SEMINAR KALAM
A SURVEY ON THE DEVELOPMENT OF KALAM IN NUSANTARA

SEMINAR KALAM, LT4, 9/11/2018
NUSANTARA?
WHEN KALAM STARTED IN NUSANTARA?
15TH CENTURY

• Sejarah Melayu mentioned about Durr al-Manzum – introduced the terms: dhat, sifat and af’al.
• Sejarah Melayu also reported that Sultan Mansur Shah of Malacca (1456-1477) was so enthusiastic in his studies of theology (kalam) that once he posed a question whether the inhabitants of paradise or hell would remain there forever.
16th century

• Al-Attas wrote a book entitled “The Oldest Known Malay Manuscript: A 16th Century Malay Translation of the ‘Aqaid of al-Nasafi’.”
17\textsuperscript{TH} onwards

Generally influenced by

Sufism (Sufi Kalam)

- Eg: Hamzah Fansuri and Shamsuddin Sumatrani

Asha’irah-Maturidiyyah

- Eg: Raniri, Abdul Rauf Singkel etc.
SUFI KALAM

❖ Sufi kalam means the kalam as understood and presented by practising Sufis.

❖ In the very early stage, i.e., the seventeenth century, kalam in the Malay world was introduced as tawhid along with Sufism, to the extent that the real understanding of tawhid should be obtained through Sufism.

❖ The early Malay scholars such as Hamzah Fansuri and Shamsuddin Sumatrani began to introduce kalam in the form of Sufi tawhid by mainly referring to “wahdat al-wujud” of Muhyi al-Din Ibn `Arabi (d. 638/1240) and the theory of “al-insan al-kamil” (The Perfect Man) championed by `Abd al-Karim al-Jili, who developed the teachings of Ibn `Arabi.
He discussed the *sifat* of Allah in his book. He begins with a famous statement “*man `arafa nafsahu faqad `arafa rabbahu*” which means “he who knows himself knows his Lord”.

He seems to refer to the quality of thinking which brings someone to know his God. Thus, in the sixth chapter of his treatise (78 pages) he highlighted the understanding of *sifat* in accordance with *ahl al-suluk* (Sufis) that the *sifat* of Allah are His own *Dhat* (\`*ayn al-dhat\`) in which His Living and His Knowledge are the same as Himself. He disagreed with al-Ghazali’s idea that *Sifat* of Allah are not Himself and not the others. But according to the Asha’irah scholars, the attributes are superadded (*za\’idah*) to Allah.
Shamsuddin al-Sumatrani (d. 1039/1629)

❖ He was known as a Sufi and seems to have been influenced by the ideas of Muhyi al-Din ibn `Arabi. His key work was *Anwar al-Daqa’iq*, which explains Ibn `Arabi’s ideas of Sufism.

❖ He introduced Sufi terms into the Malay language, translating them from the Arabic writings of Ibn `Arabi.
THE INFLUENCE OF ASHA’IRAḤ-MATURIDIYAH ON THE MALAY KALAM

❖ According to Abdul Rahman Abdullah, the first treatises on kalam systematically written in the Malay world were composed by al-Raniri and `Abd al-Ra’uf al-Singkeli.

❖ According to their works which have survived to the present day, the following Malay scholars appear to have discussed kalam and divine *sifat* in the Malay world.
Nur al-Din al-Raniri (d.1068/1658)

- Al-Raniri wrote extensively on kalam and Sufism. He discussed the relationship between the realities of God and the universe and man.

- He delineated al-Ash`ari’s doctrine of the differences between God and the universe, the origin of the world in time, God’s absolute transcendence vis-à-vis man.

- He seems to be the first who introduced Ash`arism into the Malay world, as well as being the first Malay `ulama’ who talked about kalam in a specific way.
A great contribution of al-Raniri in developing `ilm al-kalam in the Malay world was his translation and commentary on the Mukhtasar al`Aqa’id of Najm al-Din al-Nasafi.

The title of al-Raniri’s commentary is Durar al- Fara’id bi Sharh al-`Aqa’id, the early Malay translation or partial translation of al-Taftazani’s Mukhtasar al-`Aqa’id.

Al-Attas regards this translation as a major contribution of al-Raniri to the development of Ash`arite theology in the Malay world. He further asserts that without this translation it would be difficult for later students of theology to understand the creed of al-Nasafi.
Al-Raniri rejected the ideas of the Mu`tazilites, Rafidites and Jabarites, and recognized Abu al-Hasan al-Ash`ari as al-Imam in kalam.

