

Intertextual Study Of The 'Aqidah Al-'Awām

Roch Aris Hidayat

Center for Research and Development of Religious Affairs of Semarang, Indonesia

Email : masarishidayat@gmail.com,

DOI : <http://dx.doi.org/10.31291/hn.v8i1.525>

Received: Agustus 2018;

Accepted: Juli 2019;

Published: Oktober 2019.

Abstract

This study aimed to describe the conception of aqidah (creed) in the book 'Aqīdah al-'Awām by Sayyid Ahmad Al-Marzuqi. This book is taught in Al-Ihya Ulumaddin Islamic Boarding School, Cilacap, Central Java. The teaching of the book 'Aqīdah al-'Awām in Al-Ihya Ulumaddin Islamic Boarding, Cilacap, is one of the efforts to keep and maintain the aqidah of the students in the boarding school. The method used in this study was philology which was conducted in several steps, namely; identifying manuscript, describing manuscript, and conducting a content analysis of the manuscript. The results suggested that the conception of aqeedah in the Book 'Aqīdah al-'Awām includes knowledge of the attributes of Allah (God), of Prophets/Messengers, Angels, Holy Book, and Day of Judgment. Aqeedah is a basic element of faith of a Muslim. Aqeedah must always be kept and maintained so as not to be lost or destructed by the influence of the environment. In addition, the book 'Aqīdah al-'Awām also contains the stories of the family of Prophet Muhammad, and Isra' Mi'raj. The matan of this book was written by Sayid Ahmad al-Marzuqi al-Maliki. This book has been given for explanations or comments (syarah) by various parties, among them, Sheikh Nawawi al-Bantani with Nurus Zalam book, Bisri Mustafa with Rawihat al-Aqwam book, and Muhammad Ihya' Ulumiddin with the Syarah 'Aqīdah al-'Awām book. In addition, based on this book, there has also been written another book of which contents were taken from some of the contents of the book 'Aqīdah al-'Awām, for example, the Niyat Ingsun Ngaji book written by KH. Badawi Hanafī from Al-Ihya Ulumaddin Islamic Boarding School, Cilacap, Central Java.

Keywords: *philology, 'Aqīdah al-'Awām book, Islamic Boarding School, syarah, Al-Ihya Ulumaddin*

Introduction

Pondok Pesantren (Islamic Boarding Schools) do not only teach yellow books to be known but also to be followed and practiced in daily life (A'la, 2006:26). *Kitab Tauhid* (The Book of Tawheed), for example, which contains the teachings of tawheed (attributing Oneness to Allah) as a central taught in Islam (Izutsu 1994:48), or in other words, tawheed is a central doctrine for Muslim people (Abbas, 2008:126). This teaching is transformed through learning in the classroom and outside the classroom (Asrohah, 2004:16).

The continuous study of the yellow book (the traditional books that contain lessons in Islamic religion (*diraasah al-Islamiyyah*) which are taught at Islamic Boarding Schools, starting from *fiqh*, *aqeedah*, *akhlaq/tasawuf*, arabic grammar (*nahwu* knowledge and science of *sharf*) , *hadith*, interpretation, *'ulumul qur'aan*) has been shown to be an embryo of the birth of the *bahsul masail* forum, a discussion forum which addresses the socio-religious issues that exists in society by using the yellow book as its reference (Muhammad,1999:81; Tibi,1991:28; Abdullah, 2007:56). This forum is one of the illustrations of how *kyai* and *santri* are actively involved in using their knowledge in discussing the problem and then giving the solution (Zahro, 2004:64).

The study of the yellow book in *pesantren* is a medium of knowledge transformation from previous scholars to the next generations. The teachings contained in the yellow book serve as the basis for thinking and taking any action for the *santri* (students). In addition, the use of the yellow book as subject material in Islamic boarding schools has made it as a means in the formation of a scholarly tradition of students in many Islamic boarding schools (Hidayatullah,2008:21; Azra, 2007:64). Islamic Boarding Schools have also promoted to some scholars, community leaders and teachers for *madrasas* (Islamic educational institutions/schools) (Dhofier, 1995). The yellow book is one of the main components of the existence of an Islamic boarding school (Dhofier, 1982).

The books studied in Islamic boarding schools are generally the commentary book (*syarah*) or comments on comments book (*hasiyah*) from older texts (*matn*, *matan*) (Bruinessen, 1995:141). One type of books that are taught in the boarding school is the Book of Tawheed. Furthermore, Bruinessen (1995) mentioned the books of Tawheed that are generally taught are; (1) For Aliyah (senior high school) level; Umm al-Barahin, and Dasuqi Books; (2) For the Tsanawiyah (junior high school) level; Sanusi, Tijan al-Durari, Nur al-Zhulam, Jauhar al-Tauhid, Tuhfat al-Murid, Fath al-Majid, Jawahir al-Kalamiyah, Husn al-Hamidiyah, and Aqidah al-Islamiyah. books. In addition, tawheed books in the form of *syarah* which are also taught in Islamic boarding schools include;

Syarah Kifayat al-‘Awam, Syarah Nur al-Zalam, Syarah Qomi' al-Thughyan, Khoridati al-Bahiyyah, Syarah Qotru al-Ghois, Fajr al-Shodiq, and other books (Abduh, 1987:76). In addition, there is also Aqidah al-Awwam book (Marzuqi, 1258 H/1848 AD; Nadwi, 1421 H) taught for Tsanawiyah/Ibtidaiyah (junior high/primary school) students, and Kifayat al-Awam taught for Tsanawiyah/Aliyah (junior/senior high school) students (Bruinessen, 1995:142). The study of classical or yellow books in pesantren is one of the efforts to preserve the classical thinking of ulama (Muslim leaders) and to educate the potential Muslim leaders with traditional Islamic conception (Dhofier, 1995; Jamali,1999; Wahid, 1999; Gumiandari. 1999:18).

The classic ‘Aqīdah al-‘Awām book plays an important role in the academic circles in the educational environment of Islamic boarding schools (Geertz, 1976:104; Suryo,2000:64)). The Book of Tawheed ‘Aqīdah al-‘Awām is one of the most important materials because the subject of tawheed is related to faith (Thohir. 2009:59). This is a provision for the students within the framework of their understanding of God and faith in angels, prophets/messengers, holy books, and others.

The background of the problem above provides an illustration of the importance of the book ‘Aqīdah al-‘Awām to be known, reviewed and studied. In order for this study to focus on the subject matter and have a clear locus, it is necessary to raise the problem studied and the context of the location of this

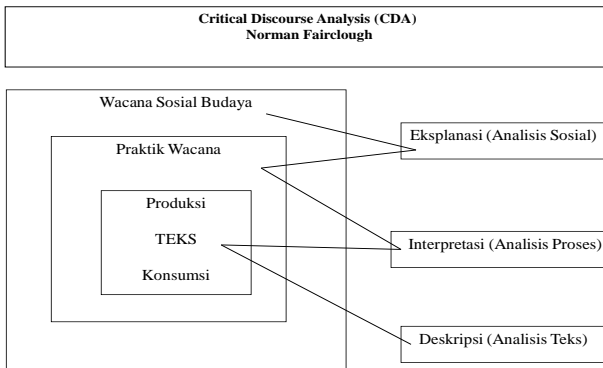
research. Specifically, this research locus of Al-Ihya 'Ulumaddin Islamic Boarding School Cilacap, so that learning, which is meant in this study, is learning in the *pesantren*. There are several point observed in this study, 1) What is the content of the book 'Aqīdah al-'Awām taught in Al-Ihya 'Ulumaddin Islamic Boarding School of Cilacap? and; 2) How is the intertextual study of the contents of the book 'Aqīdah al-'Awām by Sayyid Ahmad Al-Marzuqi. This research was aimed to the followings; 1) to find out the contents of the book 'Aqīdah al-'Awām by Sayyid Ahmad Al-Marzuqi; 2) to find out the contents of the book 'Aqīdah al-'Awām by Sayyid Ahmad Al-Marzuqi based on the intertextual study.

This research uses a descriptive qualitative approach. The method used in this study is the method of philology and content analysis. Philology method is used to examine the text (Supriadi, 2007: 12). The discussion focused on the content of the text (Ibrahim, 2009: 36). Content analysis is used to explain the relevance of the contents of the book 'Aqīdah al-'Awām with the contents of other books namely Nur al-Zalam by Sheikh Nawawi Banten, Rawihat al-Aqwam by KH. Bisri Mustafa from Rembang, and the book Niyat Ingsun Ngaji by KH. Badawi Hanafi from PP. Al-Ihya Ulumaddin, Cilacap, Central Java (Hanafi, tt.). Furthermore, to explain the context of the locus of this study, data collection, data processing, and data analysis were conducted (Yegidis, BL & Weinbach, R, W. 1996: 8; Marlow, 2001: 24; Babbie, 1998: 18) about profile and learning

activities of the Kitab in Al-Ihya Ulumaddin Islamic boarding school, Cilacap, Central Java.

Data collection uses interview, observation, and document study techniques. Interviews were used to explore data on the important reasons for being taught the book ‘Aqīdah al-‘Awām, how to teach it, and the purpose of learning the book. Data processing includes identification of the contents of the book ‘Aqīdah al-‘Awām and descriptions of other similar books that have similarities and differences in contents. Analysis of data is in the form of analysis of the contents of the book ‘Aqīdah al-‘Awām and other similar books. The steps of analysis use the framework of critical discourse analysis as proposed by Norman Fairclough (Jorgensen, 2007: 24) but disregard the explanatory aspect, namely the analysis of its social aspects. The reason, the analysis of social aspects requires a more complex methodological tool while the scope of this research is limited only to aspects of the description and interpretation of the contents of the text on the dimensions of the practice of discourse. This data analysis consists of steps to compare the contents of the book ‘Aqīdah al-‘Awām as the book of *matn* (principal) with another book which is *syarah* (explanatory) and *hasyiah* (a more detailed explanation). The book of *Sharah* in question is the book of Nur al-Zalam by Sheikh Nawawi from Banten, the book *Rawihat al-Aqwam* by KH. Bisri Mustafa from Rembang, and the book *Niyat Ingsun Ngaji* by KH. Badawi Hanafi from Cilacap.

Figure 1. *Text Analysis Scheme Based on Critical Discourse Analysis According to Norman Fairclough*



This text analysis scheme based on Norman Fairclough's Critical Discourse Analysis is used to describe and explain in limited ways the contents of the text of the book 'Aqīdah al-'Awām with the book Nur al-Zalam, the book Rawihat al-Aqwam and the book Niyat Ingsun Ngaji. The analysis begins by describing the contents of the text of the book 'Aqīdah al-'Awām as a result of the author's production. This text was then consumed by Sheikh Nawawi from Banten by making a book called Nur al-Zalam. This book contains the text and explanation for the contents of the book 'Aqīdah al-'Awām. Furthermore, based on the contents of the book 'Aqīdah al-'Awām and the explanation in the book Nur al-Zalam published two Javanese books entitled Rawihat al-Aqwam by KH. Bisri Mustafa from Rembang, and the book Niyat Ingsun Ngaji by KH. Badawi Hanafi from Cilacap.

