

to me, the bad sayings, and the writing to insult me, won't be something hard for me to confront with it".(al-Suyuti:1989).

The replied answers that had been given by Imam Suyuti to the party that attacked him had been presented clearly based on the strong syariah evident, every word and the excerpt being backed up on the right place.

The Morals from Imam Suyuti's Attitudes in Facing the Allegations and Criticism

Imam Suyuti was proved to be a great author. He stood on the level where people rarely are able to achieve it. The actions that were existed and showed by him were very self-respecting actions. He was not quickly to react when being critics and censured by people surround him even by the scholars in his ages. Instead, he used his writings in order to answer all the criticism and the accusations toward him.

He showed a calm manner in facing the criticism and accusation situation. This was clearly showed when was invited to debate with the particular party, he did not quickly irritated or make a rushing decision, whereas as a scholar in his position was unnecessarily to be worried to be in the debate occasion or dialogue as the intelligence and the mature thinking owned by him. In fact, he chose a better and more appropriate medium which were the books and papers.

The idea and argumentation had been well arranged and explained with the strong and enough of syariah evidence. The opposing party also can take enough time to understand and review all the answers calmly without being overshadowed by the anger and depression. Clearly Imam Suyuti gave a justification on why he chooses to answer through writing and printed medium. He argued that someone with mujtahid status should not debate with someone with muqallid status. "If I were to choose the debate medium, my debate should be recommended and organized by two people with mujtahid status. Should one of them have the debate with me and the other one be the judge or jury." (al-Suyuti:1975)

From his speech, Imam Suyuti seems like to have enunciate several ideas for us, among of them are may be if we argue with someone with low education, the debate should not be comparable and will not give a good result, so if there is exist someone who wants to debate with him, be ensure that that person is really worthy to debate with, really understand the policy of debate, has good attitude and manners and is able to self-control and emotions.

This term and condition is seen to be very important in order to keep the advantage of the public besides, ensure to achieve the good outcome or the result as how the assemblage of knowledge has hoped for. May be he is already be able to read from the early stage which is the result from the debate that had been suggested when it being looked from the actions and the attitudes of the person who is courage to make the accusation and criticism without evidence. May be he already knew the main purpose of the debate is to against the opponent,

not on the fact to find the truth or look at the importance and the ethics of educations. That is why he had mentioned about the neat organization and should be handled by an intelligence moderator or should be controlled by the judges with *mujtahid* status.

The morals from Imam Suyuti's speech is that he is a calm person and able to control his emotions when he was facing the criticism situations. He was in fact had showed the characteristics of an author, not any person who would like to debate and fluent in argumentations. Every time when there was someone critics and attacked him, he not quickly react to the situation and did not give the answer by his tongue or mouth, in fact he chose to give the answers using his pen as this showed that he is a great scholars.

Conclusion

Khilaf is a reality which is should be accepted by all parties. *Khilaf* will happen all the time as what had been told by Prophet Muhammad SAW. However, the question is how we manage the *khilaf*, that is what more important. In order to avoid from the symptom of *khilaf*, The Prophet had gave the clear guidance, which is any party involved should behold with the sunnah, the guidance which was left by the prophet Muhammad SAW. The sunnah should be an authentic sunnah, not just any sunnah, because there is also the incorrect sunnah which people assumed it as the correct one, so if any individual hold onto the correct and authentic sunnah, they will be apart from the *khilaf* and they will be given with a good reward due to his kind attitudes. There are many things that we can learn from Imam Suyuti, in term of the noble behavior and manners that had been showed by him and his attitudes when facing the *khilaf* situations. The attitudes and manners showed by Imam Suyuti had educated millions of people. As today's scholar should learn from him, who had thought about the consequences and implications from *khilaf* situation. That is what more important that should be thought by the entire intellectual. The consequences and implications from *khilaf* may sometime kill the courage of love and begrime the clearness of brotherhood. The intellectual should learn from Imam Suyuti, not the fluency of speaking that we are looking for, not also the confident in argumentations that we are dreaming of, but the attitudes, manners and the morals that he had showed to us when he was confronting *khilaf* or the accusations and criticisms. Learn his ways when answering all the criticisms and allegations.

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