

TALAFFUZH NIATIN PRAYER WORSHIP : SHEIKH AHMAD KHATIB AL-MINANGKABAWI'S THOUGHT

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Abstract

One of the topics of debate between the old and the young at the beginning of the 20th century was the question of talaffuzh intention. The discourse on talaffuzh intention does not only involve the scholars who are in the country, but also involves the Minangkabau cleric who lives in Mecca al Mukarramah, namely Sheikh Ahmad Khatib al-Minangkabawi. The thoughts he put forward often lead to polemics with scholars in the archipelago. One of them is about talaffuzh intention. In this article the author examines how Ahmad Khatib thinks about talaffuzh intentions and how the legal istinbâth method he uses. The purpose of this study is to explain Ahmad Khatib's thoughts about talaffuzh intentions and the legal istinbâth method he uses. This type of research is library research. The collected data were analyzed using content analysis method. Based on the research conducted, it can be concluded: according to Ahmad Khatib, the law of reciting intentions is sunnah. The legal istinbâth method he uses in this problem is the qiyâs method.

Keywords: Ahmad Khatib, Talaffuzh Niat, Prayer Service, Bid'ah.

Abstrak

Salah satu topik perdebatan antara kaum tua dan kaum muda pada awal abad ke-20 adalah persoalan talaffuzh niat. Diskursus tentang talaffuzh niat tidak hanya melibatkan para ulama yang berada di tanah air, tapi juga melibatkan ulama Minangkabau yang bermukim di Mekah al Mukarramah yaitu Syekh Ahmad Khatib al-Minangkabawi. Pemikiran yang dikemukakannya tidak jarang menimbulkan polemik dengan ulama di Nusantara. Salah satunya adalah mengenai talaffuzh niat. Dalam artikel ini penulis meneliti bagaimana pemikiran Ahmad Khatib tentang talaffuzh niat dan bagaimana metode istinbâth hukum yang digunakannya. Adapun tujuan penelitian ini adalah untuk menjelaskan pemikiran Ahmad Khatib tentang talaffuzh niat dan metode istinbâth hukum yang digunakannya. Jenis penelitian ini adalah penelitian kepustakaan. Data yang terkumpul dianalisa dengan menggunakan metode content analysis. Berdasarkan penelitian yang dilakukan dapat disimpulkan: menurut Ahmad Khatib, hukum melafalkan niat adalah sunnah. Metode istinbâth hukum yang digunakannya dalam masalah ini adalah metode qiyâs.

Kata Kunci: Ahmad Khatib, Talaffuzh Niat, Ibadah Shalat, Bid'ah.

INTRODUCTION

Intention in prayer is the first and most important pillar. All Islamic scholars agree on the obligatory intention in prayer. However, regarding the issue of reciting their intentions, they have different opinions. According to adherents of the Shafi'i school, reciting the intention to pray is sunnah. One of the Syafi'iyah scholars who hold fast to this opinion is Ahmad Khatib. He wrote a special book on reciting intentions entitled al-Khitthah al-Mardhiyah fi Raddi Syubhati Man Qâla bi Bid'ati al-Talaffuzh bi al-Niyyah. This

book contains debates between Ahmad Khatib and his students; Haji Abdul Karim Amrullah related to the issue of reciting intentions.

Research on Ahmad Khatib's thoughts has been carried out quite a lot, including the title *Syeikh Ahmad Khatib Minangkabau and the Polemics of the Naqsyabandiyah Order in the Archipelago* written by Ahmad Fauzi Ilyas. This article was published in the Journal of Contemporary Islam and Muslim Societies UIN Sumatera Utara vol 1 number 1 2017. The next article was written by Nadia Nur Indrawati, entitled: The Role of Sheikh Ahmad

Khatib al-Minangkabawi (1860-1916) in the Islamization of the Archipelago, which was published in the Tamaddun Journal, Vol. 4 Issue 1 January-June 2016.¹ In addition, there is also an article entitled Sheikh Ahmad Khatib al-Minangkabawi: Icon of the Past Minangkabau Tholabul Ilmi for Reflections on West Sumatra Today and the Future written by Eka Putra Wirman. This article was published in the journal Ulunnuha Volume 6 Number 2 December 2017. The articles above highlight Ahmad Khatib's thoughts in the field of tarekat and education.

Ahmad Khatib is the high priest of the Haram Mosque and the mufti of the Shafi'i school. As a mufti, of course, Ahmad Khatib has knowledge in the field of fiqh and ushul fiqh. His figure in the field of Jurisprudence and Usul Fiqh is unquestionable because he is a teacher of this knowledge at the Masjidil Haram, in fact he has written 20 books related to this issue. But so far not many writers have discussed Ahmad Khatib's thoughts on these two fields.

Some of the thoughts put forward by Ahmad Khatib have caused polemics with scholars in the archipelago. Among Ahmad Khatib's polemics with Indonesian scholars, among others, regarding inheritance in Minangkabau, the implementation of two Friday prayers in one city in Palembang, the issue of talafuzh intentions and others. In this article, the author only focuses on examining Ahmad Khatib's thoughts on the issue of talafuzh intention.

This type of research is library research. That is research conducted by reading and researching books and other sources in the library. The data for this study were sourced from the literature written directly by Ahmad Khatib and the works of others relevant to this research. The data is collected, read

carefully, analyzed, classified, and placed in a position that is in accordance with the discussion. The methods of analysis that will be used are descriptive, analytical and comparative methods. Through this method, the writer attempts to reveal and analyze the main points of Ahmad Khatib's thoughts regarding talafuzh intentions and the istinbâth method he uses.