This study was conducted in Al-Ihya 'Ulumaddin Islamic Boarding School, Cilacap, Central Java. It was selected because it has Aqīdah al-'Awām book taught to its students and also the translation book of the Aqīdah al-'Awām book, namely Niyat Ingsun Ngaji book which was written by the founding father of this boarding school named KH. Badawi Hanafi.

RESULTS AND DISCUSSION

The Description of Aqīdah al-'Awām Book

The Book Aqīdah al-'Awām as the object of this study was the book Aqīdah al-'Awām taught in Al-Ihya 'Ulumaddin Islamic Boarding School, Cilacap, Central Java. The Book Aqīdah al-'Awām is composed of 57 *nazm* (poetry from Parsi, consisting of twelve lines, rhymes two or two or four-four). This book has been translated into various languages, including Javanese and Indonesian. The Indonesian translation of the book Aqīdah al-'Awām was made by HM. Fadlil Sa'id An-Nadwi from Al-Hidayah Publisher, Surabaya. Furthermore, the Javanese translation of Aqīdah al-'Awām was made by KH. Bisri Mustafa from Rembang under the title Rawihat al-Aqwam (Wahid, 1997: 12) and Aqīdah al-'Awām published by Maktabah Muhammad ibn Ahmad Nabhan wa Aulladah, Surabaya. In addition, another book, of which contents are almost identical to that of Aqīdah al-'Awām and written in the Javanese language is entitled Niyat Ingsun Ngaji. It was written by the founding father of Al-Ihya

'Ulumaddin Islamic Boarding School of Cilacap named KH. Badawi Hanafi and used in the boarding school. The following is the 57 *nazm* of Aqīdah al-'Awām, as written by Sayid Ahmad al-Marzuqi al-Maliki al-Makki.

Bismillahirrahmannirahiim

1. Abda'u Bismillāhi Warrohmani * Wabirohīmi Dāimil Ihsāni
2. Fal Hamdu Lillāhil Qodimmil Awwali * Al Ākhiri Bāqi Bila Tahawwuli.
3. Śuma Şşalātu Wa Ssalāmu Sarmadā * 'Al Ānnabiyyi Khairi Man Qod Wahhadā.
4. Wa Ālihi Washahbihi Wa Mantabi' * Sabīli Dīnil Haqqi Ghaira Muftadi'.
5. Wa Ba'du Fa'lam Bi Wujūbil Ma'rifah, * Min Wājibin Lillāhi 'Isrīna Shifah.
6. Fallāhu Maujūdun Qodīmun Bāqī, * Muḥālifun Lil Ḥalqi Bil Itlāqi.
7. Wa Qāimun Ḡani Wawāhidun Waha * Qādirun Murīdun Ālimun Bi Kulli Syai'
8. Samī'unil Başīru Wal Mutakallimu * Lahu Sifātun Sab'atun Tantaḍimu.
9. Faqdrotun Irrodatun Sam'un Bashor * Hayātunil Ilmu Kalāmu Nistamar
10. Wajāizun Bifaḍlihi Wa'adlihi, * Tarkun Likulli Mumkinin Kafi'lihi.
11. Arsala Anbiyā Ḍawi Faṭānah, * Bişidqi Wattablīgi Wal Amānah.
12. Wajāizun Fī Haqqihim Min 'Araḍi, * Biḡairi Naqḍin Ka Khafifil Maraḍi.
13. 'Işmatuhum Kasā'iril Malāikat, * Wājibatun Wa Faḍalu Malāikat.
14. Walmustahīlu Ḍiddu Kulli Wājibi, * Fahfaḍli Khomsīna Bi Huk Min Wājibi.
15. Tafşīlu Hamsatin Wa'isrīna Lazim, * Kulla Mukallafin Fahaqqiq Wagtanim.
16. Hum Ādamun Idrīsun Nūhun Hūduma', * Şalih, Wa Ibrāhīmu Kullu Muttaba'.
17. Lūtun Wa Ismā'īlu Ishāqu Kadā * Ya'kūbu Yūsufu Wa Ayyūbuhtada.
18. Syu'aibu Hārūna Wa Mūsā Wal Yasa' * Ḍulkifli Dāwudu Sulaimānuttaba'.
19. Ilyāsu Yūnusuz Zakariyā Yahyā * 'İsā Wa Ṭāha Ḥātimum Da' Goyya.
20. 'Alaihimuşalātu Wassalāmu * Wa Ālihīm Mā Damatil Ayyāmu
21. Wal Malakullaḍī Bilā Abin Wa Um, * Lā Akla Lā Śurba Walā Nauma Lahum.

22. Tafşīlu ‘Asrin Minhumu Jibrīlu * Mīkalu Isrāfilu ‘Izraīlu
23. Munkar Nakīrun Wa Rokībun Wa Kaḍa * ‘Atīdun Mālikun Wa Ridwānuhtada.
24. Arba'atun Min Kutubin Tafşiluhā * Taurātu Mūsā Bil Hudā Tanzīluhā.
25. Zaburu Dawuuda Wa Injīlu ‘Alā * ‘Īsā Wafurqāni ‘Alā Khairil Malā
26. Wasuhuful Hollīli Wal Kalīmi, * Fīhā Kalāmūl Hakamil ‘Alīmi.
27. Wakullumā Atā Bihirrasūlu, * Fahaqquhuttas Līmu Wal Qabūlu.
28. Īmānunā Biyaumi Ahirin Wajab * Wakullu Mā Kana Bihi Minal ‘Ajab.
29. Hātimatun Fī Dzikri Bāqil Wājibi * Mimmā ‘Alā Mukallafin Min Wājibi
30. Nabbiyyunā Muhammadun Qod Ursila * Lil ‘Ālamīna Rahmatan Wafuddila
31. Abuhu Abdullahi Abdul Mutholib * Wa Hasyimun Abdu Manafib Yantasib
32. Waummuhu Aminatuz Zuhriyyah * Ar Dhoatuhu Khalimatus Sa'diyah
33. Mauliduhu Bi Makkatal Aminah * Wafaa Tuhi Bithoibatal Madinah
34. Atamma Qoblal Wahyi Arba'iina* Wa'umruhu Qod Ja Wazassakiina
35. Wasabatun Aulaa Duhu Faminhum * Tsalasatun Minaddukuu Ru Tufhamu
36. Qosim Wa'abdullohi Wah Watthayyibu * Wathohirun Bidhaini Dha Yulaqqobu.
37. Atahu Ibrahim Min Sariyyah * Fa Ummuhu Mariyatul Qibtiyah
38. Waghoiru Ibrahim Min Khodijah * Hum Sittatun Fakhudh Bihim Waliijah
39. Wa Arba'un Minal Inatsi Tudhkaru * Ridhwanu Robbi Irijami'i Yudkaru
40. Fatimatuzahro U Ba' Luhoa ‘Ali * Wabnaa Hu Maa Ssibthoni Fadhlulum Jalii
41. Fazainabu Waba'da Ruqoyah * Waummu Kultsumin Zakat Rodhiyah
42. ‘An Tis'i Niswatin Wafaqotul Mustofa * Khuyyiina Fahtarnannabiyyil Muqtafaa
43. Aisyatu Wahafshotu Wasaudah * Shofiyatun Maemunatun Wa Romlah
44. Hindun Wa Zainabun Kadha Juwariyah * Idmu'minina Ummahatun Mardhiyah
45. Hamzatu ‘Ammuhu Wa ‘Abbasun Kadha * ‘Ammatuhu Shofiyatun Dhatuhtidha
46. Wa Qobla Hijratinnabiyyil Isro *Bmin Makkatin Lailan Liquds in Yudro

47. Waba'da Isro In Uruujun Lissama * Hatta Ro Annabiyyu Robban Kallama
48. Min Ghairi Kalfin Wanhisorin Waftarodh * 'Alaihi Khomsan Ba'da Khomsina Farodh
49. Waballaghol Ummata Bil Isro'i * Wafardhi Khomsatin Bilamtiro'i
50. Qodfaza Shiddiqun Bitashdiiqin Lahu * Wabil 'Urujissidqu Wa Faahlahu
51. Wahādihi 'Aqīdatun Muhtaşarah * Wa Lil 'Awāmi Sahlatun Muyassaroh
52. Nādimu Tilka Ahmadul Marzūkī * Man Yantima Lişşādiqil Maşdūqi
53. Alhamdu Lillāhi Waşşala Sallamā * 'Alānnabiyyi Ĥoiri Man Qod 'Allamā
54. Wal Ali Waşşahbi Wa Kulli Murşidi * Wa Kulli Man Biĥairi Hadyin Yaqtadī
55. Wa As'alul Karīma Iĥlāşal 'Amal * Wanafa'i Kulli Man Bihā Qodisy Tagal
56. Abyātuhā Maizun Bi 'Aiddil Jumali * Tārīĥuhā Lī Hayyun Gurrin Jumali
57. Samaituhā Aqīdatal 'Awāmi * Min Wājibin Fiiddīni Bitamāmi

Context of Locus Al-Ihya 'Ulumaddin Islamic Boarding School

The profile of Al-Ihya Ulumaddin Islamic Boarding School includes geographical location, brief history, the founder, and the caretaker as well as the Holy Book study activities. Al-Ihya Ulumaddin Islamic Boarding School is located in Desa Kesugihan Kidul, Kecamatan Kesugihan, Kabupaten Cilacap, Central Java. It was established on November 24, 1925 AD/1344 H. The founding father of this Islamic Boarding School is KH. Badawi Hanafi. Geographically, the location of Al-Ihya Ulumaddin Islamic Boarding School is on the banks of Serayu River. It is about 20 kilometers away from the downtown of Cilacap City.

This Islamic Boarding School was formerly known as Kesugihan Islamic Boarding School before having its name changed into Al-Ihya Ulumaddin Islamic Boarding School in 1983 until now. The name Al-Ihya Ulumaddin was a gift from the son of KH. Badawi Hanafi named KH. Mustolih Badawi, to his father who is an admirer of Imam Al-Ghazali who has a monumental work in the form of Ihya 'Ulumiddin book.

