Explanation of Akidah in the Works of Patani Ulama and its Relation to Method of Aqidah Hurairan By Imam Al-Nawawi

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Abstract

This article discuss about method of explanation of akidah in the work of patani ulama and and method of explainantion of imam al-Nawawi about akidah and recognizing clearly similarities of method of explanation of ulama patani with Imam al-Nawawi. The article is qualitative study using library research and analytical data in the form of descriptive with two principle of deductive an inductive. Research findings show that method of al-nawawi in explaining aqidah is a combination of Salaf and Khalaf, but patani ulama use rather the khalaf method. This study also shows that there is a similar method between the two different ulama in dealing with explanation of aqidah. However, there are also points of different between them in the way they use Salaf and khalaf. Imam al_Nawawi uses Salaf method for the first following by Khalaf on the contrary the Patani Ulama applied Khalaf as starting point followed by Salaf.

Keywords: Method of aqida explanation, Imam al-Nawawi, the works of Patani Ulama

A. INTRODUCTION

Islamic aqidah derives from Qur’an and Sunnah of Prophet and are implemented by man of the past such as sahabah, tabi’in, tabi’i tabi’in and atba tabi’i tabi’in in the period of the first three hundred of hijra and subsequently followed by the ulama. So, the way to understand qur’anic verses and Sunnah of prophet relating to verses and hadist of sifat and Qur’anic verses and hadist mutasabihat, between ithbat and takwil. It has a relation to the explanation of akidah in the patani ulama al-Nawawi.

The theme of the title is no information toward this study especially explanation of Patani ulama and imam al-Nawawi. In the same time, explanation is important fο Islamic society in Patani due to its akidah to akidah discussion directly. The study emphasizes the works of ulama in Patani and method of Tafsiır imam al-Nawawi and clearly understood method of akidah explanation among the ulama in Patani and imam al-Nawawi.

B. METHODS

The article is qualitative study using library research and analytical data in the form of descriptive with the deductive an inductive principles.
C. RESULT AND DISCUSSION

1. The Works of Ulama in Patani

Study on the works of ulama in patani shows that akidah explanation of their work as follow:

Firts: al-Dur al-Thamin fi Bayan aqaid al-Mu’min (alus-dal’amun fi Bayan aqaid al-Mu’min), by syeikh Daud al-Fatani in Malay language but in Jawi letter. Method of aqidah explanation used by syeikh Daud in his book based on explanation of khalaf. For instance, he explains the character of Allah based of twenty characters:

"فرتام وجب وجود ارتباط وجود اية ادا دان معناث بآيت يغ تياد دکنک ان ذات سوات دغن کیتادن ارتبیت تیاد دکنک ذات سوات ملکنک افیل ادا موجود ایه ادا مغفو کات بآيت يغ تياد دعفنکن صفة فدا يغ موصوف دغن کیتادن ارتبیت تیاد کنل صفة سوات يغ بآيت ملکنک افیل ادا موجود

(Idris, n.d.)"

When he explains the character of mukhalafah lil hawadith he said:

"یعنی تیاد وجب وجود دات سوات سفرت ذات الله کارن ذات الله بوکان جنسیئ نور دان تیاد جنسیئ کجذین لا غیت دان بومی دان بر غیب انتاراکدوت دان تیاد صف سوات سفرت صفة الله کارن صفة ایت قدم لاک باقی

(Idris, n.d.)"

When he explains bait sya’ir Ibrahim Al-Luqani in the character of mustahil of Allah as follow:

(وکل نص اوهوم التشبیها اوله اوفوض ورم تنزیها)

دان تیف 2 نص قران دان حديث بغ مواحمکی اکن سروف دغن يغ مامار سفرة منو تمحوقکن ادا برجهتا سفرة فرمانه (تغافون رکم من تفوههم) تاکوره مزکیکئ اکن توهن مزکیکئ درف اتئ مزکیکئ مک میئئ کن اکن کادانئ توهن فیهئ اتئ منو تمحوقکن بر جسم سفرة (وجاه ریک)