The main problem that will be discussed in this paper is how Ahmad Khatib thinks about the intention talaffuzh and the legal istinbâth method he uses. The purpose of this study was to find out how Ahmad Khatib thought about the intention talaffuzh and the legal istinbâth method he used.

DISCUSSION

Biography of Sheikh Ahmad Khatib

Ahmad Khatib is a great scholar from Minangkabau who became an imam, preacher and professor at the Grand Mosque or Masjidil Haram, as well as a mufti of the Shafi'i school. He has played a large role and contributed to the development of Islamic scholarship and the revival of Islam in the late 19th and early 20th centuries. He had a very large influence in Arab lands and outside Arabia. His full name is Ahmad Khatib bin Abdul Lathif bin Abdullah bin Kalan al-Minangkabawi al-Jawi. He was born on Monday 6 Zulhijjah 1276 H / 26 May 1860 in Koto Tuo, Ampek Angkek, Agam, West Sumatra.²

The biographers of Ahmad Khatib differ on his birth. Hamka said that Ahmad Khatib was born in Koto Gadang in 1860 AD which coincided with the 6th of Dzulhijjah 1276 H³, while Deliar Noer said that Ahmad

¹ Nadia Nur Indrawati, "Peran Syekh Ahmad Khatib Al-Minangkabawi (1860-1916) Dalam Islamisasi Nusantara," *Jurnal Tamaddun* 4, no. 1 (2016).

² Ahmad Khatib al-Minangkabawi, "Al-Qaul Al-Tahif Fi Tarjamah Tarikh Hayah Al- Syaikh Ahmad Khatib Ibn Abd Al-Lathif Al-Minangkabawi Al-Jawi," n.d.

³ Hamka, *Ayahku* (Jakarta: Umminda, 1982), 272.

Khatib was born in Bukittinggi in 1855 H.⁴ Meanwhile, in the book entitled: Ahmad al-Khatib written by Abdul Hamid al Khatib (the son of Ahmad Khatib) it is stated that he was born in Kototuo Monday the 6th of Zulhijjah 1276 H⁵, which coincided with May 26, 1860. According to the author, this last information is the most accurate because it is in accordance with the autobiographical book written by Ahmad Khatib himself.⁶

Ahmad Khatib's father is Abdul Latif who has the title Khatib Nagari. He is the son of Engku Abdurrahman who holds the title Datuk Rangkyo Basa, Hoofdjaksa in Padang, and this Abdurrahman is the son of Tuanku Sheikh Imam Abdullah in Koto Gadang. Meanwhile, Sheikh Imam Abdullah is the son of Tuanku Abdul Aziz. Another son of Hoofdjaksa Abdurrahman named Sutan Muhammad Salim, Hoofdjaksa in Riau, he is the father of Haji Agus Salim. Thus, Ahmad Khatib's father was related to Haji Agus Salim's father. Therefore, from his father's side who came from Koto Gadang, he was a descendant of people of high rank and scholars.⁷

Sheikh Ahmad Khatib's mother is an Ampek Angkek's women. His mother's name is Limbak Urai. The father of Limbak Urai named Tuanku Nan Rancak, a prominent scholar in the Padri era. The mother of Limbak Urai is Siti Zainab. She is the daughter of Tuanku Bagindo Khatib, the assistant of Regent Agam. Limbak Urai has a sister named Gandam Urai, and this Gandam Urai is the mother of Sheikh Thaher Jalaluddin. Besides that, Limbak Urai also has a brother with the

title Datuk Bagindo, who is based as Laras in Ampek Angkek.⁸

Judging from the genealogy above, it can be seen that Ahmad Khatib is a native boy from Minangkabau who was born to a family with a strong religious and customary background. His paternal grandfather was a cleric and his mother's brother was a *penghulu* in his village and served as the barrel. From this description it can be concluded that Ahmad Khatib is a descendant of scholars and aristocrats.

Ahmad khatib has four siblings, consisting of one male and three female. His brother's name is Mahmud and his sister's name is Aisyah, Hafshah, and Shafiyah. Besides that, Ahmad Khatib has 16 half-brothers (the same father, different mother). They were Yunus, Fatima, Kaltsum, Maryam, Halimah, Lathifah, Yusya, Abdullah, Muhammad Said, Maimunah, Uthman, Abu Bakr, Rajih, Jawahir, Umar, and Abdul Ghaffar.

Ahmad Khatib took his informal early education to his own father, Sheikh Abdul Latif who is a cleric and Nagari's preacher in his area. To his father, he studied the basics of Islam. While his first formal education was obtained in a low school. However, in the history written by Tamar Djaja, Hamka and Deliar Noer, it was stated that Ahmad Khatib also continued his education to Kweekshool in Bukittinggi or a teacher school founded by the Dutch at that time.⁹

When he was 11 years old, in 1287 H / 1870 AD, he along with his father went to Mecca in order to perform the pilgrimage, he and his father did not return to their homeland immediately, but stayed in the holy city for 5 years. On this occasion, Ahmad Khatib

⁴ Deliar Noer, *Gerakan Moderen Islam Di Indonesia 1900-1942* (Jakarta: LP3ES, 1982), 38.

⁵ Abd Al Hamid al Khatib, *Ahmad Khatib Al Nabdhah Al Islamiyah Fi Indonesia Al Mudarris Wa Al-Khatib Bi Al Masjidil Haram Wa Al Imam Bi Al-Maqam Al Syafi'i*, n.d.