KH. Badawi Hanafi was known as a scholar who is charismatic, patient, and devoted to worship. He was born around 1885 AD, in Kampung Brengkelan, Kecamatan Purworejo, Kabupaten Purworejo, Central Java. His father is KH. Fadlil ibn H. Ash'ari and his mother are Shofiyah bint KH. Abdul Syukur. In 1925 AD, KH. Fadlil built a langgar or musala (small mosque) known as "Langgar dhuwur (Tall Mosque)". The related langgar or musala became the forerunner to the founding of Al-Ihya 'Ulumaddin Islamic Boarding School.

The Aqīdah al-‘Awām Learning Activities in Al-Ihya ‘Ulumaddin Islamic Boarding School

The book ‘Aqīdah al-‘Awām is taught at the madrasah diniyah, the male and female Nahdlatuthulab Sore (MINATS) Islamic Madrasah. This book is taught in 11st grade for one year to provide the basics of faith in santri. Learning is carried out in self-pace based individual learning system, which then examined by the teacher/ustadz in order to measure the mastery level.

Al-Ihya Ulumaddin is a classic Islamic Boarding School with Salafism characteristics (Zuhri 1999:11). This Islamic Boarding School organizes formal and non-formal educational activities. This formal educational institution is under the Yayasan Badan Amal Kesejahteraan Ittihadul Islamiyah (Foundation) abbreviated as Ya BAKII. The formal educational institutions established include Kindergarten, Madrasah Ibtidaiyah (Primary School), Junior High School (SMP), Madrasah Aliyah (Senior High School), Vocational High School (SMK), and Higher Education. Al-Ihya Ulumaddin Islamic Boarding School also organizes non-formal education in the form of madrasah diniyah (Diniyah School) under the name of Madrasah Islamiyah Nahdlatuthulab Sore (MINATS).

The Conception of Aqidah in 'Aqīdah al-'Awām Book and its Syarah: Intertextual Study

The conception of aqidah in the Book 'Aqīdah al-'Awām includes knowledge of the attributes of Allah (God), of Prophets/Messengers, Angels, Holy Books, and Day of Judgment. In addition, the book 'Aqīdah al-'Awām also contains the stories of the family of Prophet Muhammad, and Isra' Mi'raj. The *matan* of this book was written by Sayid Ahmad al-Marzuqi al-Maliki. This book has been reviewed and commented by various parties, among them are Sheikh Nawawi al-Bantani with Nuruz Zalam book, Bisri Mustafa with Rawihat al-Aqwam book, and Muhammad Ihyā' Ulumiddin with the Syarah 'Aqīdah al-'Awām book. In addition, there are some other books written

with contents excerpted from the book 'Aqīdah al-'Awām, for example, the Niyat Ingsun Ngaji book written by KH. Badawi Hanafi from Al-Ihya Ulumaddin Islamic Boarding School, Cilacap, Central Java.

The analytical scheme follows the path of critical discourse analysis as proposed by Norman Fairclough. The analysis stage was by describing the contents of the book 'Aqīdah al-'Awām by Sayid Ahmad Al-Marzuqi. The contents of the book 'Aqīdah al-'Awām were analyzed intertextually by comparing the contents of the book 'Aqīdah al-'Awām with other holy book contents which are both of its syarah and hasyiah. The other holy books were Nur al-Zalam by Sheikh Nawawi Banten, Rawihat al-Aqwam by KH. Bisri Mustafa from Rembang, and Niyat Ingsun Ngaji by KH. Badawi Hanafi from Al-Ihya Ulumaddin Islamic Boarding School, Cilacap, Central Java.

The main contents of the book 'Aqīdah al-'Awām include an introduction, essence, and conclusion. The introduction contains, 1) reading bismillah, 2) reading alhamdulillah, 3) salutation of salawat to the Prophet Muhammad. The essence consists of, 1) the obligation to know the attributes of Allah; 2) to know the Prophets, the Messengers, and their attributes; 3) to know the angels, their attributes and attitudes; 4) to know the holy books revealed by Allah; 5) to know the day of judgment or the end of the world; 6) to know the family of the Prophet

Muhammad; and 7) to know the Isra' Mi'raj event of Prophet Muhammad. The conclusion contains; 1) the author's description; and 2) the description of the number of nadzam in the book 'Aqīdah al-'Awām.

Based on the contents of the book 'Aqīdah al-'Awām, then an intertextual or intertextual study is carried out with various explanatory books so that they are easily understood. The explanatory books include the book Nur al-Zalam, the book Rawihat al-Aqwam and the Javanese book titled Niyat Ingsun Ngaji. These books will be used as a comparison material to get the clarity of the contents of the book 'Aqīdah al-'Awām because the book 'Aqīdah al-'Awām only contains very short and dense content.

In this paper, the results of the analysis of the text of the book 'Aqīdah al-'Awām about the conception of aqida attributed to Sharah or explanation by Syekh Nawawi Banten in the book Nur al-Zalam, compared to the contents of the book Rawihat al-Aqwam by Bisri Musthafa and the book Niyat Ingsun Ngaji by KH. Badawi Hanafi. The analysis is based on the contents of the book Aqīdah al-'Awām as mentioned above.

1. The Obligation of Knowing the Attributes of Allah

a. The Essential Attributes of Allah

The attributes of God in the book 'Aqīdah al-'Awām include the essential (*wajib*), *jaiz* [permitted according to religion (may be done, but may or not); *mubah*], and *muhāl* (logically

impossible) attributes. There are twenty essential attributes of Allah contained in the book, namely; 1) Maujudun or Wujud (Exist), 2) Qadimun or Qidam (Without Beginning), 3) Baqi atau Baqa' (Infiniteness), 4) Mukhalifun lil khalqi bil ithlaqi or Mukhalafatu lil hawadisi (Exalted being unlike to any of the contingencies), 5) Qaimun ghoni or Qiyamuhu binafsihi (Self subsistent or self existent), 6) Wahidun or Wahdaniyat (Oneness), 7) Qadirun (Power), 8) Muridun or Iradat (Free Will or Choice), 9) 'Alimun bi kulli syai'in or Ilmu (Knowledge), 10) Hayyun or Hayat (Ever-living), 11) Sami'un (All-Hearing), 12) Basyirun (All-Seeing), 13) Mutakalimun or Kalam (Speech), 14) Qudratun or Kaunuhu Qadiran (The Most Exalted being Powerful), 15) Iradatun or Kaunuhu Muridan (The Most Exalted being Free Chooser), 16) Sam'un or Kaunuhu Sami'an (The Most Exalted being All-Hearing), 17) Basyar or Kaunuhu Basyiran (The Most Exalted being All-Seeing), 18) Hayatun or Kaunuhu Hayyan (The Most Exalted being Ever-Living), 19) 'Ilmu or Kaunuhu 'Aliman (The Most Exalted being All-Knowing), and 20) Kalamu istamar or Kaunuhu Mutakaliman (The Most Exalted being All-Speaking/The Speech is His).

According to KH. Badawi Hanafi, in *Niyat Ingsun Ngaji* book, there are infinitive numbers of the essential and mustahil (logically impossible) attributes of Allah, however, there are twenty attributes which must be known, as mentioned in 'Aqīdah al-'Awām book. In *Niyat Ingsun Ngaji* book, it is mentioned that: "*sifat wajibipun Gusti Allah punika boten wonten telasipun,*

mukhalipun sakmanten ugi. Dene ingkang dipun wajibaken nyumerepi saben-saben tiyang mukallaf punika namung kalih dasa, mukhalipun inggih kalih dasa, jaizipun setunggal".

Meaning: The essential attributes of Allah is infinitive, as well as of His muhal attributes. As for that only twenty attributes which must be known by every mukallaf, as well as (His) twenty muhal attributes, and (His) one jaiz attribute."

Completely, the essential attributes of Allah in Niyat Ingsun Ngaji book are as follows: "Rupinipun sifat wajib kalih dasa inggih punika: 1. wujud, 2. qidam, 3. baqa', 4. mukhalafatu lil hawaditsi, 5. qiyamuhu binafsihi, 6. wahdaniyah, 7. qudrat, 8. iradat, 9. 'ilmu, 10. hayat, 11. sama', 12. bashar, 13. kalam, 14. qadiran, 15. muridan, 16. 'aliman, 17. hayyan, 18. sami'an, 19. bashiran, 20. mutakaliman"

Meaning: There were twenty essential attributes (of Allah), namely; 1. wujud, 2. qidam, 3. baqa', 4. mukhalafatu lil hawaditsi, 5. qiyamuhu binafsihi, 6. wahdaniyah, 7. qudrat, 8. iradat, 9. 'ilmu, 10. hayat, 11. sama', 12. bashar, 13. kalam, 14. qadiran, 15. muridan, 16. 'aliman, 17. hayyan, 18. sami'an, 19. bashiran, 20. mutakaliman.

The essential attributes of Allah contained in Niyat Ingsun Ngaji book are precisely similar to those contained in Rawihat al-Aqwam book, namely: " ... *puji-pujian kados ing ngandhap punika: wujud, qidam, baqa', mukhalafathu lil hawaditsi, qiyamuhu binafsihi, wahdahniyah, qodrat, irodrat, ilmu, hayat,*

sama', bashar, kalam, qodiran, muridan, 'aliman, hayyan, sami'an, bashiran, mutakaliman".

Meaning:... the praises (to Allah) are as follows: wujud, qidam, baqa', mukhalafathu lil hawaditsi, qiyamuhu binafsihi, wahdahniyah, qodrat, irodrat, ilmu, hayat, sama', bashar, kalam, qodiran, muridan, 'aliman, hayyan, sami'an, bashiran, mutakaliman.

The mention of essential attributes of Allah in both syarah books of 'Aqīdah al-'Awām is the same. It can historically be traced back to the source used by the two authors of the book. KH. Badawi Hanafī used 'Aqīdah al-'Awām book and other holy books as his references, among them, Nur al-Zalam book by Sheikh Nawawī from Banten. It is similarly conducted by KH. Bisri Mustafa in writing the book Rawihat al-Aqwam. Thus, it can be understood that there is a common mention of the essential attributes of Allah in the book written by each author because it used the same sources, namely 'Aqīdah al-'Awām, as the main reference, and Nur al-Zalam as an additional reference.

b. The Muhal or Mustahil (Logically Impossible) Attributes of Allah

In addition to the essential attributes, Allah also has the muhal or mustahil (logically impossible) and jaiz attributes. There are also twenty muhal or logically impossible attributes of Allah because these attributes are the opposites of the essential attributes of Allah. In the book 'Aqīdah al-'Awām, there is no

clear mention of the variety of muhal attributes of Allah, however, in the syarah of the book Nur al-Zalam, there is a complete mention of the twenty muhal or logically impossible attributes of Allah, namely: 1) 'adam (Non-Existence) 2) huduts (Contingency), 3) fana' (Having an End), 4) muhatsilatu lil hawadisi (Having Likeness to Contingencies), 5) ihtiyaju ila muhali au muhditsin (non-self-sufficiency), 6) ta'adud (plural), 7) 'ajzu (powerless), 8) ikrahu (unwilling), 9) jahlu (ignorant), 10) maut (inanimate), 11) shamam (deaf), 12) 'amma (blind), 13) bakam (non-speaking), 14) kaunuhu 'ajizan (Being powerless), 15) kaunuhu mukrahan (Being unwilling), 16) kaunuhu jahilan (Being ignorant), 17) kaunuhu mayitan (Being inanimate), 18) kaunuhu ashama (Being deaf), 19) kaunuhu a'ma (Being blind), 20) kaunuhu abkama (Being non-speaking).