дан لالة دانغ توهنمو مک ایه این منو تمحوقکن بر جسم کارن داتیاد دکنکان ادا جسمت

(دمکینلاک) سفرة دسبت قذ حديث سفرة سیدانی (صلی الله عليه وسلم) (ان الله خلق ادوم على صورته) مواعید منجدیکن ادم اتئ روفات مک اداه منو تمحوقکن اداه بک الله روفا دان منو تمحوقکن براغکوتا سفر فرمانه (وبیقی وجه ریک، بک اللہ فوق ایدیهم) دان تغعل ایت وجه توهنمو دان تاغین اللہ دانس تاغین مزکیکئ مک اداه دوا ایه این منو تمحوقکن براغکوتا مک الحلف واجب کیت تاو یلکن"
The explanation of Qur’anic verses and hadits muthasabihat as typically Allah discussed in this work two opinions namely salaf and khalaf. But in initialy it starts with khalaf and followed by salaf. by doing so, it is categorized as the combination method between khalaf and salaf that formerly used by the scholars of khalaf. In this works, there is no salaf method only in explaining the mustahil character of Allah.

Second: Aqidah al-Najin fi ilm ushul al-Din (by syeikh Zainal Abidin al-Fatani is in Malay but in Jawi letter as commentary of Umm Barahim of imam al-Sanusi. In the theme of character of mustahil of fifth character talking about jahi (ignorance), he said that they who depend on the literal meaning of a Quranic verse and hadits muthasabihat are the nature of the kufur hasyawiyyah. In the Qur’an there are two types of verse that are muthkamah and muthasabihat. The former should be taken its meaning from its literal meaning without process of ta’wil and of the later, it has to take another relevant meaning beside its literal with qawaid syari’iyah. He again said about kufur that is when people use literal meaning of a Quranic verse and hadist muthasabihat and said with how to act as the dhahir verses into salaf. It is shown as he explain about sya’r ibrahim al-Luqani in the mustahil characther of Allah, he explain as follow:

"(وكل نص أوام الختميهم (أو اوقف ورم تنبيها)

أنت تفث 2 نص قرآن دان حدث يغ ممبري وهم اكن تشهب الله دن يغ بمار تأول يغ بوهم دن سرهاكن أوهم فغنهوان دان كفادن الله دان قصد أوهم اكن سوج الله تعالي داري فدا ميروفاني ددن سكال ممار. مراد داري فدا تشهب يغ ميروفاني دن مراد دن تأول يغ تفث الففتكن انس برسلائم

ظهرث سرت ميتنكن معن يغ دكهنداكي ملك مراد دن يغ تأول تفصيل سفرة يغوا ادا فدات

ميتنكن معن يغ دكهنداكي سفرة يرغني الي فدا مذهب الخلف. يغفكوا دان كنات سرهاكن سرهاكن أوهم اريث كمدين بندف تأول يغ اي ممانكن يغ يغ ممبري وهم ايت داري تأول يغ ظاهرث ملك

كمدين درف دن تأول تأول يغ يغ دن سرهاكن اوهم كهنده تمات نص يغ ممبري وهم ايت الله تعالي انس زطرقة سلف

(Abidin, n.d.)"
He said that *salaf* with his word for him face, hands and all of its fingers that have no idea about them, for *khalaf* said that the meaning of the face is His essence and the meaning of the hand is His *qudrah* and the meaning of the finggers is *rahman* and two character of *qudrah* and *iradah*. From the explanation we can see clearly that his explanation is a mix explanation between *salaf* and *khalaf* where it is started by *khalaf* and followed by *salaf* subsequently. For *salaf*, let’s give all of the knowledge to Allah and for *khalaf* it should be interpreted by *ta’wil*. As it is so, the explanation of that type is the explanation of *khalaf*.

Third: *miftah al-Murid fi ilm al-Tauhi* (مفتاح المرید في علم النحو) by Syeikh Zainal Abidin in Malay but jawi letter. The book spoke about the twenty characters together with its logics. It started with the *wajib* character of Allah then paired with its contradiction. The model show two pairs of contradicting characters such as *wujud* (being) is explained regarding the character that is *mustahil* namely nothing (Abidin2, n.d.). This method reflects the approach of *khalaf* rather than *salaf*.

Forth: *faridah al-fara’id fil ilm al-Aqa’id* (فریدة الفرائده في علم العقائد) by Syeikh Ahmad in Malay but in Jawi letter. It is a book on twenty characters of Allah. It is supported by logical argument as he explain the forth character *Mukhalafat li al-Hawadith* and its *mustahil* character as something new.