⁶ al-Minangkabawi, "Al-Qaul Al-Tahif Fi Tarjamah Tarikh Hayah Al- Syaikh Ahmad Khatib Ibn Abd Al-Lathif Al-Minangkabawi Al-Jawi," 5.

⁷ Hamka, *Ayahku*, 7.

⁸ Hamka, 7.

⁹ Akhria Nazwar, *Syekh Ahmad Khatib Ilmuan Islam Di Permulaan Abad Ini* (Jakarta: Pustaka Panjimas, 1983), 13; Noer, *Gerakan Moderen Islam Di Indonesia 1900-1942*, 38-39.

studied with the great scholars of Mecca. Among his teachers were Sheikh Abu Bakar Syata, Umar Syata, Sheikh Usman Syata, Sheikh Sayyid Ahmad Zaini Dahlan and others. Besides studying with the great scholars of Mecca, Ahmad Khatib also studied self-taught. His autonomy in studying and reading books was due to his father-in-law being a scholar as well as a merchant who owned a bookstore, so that religious books could be obtained more easily.

Ahmad Khatib can understand and master the books he reads easily. This is evidence of his dream to meet the Prophet Muhammad. Where, the Messenger of Allah told him to open his mouth and then spit his saliva into the mouth of Ahmad Khatib, so that from then on, every book he read and studied could be understood more quickly.¹⁰

In 1292 H / 1875 AD Ahmad Khatib returned to his hometown at the request of his mother. While in the village he studied with a scholar who had the title Tuanku Mudo. He studied the Minhaj book and Jalalain's interpretation and other books.

Two years later (1294 H) / 1877 AD, Ahmad Khatib returned to Mecca to study. He returned to study with Sheikh Uthman Syata, Sheikh Shalih, Said Umar and Maulana Said Bakri Syata. In 1298 H / 1881 AD Ahmad Khatib began teaching at the Grand Mosque where he achieved the highest position in teaching religion, namely as an imam of the Shafi'i School in the Grand Mosque. He had an important role in Makkah al-Mukarramah and there became a teacher of Indonesian scholars.

At the time Ahmad Khatib became a professor of the Shafi'i School at the Grand Mosque, Saudi Arabia was developing Wahhabism with the Hambali school of thought. This understanding aims to purify the

teachings of Islam as taught by the Prophet Muhammad. Even though the Hambali School was growing rapidly in Saudi Arabia at that time, Ahmad Khatib still firmly adhered to the Shafi'i school. However, the spirit of purification brought by the Wahhabi movement also seems to have influenced Ahmad Khatib's thoughts. This is evidenced by the several opinions he put forward, including his opposition to the Naqshbandiyah Tariqat and the implementation of inheritance law in Minangkabau.

Although he never returned to his native area after that, he still had contact with his native area through those who made the pilgrimage to Mecca and studied with him and who later became teachers in their respective areas. This relationship was further strengthened by the publication of his own writings on disputed issues which were frequently brought up to him by his former students from Indonesia.¹¹

Ahmad Khatib is a reformer educator and Islamic development scholar in our country. He fought from a distant place in Mecca. Although not directly involved, he played an important role in the Islamic movement in the country in the early 20th century. He has educated the pioneers of Islamic reform and development in Minangkabau in particular and Indonesia in general.¹²

Ahmad Khatib was not the first to introduce reform in Minangkabau. At the beginning of the 19th century the Padri group had tried to launch reforms in the area, but they encountered very heavy obstacles from the *adat* group.¹³

As a great teacher at the Grand Mosque, who is famous for his high knowledge, many

¹⁰ al Khatib, *Abmad Khatib Al Nabdhah Al Islamiyah Fi Indonesia Al Mudarris Wa Al- Khatib Bi Al Masjidil Haram Wa Al Imam Bi Al-Maqam Al Syafi'i*, 47.

¹¹ Noer, *Gerakan Modern Islam Di Indonesia 1900-1942*, 38-39.

¹² Nazwar, *Syekh Abmad Khatib Imuan Islam Di Permulaan Abad Ini*, 36.

¹³ Noer, *Gerakan Modern Islam Di Indonesia 1900-1942*, 39.

students learn from him. Some of them came from Sumatra, Java, Kalimantan and the Malay peninsula. To them, Ahmad Khatib emphasized that they must have the courage to express their own thoughts. They were allowed to get acquainted with the renewal ideas initiated by Muhammad Abduh, such as those found in the magazine *al-'Urwatul Wutsqa* and read and study the interpretation of *al-Manar*. Therefore, among the students who studied with Ahmad Khatib several reformers in our homeland emerged at the beginning of the 20th century.¹⁴

Among his students were Sheikh Muhammad Nur Mufti of the Kingdom of Langkat, Sheikh Hasan Ma'shum Mufti of the Deli Kingdom with the title Imam Paduka Tuan, Sheikh Muhammad Shaleh Mufti of the Kingdom of Selangor, Sheikh Muhammad Zain Mufti of the Silver Kingdom, Haji Muhammad Nur Ismail, Mufti of the Kingdom of Langkat in Binjai. Likewise some of the great scholars in Kalimantan and all the leading scholars in Minangkabau. There is also news that K.H.A. Dahlan, the founder of Muhammadiyah, studied hisab with him. Likewise K.H. Ibrahim the second chairman of Muhammadiyah.¹⁵

Ahmad Khatib indirectly has a renewal role in the Islamic world, especially in Indonesia. His ideas were disseminated throughout the country, both through those who came to Mecca for the pilgrimage and then took the time to study at Ahmad Khatib at the Grand Mosque in Mecca. Almost all of his students became central and important figures for Indonesia, because many of his students became great scholars, even some of them became founders and leaders of

organizations spread across several regions in Indonesia.¹⁶

Ahmad Khatib is a great scholar who has influence for Indonesia. Ahmad Khatib not only raises the image of the Indonesian nation in the eyes of the world in the Islamic field, but he also educates his students so that their students become influential scholars and contribute greatly to Indonesia.