Though the mention of muhal or mustahil attributes of Allah in Niyat Ingsun Ngaji book is slightly different, but the substance is still similar to the 'Aqīdah al-'Awām book, written as follows; 1. 'adam, 2. khuduts, 3. thuruwul 'adam, 4. muhatsilatu lil hawadisi, 5. anla yakuna qaiman binafsihi, 6. anla yakuna wahidan, 7. 'ajzu, 8. 'adamul iradah, 9. jahl, 10. maut, 11. shamam, 12. 'ama, 13. bakam, 14. 'ajizan, 15. ghoiru muridin, 16. jahilan, 17. mayyitan, 18. shaman, 19. 'amman, 20. bakiman.

The mention of muhal or mustahil attributes of Allah in the book of Niyat Ingsun Ngaji is different from the syarah of 'Aqīdah al-'Awām, namely Nur al-Zalam book. The differences

are in the 3rd, 5th, 6th, 8th, and 15th attributes as seen in table 1 below.

Table 1. *The Differences in the Mentioning of the Muhal (Logically Impossible) Attributes of Allah in Nur al-Zalam and Niyat Ingsun Ngaji Books*

| No. | <i>Nur al-Zalam</i> (<i>Syarah of 'Aqīdah al-'Awām</i>) | <i>Niyat Ingsun</i> | Meaning |
|-----|--|-------------------------------------|----------------------------------|
| 1. | 'adam | 'adam | Non-Existence |
| 2. | huduts | huduts | Contingency |
| 3. | fana' | thuruwul 'adam | Having an End |
| 4. | mumatsalatu hawadisi | lil mumatsalatu hawadisi | Having Likeness to Contingencies |
| 5. | ihtiyaju ila muhali au muhditsin | anla yakuna qaiman binafsihi | Non-Self-Sufficient |
| 6. | ta'adud | anla yakuna wahidan | Plural |
| 7. | 'ajzu | 'ajzu | Powerless |
| 8. | ikrahu | 'adamul iradah | Unwilling |
| 9. | jahl | jahl | Ignorant |
| 10. | maut | maut | Inanimate |
| 11. | shamam | shaman | Deaf |
| 12. | 'ama | 'ama | Blind |
| 13. | bakam | bakam | Non-Speaking |
| 14. | kaunuhu 'ajizan | 'ajizan | Being Powerless |
| 15. | kaunuhu mukrahan | ghoiru muridin | Being Unwilling |

| | | | |
|-----|-----------------|----------|--------------------|
| 16. | kaunuhu jahilan | jahilan | Being Ignorant |
| 17. | kaunuhu mayitan | mayyitan | Being Inanimate |
| 18. | kaunuhu ashama | shaman | Being Deaf |
| 19. | kaunuhu a'ma | 'amman | Being Blind |
| 20. | kaunuhu abkama | bakiman | Being Non-Speaking |

Table. 2 *The Differences in the Mentioning of the Muhal (Logically Impossible) Attributes of Allah in Nur al-Zalam and Rawihat al-Aqwm*

| No. | <i>Nur al-Zalam</i> (Syarah 'Aqīdah al-'Awām) | <i>Rawihat al-Aqwm</i> | Meaning |
|-----|---|----------------------------------|---|
| 1. | 'adam | 'adam | Non-Existence |
| 2. | huduts | huduts | Contingency |
| 3. | fana' | fana' | Having an End |
| 4. | mumatsalatu hawadisi | lil mumatsalatu hawadisi | Having Likeness to Contingencies |
| 5. | ihdiyaju ila muhali au muhditsin | Ihtiyajuhu lighoirihi | Non-Self-Sufficient (Javanese: <i>Hajat dateng sanes</i>) |
| 6. | ta'adud | Ta'adud | Plural (Javanese: <i>Wewilangan</i>) |
| 7. | 'ajzu | 'Ajzun | Powerless (Javanese:. <i>Apes</i>) |
| 8. | ikrahu | Karohah | Unwilling (Javanese: <i>Kasereng</i>) |
| 9. | jahl | Jahlun | Ignorant |
| 10. | maut | Mautun | Inanimate |
| 11. | shamam | Shomamun | Deaf (Javanese: |

| | | | <i>Budek)</i> |
|-----|-------------------------|------------------------|---|
| 12. | 'ama | 'Ama | Blind |
| 13. | bakam | Bakamun | Non-Speaking |
| 14. | kaunuhu 'ajizan | Kaunuhu 'ajizan | Being Powerless (Javanese: <i>Apes</i>) |
| 15. | kaunuhu mukrahan | Kaunuhu karihan | Being Unwilling (Javanese: <i>kasereng</i>) |
| 16. | kaunuhu jahilan | Kaunuhu jahilan | Being Ignorant |
| 17. | kaunuhu mayitan | Kaunuhu mayyitan | Being Inanimate |
| 18. | kaunuhu ashamma | Kaunuhu ashomma | Being Deaf |
| 19. | kaunuhu a'ma | Kaunuhu a'ma | Being Blind |
| 20. | kaunuhu abkama | Kaunuhu abkama | Being Non-Speaking |

Based on two tables of differences in the mentioning of the muhal or logically impossible attributes of Allah between the Niyat Ingsun Ngaji and Rawihat al-Aqwam books and the Nur al-Zalam as the syarah of 'Aqīdah al-'Awām book, it can be seen that there are more differences in Niyat Ingsun Ngaji than in Rawihat al-Aqwam. The differences are not substantial but more of a technical nature of the language, for example: 'fana' (Nur al-Zalam) and 'thuruwul 'adam' (Niyat Ingsun Ngaji), 'ihtiyaju Ila a muhali au muhditsin' (Nur al-Zalam) and 'anla yakuna qaiman binafsihī' (Niyat Ingsun Ngaji), ta'adud' (Nur al-Zalam) and 'anla yakuna wahidan' (Niyat Ingsun Ngaji), 'ikrahu' (Nur al-Zalam) and 'adamul iradah' (Niyat Ingsun Ngaji), 'kaunuhu mukrahan' (Nur al-Zalam) and 'ghoiru muridīn' (Niyat Ingsun Ngaji). These

findings show that the author of Niyat Ingsun Ngaji book, KH. Badawi Hanafi did not only take or cite from the Nur al-Zalam book but also from other books of Tawheed.

Almost all of the mentionings of muhal attributes of Allah in Rawihat al-Aqwam are the same as those in Nur al-Zalam. The differences are not principal, for example; 'ikrahu' (Nur al-Zalam) and 'karohah' (Rawihat al-Aqwam), 'kaunuhu mukrahan' (Nur al-Zalam) and 'Kaunuhu karihan' (Rawihat al-Aqwam). 'ihtiyaju ila muhali au muhditsin' (Nur al-Zalam) and 'ihtiyajuhu lighoirihi' (Rawihat al-Aqwam). Based on these findings, it can be said that writings of the muhal attributes of Allah in the book Rawihat al-Aqwam by Mustafa Bisri are sourced or cited from the book Nur al-Zalam by Sheikh Nawawi from Banten.

c. Jaiz (Prerogative) Attribute of Allah

There is a similarity about the number of jaiz (prerogative) attribute of Allah, which is only one, both in 'Aqīdah al-'Awām, Nur al-Zalam, Niyat Ingsun Ngaji, and Rawihat al-Aqwam books. The book 'Aqīdah al-'Awām mentions that the jaiz attribute of Allah is contained in a nazm states that: "Wa jaizun bi fadzlihi wa 'adlihi, tarku likulli mumkin kafī'lihi". It means "and it is an authority with His grace and justice, to abandon (not creating) something that might be created by Him, as well as to create it". Thus, the jaiz attribute of Allah is the authority or right to create or not to create something.

In the book *Nur al-Zalam*, it is added that through His jaiz attribute, Allah has the right to grant or not to grant something to someone, to upgrade or degrade a person, also to forgive or punish someone. It is also exemplified that Allah grants reward and to the one who is obedient and rewards to enter into heaven, it is simply because of His grace and Allah gives punishment to those who are disobedient and puts them into Hell, which is also because of His justice. In *Niyat Ingsun Ngaji* book, it is mentioned that the jaiz attribute of Allah explained in some details as follows:

"Dene sifat jaizipun Gusti Allah punika wonten setunggal, pangipun wonten sekawan, dados gangsal. Muhalipun jaiz inggih gangsal. Rupinipun sifat jaiz setunggal: fi'lu watarku, pangipun 'adam ta'tsir bil quwat, 'adam ta'tsir bi tab'i, hudutsul 'alam bi asrihi, yaf'alul ashya'a li ghordzin. Muhalipun wujubul fi'li watsarki, ta'tsir bil quwat, ta'tsir bitab'i, qidamul 'alam biasrihi, yaf'alul ashya'a lighordzin. Jaiz fi'lu watarku muhal wujubul fi'li wa sarki, tegesipun kenging-kenging kemawon Gusti Allah damel alam utawi tinggal damel alam, boten pinanggih akal yen Gusti Allah wajib damel alam utawi wajib tinggal damel alam. 'Adam ta'tsir bilquwat, tegesipun boten wonten setunggaling alam ingkang saged ngelebeti kelawan kekiyatanipun piyambak, boten pinanggih akal yen setunggaling alam saged ngelebeti kalawan kekiyatanipun piyambak. 'Adam ta'tsir bitab'i muhal ta'tsir bitab'i, tegesipun boten wonten setunggaling alam ingkang saged ngelebeti kalawan watekipun piyambak, boten pinanggih akal yen setunggaling alam saged ngelebeti kelawan watekipun piyambak. Hudutsul alam bi asrihi muhal qidamul alam biasrihi, tegesipun anyar sedayanipun alam, boten

pinanggih akal yen sedaya alam dingin tanpa kawitan. Yaf'alul ashya'a lil ghordin muhal yaf'alul ashya'a lil ghordin tegesipun Gusti Allah damel ing pinten-pinten perkawis boten wonten pengarahipun, boten pinanggih akal yen Gusti Allah damel pinten-pinten perkawis wonten pengarahipun".

