

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 explanantion 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 risearch and analytical data in the form of descriftive with two principle of deductive an inductive. Researh 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 aqidah 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 firts three hundred of hijra and subsequentlly 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 explanantion 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 fo Islamic society in Patani due to its akidah to akidah discussion directly. The study emphasizes the works of ulama in Patani and method of Tafsir 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 (الدالشمين في بيان عقائد المؤمن), by syeikh Dud 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 instant, he explains the character of Allah based of twenty characters:

فرتام وحب وجود ارتيب وجود ايت ادا دان معنات يآيت يغ تباد دكنل اكن ذات سوات دغن
كتيادائن ارتيب تباد دكنل ذات سوات ملينكن افبيل ادا موجود اتو اغكو كات يآيت يغ تباد دعقلكن
صفة فدا يغ موصوف دغن كتيادان ارتيب تباد كئل صفة سوات يغ بر ايت ملينكن افبيل ادا موجود

(Idris, n.d.)

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

يعني تباد وحب وجود دات سوات سفرت ذات الله كارن ذات الله بوكان جنيس نور دان تباد جنيس
كجدين لا غيت دان بومي دان بر غيغ انتاراكدواث دان تباد صف سوات سفرت صفة الله كارن صفة
ايت قدسم لآك باقي

(Idris, n.d.)

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

(وكل نص أوهم التشبيها اوله اوفوض ورم تنزيها)

دان تيف2 نص قرآن دان حديث يغ مواهمكن اي اكن سروف دغن يغ بهارو سفرة منو نجوقكن ادا
برجهة سفرة فرمانت (بخافون رهم من فوفهم) تاكوة مريكتيت اكن توهن مريكتيب درفد اتس
مريكتيب مك ميات كن اية كادائن توهن فيهق اتس اتو منو نجوقكن بر جسم سفرة (وجاء ربك)
دان تله داتغ توهنمو مك اداله أية اين منو نجوقكن بر جسم كارن داتغ تباد دكتاكن ادا جسمت
(دمكينلاك) سفرة دسبت فذ حديث سفرة سبداني (صلى الله عليه وسلم) (ان الله خلق آدم على
صورته) بهواست منجديكن آدم اتس روفات مك اداله منو نجوقكن اداله بك الله روفادان منو نجوقكن
براغكوتا سفر فرمانت (ويبقى وجه ربك, يد الله فوق ايديهم) دان تغكل ايت وجه توهنم دان تاغن الله
داتس تاغن مريكتيت مك اداله دوا أية اين منو نجوقكن برغكوتا مك الخلف واجب كيت تاو يلكن

يعني تغكغكن أنس ميالهي ظاهرث اي مك دتأ يلكن دأتس كتغكين دان كبسارن بوكان دأتس تمفتث دان د تاو يلكن داتغ ايتو دغن داتغ فسورهنث يغ ممباوا عذابث اتو ممباوا رحمة اتو فهلاث يأت ملا ئكة دان موكات ذاتث دان تاغنث ايت قدرتث دغمكينله د تاو يلكن تيف2 اية اتو حديث يغ مبري وهم اكن ميروفائي بهارو اين مذهب الخلف اداون مذهب السلف ايت اداله مريكتيت تفويض علموث ايت كفدا الله دان فذا ظاهر كتاث دان فذا حقيقة كيت جاوهكن سكل ككوراغن سفرت كيت كات الله داتس كامى ارتي داتس تتافى كتهوي تياذ كامى كتهوى حقيقتث سفرت كيت كات الله داتس تتافى تياذ سفرت داتس سكال يغ بهار

(Idris, n.d.)