The other topics he discussed are: first, that the Qur’an is uncreated (qadim), and second, that Allah will be seen on the last day. On this point, he argued against the Mu`tazilites, Rafidites, Kharijites and philosophers, who said that to see Allah meant that He is at a certain place as physically as the place itself, and made a distinction between the mundane world and the last day. He supported this point with verses from the Qur’an and the Hadith. This actually represents the attitude of the people of the Sunnah led by Ash`arite theologians.
Al-Raniri gave special attention to the discussion of sifat. In his book, *Durarul Fara’id*, he refers to the twenty attributes of Allah, dividing them into:

• 1. Sifat nafsiyyah (wujud, qidam, baqa’, wahdaniyyah, mukhalafatuhu li-al-hawadith, qiyamuhu bi-nafsih),

• 2. Sifat salbiyyah (hayyun bi-hayatih, `alimun bi-`ilmih, sami`un bi-sam`ih, basirun bi basarih, qadirun bi-qudratih, muridun biiradatih, mutakallimun bi-kalamih and

• 3. Sifat ma`nawiyyah (hayah, ‘ilm, sam’, basar, qudrah, iradah and kalam).

In further presenting the attributes, al-Raniri wrote a book entitled *Hidayat al-Iman* in which he discussed the dhat, attributes and the actions of Allah.
The Discussion of Twenty Divine Sifat

- Influenced by Asha’irah dan Maturidiah
- Later developed by al-Sanusi (d. 1490)
- Influenced the Malay Scholars
Main Malay Commentaries on the Umm Barahin of al-Sanusi

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10. Fatîh al-Tâ'hirî li-Tarbiyât al-Ta'îdrîsî (compl. 1524/1906) and 'Aqâ'ïd al-Imâm (1528/1911) of 'Abd al-Rahîmî Şîdîrî al-Banjârî.


14. Mu'âfî al-Farînî (compl. 1342/1925) of Muhammâd Ta'yîßî ibn Mas'ûdî al-Banjûrî.


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22. Isâbîh Kûsî (n.d.) of Mu

Of the above are totally elaborated or particular authentic

2.2.1 Bîdîsyya

The full name is Bûfî bat Jalâîl abî 'Umar ibn Yâsîr ibn Yâsîr.

Bûfî bat Jalâîl abî 'Umar ibn Yâsîr ibn Yâsîr is a highly esteemed scholar who is known for his contributions to the field of Islamic law and jurisprudence. He was known for his learning and scholarship, and his works were widely studied and cited by later scholars. His influence extended beyond the Islamic world and had a significant impact on the development of Islamic thought and scholarship.

In his works, Bûfî bat Jalâîl abî 'Umar ibn Yâsîr ibn Yâsîr emphasized the importance of understanding the principles of Islamic law and the application of these principles in practical situations. His works were characterized by a rigorous and systematic approach to Islamic jurisprudence, and he is considered one of the leading scholars of his time.

Bûfî bat Jalâîl abî 'Umar ibn Yâsîr ibn Yâsîr's works were translated into several languages, including Arabic, Persian, and Turkish, and his influence extended beyond the Islamic world. His works continue to be studied and referenced by scholars and students of Islamic law and jurisprudence.

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120 Published by P

121 Among them:

'Abî al-Bâjîî al-Khâmîsî al-Sâdîn

Sharh al-Sânî al-Banjûrî

Al-Shîkh al-Asâmî

Muhammad Ta'yîßî al-Banjûrî

122 For instance:

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A Synopsis of the Umm Barahin

4 Main Issues

- Hukm 'Aqli (rational justification)
- Sifat Allah
- Sifat al-Rusul
- Al-Shahadah
Hukm ‘Aqli (Rational Justification)

3 Catagories

Wujub (necessity)

Istihalah (impossibility)

Jawaz (possibility)
<table>
<thead>
<tr>
<th>Wujub (Necessity)</th>
<th>Istihalah (Impossibility)</th>
<th>Jawaz (Possibility)</th>
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<tr>
<td>• is that which reason cannot conceive of being non-existent</td>
<td>• is that which reason cannot conceive of being existent</td>
<td>• is that which reason can conceive of being either existent or non-existent</td>
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</tbody>
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Sifat Allah

Among them:
20 Wajib
20 Mustahil
1 Jaiz
Sifat al-Rusul

Main Attributes:
4 Wajib
4 Mustahil
1 Jaiz
Shahadah

لا إله إلا الله
الحمد لله محمد رسول الله
The meaning of Uluhiyyah

“Godness” is:
• the independence of Allāh from all that is other than Him, and
• the dependence of all that is other than Him on Him.

The meaning of “There is no god but Allāh” is that there is nothing that is independent of other than itself or on which other than itself depends except Allāh, the Most High.
The utterance “Muhammad is the Messenger of Allāh”

Is derived belief:
• in the rest of the Messengers
• the Angels
• the Heavenly Books
• the Last Day.
CONCLUSION

Those Malay writings on Kalam prove that the Malay scholars in the past had achieved a very high degree of understanding of Islamic ontology, epistemology and metaphysics.