Apart from teaching at the Grand Mosque and in his own home, Ahmad Khatib also wrote religious books in Malay (Jawi was his name at the time) and in Arabic. Among his essays are on Fiqh, Ushl al fiqh, Sufism and others.¹⁷

Ahmad Khatib is a scholar who causes a lot of polemics in various fields. He is famous for his polemics against matrilineal customs in his native Minangkabau area. Regarding the issue of the Naqshbandiyah Order, he had a polemic with Sheikh Muhammad Saad Mungka and Sheikh Khatib Ali. He also had a polemic with Sheikh Sayyid Usman bin Aqil Mufti Betawi regarding the ability to establish Friday prayers at the new mosque in Palembang. In addition, he also had a polemic with Sheikh Abdul Karim Amarullah about intention *talaffuzh*.

Ahmad Khatib had a fairly extensive role in Mecca. He was one of the first Indonesians to be granted permission to teach at the Masjid al-Haram, and was made one of the imams there – an honor usually reserved for clerics born in Mecca. These two honors strengthened his influence on the entire Indonesian community in Mecca. His reformist attitude can be seen from his writings, including a *syarah* on the previous

¹⁴ Nazwar, *Syekh Ahmad Khatib Ilmuan Islam Di Permulaan Abad Ini*, 37.

¹⁵ Hamka, *Ayahku*, 275; Zulhimma, "Syekh Ahmad Khatib Al-Minangkabawi (Pengaruhnya Terhadap Gerakan Dakwah Islam Di Indonesia)," *Hikmah* 7, no. 2 (2013): 83.

¹⁶ Indrawati, "Peran Syekh Ahmad Khatib Al-Minangkabawi (1860-1916) Dalam Islamisasi Nusantara," 184.

¹⁷ Hamka, *Islam Dan Adat Minangkabau* (Jakarta: Pustaka Panjimas, 1986), 161.

book on Usul-al-fiqh, al-Waraqat, by al-Juwaini.¹⁸

Talaffudz Intention in The Perspective of Sheikh Ahmad Khatib

The early 20th century was an important period in the development of intellectualism in the field of religion in Minangkabau in particular and in the archipelago in general. Many factors caused this period to be so important, including colonial influence, renewal ideas from the Middle East, and the emergence of religious upheaval among the Young¹⁹ and Old People.²⁰ The early 20th century gave a color to intellectual dynamics, awareness of religious education and other things.²¹

One issue of worship that has become a polemic among Minangkabau scholars is about intention talaffuzh. The discourse on talaffuzh intention does not only involve the scholars who are in the country but also involves the Minangkabau cleric who lives in Mecca al-Mukarramah, namely Sheikh Ahmad Khatib al-Minangkabawi.

Every worship in Islam must be accompanied by an intention. In other words, the intention is a condition for the validity of an act as worship. In prayer, intention is the first pillar. While the second pillar is to say

takbiratul ihram. This means that before a person pronounces takbiratul ihram he must have an intention in his heart that he intends to pray for the sake of Allah.

Indeed, there is no explicit command in the Qur'an and hadith that the intention to pray is recited or pronounced with the tongue. On the other hand, there is also no clear prohibition to say it. This is where the difference of opinion arises between the scholars.

This issue of intention was written by Ahmad Khatib in his book entitled al-Khitthah al-Mardhiyah fi Raddi Syubhati Man Qâla bi Bid'ati al-Talaffuzh bi al-Niyyah. This book was written after Ahmad Khatib read the writings of some of his students who stated that reciting intentions was a bid'ah. They think so after reading books by Ibn al-Qayyim al-Jauziyyah. So Ahmad Khatib wrote a rebuttal to this opinion. This book was written in Malay in 1327 H.

At the beginning of this book, Ahmad Khatib explained that the background of writing this book was because in 1326 H / 1908 AD entered Minangkabau a book written by Ibn Qayyim (d. 751H / 1349M), which states, among other things, that reciting intentions is an act of heresy that the Prophet and his companions never did. When the book was read by the Minangkabau scholars, there was a difference of opinion between them. Some remain committed to the opinion of the Shafi'i school which stipulates the legal circumcision of reciting intentions and some of them adhere to the opinion of Ibn Qayyim. Older scholars such as Sheikh Sa'ad Mungka, Sheikh Khatib Ali and others adhered to the opinion of the scholars of the Shafi'i school. Meanwhile, young scholars such as Sheikh Abdul Karim Amrullah, Haji Abdullah Ahmad, Zainuddin Labay el-Yunusi and others tended to the opinion of Ibnul Qayyim who stated that it was legal heresy to recite this intention. As a result of the disagreement,

¹⁸ Martin Van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, ed. Majid Farid and Wajidi (Bandung: Mizan, 1999), 38.