Meaning:

There is only one jaiz attribute of Allah, and there are four branches of it that make it (the number) five attributes. There are also five muhal attributes of jaiz attribute. The only one jaiz attribute is *fi'u wa tarku*, while the branches of which are 'adam ta'tsir bil quwat, 'adam ta'tsir bi tab'i, hudutsul 'alam bi asrihi, yaf'alul ashya'a li ghordzin. The muhal attributes (include) wujubul fi'li watsarki, ta'tsir bil quwat, ta'tsir bitab'i, qidamul 'alam biasrihi, yaf'alul ashya'a lighordzin. *Jaiz fi'lu watarku muhal wujubul fi'li wa sarki*, means that Allah may or may not create the nature. *'Adam ta'tsir bilquwat*, means that there is no natural being able to enter it by its own power, it does not make sense for a natural being to enter it by its own power. 'Adam ta'tsir bitab'i, muhal ta'tsir bitab'i means that there is no natural being able to enter it by its own character, it makes no sense for a natural being to enter it by its own character. *Hudutsul alam bi asrihi muhal qidamul alam biasrihi*, means that all natural beings shall be contingencies, it does not make sense for the whole universe created without any beginning. *Yaf'alul ashya'a lil ghordin muhal yaf'alul ashya'a lil ghordin*, means that Allah

creates many things without any director, it does not make sense for Him in creating many things in accordance with a director.

In the book *Niyat Ingsun Ngaji*, KH. Badawi Hanafi divides the jaiz attribute of Allah into four branches. These four branches come from one jaiz attribute, namely "fi'lu wa tarku" means that Allah may or may not create the nature. The four branches of jaiz attribute of Allah include: 1) 'adam ta'tsir bil quwat, 2) 'adam ta'tsir bi tab'i, 3) hudutsul 'alam bi asrihi, 4) yaf'alul ashya'a li ghordzin. The one jaiz attribute of Allah and its four branches also have four muhal attributes as the opposites, namely: 1) wujubul fi'li watsarki, 2) ta'tsir bil quwat, 3) ta'tsir bitab'i, 4) qidamul 'alam biasrihi, and 5) yaf'alul ashya'a lighordzin.

If it is combined between the jaiz and muhal attributes of Allah, it can be explained as follows: 1) Allah may or may not create the nature (Jaiz fi'lu watarku muhal wujubul fi'li wa sarki), 2) there is no natural being able to enter it by its own power, it does not make sense for a natural being to enter it by its own power or without any help of Allah (Jaiz fi'lu watarku muhal 'adam ta'tsir bilquwat), 3) there is no natural being able to enter it by its own character, it makes no sense for a natural being to enter it by its own character (Jaiz fi'lu watarku muhal 'adam ta'tsir bi tab'i), 4) all natural beings shall be contingencies, it does not make sense for the whole universe created without any beginning (hudutsul alam bi asrihi muhal qidamul alam biasrihi),

and 5) Allah creates many things without any director, it does not make sense for Him in creating many things in accordance with a director (Yaf'alul ashya'a lil ghordin muhal yaf'alul ashya'a lil ghordin).

There is an almost similar, but in brief, explanation by KH. Bisri Mustafa in the book *Rawihat al-Aqwam*. In this book, He argues that the jaiz attribute of Allah is "fi'lu kulli mumkin au tarkuhu", means that "Allah has a (prerogative) right to or not to create (something)". This statement is contained in the explanation of the jaiz attribute of Allah that comes from the book 'Aqidah al-'Awām. The brief explanation of jaiz attribute of Allah in *Rawihat al-Aqwam* book as follow: "Tiyang mukalaf menika kejawi kuwajiban niqodaken sifat wajibe Alloh ta'ala, ingkang kalih dasa ing ngajeng, ugi kewajiban niqodaken sifat-sifat jaiz-ipun Alloh ta'ala ingkang setunggal menika : "fi'lu kulli mumkin au tarkuhu" ateges: "Allah kagungan wewenang ingkang damel lan boten damel." Dados, upami Alloh ta'ala paring ganjaran dateng tiyang ingkang to'at punika inggih tiyang ingkang duso punika inggih naming saking keadilan".

Meaning:

A mukallaf (a person who is obliged to act in accordance with Allah's orders and to perform worshipping) is not only obliged to believe (i'tiqad) the essential attributes of Allah, twenty attributes in total, but also the His one jaiz attribute: ""fi'lu kulli mumkin au tar kuhu", means "Allah has a

(prerogative) right to or not to create (something)". Thus, it is also the (prerogative) right of Allah to whether grant rewards to those who are obedient or to give punishment to those who are sinful, it is His justice".

2. Knowing the Prophets, Messengers, and Their Qualities

a. Names of Prophets and Messengers

There are twenty-five names of prophets and messengers of Allah mentioned in the book 'Aqīdah al-'Awām, they are: 1) Prophet Adam, 2) Prophet Idris, 3) Prophet Nuh (Noah), 4) Prophet Hud, 5) Prophet Sholih, 6) Prophet Ibrahim, 7) Prophet Luth, 8) Prophet Ismail, 9) Prophet Ishaq, 10) Prophet Yaqub, 11) Prophet Yusuf, 12) Prophet Ayyub, 13) Prophet Syu'aib, 14) Prophet Harun, 15) Prophet Musa, 16) Prophet Ilyasa', 17) Prophet Dzulkifli, 18) Prophet Daud, 19) Prophet Sulaiman, 20) Prophet Ilyas, 21) Prophet Yunus, 22) Prophet Zakariya, 23) Prophet Yahya, 24) Prophet Isa, 25) Prophet (Thoha) Muhammad.

In the mentionings of the name of the Prophet Muhammad, Sayid Ahmad al-Marzuqi adds that Prophet Muhammad is the last prophet (Ghazali, Imam & Murtadha Muthahhari. 2008:122). This is the author's affirmation that there is no newly coming prophet after the Prophet Muhammad. This affirmation is important for all Muslims to know. This statement

is reinforced by Sheikh Nawawi stating that the Prophet Muhammad is the last prophet assigned by Allah to all mankind in the universe.

Among the prophets and messengers, there are some called as "Ul al-Azmi", they are:

Prophet Muhammad,

Prophet Ibrahim

Prophet Musa

Prophet Isa

Prophet Nuh (Noah)

b. Qualities of The Prophets and Messengers

The obligation of a mukallaf other than to know the attributes of Allah is to also know the names and qualities of the prophets and messengers. In the book 'Aqīdah al-'Awām, it is stated that: "Allah has assigned several prophets who have the qualities of Fathonah (intelligent), Shidiq (truthful), Tabligh (conveying), and Amanah (trustworthy)". In this book, the mentioning of the prophets, including the messengers, is "anbiya". There is no determination of the number and name of the Prophets, but only for the number and name of the Messengers. Then, Sheikh Nawawi in his syarah (Nur al-Zalam) book explains that the prophets who possess those qualities are the messengers, because they are obliged to convey the revelation they received to their people.

Furthermore, Sheikh Nawawi in the book *Nur al-Zalam* gives an explanation of the qualities of the messengers, as there are four qualities, namely; Fathonah, Shidiq, Tabligh, and Amanah. 1) Fathonah means intelligence, ingenuity, and fluency of the speech. Thus, the God's Messengers must be intelligent, capable, smart so that they have never bothered to answer the questions from their people or the opponents with clear proof (hujjah). 2) Shidiq means honest, trustful, and not lying. Thus, the Messengers always conveyed the messages based on the fact. They must be honest and truthful, both in speech and action, as if they were dishonest or lying, the direction they convey must be an apostasy. 3) Tabligh means conveying. Thus, the Messengers always conveyed to mankind what Allah Almighty has commanded. If the prophets kept a secret from what Allah commanded, then their wisdom was sent to no avail. 4) Amanah means trustworthy or kept away from conducting any immoral actions. Thus, by this quality the messengers were always preserved from conducting any sinful acts and all the deeds that cause people to turn away from them.

The description of the differences in the qualities of prophets and messengers is put forward by KH. Bisri Mustafa in *Rawihat al-Aqwam* as follows: "Sabèn-sabèn tiyang mukallaf ugi kewajiban niqodaken sifat wajibe para rasul ingkang sekawan cacahipun inggih punika :

Shidqun : tegesipun temen, mboten goroh.

- Amanatun : tegesipun rinekso sangking ngelapahi awise nipun pangeran.
- Tablighun : tegesipun nekaaken dawuh-dawuh ingkang dipun perintahaken supados dipun dugakaken dateng umat.
- Fathonah : tegesipun limpat nalaripun

Meaning:

Every mukallaf is also obliged to believe (i'tiqad) the four essential qualities of the Messengers, namely:

- 1) Shidqun : means truthful, not lying.
- 2) Amanatun : means trustworthy or kept away from conducting any prohibitions of Allah.
- 3) Tablighun : means conveying the commands for their people.
- 4) Fathonah : means intelligent.

In the book, KH. Bisri Mustafa suggests that there are also four essential qualities of the prophets who are assigned as Messengers, namely; Shidiq (honest or truthful), Tabligh (conveying), Amanah (trustworthy), and Fathonah (intelligent). Meanwhile, there are only three qualities of the prophets who are not assigned as Messengers, namely; Shidiq (honest or truthful), Amanah (trustworthy), and Fathonah (intelligent). According to KH. Bisri Mustafa, the prophets do not have the quality of Tabligh (conveying) since they only received revelation for themselves and were not obliged to convey to others. It is contained in the following explanation, "para anbiya' ingkang sanes rasul ugi kagungan sifat wajib kados para Rasul, nanging sanesipun sifat Tabligh" (the anbiya (prophets) who are not

assigned as Messengers have also the essential qualities as (possessed) by the Messengers, except for Tabligh quality).

Different explanation of the essential qualities of the Messengers are put forward by KH. Badawi Hanafi in the book *Niyat Ingsun Ngaji*. According to KH. Badawi Hanafi, there are essential qualities of the Messengers, namely; Shidiq (honest or truthful), Tabligh (conveying), and Amanah (trustworthy). There are also three muhal qualities of the messengers, namely; kidzib (lying), khiyanat (betrayal), and kitman (concealment). It can be seen in the explanation put forward by KH. Badawi Hanafi in the *Niyat Ingsun Ngaji* book as follows:

"Kula nyumerepi sifat wajibipun para Rasul, dene sifat wajibipun para Rasul punika wonten tiga: muhalipun wonten tiga. Rupinipun sifat wajib tiga punika: 1. shidiq, 2. amanah, 3. tabligh, muhalipun inggih punika, rupinipun: 1. kidzib, 2. khiyanat, 3. kitman. Wajib sidiq muhal kidzib, tegesipun mesthi temen para utusanipun Gusti Allah boten pinanggih akal yen goroh para utusanipun Gusti Allah. Wajib Amanah muhal khiyanat, tegesipun mesthi pinercaya para utusanipun Gusti Allah, boten pinanggih akal yen cidra para utusanipun Gusti Allah. Wajib Tabligh muhal kitman, tegesipun mesti nekakake para utusanipun Gusti Allah, boten pinanggih akal yen ngumpet para utusanipun Gusti Allah.