Qur’anic verses and hadith shows similar method as *salaf* put to Allah all the meaning and *khalaf* use *ta’wil*.

Explanation on verse of *sifah* and *muthasabihat* using the two-method consecutively strated with *salaf* then *khalaf* in the following discussion is method of the scholars of *khalaf*.

Fifth: *baqurah al-Amani li Irsyad awam ahl al-Patani* (باقورة الأمان لارشاد عوام اهل الفتن) by Ismail bin Abdul Qadir al-Patani in Malay but Jawi letter. The method of this book is also typical with the previous. The author use logical argument toward the wajid character of Allah together with the *mustahil* character. The book will started with the wajib character and accompanied by the *mustahil sifah* as it is reflect the *khalaf* method of explanation. For example the character of *wujud* as the greatest character attached to Allah followed by the *mustahil* of His *mustahil* (nothing) or unexist (Qadir, 2000).

Sixth: *Unwan al-Falah wa Unfuwan al-Salah* (عنوان الفلاح وعنوان الصلاح) by Syeikh ahmad bin Mustafa bin Muhammad al-Patani. It's written in Malay but Jawi letter. It composes some matterial
of ushuluddin as the starting points. It discuss’ Islam, Iman and Ihsan followed by the twenty characters of Allah with its logical arguments, character of the Prophet, fitq and akhlak (morals).

He puts forward the explanation of the obligatory for mukaalaf to know the supreme character of Allah and how the mukkalaf ought to understand the thirteen characters. His explanantion used the logical argument of the scholars of khalaf as he mentioned such as wujud (Al-Patani3, n.d.) viz a viz adam the mustahil.

Seventh: Al-Igd Al-Farid Fi Ilm Al-Tauhid (العقد الفريد في علم التوحيد) by Wan Islamil Bin Syeikh Ahmad Bin Muhammad Zin al-Patani. It is written in Malay but Jawi letter. The book is arranged as discussion of question-answer model toward the twenty characters of Allah using the khalaf method. He arrange put the wajib character of wujud with his mustahil adam (nil) (Al-Patani, n.d.) followed by logical and qur’anic arguments.

Eight: Mabhath Al-Kalam Fi Ilm Kalam (مجبحث الكلام في علم الكلام) by Abdul Qadir bin Wangah. It is written in Malay but with Jawi letter. He put on his book the obligatory for mukaalaf to know the supreme character of Allah and how the mukkalaf ought to understand the thirteen characters. The different is that he use the logic argument and sometimes use Qur’an as it need. As with khalaf he explain the wujud by relating to new of nature as its supporting argument (Wangah n.d.).

Ninth: Risalah Manhaj Ahl Al-Sunnah (رسالة منهج أهل السنة) by Abdul Qadir bin Wangah. It is written in Malay but with Jawi letter. Most of the book depicts both muhkamat and muthsabihat verse in Qur’an in the same time. He explain how to tawil and explain the muthasabihat verse of the Qur’an.

فرومان الله تعالى: "الرحمن على العرش مستوا" (ظله:) ) استوى يليق به ملك ارتي اية ابت توهن بغ
رحمن ابت دأئش عرش تفتيك (سباكي تفتيك) بغ لاقي اي دنديز ييقت بوكله دقن معين دودق
أبت دان دايكوني كات

هذه طرحة لسنف الذي يفضون علم المتشابه. ومن ذلك جواب الامام مالك رضي الله عنه معين
الاستوا على العرش في حقه تعالى للسائل الاستوا معلوم والكيف يحكم والامان به
واجب والسؤال عنه بدلة اخترعوا عن هذا المبتدع وما الحكم وهم من بعد الخمسة مقوله معن
صحيح لائق به مسحانه و تعالى فقولون إن المرد بالستوا الاستياء با لتصرف و الفالااستوا له
معينان الركوب والجلوس والاستياء بالقصر و التصرف...)