¹⁹ Young people's group is a term for a group of modern-minded and progressive ulama. They do not accept religious understanding as traditionalists who are pro to taklid. For them religious understanding can be interpreted in the space of ijtihad. In terms of religious practice, they want a purification of teachings that are in accordance with the sources of the Qur'an and Sunnah, Noer, *Gerakan Moderen Islam Di Indonesia 1900-1942*, 7.

²⁰ The Old people's group are traditional clerics who adhere to conservative traditions or maintain the old. Sanusi Lathief, "Gerakan Kaum Tua Di Minangkabau" (IAIN Syarif Hidayatullah, 1988), 133.

²¹ Apria Putra, "Diskursus Keislaman Di Minangkabau Awal Abad 20," *Jurnal Fuaduna* 1, no. 2 (n.d.).

many Minangkabau scholars sent letters and asked Ahmad Khatib about the problem. Ahmad Khatib then answered their questions according to his understanding based on the Shafi'i school of thought. For the answer given, some of the scholars accepted it happily and some of them denied it. Among the scholars who denied it then sent a letter to Ahmad Khatib which contained a rebuttal to Ahmad Khatib's opinion. To answer this objection, Ahmad Khatib wrote a book entitled *al-Khitthah al-Mardhiyah fi Raddi Syubhati Man Qâla bi Bid'ati al-Talaffuzh bi al-Niyyah*.

Ahmad Khatib begins his discussion by explaining the meaning of bid'ah. Bid'ah according to Arabic is something for which there is no previous example of it.²² The definition of bid'ah put forward by Ahmad Khatib is almost the same as the definition put forward by another Syafi'iyah scholar, namely Ibn Hajar al-'Asqalânî (d. 852 H/1449 AD). In the book *Fath al-Bârî* Ibn Hajar al-'Asqalânî (d. 852 H/1449 AD) put forward the meaning of heresy as follows:

البدعة أصلها ما أحدث على غير مثال سابق²³

Bid'ah is basically something that is held without any prior example.

Regarding the issue of heresy, Ahmad Khatib expressed opinions from scholars of the Shafi'i school, including Imam al-Nawawi (d. 676 H/1277 AD) and Ibn Hajar al-Haitami (909-974H).

According to al-Nawawi (d. 676 H/1277 AD), bid'ah is something that violates the four basic / legal sources, namely the Qur'an, Hadith, Ijma 'and Qiyas which are mu'tabar.

This expression is found in the book of Syarh al-Maqâshid al-Nawawiyah, as follows:

وأصول الدين أربعة: الكتاب والسنة والإجماع والقياس المعبران وما خالف هذه الأربعة فهو بدعة²⁴

There are four sources of law in religion (Islam), namely: the Qur'an, Sunnah, Ijma' and Qiyas which are mu'tabar. Anything that violates these four sources is a bid'ah.

According to Ahmad Khatib, Imam Shafi'i (d. 204 H/819 AD) divided bid'ah into two, namely hasanah bid'ah (commendable) and sayyi'ah bid'ah (despicable). Bid'ah that is in accordance with the sunnah is a praiseworthy bid'ah and a bid'ah that violates the sunnah is a despicable bid'ah.²⁵ This division is as stated by al-Baihaqi (d. 458 H/1066 AD) in the book of *Manâqib Shafi'i*:

المحدثات من الأمور ضربان أحدهما ما أحدث بخلاف كتابا أو سنة أو أثرا أو إجماعا فهذه البدعة الضلالة والثانية ما أحدث من الخير لا خلاف فيه لواحد من هذا وهذه محدثة غير مذمومة²⁶

Everything that was invented (at the time after the Prophet was divided into two kinds: first, something that violates the scriptures, sunnah, atsar and ijma', then this is a bid'ah dhalalah. Second, something that is fabricated is a virtue that is not violates the book, sunnah, atsar and ijma', then this is not blameworthy.

²² Ahmad Khatib al-Minangkabawi, *Al-Khitthah al-Mardhiyah Fi Raddi Syubhati Man Qâla Bi Bid'ati Al-Talaffuzh Bi Al-Niyyah* (Mekkah: Mathba'ah al-Turqâ al-Majidiyyah, n.d.).

²³ Ahmad bin 'Alî bin Hajar Al-'Asqalânî, *Fath al-Bârî Bi Syarhi Shabîh al-Bukhârî* (Mesir: Maktabah al-Malik Fahd al-Wathaniyah, 2001), 289.

²⁴ Muhammad al-Hajjar, *Syarh Al-Maqâshid Al-Nawawiyah* (Beirut: Dâr al-Basyâir al-Islâmiyah, 2010), 16.

²⁵ Ahmad Khatib al-Minangkabawi, *Al-Khitthah al-Mardhiyah Fi Raddi Syubhati Man Qâla Bi Bid'ati Al-Talaffuzh Bi Al-Niyyah*, 6.

²⁶ Ahmad bin al-Husain bin 'Alî bin Mûsâ al-Baihaqî, *Manâqib Al-Syâfi'i* (Mesir: Dar al-Turats, 1970).

Scholars differ on the position of intention in prayer. Some scholars argue that the intention to pray is a condition on the grounds that intention is a "like" (expression) about intending to pray. Thus intentions are things that are outside of prayer. They also reasoned that this intention by law must remain until the end of the prayer. This opinion is the opinion of Imam Hanafi, Imam Hambali and Imam Ghazali. While Imam Shafi'i and Imam Malik argue that intention is a pillar of prayer, with the argument that intention is required in prayer only in part of prayer and done at the beginning of prayer.²⁷

The concept of bid'ah hasanah has been debated for centuries. The concept was first put forward by Imam Shafi'i by dividing bid'ah into hasanah and sayyi'ah. This concept received various responses from scholars both contemporaries and those who came after it.²⁸

Ahmad Khatib concludes that reciting intentions is part of the Sunnah of the Prophet and is supported by the shari'ah argument. According to him, this is also the opinion of the scholars of the Shafi'i, Hanafi and Hambali schools of thought.²⁹ To strengthen his opinion, Ahmad Khatib quoted the opinions of several scholars of the Shafi'i, Hanafi and Hambali schools of thought.