The explanation of Qur'anic verses and hadiths *muthasyabihat* as typically Allah discussed in this works two opinions namely *salaf* and *khalaf*. But in initially 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* (عقيدة الناجين في علم أصل الدين) 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 *jahl* (ignorance), he said that they who depend on the literal *kitab* (book) and hadiths *muthasabihat* are the nature of the *kufur hasyawiyyah*. In the Qur'an there are two types of verse that are *muhkamah* 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 syar'iyyah*. 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* character of Allah, he explain as follow:

(وكل نص أوهم التشبيها اوله اوفوض ورم تنزيها)

ارتث تيف2 نص قرآن دان حديث يغ مبري وهم اكن تشبه الله ايت دغن يغ بهارو تاو يل اولهم اتو سرهكن اولهم فغتهوان ايت كفدا الله دان قصد اولهم اكن سوج الله تعالى داري فدا ميروفائي دغن سكال بهارو, مراد داري فدا تشبه ايت ميروفائي دان مراد دغن تاويل ايت تغكغكن اتس برسلاهن ظاهرث سرت ميتاكن معن يغ دكهنداكي مك مراد دغن ايت تاو يل تفصيل سفرة بهوا ادا فداث ميتاكن معن يغ دكهنداكي سفرة يرغيع اي فدا مذهب الخلف. يغكدوا دان كتاث سرهكن سرهكن اولهم ارتيث كمدين يدفد تاو يل اجمالى يغ اي ممالغكن لفض يغ مبري وهم ايت داري فدا ظاهرث مك كمدين درفد تاو يل اين سرهكن اولهم كهند ق نص يغ مبري وهم ايت الله تعالى اتس زطرقه 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 fingers 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 فی علم التوحید) 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* (فريدة الفرائد فی 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*

فرمان: الله تعالى "الرحمن على العرش استوى" (طه:)

ارتث: برملی توهن یغ رحمن ایت دأتث ترتیغکی مک کات سلف ترتیغکی تیاد کیت کتهویکن
کیقینت مک کیت سرهکن کهند قث کفدا الله تعالی دان کات خلف دکهند قکی دغن ترتیغکی ایت
ممرینته دان میلیک

(Al-Patani, n.d.)

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* (باکورة الامان لارشاد عوام اهل الفطان) 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 وعنفوان الصلاح) by Syeikh ahamad 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, *fiqh* 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 explanation 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* (مبحث 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 *muthsabihat* verse of the Qur'an.

فرمان الله تعالى: " الرحمن على العرش استوى " (طه:) استوى يليق به مك ارتى اية ايت توهن يغ
رحمن ايت دأتس عرش ترتيغكى (سباكى ترتيغكى يغ لايق اى دغندى يعنى يوكنله دغن معنى دودق
أتس دان دايكوتى كات)

هذه طريقة سلف الذى يفضون علم المتشابه. ومن ذلك جواب الامام مالك رضى الله عنه عنه معنى
الاستواء على العرش فى حقه تعالى حيث قال تعالى للسائل الاستواء معلوم والكيف مجهول والايان به
واجب والسؤال عنه بدعة اخرجوا عنى هذا المبتدع واما الخلف وهم من بعد الخمسالة فيقولون بمعن
صحيح لائق به سبحانه و تعال فيقولون إن المرء بالاستواء الإستيلاء بالتصرف و القهر فالاستواء له
معنيان الركوب والجلوس والاستيلاء بالقهر و التصرف...

ارتى اين ايله جانن سالف يغ ميرة مريكتيت اكن فغتهوان ايات بك الله تعال ستغه درفدا دمكين ايت
جواب امام ملك رضى الله عنه درفد معنى استواء ترتيغكى أتس عرش فذاحقن تعالى سكرات 2 بركات اى
بك سؤريغ برتان برمول ترتيغكى ايت معلوم دان كيفية ايت دجهيلكندى دان بريمان دغنن ايت
واجب دان تباد درفدان ايت بدعه هندكله مغلوارله كامو درفداكو اكن اين اورغيغ مبتدا, دان اداقون

خلف دان مريكتيت سوغكوهن يغد كهندقكي دغن ترتيغكي ايت مرنته دغن رنته دان مغراسي مك
ترتيغكي ايت بكن دوا معني فرتامن نأيك دان دودوق كدوا مرنته دان مغراسي دان رنته... .

(Wangah3, n.d.)

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 explaining 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.

