

Koran is *Kalamullah* as one part of characteristic of Allah (A comparative study between Imam Ahmad Ibn Hanbal's thought and Muktaizilah Madhhab)

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Abstract

Imam Ahmad Ibn Hanbal is very famous in traditions collector of Prophet Muhammad, but there are statements related to the Koran issue. The issue states that the Koran is *kalamullah* or creature. The issue creates a controversy between Imam Ahmad Ibn Hanbal and Muktaizilah Madhhab. Therefore, it is very important to be studied about the Koran issue for a right faith which it will guide all Muslim to heaven. It is history study that explains a short biography of Imam Ahmad Ibn Hanbal and his statements and Muktaizilah Madhhab related to the Koran issue. Based on the literature study that Imam Ahmad Ibn Hanbal states the Koran is *kalamullah* following his commitment on the Koran and collection of traditions of Prophet Muhammad, Muktaizilah Madhhab states that the Koran is creature.

Keywords: Imam Ahmad Ibn Hanbal, Faith, Tawhid, Koran

1. Introduction

Imam Ahmad Ibn Hanbal was born in Baghdad in Rabiulawal, 164 H/ 780 M, when the government of Bani Abbasiyah was led by Muhammad al-Mahdi ^[1,2]. This case is also stated by ^[3], who explained that Imam Ahmad Ibn Hanbal was born on a not strange date for our ear, it was on Rabiulawal, exactly in one hundred sixty four from Hejira year of Prophet Muhammad.

His full name is Ahmad Ibn Muhammad Ibn Hanbal Ibn Hilal Ibn Asad Ibn Idris Ibn Abdullah Ibn Hayyan Ibn Abdullah Ibn Anas Ibn Auf Ibn Qasith Ibn Mazin Ibn Syaiban Ibn Dzahal Ibn Tsa'labah Ibn Akabah Ibn Sha'ab Ibn Ali Ibn Bakar Ibn Wa-il Ibn Qasith Ibn Hanab Ibn Aqsha Ibn Da'my Ibn Juwailah Ibn Asad Ibn Rabi'ah Ibn Nizar Ibn Ma'ad Ibn Adnan ^[4]. His more famous name is Imam Ahmad Ibn Hanbal, he is partner of Muhammad Ibn Hanbal Ibn Hilal and Shafiyah Ibn Maimunah Ibn Abdul Malik Asy-Syaibany ^[5,6].

Imam Ahmad Ibn Hanbal is a Muslim scholar in Islamic law, faith, and he is more famous in tradition collector of Prophet Muhammad. Some researchers have been studied about Imam Ahmad Ibn Hanbal in term of his Islamic law, faith and tradition collection of Prophet Muhammad.

The biography of Imam Ahmad Ibn Hanbal that starting from his born day, look for knowledge, a challenge during his life till death time are explained by ^[7]. In the explanation is stated that Imam Ahmad Ibn Hanbal's followers were very explicit and sincere group. They did not want to decide to follow their self, but always follow the Koran and sunnah.

The school of Imam Ahmad Ibn Hanbal is called Hanbali Madhhab. It is built by four main issues, the first is a legal law and understanding, the second is background social and politic, the third is theology controversy and the last is social activity and moral view ^[8]. In the third issue is explained that the Hanbali Madhhab is based on the controversy between Muktaizilah's thought who stated that the Koran is creature.

The biography of Imam Ahmad Ibn Hanbal is also explained by ^[9]. He is an Imam in *Ahli Sunnah wal Jamaah* who believe the faith. It is explained that in the Baghdad government was

led by *Khalifah* Harun ar-Rasyid dan *Khalifah* al-Makmun, there was debate between Imam Ahmad Ibn Hanbal and Muktaizilah Madhhab. The debate was around the Koran.

Koran is *kalamullah* as one part of characteristic of Allah. It is also one part of *ilahiyat* concept that it is everything related to Allah ^[10]. It consists of existence argument of Allah, substance of Allah, characteristics of Allah and *rukyyat* Allah ^[10,11,12].

The study of *ilahiyat* has been booked by ^[13]. It was explained that Muktaizilah Madhhab stated that Muktaizilah Madhhab did not believe about the characteristic of Allah. They also stated that Allah cannot be seen in the beyond. This explanation is also stated by ^[14]. that Mukatizilah Madhhab did not believe that Allah can be seen by Muslim in the heaven. Because, if Allah can be seen, it means Allah is in a place.

This paper presents the Koran is *kalamullah* as one part of characteristic of Allah. It is a comparison study between Imam Ahmad Ibn Hanbal's thought and Muktaizilah madhhab. To obtain this objective, the literature study is done. This study is related to some books that written by Imam Ahmad Ibn Hanbal, especially the book entitle "*Ushul as-Sunnah*".

2. Methodology

It is history study that explains biography of Imam Ahmad Ibn Hanbal, also his speaking and writing in Koran is *kalamullah*. It is also explained by ^[15]. that a method used in history study is qualitative study, because the study is look for a true facts that descriptive the last event. The qualitative study use content analysis that it is a analysis form to printed media, journal, book and writing report ^[16,17].

This content analysis is used because Imam Ahmad Ibn Hanbal was death but his thought has been printed in books, thus his explanations can be studied until now. His main book used in this study is entitle *Ushul as-Sunnah*.

It is due to this book explanation is short, thus it is important to relate it to other Imams of *Ahli Sunnah wal Jamaah*, they are Ibn Taimiyah al-Harrani, Ibn Qayyim al-Jauziah (because these Madhhabs were built by Hanbali Madhhab who stated

that their view followed Imam Ahmad Ibn Hanbal) and Imam Abu Hasan al-Asy'ari (because in his faith always follow Imam Ahmad Ibn Hanbal).