Meaning: I know the essential qualities of the Messengers, as there are three essential qualities as well as three muhal qualities. The three essential qualities of the Messengers are: 1. sidiq, 2. Amanah, 3. Tabligh. Meanwhile, the muhal qualities

are: 1. kidzib, 2. khiyanat, 3. kitman. Shidiq as one of the essential qualities has an opposite/muhal quality of kidzib, means that it must be true (speech) conveyed by the Messengers of Allah and it does not make sense for the Messengers to lie. Amanah as one the essential qualities has an opposite/muhal quality of khiyanat, means that the Messengers are certainly trustworthy, and it does not make sense for the Messengers of Allah to betray. Tabligh as one of the essential qualities has an opposite/muhal quality of kitman, means that the Messengers of Allah must convey any message given to them and it does not make sense for the Messengers of Allah to conceal (upon the revelation they have received from God).

According to KH. Badawi Hanafi, there is one jaiz quality as well as one muhal quality of the Messengers. The jaiz quality of the Messengers is a'rad al-basyariyah, means that the Messengers may have the nature similarly to mankind, such as; eating, drinking, getting married and having descendants, travelling, shopping, being healthy, being sick, passed away, and others. Meanwhile, the muhal quality of the Messengers is wahiyat, means that it does not make sense for the Messengers to have similar attributes to God, such as; creating the natural beings/universe using their own power and to admit that they have a right to be worshipped. Such statement is available in the book *Niyat Ingsun Ngaji* as follow:

"Sifat jaizipun para Rasul punika wonten setunggal muhalipun jaiz ugi setunggal. Rupinipun jaiz setunggal punika:

wenang ketetapan sifat a'radz al-basyariyah, tegesipun kenging-kenging kemawon para Rasul ketetapan sifat bangsa menungsa kados ta: dhahar, ngunjuk, krama putra, tindakan, tetumbasan, lujeng, gerah, seda, lan sanes-sanesipun. Muhal yen para Rasul ketetapan sifat wahiyat tegesipun boten pinanggih akal yen para Rasul ketetapan sifat bangsa kepengeranan kados ta: damel alam kalawan mawi kekiyatanipun piyambak utawi ngehaki dipun sembah".

Meaning: there is one jaiz quality as well as one muhal quality of the Messengers. The jaiz quality of the Messengers is a'radz al-basyariyah, means that the Messengers may have the nature similarly to mankind, such as; eating, drinking, getting married and having descendants, travelling, shopping, being healthy, being sick, passed away, and others. Meanwhile, the muhal quality of the Messengers is wahiyat, means that it does not make sense for the Messengers to have similar attributes to God, such as; creating the natural beings/universe using their own power and to admit that they have a right to be worshipped.

Regarding the muhal qualities of the Prophets and Messengers, Sheikh Nawawi from Banten argues that there are four muhal qualities of the Prophets and Messengers, namely: 1. baladah (ignorant, as the opposite of Fathonah), 2. kidbu (lying, as the opposite of Shidqu/shidiq), 3 Kitman (concealment, as the opposite of Tabligh), and 4. khiyanat (betrayal, as the opposite of Amanah). Meanwhile, there is one jaiz quality of the Prophets

and Messengers. according to Sheikh Nawawi, namely, being entitled to have new nature without reducing their degree as human. According to Sheikh Nawawi in the book of Nur al-Zalam, the Prophets and Messengers must be free from the nature that can impose their dignity as Prophets and Messengers. In this case, diseases, such as; leprosy, blindness, non-speaking, and so forth. He also explains that the story of the Prophet Shuaib who was blind and sick as having worms come out of his body, is a false and untrue story. In addition, the Prophets and Messengers have the property of ma'sum which means kept away by God from sinful acts.

3. Knowing the Angels, Their Properties and Attitudes

a. Names of Angels

According to Sayid Ahmad al-Marzuqi, there are ten names of angels who are obliged to know, namely: 1) Jibril, 2) Mikail, 3) Israfil, 4) 'Izrail, 5) Munkar, 6) Nakir, 7) Raqib, 8) 'Atid, 9) Malik, 10) Ridwan. In the book Nur'al-Zalam, Sheikh Nawawi describes the duty and position of each angel. Jibril is the commander of the Angels who has a duty of conveying revelation to the Prophets and Messengers. The other names of Him are Ruh al-Amin, Ruh al-Qudus, al-Namus. Mikail is the angel who provides nourishment for natural beings, such as bringing rain, wind, and sustenance. 'Izrail is the angel of death who is parting the soul of the body of the dead beings, either of

human, jinn (supernatural beings), satan, devils, and angels. Israfil is responsible for blowing the sangkakala (trumpet) at the day of judgement and at the day of resurrection. Munkar is the angel who is responsible to ask question to the dead in their graves. Nakir is the angel who is responsible to ask question to the dead in their graves. Raqib is the angel who is responsible to write down the good deeds of human. 'Atid is the angel who is responsible to write down the evil deeds of human. Malik is the angel who is the keeper of Hell. Ridwan is the angel who is the keeper of Paradise.

According to KH. Bisri Mustafa, actually, it is impossible to find out the exact number of angels, however, there are only ten of which we are obliged to know. The explanation of KH. Bisri Mustafa is mentioned in the book *Rawihat al-Aqwam* as follow:

"Tiyang mukallaf punika wajib nikotaken bilih Allah ta'ala punika kagungan malaikat kathah sanget. Sedaya kala wau kita namung wajib nikotaken kanthi ijmal. Kejawi ingkang sedasa. Menawi ingkang sedasa kita wajib nekotaken kanthi tafsil, kanthi kedah mangertosi nami-naminipun dene kateranganipun malaikat sedasa kados ing ngandap punika, 1) Jibril, 2) Mikail, 3) Isrofil, 4) Izroil, 5) Ridwan, 6) Munkar, 7) Nakir, 8) Rokib, 9) Atit, 10) Malik.

Meaning: A mukallaf is obliged to believe that Allah has uncountable angels. To all of them, we are only obliged to believe by ijmal. Except to the ten, as we are obliged to believe by tafsil, by being obliged to know their names. The information

of the ten angels is as follow: 1) Jibril, 2) Mikail, 3) Isrofil, 4) Izroil, 5) Ridwan, 6) Munkar, 7) Nakir, 8) Rokib, 9) Atit, 10) Malik.

Every mukallaf is obliged to believe in the existence of angels. In the book *'Aqīdah al-'Awām*, it is mentioned that the angels are the creatures who have no father and mother, who are not eating, drinking, and sleeping. Furthermore, Sheikh Nawawi explains in the book *Nur al-Zalam* that angels are the spirits blown into light. Angels can be incarnate in various forms. The angels are created by God without intermediary ascendants of father and mother, having no food, no sleep, no lust, and no gender, of which neither male, female, nor transgender.

Sheikh Nawawi also adds that whoever believes that the angel is either male, female, or transgender, then he is categorized as a fasiq (someone who violates islamic law), and some even categorizes as a kafir (someone who conceals/covers the truth). The angels are always obedient to Allah, running all His commands, have no lust and personal interests and are clean of sinful deeds and wrongdoings.

The information about the names and properties the angels is not given by KH. Badawi Hanafi in the book *Niyat Ingsun Ngaji*. He only states in the book that in the declaration of syahadat (belief to the Oneness of God and the acceptance of Muhammad as God's Messenger) of "Muhammad Rasulullah" as contains belief in the angels, the holy books, the day of

judgement, and the God's predestination. The statement is as follow: "Pengucap Muhammad Rasulullah punika nglebetaken iman sekawan inggih menika: 1. ngimanaken para malaikat, 2. ngimanaken kitab, 3. ngimanaken dinten akhir, 4. ngimanaken pepesthen". Meaning: The saying of Muhammad The Messenger of God include the four pillars, namely: 1. Belief in Angels, 2. Belief in Holy Books, 3. Belief in the Day of Judgement, 4. Belief in God's Predestination.

4. Knowing the Holy Books Revealed by Allah

According to Sayid Ahmad Al-Marzuki in the book 'Aqīdah al-‘Awām, there are four holy books revealed by Allah, namely: 1) Taurat (Torah), 2) Zabur, 3) Injil (Gospel), and 4) Al-Qur'an. He also explains that each book was revealed to certain prophet assigned by Allah. The Torah was revealed to Prophet Musa (Moses), The Zabur was revealed to Prophet Dawud, the Gospel was revealed to Prophet Isa (Jesus), and the Qur'an was revealed to the Prophet Muhammad.

Sheikh Nawawi explains that in addition to the holy books, Allah also gives the shuhuf or sheets revealed to His prophets. The Prophets referred to by Sayid Ahmad Al-Marzuqi are Prophets Ibrahim and Moses. However, in the book Nur al-Zalam, Sheikh Nawawi states that the prophets who received the shahifah were the Prophets Ibrahim, Musa, and Syis.

The number of shahifah revealed by Allah to the prophets, according to Sheikh Nawawi, was a hundred in total. In details, sixty shahifah were revealed to the Prophet Syis, thirty shahifah were revealed to Prophet Ibrahim, and ten shahifah were revealed to the Prophet Musa. The Shahifah revealed to the Prophet Musa were revealed before the Torah.

However, KH. Bisri Mustafa has a different opinion about the number of shahifah revealed to the prophets. In the book *Rawihat al-Aqwam*, he explains that: "Tiyang mukallaf punika ugi wajib nikotaken bilih Alloh ta'ala punika nurunaken pinten-pinten lampiran ingkang dipun paringaken dateng nabi Ibrahim lan Nabi Musa ingkang ing lampiran wau isi dawuh-dawuh Allah ta'ala nanging anggen kita nikotaken cekap kanthi ijmal kemawon, kita boten wajib nyumerepi pinten lampiranipun". Meaning: A mukallaf is also obliged to believe that Allah has revealed some sheets/attachments to Prophet Ibrahim and Prophet Musa, which contain the commandments of Allah but it is enough to believe only by ij'mal, as we are not obliged to know how many sheets/attachments were there.