Tenth: Risalah Irsyad al-Jawiyyin ila sabil al-Ulama al-amilin by Abdul Qadir bin Wangah in Malay but jawi letter. The book talks about the nature of the religion such as *mauludin nabi*, *mazaz* (رسالة الجويين الى سبيل العلماء العاملين) in Qur'an and hadith, the problems of *tawasul* and *istiwa* and so on and so forth. For *istiwa* he discusses:

فرمان الله تعالى: " الرحمن على العرش استوى " (طه:)
ارتيت: توهن يغ رحمن دأنت ترتيغكي اي أتس عرش
(Wangah, n.d.)

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 without 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-Nawawy. His nawawi name is derived from the vilage 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*, *lughah* 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-Maziri and Qadi Iyad.

Method of Aqidah Explanation about the Character of Allah

For the method of al-Nawawi in his explanation

He explains hadiths 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 hadiths of character on Syarh Sahih Muslim, he said: "This hadiths between hadiths 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 *hadiths* about Allah's characters through mixed method of *salaf* then followed by *Khalaf* School. But, on *khalaf* stream he tends to explain 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 arguments of the scholars of *khalaf*. It's also confirmed that he tends 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 hadiths about Allah's character is mixed; he put together *salaf* and *khalaf* opinions when explains those hadiths then continued with long explanation based on *khalaf* school. For example when he explains *nuzul hadiths* that has been explained before in hadiths no.758 and *usbu's* hadiths no. 2786 and *surah hadiths* no.182. Imam al-Nawawi said:

إعلم لإهل العلم في أحاديث الصفات وأيات الصفات قولين: أحدهما: وهو مذهب معظم السلف أو كلهم أنه لا يتكلم في معنيها، بل يقولون يجب علينا أن نؤمن بما نعتقد لها معنى يليق بجلال الله تعالى وعظمته مع إعتقادنا الجازم أن الله تعالى ليس كمثله شيء وأنه منزّه عن التجسّم والانتقال والتخير فس جهة وعن سائر صفات المخلوق. والقول الثاني: وهو مذهب معظم المتكلمين أنّها تتأول على ما يليق بها على حسب موقعها، وإنما يسوغ تأويلها لمن كان من أهله بأن يكون عارفاً بلسان العرب وقواعد الأصول والفروع

The meaning: this *hadiths* is in between *hadiths* about Allah's characters. This is a famous *hadiths* 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 precedes *salaf* method briefly, then followed by *khalaf* stream with details explanation, example:

و اما أصل واجب الاسلام وما يتعلق بالعقائد ويكفي فيه التصديق بكل ما جاء به رسول الله صلى الله عليه وسلم واعتقاده اعتقادا جازما سليما من كل شك ولا يتعين على من حصل له هذا تعلم أدلة المتكلمين هذا هو الصحيح الذي أطبق عليه السلف والفقهاء والمحققون من المتكلمين من أصحابنا وغيرهم فان النبي صلى الله عليه وسلم لم يطالب أحدا بشيء سوى ما ذكرن

Meaning: Be cognizant by you that experts said hadiths-hadiths 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 ber'itqad 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* argumentations. 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:

ولو تشكك والعياد بالله في شيء من اصول العقائد مما لا بد من اعتقاده ولم يزل شكه إلا بتعلم دليل من أدلة المتكلمين وجب تعلم ذلك لإزالة الشك وتحصيل ذلك الأصل

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 hadiths. 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-Maziriy, 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:

فرمان الله تعالى: (ويبقى وجه ربك , يد الله فوق أيديهم) دان تغكل ايت وجه توهنم دان تاغن الله دأتس تاغن مريكتيت, مك الخلف واجب كيت تأويلكن يعنى تغكغكن دأتس ميالهي ظاهرث مك دتأويلكن دأتس كتغكين دان ميساران بوكن دأتس تمفث ادفون مذهب السلف ايت اداله مريكتيت تفويض علموث ايت كفدا الله دان واجب كيت اعتقاد كن سفرة برغيغ ادا فذا ظاهر كتاث دان فدا حقيقة كيت جاوهكن سكل ككوراغن

Imam Al-Nawawi explains hadiths-hadiths 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 'akidah 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.

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