

TEXT RECEPTION OF THE MANUSCRIPT MAS'AIL AS-SAMARQANDI WRITTEN BY SYEIKH ABU LAITS AS-SAMARQANDI

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ABSTRACT

Information on the acceptance of the text manuscript is essential as a reference for Islamic teaching materials in Nusantara. This article aims to explain the reception of the ancient manuscript entitled "Masa'il As-Samarqandi" written by Sheikh Abu Laits As-Samarqandi. The study employed philology research and descriptive analytic method with a literary reception theory approach. This ancient manuscript of Masa'il As-Samarqandi (MS) contains questions related to Islamic Aqidah. The study found that Masa'il As-Samarqandi manuscript is an explanatory text about the Islamic Aqidah. The text reception of MS is Qathrul Ghaitis (Syarah Masa'il As-Samarqandi) written by Syeikh Imam Nawawi Al-Bantani). Qathrul Ghaitis makes commentary on the MS and adds the explanation from Qur'an and Hadist. The commentary contains the meaning of faith, the branches of faith, faith in Allah swt, faith in Angels, faith in the Prophets, faith in Allah's books, faith in the Last Day, and also discusses the explanation of the consequences of that faith, as well as its reflection on worship. This study indicates that Sheikh Imam Nawawi tried to

explain each description of the text based on the reference source referred to.

Keywords: Reception of text, manuscript, Masa'il As-Samarqandi, Imam Nawawi

ABSTRAK

Informasi penerimaan teks suatu naskah penting diketahui, termasuk naskah kuno Masa'il As-Samarqandi ini yang merupakan naskah yang banyak digunakan sebagai rujukan materi ajaran aqidah Islam di Nusantara. Artikel ini bertujuan untuk menjelaskan mengenai resepsi teks naskah kuno yang berjudul "Masa'il As-Samarqandi" karya Syeikh Abu Laits As-Samarqandi. Metode yang digunakan dalam penelitian ini adalah metode penelitian filologi dan metode deskriptif analitik dengan pendekatan teori resepsi sastra. Naskah kuno Masa'il As-Samarqandi ini berisi mengenai pertanyaan-pertanyaan yang berkaitan dengan Aqidah Islam. Hasil penelitian menunjukkan bahwa teks Masa'il As-Samarqandi (selanjutnya disingkat MS) merupakan teks penjelasan mengenai Aqidah Islam, salah satu kitab hasil pembacaan MS adalah Kitab Qathrul Ghaitis (Syarah Masa'il As-Samarqandi Karya Syeikh Imam Nawawi Al-Bantani). Kitab syarah ini menjelaskan setiap bagian isi teks MS disertai dalilnya dari Al-Qur'an dan Al-Hadist. Awal penjelasannya berisi mengenai pengertian iman, penjelasan-khusus iman, iman kepada Allah swt, iman kepada Malaikat, iman kepada para nabi, iman kepada kitab-kitab Allah, iman kepada hari Akhir, dan dibahas pula tentang penjelasan konsekuensi keimanan tersebut, juga refleksinya terhadap ibadah. Dilihat dari sisi pembacaan terhadap teks Masa'il As-Samarqandi, Syeikh Imam Nawawi berusaha menjelaskan setiap uraian teks berdasarkan sumber referensi yang dirujuk.

Kata kunci : Resepsi Teks, Naskah Kuno, Masa'il As-Samarqandi, Imam Nawawi

INTRODUCTION

The study of the reception of ancient manuscripts is quite novel, especially for the development of literary theory, that each reading of the text by the reader has its peculiarities which can provide information on the development of the discussion of the manuscript text. In this study, the text being discussed is the manuscript by Masail As-Samarqandi which contains Aqidah lessons, Islam. Each era has a different spirit and characteristics

in the reception of texts, especially when the archipelago (Nusantara) was still in the early days of the spread of Islam. A concrete example based on information from other ancient manuscript studies is that the entry of Islam in Java contributed in particular to the development of Javanese literature, such as *Serat Mi'raj* from Madura, adapted from the Qur'an Surat Al-Israa¹. This means that the acceptance of MS manuscript texts in the archipelago needs to be known so that more information can be obtained regarding the development or explanation efforts of the scholars or scientists at that time.

