscript; hard to accept without other evidence.
He wrote about 60 books.	A research estimate; lists differ between sources.
Furu' al-Masa'il was completed in 1257 AH (1841 CE).	Established in the colophon and manuscript catalogues.
Munyat al-Musalli was completed on 15 Dhu al-Hijjah 1242 AH.	Established in the book's colophon.

REFLECTION — HONOURING WITHOUT EXAGGERATING

We honour Shaykh Daud by ***reading and practising*** the knowledge in his books, and by being ***honest*** about what is still disputed.

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DEATH IN TA'IF AND HIS LEGACY

Shaykh Daud died in ***Ta'if***, near Mecca, and was buried near the grave of the Companion ***'Abdullah ibn 'Abbas*** رضى الله عنهما. The commonly given date of his death is ***1263 AH (1847 CE)***, though there are other views.

SURAH AL-FAJR 89:27–30

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾

[To the righteous it will be said], "O reassured soul."

ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

Return to your Lord, well-pleased and pleasing [to Him].

فَٱدْخُلِى فِى عِبَٰدِى ﴿٢٩﴾

And enter among My [righteous] servants.

وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾

And enter My Paradise.

Translation: Sahih International — quran.com/89:27-30

"O reassured soul", ***"Return to your Lord, well-pleased and pleasing [to Him]"***. Tafsir Ibn Kathir 89:27.

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BOOKS STILL BEING PRINTED

Munyat al-Musalli continued to be printed into modern times — including in ***Singapore (1908 CE, 2,000 copies)***, ***Kuala Lumpur (1991 CE, in Latin script with commentary)*** and ***Kota Bharu (2006 CE)***. https://patanistudies.com/sources/malayjawi/munyat-al-musalli/

LEGACY	LESSON FOR US
Dozens of Jawi books	Written knowledge outlives its author.
The Malay language	Religion is easily understood in one's own language.
Patience after 1786	Trials do not stop the struggle of knowledge.
The Mecca–Malay world network	Knowledge travels through teachers, students and books.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Ask for more knowledge (20:114).

Second: Value the pen and written knowledge (68:1; 96:4–5; Sahih al-Bukhari 100).

Third: Convey the religion in the people's language (14:4).

Fourth: Be patient in trials (2:155–157).

Fifth: Take the path of knowledge, however far (Sahih Muslim 2699).

Sixth: Pray like the Messenger ﷺ, on time (Sahih al-Bukhari 631, 527).

Seventh: Prayer prohibits wrongdoing (29:45; Sahih Muslim 223).

Eighth: Eat what is lawful and good (2:168).

Ninth: Stand firm for justice (4:135; Sahih Muslim 1827; Sahih al-Bukhari 7151).

Tenth: Convey and invite to guidance (Sahih al-Bukhari 3461; Sahih Muslim 2674).

Eleventh: Make your intention sincere (Sahih al-Bukhari 1).

Twelfth: Be honest about what is established and what is disputed (17:36).

CONCLUSION

Shaykh Daud al-Fatani died in Ta'if, far from Patani, but his books returned home and continue to educate the Ummah. The next book of **Tracing the Scholars of Islam**, in sha Allah, will tell the story of ***Shaykh Nawawi al-Bantani***, "Sayyid 'Ulama' al-Hijaz". Wallahu a'lam.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Jawi book	A religious book in Malay written in Jawi script.
Pondok	A traditional institution of religious learning in the Malay world.
Manuscript	A hand-written copy made before printing.
Colophon	A note at the end of a manuscript on its date and copyist.
Fiqh	The science of legal rulings on practice.
Faraid	The science of dividing an estate.
Halal and tayyib	Permitted by the Shari'ah and good for the body.
Ta'if	A mountain town near Mecca.

REFLECTION QUESTIONS

1. What prayer is taught in verse 20:114?

2. Why did Shaykh Daud write in Malay in the Jawi script?

3. What trial struck Patani in 1786, and how did the scholars face it?

4. What is the link between Bughyat at-Tullab, as-Sirat al-Mustaqim and Sabil al-Muhtadin?

5. Why must Shaykh Daud's dates of birth and death be stated with care?

SUGGESTED ACTIVITIES

Activity 1: Ask a local imam or teacher whether Munyat al-Musalli is still taught.

Activity 2: Draw the chain of jurisprudence books from Minhaj at-Talibin to Furu' al-Masa'il.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

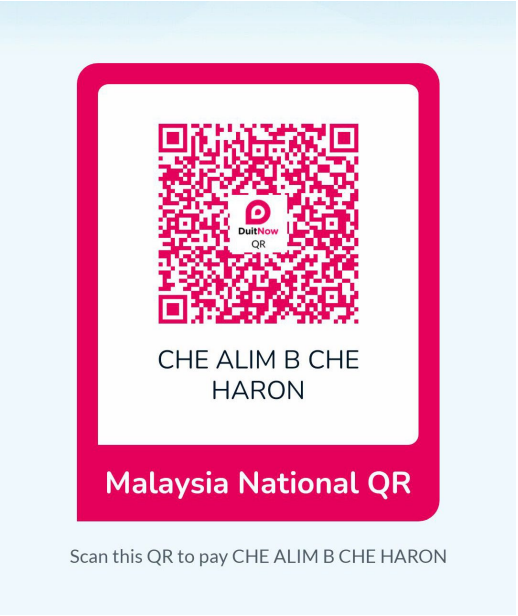
REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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