ارتي اين اياه جالس سالف ين دنري مريكيب اكن فغنهان ايات بل الله تعالى ستغناه درفدا دمكي دل
جواب امام ملك ضني الله عدل م균ه ابت تعشي مواقف تفاقيحي تأفيه سكراك2 بركات اي
بلب مورغير برتان برولو تفتيك ابت معلوم دان كيفية ابت دجهيلكندي دانجري دقن دنري ابت
واجب دان تياد درفدا ابت بدعه هندكله ملغوزه اكمو درفداكو اكن اين اورغي مبتدا دان ادافون
For example to use of khalaf and salaf in explaining muthasabihat verse about the characters of Allah and the hadith, it puts salaf method for the first and khalaf in the following explanation. It combines the way the salaf puts the knowledge as a matter of Allah, meanwhile khalaf use ta’wil to choose the best way for exlaning the appropriate one for Allah. The aim of khalaf is to avoid representation of Allah into his creature character. As it is clear to see the use of that way in his books, it reflects how khalaf is applied in the book.

He explains the muthasabihat verses consist of three groups. The first group follow the zahir nas (literal) without ta’wil, second is the salaf and the third the khalaf.

It is evident from the explanation above that the author applied a khalaf method, as the salaf depend and put the real meaning to Allah and the khalaf chooses the ta’wil.

From the ten works, it is can be concluded five of them using khalaf and salaf methods in the same time in discussing muthasabihat verses. Meanwhile the other five books use only khalaf method whithout quoting to salaf.

2. The life of Imam al-Nawawi and its Method of Explanation

Imam Al-Nawawi Is Muhy Al Din Abu Zakaria Yahya Bin Syaraf Bin Mirra Bin Husain Bin Muhammad Bin Jum’ah bin Hizamiy al-Nwawy. His nawawi name is derived from the village in Hauran in Damascus, Syria. From the place he gets his famous name as al-Nawawi. He follows the Syafi’i school and is concerned more on fiqh of Syafi’i belittled “Muhy al-Din” or the “Religious” with Abu Zakariya (Al-Sakhawiy, n.d.)

People know him as the greatest ulama for his time and the following generation until now. In the intellectual point of view, he produced a number of works for hadith and fiqh of Syafi’i and Aqidah. Khalaf also influences him as the mainstreams of his time.

His works are around: fiqh, ushul, mustalah, lugah and he wrote works like Riyad al-Salihin, Al-Manhaj, Syarh Sahih Muslim bin Hajjaj, Raudhah al-Talibin wa Undah al-Muttaqin and soon and so forth.
The book of commentary to Sahih Muslim is put in the highest position in Muslim society until now. It is evident in the history as many of previous ulama before him that gave commentaries to the books. However, his commentary is one of comprehensive compared to the other such as al-Maziriy and Qadi Iyad.

Method of Aqidah Explanation about the Character of Allah

For the method of al-Nawawi in his explanation

He explains hadits about Allah’s characters based on mixed method between two methods of salaf and khalaf, but the stress is on khalaf. It can be seen clearly if imam al-Nawawi explains hadits of character on Syarh Sahih Muslim, he said: “This hadits between hadits about Allah’s character”. This term indicates salaf school, then he explains second school, that’s khalaf, and cites the scholars of khalaf to support this stream interpretation.

Method Imam Al-Nawawi Explaining Hadiths about the Character of Allah

Based on the explanation on syarh sahih Muslim, imam al-Nawawi analyzes the hadits about Allah’s characters through mixed method of salaf then followed by Khalaf School. But, on khalaf stream he tends to explains the problems in question. His explanation is about language explanation and the meaning of nas.

Thus sometimes describes that he prefers to use the reason and and arguments of the scholars of khalaf. It’s also confirmed that he tend to khalaf stream rather than salaf stream but he does not avoid salaf. For researcher of the syarh (commentaries) of the Sahih Muslim book it’s clear that imam al-Nawawi’s method in explaining hadits about Allah’s character is mixed; he put together salaf and khalaf opinions when explains those haditses then continued with long explanation based on khalaf school. For example when he explains nuzul hadits that has been explained before in hadits no.758 and usbu’s hadits no. 2786 and surah hadits no.182. Imam al-Nawawi said:

The meaning: this hadits is in between hadits about Allah’s characters. This is a famous hadits character’s method on salaf stream, when he does the “takwil” of Allah’s characters as like nuzul to the descend of blessing, usbu’ to the power and surah to the this surah of Adam describe explanation method of Allah’s characters on khalaf stream opinion (Sabuding, 2013).