3. Result and Discussion

3.1. Law Foundation of Imam Ahmad Ibn Hanbal's Thought in Statement of Koran is Kalamullah

The Koran is *kalamullah* is one part of characteristic of Allah. The law foundation is a method that should be referred in the study of characteristics of Allah. This method has been referred by Imam Ahmad Ibn Hanbal and the other Imams who scholar of *Ahli Sunnah wal Jamaah* for deciding the content and thought of characteristics of Allah. The law foundation that has been referred by Imam Ahmad Ibn Hanbal as thought foundation in study of characteristics of Allah is Koran and *Sunnah* Muhammad.

Koran and *Sunnah* Muhammad are the first foundation for *Ahli Sunnah wal Jamaah* in Islamic law decision. They are due to one and only law source to study Islamic faith. The understanding of *Ahli Sunnah wal Jamaah* cannot be changed by the other source. Therefore, everything has been decided in the Koran and *Sunnah* Muhammad should be loyal and appreciate in the life.

It is suitable by Imam Ahmad Ibn Hanbal who use the Koran and *Sunnah* Muhammad are as the first law foundation in study of *characteristics of Allah*. Argument to proof the characteristics of Allah are always based on the Koran and *Sunnah* Muhammad. Imam Ahmad Ibn Hanbal gives more priority to the Koran and *Sunnah* Muhammad that the mind. Moreover, he goes far to the logic and mind that can give *bid'ah* and disagreement.

Imam Ahmad Ibn Hanbal's thought is suitable to Allah's command who order to Muslim for believing to the Koran and *Sunnah* Muhammad. It is noted in *an-Nisa: 59* of Koran;

..فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
تِلْكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: ...then if ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination. (*an-Nisa: 59*)

3.2. Comparative Study between Imam Ahmad Ibn Hnabal's Thought and Muktazilah Madhhab in Koran Issue

Imam Ahmad Ibn Hanbal lived in Baghdad when it was led by six leader (*Khalifah* Harun ar-Rasyid, *Khalifah* al-Amin, *Khalifah* al-Makmun, *Khalifah* al-Muktasim, *Khalifah* al-Wathiq and *Khalifah* al-Mutawakkil). At the time, the concept of Muktazilah had been spread widely in Baghdad. A long the five leader were always created controversy between Muktazilah Madhhab and Imam Ahmad Ibn Hanbal around the Koran issue. The effect of controversy on Imam Ahmad Ibn Hanbal was that he was sent to a jail and got whiplashes. It was due that Imam Ahmad Ibn Hanbal did not want to believe that the Koran is creature ^[9].

Although Imam Ahmad Ibn Hanbal got torture, he always believe on a concept that the sentences in Koran are *kalamullah* that they are sent to Prophet Muhammad via Jibrail. Therefore, it cannot be said that the Koran is creature as stated by Muktazilah Madhhab. It is suitable as noted in *al-Kahfi: 109*.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَعَكِلِمَاتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Meaning: Say If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid. (*al-Kahfi: 109*)

Imam Ahmad Ibn Hanbal memorized the Koran since his age was fourteen and memorized more than 700,000 tradition collections of Prophet Muhammad, but there is no one sentence in Koran or tradition collection of Prophet Muhammad that say that the Koran is creature.

A same statement to believe that the Koran is *kalamullah* following a book entitle *Ushul as-Sunnah*, Imam Ahmad bin Hanbal say ^[2].

وَالْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ، وَلَا يُضَعَّفُ أَنْ يَقُولَ: لَيْسَ بِمَخْلُوقٍ، قَالَ: فَإِنَّ كَلَامَ اللَّهِ لَيْسَ بِبَازِنٍ مِنْهُ، وَلَيْسَ مِنْهُ شَيْءٌ مَخْلُوقٌ، وَإِنَّاكَ وَمَنَاظِرَةٌ مِنْ أَحَدٍ فِيهِ، وَمَنْ قَالَ بِاللَّفْظِ وَغَيْرِهِ، وَ مَنْ وَقَفَ فِيهِ فَقَالَ: ((لَا أَتْرِي مَخْلُوقٌ أَوْ لَيْسَ بِمَخْلُوقٍ، وَإِنَّمَا هُوَ كَلَامُ اللَّهِ))، فَهَذَا صَاحِبٌ بِدْعَةٍ مِثْلَ مَنْ قَالَ: ((هُوَ مَخْلُوقٌ))، وَإِنَّمَا هُوَ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ.

Meaning: Koran is *kalamullah* and it is not creature. Don't weakly say some body: it is not creature", because *kalamullah* is not separated from him (Allah), and there is no one part can be creature. Therefore, you have to be careful to somebody who lies about it. And whoever says that my words to Koran is a creature or any similar, so that is neutral so as to say: I do not know whether the Koran was created or not, but just a word of Allāh, then he is the heretics as people said that the Koran is a creature. Indeed, the Koran is the word of Allāh and not creatures

4. Conclusion

Based on the literature study can be concluded that the Koran is *kalamullah* is one part of characteristic of Allah. The law foundation that has been referred by Imam Ahmad Ibn Hanbal as thought foundation in study of characteristics of Allah is Koran and *Sunnah* Muhammad.

Imam Ahmad Ibn Hanbal memorized the Koran since his age was fourteen and memorized more than 700,000 tradition collections of Prophet Muhammad, but there is no one sentence in Koran or tradition collection of Prophet Muhammad that say that the Koran is creature as stated by Muktazilah Madhhab.

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