Imam An-Nawawi (631-676H) in the book Minhaj al-Thalibin states:

والنية بالقلب ويندب النطق قبل التكبير³⁰

The intention is in the heart and it is sunnah to recite it before takbir.

²⁷ Imam Syafi'i, "Niat Al-Muqaranah Al-Hakikiyyah Dan Al-Muqaranah Al-Urfiyyah Dalam Ibadah Shalat Perspektif Ulama," *Al-Istinbath* 4, no. 2 (2019).

²⁸ Zaidan Anshari, "Konsep Bid'ah Hasanah (Perspektif Maqashid Al-Syatibi Dan Ibnu 'Asyur)," *Ilmu Ushuluddin* 17, no. 1 (2018).

²⁹ Ahmad Khatib al-Minangkabawi, *Al-Khitbah Al-Mardhiyah Fi Raddi Syubhati Man Qala Bi Bid'ati Al-Talaffuzh Bi Al-Niyah*.

³⁰ Muhyi al-Din Abi Zakariya Yahya bin Syarif al-Nawawi, *Minhaj Al-Thalibin Wa Umdah Al-Muftin* (Beirut: Dar- al Minhaj, 2005), 51.

The purpose of reciting intentions is to help the heart so that a person is more solemn in his prayer. This is as stated by Ibn Hajar al-Hatami (d. 973 H/1566 AD):

ليساعد اللسان القلب وخروجاً من
خلاف من واجبه وإن شاذ وقياساً على
ماياتي في الحج المندفع به التشنيع بانه لم
ينقل³¹

(The intention is) so that the tongue helps the heart (to be solemn). And to get out of differences of opinion with people who oblige (recite) it, even if it is rare. And it is qiyaskan to recite the intention of the prayer with the intention of Hajj which is rejected with the reproach that it is not cited.

According to Ahmad Khatib, the argument for reciting the intention of prayer is based on qiyas³² on pilgrimage.³³ This is the same as the opinion of Ibn Hajar al-Haitami (d. 973 H/1566 AD) as quoted above. As for

³¹ Ibnu Hajar al-Haitami, *Tuhfab Al-Mubtāj Bi Syarah Al-Minhāj* (Mesir: Maktabah al-Tijariyah, 1983), 181.

³² Qiyas is: Connecting a problem where there is no syara' text about the law with a problem that has a legal text, because of the alliance of the two in terms of legal ilat. There are four elements of qiyas, namely: a. al-Ashl, which is something whose legal provisions have been determined b. Al-Far'u (branch), namely the problem to be qiyased. c. Ashl's law, namely the syara' law contained in al-Ashl who wants to be in al-far'u d. 'Illah (ilat), which is a similar reason between al-ashl and al-far'u. In this case, the scholars of the Shafi'i school have confirmed the intention of praying with the intention of Hajj. The intention of Hajj in this case is al-Ashl and the intention of prayer is Al-Far'u. The law of reciting the intention of hajj is sunnah (asl law). The intention of prayer is qiyased with the intention of hajj because the ilat is the same, namely: both obligatory worship and the pillars of Islam. Wahbah al-Zuhaili, *Ushul Al-Fiqh* (Beirut: Dar al-Fikr, 1986), 603.

³³ Ahmad Khatib al-Minangkabawi, *Al-Khitbah Al-Mardhiyah Fi Raddi Syubhati Man Qala Bi Bid'ati Al-Talaffuzh Bi Al-Niyah*, 5.

the evidence that the Prophet recited the intention for Hajj, one of them is the hadith of the Prophet which reads:

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنَا أَبُو
النُّعْمَانِ قَالَ حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ
الْأَخْوَلُ قَالَ حَدَّثَنَا هِلَالُ بْنُ حَبَّابٍ قَالَ
سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الرَّجُلِ يَخُجُّ
يَشْتَرِطُ قَالَ الشَّرْطُ بَيْنَ النَّاسِ فَحَدَّثَنِي
حَدِيثُهُ يَعْنِي عِكْرِمَةَ فَحَدَّثَنِي عَنْ ابْنِ
عَبَّاسٍ أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بِنْتِ عَبْدِ
الْمُطَّلِبِ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْحَجَّ
فَكَيْفَ أَقُولُ قَالَ قُولِي لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
وَمَحَلِّي مِنَ الْأَرْضِ حَيْثُ تَحْسِنِي فَإِنَّ لَكَ
عَلَى رَبِّكَ مَا اسْتَشَيْتَ (رواه النسائي)³⁴

Ibrahim bin Ya'qub told us, he said: Abu Nu'man told us, he said: Thabit bin Yazid al-Ahwâl told us, he said: Hilal bin Khabbab told us, he said: I asked Sa 'id bin Jubair about a man by saying conditions. So he said: "conditions occur between humans". Then he told him about the hadith of Ikrimah. So he told me from Ibn Abbas that Dhubâ'ah bint al-Zubair bin Abd al-Muthallib met the Prophet, saying: O Messenger of Allah, I want to perform Hajj, how do I pronounce it? The Prophet said: Say Labbaik Allahumma Labbaik (H.R. al-Nasâ'i).