Iman Al-Nawawi preceedes salaf method briefly, then followed by khalaf stream with details explanation, example:
Meaning: Be cognizant by you that experts said hadits-hadits of character and ayah-ayah of character divided into two groups. First: salaf group is group who does not talk about meaning (Allah's character), then they said that we must believe in God and beri’tikad about meaning which is proper with Allah and his mighty, and i’tiqad by putus that Allah does not similar with anything, and Allah is clear from berlembaga, nomaden, menetapkan certain place dan clear from every creation's characters. Second: Mutakallimin (khalaf) group is group who mentakwilkan perkara based on place, this perkara takwilan for people who understand Arabic and qawa'id and furu' (Al-Nawawi, 1995).

The proof of Imam al-Nawawi's opinion can be found in al-Majmu kitab that is tends to use salaf ijmal not as tafsil:

Meaning: Basic of obligation in Islam and perkara about 'aqidah is enough by tasdiq to everything from Rasul Allah and i'tiqad with it secara jazam and free from any doubtless. And not an obligation for them who reach that faith in studies Mutakallimin arguments. This is the right one for salaf, fuqaha and Al-Mutakallimin from our friend (al-Asa’irah) and others. It's because prophet did not demand anybody with something except what we said (Al-Nawawi, n.d.).

Based on this fact, imam Al-Nawawi explains that salaf approach is enough for Muslim in aqidah matter but if we find the doubtless from components of hujah of mind, so we can refer to hujah of Mutakallimin as follow:

Meaning: And if you feel doubt (Islamic asas and 'aqidah) and be under the protection of Allah from usul i’tiqad rather than sebatang perkasa (some basis) yang mesti dipegangi than everything about 'aqidah. And we still feel doubt (Syakk) again, except studied about arguments from all arguments of Mutakallimin’s group, become a convincing learning to decline doubtless. That's when we reach usul i’tiqad (Al-Nawawi, n.d.).

It's clear on that imam al-Nawawi book al-Majmu that his opinion is enough with Rasulullah’s guideline except with using mutakallimin opinion so they suggested to using it.

Imam al-Nawawi basicly accepts or gives priority to salaf about Allah's character matter ijmaly, but the problem is after he uses ulama Mutakallimin’s word in the long way without any comment. It’s shows that he agrees with their opinion.

Beside that matter, imam al-Nawawi used to explain salaf stream shortly that is belief in zahir hadits. But if explains about khalaf stream he explains secara panjang lebar that put nas-nas that
he take from khalaf stream specifically as like al-Maziriyy, al-Qadi 'Iyad and so on, without any comment.

3. Method of Explanation of Patani Ulama and Imam Al-Nawawi

From all Ulama2 Patani’s work in explaining akidah about Allah’s characters or ayat (verses) founded that there is mix explanation between salaf and khalaf, salaf give all acknowledge will to Allah and khalaf mentakwilkan (interpretation) by followed something deserved to Allah, shortly fact is:

شِرْبُ الرَّبِّ وَلَا تَسْرُّ اِلَّا مَعَهُ رَبُّكَ وَلَا تَسْرُّ اِلَّا مَعَهُ الْمَلَأَ الْمُرْطَبَ (8)

Imam Al-Nawawi explains hadits-hadits about Allah’s characters based on mix method between two streams, those are salaf and khalaf, but the stressing is on salaf stream.

That fact shows that similarities between ‘akida ulama in Patani with imam Al-Nawawi on explanation of ‘akidah. Just a little bit differensiation that is imam al-Nawawi begin the method of explanation with salaf stream’s method then followed by khalaf explanation’s method. Patani’s ulama begin with khalaf stream’s method rather than salaf stream’s method.

By using explanation method in Patani’s ulama indicates that Patani’s ulama open their knowledge about ‘akidah explanation to Patanis’ society. This is the best way to spreads the knowledge about ‘akidah to Patani’s society

D. CONCLUSION

Based on Patani’s ulama works about ‘akidah we can categorize their explanation become two streams, those are khalaf stream and salaf stream, but most of them use khalaf stream. However, imam Al-Nawawi when explains ‘akidah on Sarh Sahih Muslim book he use mix method explanation between salaf and khalaf, the similarities between imam al-Nawawi and Patani’s ulama on ‘akidah explanation is they use mix method.
References