Based on the explanation, it can be said that, according to KH. Bisri Mustafa, it is not known precisely for the number of shahifah sheets revealed to Prophet Ibrahim and Musa. We are not obliged to know how many shahifah are revealed to the prophets, but we are obliged to believe that the prophets actually received the shahifah from Allah. This opinion is different from which of Sheikh Nawawi, especially for the number of shahifah

and the appearance of the Prophet Syis in the explanation of Sheikh Nawawi. The Prophet Syis is not mentioned in 'Aqīdah al-'Awām, but is mentioned in the explanation of Sheikh Nawawi in the book Nur al-Zalam.

Furthermore, Sheikh Nawawi states that the original Torah revealed to Prophet Musa has gone. The Torah circulating among Jews today is not the original one since they (Jews) made changes to the contents and its teachings. In addition, Sheikh Nawawi also explains that the Zabur revealed to Prophet Dawud has different contents from the Torah. The Zabur contains only advice and warnings, while its sharia still follows the sharia of Prophet Musa. With regard to the Injil (Gospel), Sheikh Nawawi explains that the recent Gospels are written by human, not God's revelations, such as, the Gospel of Barnabas, the Gospel of Luke, and the Gospel of John. The content of the Gospels is a biography of Prophet Isa (Jesus) and the belief contained within the teachings are the thoughts of Paul.

Sheikh Nawawi describes the Qur'an as a holy book and a mu'jizah (miracle) revealed to Prophet Muhammad as the last Prophet. The Holy Qur'an revealed to Prophet Muhammad PBUH is not a collection of apothegm or poems but God's revelation for all mankind. The verses in the Qur'an were revealed in such a way to not to be falsified by anyone, as it has the provision of Allah The Almighty.

5. Knowing the Day of Judgement or Qiyamah (Day of Resurrection)

The Day of Judgement or Qiyamah is one of the six pillars of iman (faith) that must be believed by every Muslim, especially for the obedient of Ahlussunah wal Jamaah. According to Sayid Ahmad Al-Marzuqi, in the book 'Aqīdah al-'Awām, faith in the Day of Judgement is obligatory along with all the events in it. Sheikh Nawawi explains in Nur al-Zalam that some events occurring on the Day of Judgement or Qiyamah are, 1) barzakh (the barrier), 2) the questions in the grave, 3) the day of resurrection, 4) hasyr (the exile), 5) syafaat (blessing of Muhammad), 6) hisab (the reckoning), 7) mizan (scale), 8) sirath (the straight path/bridge), 9) haudh (the pond), 10) paradise, and 11) hell.

Barzakh is a purgatory, barrier universe between the world and afterlife. It can be said to the grave universe towards the afterlife. The questions in the grave are asked by an angel who is responsible guarding the grave to every human who has entered the barzakh. Sheikh Nawawi does not explain the questions asked by the angel to human in the grave. He only quotes one of God's words about the punishment in the grave as follows: "Hell is revealed to them all along the morning and evening, and on the Day of Resurrection (a call to the angels): Put Pharaoh and his people into a very hard punishment".

Then the event of the resurrection of human beings from the grave on Qiyamah. This event marks the end of world and the beginning of the hereafter. However, Sheikh Nawawi, in the book Nur al-Zalam, does not explain how humans are being ressurected what is done when humans are raised from their graves. Hasyr is the gathering of all humans in one place called Makhsyar. Makhsyar is a gathering place of all humans from the period of Prophet Adam until the end of the day. Sheikh Nawawi

points out that it is difficult to explain the human condition in Makhsyar. Based on the hadith of the Prophet Muhammad, it is pointed out that all those who are in the Makhsyar field are naked, anxious, and expecting to immediately be decided whether they are entering the paradise or hell. In addition, they also expect syafaat (blessing) or help of the prophets.

On the Day of Judgment, humans will be reckoned for their deeds during their lives in the world. The duration of the reckoning, according to Sheikh Nawawi, is half a day, but the time measurement will be perceived differently by every human. It will be perceived shortly by those who are obedient to all His commandments and staying away from His prohibitions; In contrast, it will be perceived as longer reckoning time for those who committed a lot of sinful deeds. During the reckoning, humans have their mouths locked and all of their body organs speak up to answer the questions. After the reckoning, they will enter the mizan, the scale of deeds. All deeds have been recorded by the angels and, in this place, all deeds are scaled. If it is heavier on the good side, the related person will get happiness in paradise. On the contrary, if it is heavier on the evil side, the related person will get more severe punishment in hell.

Humans who have been reckoned will then be asked to cross a bridge called shirat. Shirat is a bridge or path located above the abyss of Hell. Sheikh Nawawi cites a narrative states that the shirat is thinner than a piece of hair and sharper than the edge of the sword. Everyone from the period of Prophet Adam to the last period, must succeed to cross the bridge. It will be easier for the righteous believers to cross the shirat, on the contrary, for the unbelievers and the sinful believers, they will slip into hell.

Furthermore, Sheikh Nawawi explains about haudh, a pond possessed by every prophet to give drink to his people. Sheikh Nawawi quotes the hadith of the Prophet Muhammad

which says: "Every prophet has a pond, and they promote to each other the number of drinkers of each pond. And, indeed, I (Muhammad) expect the most number of drinkers from my pond". The pond of the Prophet Muhammad is called Kautsar, means the lighter white color than of milk, tastes sweeter than the sweetness of honey and is more fragrant than the scent of kasturi (deer musk) oil. Those who get drink from it will not get thirst eternally.

Sheikh Nawawi explains that the person who has been reckoned will be included in heaven or hell. Heaven is the place of all that God has provided for all His good servants. Hell is a place that has been prepared by God to give punishment to those who are disobedient to Him. With regard to the Day of Judgement or Qiyamah, KH. Bisri Mustafa, in Rawihat al-Aqwam, gives a brief explanation of the need to believe in the coming of the Day of Judgement or Qiyamah as follow:

"Kita tiyang mukallaf wajib nikataken dateng badhe dumuginipun dinten kiyamah, punapa dene samudaya perkawis ingkang anggawekaken ingkang wujud wonten ing dinten qiyamah wau, kados wontenipun ara-ara mahsyar, uwat sirathal mustaqim, teraju, suarga, neraka lan sapanunggalanipun".

Meaning: As a mukallaf, we are obliged to believe the coming of the Day of Judgement or Qiyamah, including all matters regarding the Qiyamah, such as, Makhsyar, Sirath al-Mustaqim, scale, paradise, hell, and so forth.

6. Knowing the Family of Prophet Muhammad

At the end of the book 'Aqīdah al-‘Awām by Sayid Ahmad Al-Marzuqi, it is also explained about the family of the Prophet Muhammad PBUH who must be known and believed by every mukallaf. Prophet Muhammad PBUH was assigned by Allah to be a Messenger to convey His messages to the whole universe, which includes man, genies, and angels. As a Messenger of God who is responsible to convey the God's messages to the whole universe, it must be known and believed to be true by all mukallaf people.

Prophet Muhammad is the most noble and ultimate being, as well as the most important prophet and messenger. The virtue of him is that he was assigned by Allah to complete the morality of all mankind, not just of particular people. The form of virtue is shown by juxtaposing the name of Muhammad in the name of Allah in the phrase of tawheed, namely: "Asyhadu ala ilaha illallah, wa asyhadu anna Muhammad rasulullah". This phrase shows the declaration of every Muslim to God as the Oneness which is entitled to worship and the acceptance of Prophet Muhammad as the Messenger Allah (Jaya, 2009:89). This shows how noble the position of the Prophet Muhammad is in the sight of Allah SWT compared to other prophets (Ghazali, Imam & Murtadha Muthahhari. 2008:112). Sheikh Nawawi explains that if the Prophet Muhammad shall be the most noble and ultimate prophet among the prophets and messengers, then the people of

the Prophet Muhammad shall also be the best people compared to other people.

In the book 'Aqīdah al-'Awām, it is stated briefly that the Prophet Muhammad was born in the city of Makkah and passed away in the land of Thibah, namely Medina. Then, Sheikh Nawawi, in the book Nur al-Zalam, explains that Prophet Muhammad was born in Makkah on Monday, on 12th of Rabi Al-Awwal in the Year of the Elephant (the year when Abraha attacked Makkah and attempted to destroy the Kaaba with the elephant troops), coinciding with 12th of April of 571 AD.

At the age of 40, the Prophet Muhammad received a revelation from Allah through the angel Jibril in the Cave of Hira'. Prophet Muhammad received the revelation on Monday, 17th of Ramadhan in the 41st year from the year of his birth to coincide with the date of 6th of August 610 AD. At that time, he was 40 years, 6 months, 8 days old. After receiving the revelation, he stayed in Makkah for 13 years and in Medina for 10 years. According to Qamariyah (Islamic) Calendar, Prophet Muhammad died at the age of 63 years and 3 days, while according to Syamsiyah (Solar) calendar, he died at the age of 61 years and 84 days.

Sheikh Nawawi also explains that the Prophet Muhammad died on Monday, the 12th of Rabi Al-Awwal of 11 AH, coinciding with 8th of June of 633 AD. Prophet Muhammad had eleven wives, composed of two wives who died before him Muhammad

and nine wives until he died. Two of his wives who died before him were: 1) Khadija, and 2) Zainab bint Khuzaimah. Khadija was the first wife of Prophet Muhammad who was married before Prophet Muhammad getting assigned as a Messenger. Meanwhile, The nine wives who were still alive when Rasulullah died are: 1) Aisyah, 2) Hafsyah, 3) Saudah, 4) Shafiyah, 5) Maimunah, 6) Ummu Habibah, 7) Ummu Salamah, 8) Zainab, and 9) Juwairiyah. Prophet Muhammad has seven children, composed of three male and four female. The names of the sons (male) of the Prophet Muhammad are: 1) Qasim, 2) Abdullah, 3) Ibrahim. The names of the daughters (female) of the Prophet Muhammad are: 1) Zainab, 2) Ruqaiyah, 3) Ummu Kultsum, 4) Fathimah Az-Zahra. Qasim did not live for a long time since he died at the age of two in Makkah. Abdullah, who was given for Thayib and Thahir titles, also died when he was a child. Likewise, Ibrahim who was born on Zulhijja of 8 AH, died in 10 AH at the age of one year and four months. Ibrahim is the son of Mariyah al-Qibtiyah.

7. Knowing the Isra' Mi'raj event of Prophet Muhammad PBUH

Regarding the event of Isra' and Mi'raj, Sayid Ahmad Al-Marzuqi, in the book 'Aqīdah al-'Awām, states that before the Prophet Muhammad hijrah migrated to Medina, he experienced a special event called Isra' and Mi'raj. Isra' means the night journey

of the Prophet Muhammad from Makkah to Bayt al-Maqdis. Mi'raj means the ascension of the Prophet Muhammad to the heaven, so that the Prophet Muhammad saw Allah and received instructions to conduct the five-time prayers to replace the prior fifty-time prayers.