Among scholars there is no difference of opinion in applying qiyas to worldly matters, but differing opinions in the field of

³⁴ Ahmad bin Syaib bin 'Alî bin Sinân Abu Abd al-Rahmân al-Nasâ'i, *Sunan Al-Nasâ'i* (Riyadh: Dâr al-Hadhârah li al-Nasyr wa al-Tauzî', 2015), 375.

syar'i.³⁵ The use of qiyas in matters of worship is debated by fiqh scholars. In this matter, there are several popular fiqh rules, including:

الأصل في العبادات التوقيف³⁶

The law of origin of worship is tauqif (there must be evidence)

Besides that, there are also fiqh rules which read:

لا قياس في العبادات والحدود

There is no qiyas in matters of worship and hudud

There are differences of opinion among scholars regarding the issue of qiyas in worship, some scholars allow it and some forbid it. The Hanafi school as written in its ushul fiqh books prohibits doing qiyas in the main points of worship. This is as contained in the book al-Bahru al-Muhîth that Abu Hasan al-Karakhi (d. 340 H) said: "It is not permissible to seek 'ilat in matters of hudd, kafarah and worship."³⁷ While the Shafi'i school allows qiyas in matters of worship that can be made sense of (ma'qûl meaning) and does not allow qiyas in matters that cannot be reasoned with (ghairu ma'qul meaning).³⁸

Another argument that is used as the basis by Ahmad Khatib is the hadith of the Prophet Muhammad, which reads:

حدثنا الحميدي عبد الله بن الزبير قال:

حدثنا سفيان قال: حدثنا يحيى بن سعيد

الأنصاري قال: أخبرني محمد بن إبراهيم

³⁵ Fathurrahman Azhari, "Qiyas Sebuah Metode Penggalan Hukum Islam," *Syariah: Jurnal Hukum Dan Pemikiran* 13, no. 1 (2013).

³⁶ Wahbah Al-Zuhaili, *Al-Qawâ'id Al-Fiqhiyah Wa Tathbîqâtuhâ Fî Al-Madzâhib Al-Arba'ah* (Beirut: Dar al-Fikr, 2006), 769.

³⁷ Abd al-Wahhâb Khallaâf, *Ilmu Ushûl Al-Fiqh* (Kairo: Maktabah al-Da'wah al-Islamiyah, n.d.).

³⁸ Fakhr al-Dîn al-Râzî, *Al-Mahsûl Fî 'Ilmi Ushûl Al-Fiqh* (Mesir: Muassasah al-Risâlah, 1997), 348.

التيمني أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال: إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته لدنيا يصيبها أو امرأة يتزوجها فهجرته إلى ما هجر إليه (رواه البخاري)³⁹

Al-Humaidiy Abdullah bin al-Zubair told us, he said: Sufyân told us, he said: Yahya bin Sa'îd al-Anshâri said: Muhammad bin Ibrahim al-Taimiy told me that he heard 'Alqamah bin Waqâsh al-Laitsiy, he said: I have heard Umar bin Khatbab ra. Sermon on the pulpit, he said: I have heard the Messenger of Allah. said: "Indeed, all deeds are intentional. And verily for every human being something that he intended. So whoever migrated to Allah and His Messenger, his emigration was to Allah and His Messenger. And whoever has emigrated because of seeking the world or because of the woman he will marry, then his emigration is to the one he is aiming for" (H.R. al-Bukhârî).

From this hadith it can be understood that every intentional act will be rewarded according to its intention. Good deeds done for the sake of Allah will be rewarded. The purpose of reciting intentions according to fuqaha' is good, namely to help remind the heart and make it easier to present it at the time of takbir so that a person is more solemn

³⁹ Abū 'Abdillāh Muḥammad ibn Ismā'il Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, vol. 12 (Beirut: Dār Ibn Katsīr, 2002), 7.

'in his prayer. So based on this hadith, every good intention and deed will be rewarded.⁴⁰

This is in accordance with the fiqh rules:

الأمر بمقاصدها⁴¹

Everything depends on the goal.

Reciting it is a means to present the intention when takbir, while presenting the intention is required by syara'. Therefore, the means to present it are of course also demanded by the syara'. This is in accordance with the fiqh rules:

إن الحكم الوسائل حكم المقاصد⁴²

Indeed, the law of the means of an action is the same as its purpose (the law of the act).

There is no doubt that reciting intentions is a wasilah (means) in order to present it when takbir and presenting it is ordered by the Shari'a, it means that the wasilah is also ordered, namely reciting the intention. Besides that, reciting intentions is a good sunnah because it serves to strengthen the intention. Every good sunnah is commanded by syara'⁴³: This is in accordance with the hadith of the Prophet which reads:

حدثني محمد بن المثني العنزي أخبرنا محمد بن جعفر حدثنا شعبة عن عون بن أبي جحيفة عن المنذر بن جرير عن أبيه قال: "كنا عند رسول الله صلى الله عليه وسلم في صدر النهار فجاءه قوم عرأة مجتأبي اليمار أو العباء

⁴⁰ Ahmad Khatib al-Minangkabawi, *Al-Khithab Al-Mardhiyah Fi Raddi Syubhati Man Qâla Bi Bid'ati Al-Talaffuzh Bi Al-Niyyah*, 6.