Sheikh Nawawi explains in the book *Nur al-Zalam* that every mukallaf must believe that the Prophet Muhammad have had the honor of Allah The Almighty through the Isra' and Mi'raj journey. Furthermore, it is explained that Isra' is the night journey of the Prophet Muhammad from Masjid al-Haram in Makkah to the al-Aqsa Mosque in Bayt al-Maqdis, Palestine. Then, from al-Aqsa Mosque, the Prophet Muhammad experienced ascension to Sidrat al-Muntaha. This event occurred on the night of 27th of Rajab, a year before the Prophet Muhammad migrated to Medina.

According to Sheikh Nawawi, in Sidrat al-Muntaha the Prophet Muhammad had seen some miracles that had never been thought by human beings living in the world. In Sidrat al-Muntaha, the Prophet Muhammad was given an instruction to conduct the five-time prayers a day for himself and his people. Then, the Prophet Muhammad shared his experience to his people. After hearing the story of the Prophet Muhammad, some of his people separated. There were some who directly believed what he said, but some others were getting cynical and doubtful. Another group even became apostates (getting disaffiliation from Islam), because they thought that the story was illogical and did

not make sense. Sheikh Nawawi also explains that the Isra' and Mi'raj were part of the miracles of the Prophet Muhammad PBUH.

The event of Isra' and Mi'raj was a test of faith for a Muslim. One of the friends who passed the test was Abdullah bin Abu Quhafah or better known as Abu Bakr As-Sidiq. Abu Bakr justified the Isra' and Mi'raj event, thus, it was appropriate for Abu Bakr granted the title of As-Sidiq. For the polytheists of Quraysh, the Isra' and Mi'raj event was used as the topic for smearing the Prophet Muhammad, but it was unsuccessful. There were still many Muslims who fully believed this event was true and as the manifestation of the power of Allah, one of the believers was Abu Bakr As-Sidiq.

Further explanation is put forward by KH. Bisri Mustafa regarding the Isra' and Mi'raj event experienced by the Prophet Muhammad. In the book *Rawihat al-Aqwam*, KH. Bisri Mustafa explains that the journey of Mi'raj of the Prophet Muhammad to the seventh heaven (Javanese: *sap pitu*) reached the Sidrat al-Muntaha and ended at Mustawa. In the books *'Aqīdah al-'Awām* and *Nur al-Zalam*, there is no such explanation exist, especially for the description of "the seventh heaven" and "Mustawa". However, KH. Bisri Mustafa did not also elaborate on both places and the basis for the explanation. Then, KH. Bisri Mustafa also explains that those are the places in which the Prophet Muhammad "seeing" Allah. The definition of "seeing" in this

case, according to KH. Bisri Mustafa, should not indicate the what, how, and others.

Conclusions

According to Sayyid Ahmad al-Marzuqi al-Makki the conceptions of Aqidah Islamiyah in the book *'Aqīdah al-'Awām* are as follows; 1) being obliged to know the attributes of Allah, 2) knowing the Prophets, Messengers, etc. 3) knowing the Angels, Their Properties and attitudes, 4) knowing the holy books revealed by Allah, 5) knowing the Day of Judgement and Qiyamah. In addition, in the book *'Aqīdah al-'Awām*, it is also explained for the needs of knowing and recognizing the family of Prophet Muhammad., and the Isra' Mi'raj event of him. In this book, it is not explained for the obligation to believe in the existence of God's predestination. The essence of aqidah conception is clarified and completed by *Rawihat al-Aqwam* book by KH. Bisri Mustafa, *Nur al-Zalam* book by Sheikh Nawawi al-Bantani, and *Niyat Ingsun Ngaji* book by KH. Badawi Hanafi.

References

- A'la, A. 2006. *Pembaruan Pesantren*. Yogyakarta: LkiS.
- Abbas, Siradjuddin, K.H. 2008. *I'tiqad Ahlussunah wal Jamaah*. Jakarta: Pustaka Tarbiyah Baru
- Abduh, M. 1987. *Risalah Tauhid*. Jakarta: Bulan Bintang.
- Abdullah, Sufyan Raji, KH. M. 2007. *Mengenal Aliran-aliran dalam Islam dan Ciri-ciri Ajarannya*. Jakarta: Pustaka Al-Riyadl
- Abdurrahman Hasan Alu. 2009. *Fathul Majid Syarah Kitab Tauhid*. Jakarta: Penerbit Pustaka Azzam
- Asrohah, H. 2004. *Pelebagaan Pesantren: Asal usul dan Perkembangan Pesantren di Jawa*. Jakarta: Departemen Agama RI Bagian proyek peningkatan Informasi Penelitian dan Diklat Keagamaan.
- Azra, Azyumardi, Prof. Dr. 2007. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII Akar Pembaharuan Islam Indonesia*. Edisi Revisi. Jakarta: Kencana Pernada Media Group
- Babbie, E. 1998. *The Practice of Social Research (eight Edition)*. USA: Wadsworth Publishing Company.
- Bruinessen, M.V. 1995. *Kitab Kuning Pesantren dan Tarekat: Tradisi Tradisi Islam di Indonesia*. Bandung: Mizan
- Dhofier, Z. 1982 *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. Jakarta: LP3ES..
- Dhofier, Z. 1995. *Tradition and Change: In Indonesian Islamic Education*. Jakarta: Ministry of Religious Affair the Republic of Indonesia.
- Geertz, C. 1976. *The Religion of Java*. Chicago & London : University of Chicago Press.
- Ghazali, Imam & Murtadha Muthahhari. 2008. *Agar Kita Tidak Sesat Prinsip-prinsip Akidah, Wahyu & Penutup Kenabian, Menyikapi Maraknya Aliran Sesat di Indonesia*. Bandung: Pustaka Hidayah

- Gumiandari. 1999. “Transformasi Peran Santri vis a vis Hegemoni Modernitas”. dalam Wahid, M., Suwendi and Zuhri, S (ed.). *Pesantren Masa Depan: Wacana Pemberdayaan dan Transformasi Pesantren*. Bandung : Pustaka Hidayah.
- Hanafi, Badawi, KH. tt. *Niyat Ingsun Ngaji*. Cilacap: Penerbit: PP Al-Ihya Ulumaddin
- Hidayatullah, Syarif. 2008. *Ensiklopedia Rukun Islam, Ibadah Tanpa Khilafiah, Syahadat*. Jakarta: Penerbit Al-Kautsar Prima
- Ibrahim, Abdul Syukur (ed.).2009. *Metode Analisis Teks & Wacana*. Yogyakarta: Penerbit Pustaka Pelajar
- Izutsu, Toshihiko. 1994. *Konsep Kepercayaan dalam Teologi Islam, Analisis Semantik Iman dan Islam*. Yogyakarta: Penerbit Tiara Wacana
- Jamali .1999. “Kaum Santri dan Tantangan Kontemporer”, dalam Wahid, M., Suwendi dan Zuhri, S. (ed.). *Pesantren Masa Depan: Wacana Pemberdayaan dan Transformasi Pesantren*. Bandung : Pustaka Hidayah.
- Jaya, Muhammad. 2009. *The Power of Syahadat Mengungkap Hikmah dan Dahsyatnya Syahadat*. Yogyakarta: Penerbit Riz'ma
- Jorgensen, Marianne W.& Louise J. Phillips.2007. *Analisis Wacana Teori & Metode*.Yogyakarta: Penerbit Pustaka Pelajar
- Marlow, C. 2001. *Research Methods for Generalist Social Work*. Toronto: Brooks/Cole.
- Marzuqi, Sayid Ahmad. 1258 H/1848 M. *'Aqīdah al-'Awām* . Surabaya: Penerbit Muhammad Ibn Hamid Nabhan wal Wahidah
- Moleong, J.L. 2006. *Methodology Penelitian Kualitatif: Edisi Revisi*. Bandung: PT.Remaja Rosda Karya.
- Muhammad, H. 1999. “Kontekstualisasi Kitab Kuning: Tradisi Kajian dan Metode”. dalam Wahid, M., Suwendi dan Zuhri, S (ed.). *Pesantren Masa Depan: Wacana*

- Pemberdayaan dan Transformasi Pesantren*. Bandung : Pustaka Hidayah.
- Mustafa, Bisri, KH. 1957 M/1376 H. *Rawihat al-Aqwam*. Rembang: Penerbit Menara Kudus
- Nadwi, HM. Fadlil Sai'id An.(penerjemah). 1421 H. *Terjemah dan Syarah 'Aqidah al-'Awām* . Surabaya: Penerbit Al-Hidayah
- Subhani, Syaikh Ja'far. 1989. *Tauhid dan Syirik*. Bandung: Mizan.
- Supriadi, D. 2007. *Sulam at-Taufiq Ila Mahabbati Ilah fi la at-Tahqiqi (Kajian Filologis dan Fungsi Naskah & Teks dalam Masyarakat)*. Makalah dipresentasikan pada seminar nasional Naskah Keagamaan, di Jakarta pada tanggal 30 November 2007-03 Desember 2007.
- Suryo, J. 2000. *Tradisi Santri dalam Historiografi Jawa: Pengaruh Islam di Jawa*. Makalah pada Seminar Pengaruh Islam terhadap Budaya Jawa, November 30, 2000.
- Thohir, Muhammad, Dr. Sp.KJ. 2009. *Ayat-ayat Tauhid Pencerahan Aqidah Tauhid Berpadu Logika Sains Iptek*. Surabaya: Penerbit PT. Bina Ilmu
- Tibi, B. 1991. *Islam and the Cultural Accommodation of Social Change*. Colorado: Westview Press.
- Wahid, A. 1997. *Kiai Nyentrik Membela Pemerintah*. Yogyakarta: LKiS.
- Wahid, A. 1999. 'Pondok Pesantren Masa Depan', dalam Wahid, M., Suwendi dan Zuhri, S (ed.). *Pesantren Masa Depan: Wacana Pemberdayaan dan Transformasi Pesantren*. Bandung : Pustaka Hidayah.
- Yegidis, B.L. & Weinbach, R,W. 1996. *Research Method for Social Work (2nd Edition)*. Needham, MA, Allyn and Bacon.
- Zahro, A. 2004. *Lajnah Bahtsul Masail 1926-1999: Tradisi Intelektual NU*. Yogyakarta: LKiS.

Zuhri, S. 1999. “Pendidikan Pesantren di Persimpangan Jalan”, dalam Wahid, M., Suwendi dan Zuhri, S (Eds.). *Pesantren Masa Depan: Wacana Pemberdayaan dan Transformasi Pesantren*. Bandung: Pustaka Hidayah.