⁴¹ Tâj al-Dîn Abd al-Wahhâb ibn 'Alî ibn al-Kâfi al-Subkî, *Al-Ayyâh Wa Al-Nazhâir* (Beirut: Dar al-Kutub al-'Ilmiyah, 1991), 54.

⁴² Muhammad bin Husein bin Hasan al-Jizânî, *Ma'âlim Al-Ushûl Al-Fiqh 'Inda Abl-Al-Sunnah Wa Al-Jamâ'Ab* (Beirut: Dar Ibn al-Jauzî, 1996), 302.

⁴³ al-Minangkabawi, "Al-Qaul Al-Tahif Fi Tarjamah Tarikh Hayah Al-Syaikh Ahmad Khatib Ibn Abd Al-Lathif Al-Minangkabawi Al-Jawi."

متقلدي السيوف، عامتهم من مضر بل كلهم من مضر، فتمعّر وجه رسول الله صلى الله عليه وسلم لِمَا رَأَى بِهِمْ مِنْ تِلْكَ الْفَاقَةِ، فدخل ثم خرج، فأمر بلالاً فأذن وأقام ثم صلى ثم خطب، فقال: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ...﴾ [النساء: 1] والآية الأخرى التي في آخر الحشر: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانظُرُوا نَفْسَكُمْ مِمَّا قَدَّمْتُمْ لِغَدٍ﴾ [الحشر: 81]. تصدق رجل من ديناره، من درهمه، من ثوبه، من صاع بُرّه، من صاع تمره، حتى قال: ولو بشقّ تمر، فجاء رجل من الأنصار بصرة كادت كفه تعجز عنها، بل قد عجزت. ثم تتابع الناس حتى رأيت كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حتى رأيت وجه رسول الله صلى الله عليه وسلم يتهلل كأنه مُدْهَبَةٌ، فقال رسول الله صلى الله عليه وسلم: من سنّ في الإسلام سنة حسنة فله أجرها وأجر من عمل بها بعده من غير أن ينقص من أجورهم شيء، ومن سنّ في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء (رواه مسلم)⁴⁴

Muhammad bin al-Mutsannâ al-'Anazîy narrated to me, (he said): Muhammad bin Ja'far told us, (he said): Shu'bah told us (accepted) from 'Aun bin Abi Jubaifâh (accepted) from al-Mundzir bin Jarîr (received) from his father, he said: We were with the Messenger of Allah in the morning. Then a people came, barefoot and bare-chested, dressed

in torn sheepskins, or wearing only their outer garments, carrying swords. Most of them were from the tribe of Mudhor or all of them from Mudhor, then the face of the Messenger of Allah, peace and blessings of Allah be upon him, changed when he saw their poverty. He entered, then came out and ordered Bilal to call to prayer, then Bilal to call to prayer and iqamat and then he prayed. After the prayer he gave a sermon while reciting the verse: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ لَقَائِدًا O mankind, fear your Lord, who created you from one, and from him Allah created his wife; and from them Allah multiplied many males and females. And fear Allah who by (using) His name you ask one another, and (maintain) friendly relations. Verily, Allah is always watching over you and watching over you. [An Nisa:1]. And read the verse in the letter Al Hasyr يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَانظُرُوا نَفْسَكُمْ مِمَّا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter), and fear Allah, verily Allah is Knowing of what you do. [Al Hasyr: 18]. A person has given charity from his dinars, dirhams, clothes, the size of his dates, until he said: "Even if it is half a date". Jarir said: Then a man from the Ansar came with so many shurrabs, his palms could hardly hold them, nor could he. Jarir said: Then people gave successively, until I saw food and clothes like two hills, until I saw the face of the Messenger of Allah shining like gold. Then the Messenger of Allah said, "Whoever sets a good example in Islam, then he gets his reward and the reward of those who practice it after him, without reducing their reward in the slightest. Whoever sets a bad example in Islam, then he gets his sin and the sins of those who practice it afterwards, without reducing their sins. (HR: Muslim).

Those are some of the arguments put forward by Ahmad Khatib to support his opinion regarding the sunnah of reciting intentions. Ahmad Khatib's opinion in this case is the same as the opinion of Syafi'iyah scholars in general. The argument used by the Shafi'iyah scholars in this case is not based on

⁴⁴ Abū al-Husain Muslim ibn al-Hajjāj Al-Naisābūrī, *Ṣaḥīḥ Muslim*, 1st ed., vol. 7 (Beirut: Dār Kutub al-'Ilmiyyah, 1991).

the Prophet Muhammad. recite the intention, but the argument is qiyas to the intention recited by the Prophet at the time of starting the pilgrimage. In addition, reciting intentions is a wasilah (means) to fulfill the Prophet's command to present intentions when takbiratul ihram. And the law of wasilah is the same as the law of something intended (ordered). And this method was born from the general principles of the Qur'an and Sunnah.

CONCLUSION

From the description above, it can be concluded that according to Ahmad Khatib the law of reciting the intention of prayer is sunnah. Reciting intentions is a wasilah

(means) in order to present it when takbir. Because presenting the intention is ordered by the Shari'a, it means that the wasilah is also ordered, namely reciting the intention. In addition, reciting the intention is a good sunnah because it serves to strengthen the intention. The legal istinbath method used by Ahmad Khatib in this case is the qiyas method. In this case, he confirms the intention of prayer with the intention of Hajj. Here it is seen that Ahmad Khatib allows doing qiyas in worship. This opinion is in accordance with the opinion of the scholars of the Shafi'i school in general.

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