Information on the acceptance of the text manuscript is essential to explore, so that its development is known, because the content of ancient manuscript can be useful now as a reference for the material being studied. The study of ancient manuscripts which is increasingly being carried out today is not only for editing and translating ancient manuscripts, but also many have started to study their contents. This can be an effort that can make a direct contribution to the community regarding the understanding of the contents of the ancient manuscripts. Many ancient manuscripts, whose contents have been unknown due to difficulties in reading them, have begun to be excavated. The contents of the text edition that appeared were reviewed with various existing scientific approaches. Of course, to find important information for scientific development and others, including ancient manuscripts in Indonesia, the contents need to be explored. According to Baried, the Indonesian nation at this time have a lot of manuscripts. Not less than 5.000 copies in libraries and museums in some countries. Around 1998 amount year increased if seeing copy catalog of PNRI (Library of the National Republic Of Indonesia) which is about 10.000 copies. Text implied in copies contains old information related to matters like law, history, a life of society, pharmacy, culture, philosophy, local wisdom, etcetera.²

¹ Sri Ratnawati, "Dialektika Hindu-Jawa Dan Islam Dalam *Serat Mi'raj*," *Manuskripta* 1, no. 2 (2011): 171.

² Agus Kosasih, Ade & Supriatna, *Pengantar Penelitian Filologi*, ed. Rani Siti Fitriani, 1st ed. (Bandung: Cv.Semiotika, 2014).

One of the contents of ancient manuscripts that is favored by researchers in Indonesia is about the teachings of Islam. The teachings of Islam contained in ancient manuscripts are important to study, as a source of knowledge today regarding the development of the spread of Islam, teaching methods, the search for the interpretation of scholars, and the views of scholars at the time when the ancient manuscripts were written or copied, and so on. And no less important (is acceptance) regarding the reader's reading of the text he reads, which can be in the form of comments, explanations, and exposure of reference sources related to the teachings being taught. Given the importance of understanding teaching, scholars or scientists try to explain the text in a simple and clear way but do not reduce its substance. Different understandings from readers make scientists look for methods or methods of delivery that are easy to understand. Readers are categorized as diverse, so a good text presentation regarding the explanation of teaching is a text that can be easily understood by various groups.

Particular attention was given on the reader's reading of literary texts, in literary scholarship, it is called text reception.³ The meaning of the text from the reader's point of view becomes one of the important studies in addition to the study of the content and author. Reception theory sees the meaning of literary texts from two readings, both implicit and explicit, which are never separated from the horizon of readers' expectations and the spirit of the times. As it is known that every era has different conditions, the acceptance of a text is also different. Acceptance of a text can be in the form of pros and cons related to the content of a literary work. It can also be in the form of criticism or assessment and examination by examining the reference sources, understanding, and content contained in the text. Acceptance can also be in the form of an explanation accompanied by comments to develop previous thoughts, so that clear information is obtained to convey.

³ Nyoman Kutha Ratna, *Teori, Metode, Dan Teknik Penelitian Sastra* (Yogyakarta: Pustaka Pelajar, 2008).

One of the ancient texts that deserve attention in the study of literary receptions is the text of Masail As-Samarqandi because this text is often found in ancient manuscript storage places in Indonesia, such as in The Geusan Ulun Museum, National Library Of Indonesia, and Sribaduga Museum. The content is very important, and then an assessment of how the text is received needs to be done. The text of Masa'il is simple and seems to have been attached to the Muslim community of the archipelago⁴. The content is easy to understand, and the form is a simple question-and-answer text, but it raises the question of what the reference text is or the hypogram. This can be seen from the emergence of questions such as how many prophets were there and where did the Masa'il As-Samarqandi text refer to. The discovery of his reception text is a must to get the maximum explanation regarding the content of his teachings.

This study aims to explore how is the content of the Masa'il As-Samarqandi text, how is the acceptance of the Masa'il As-Samarqandi text in Indonesia. The research method used is the philological research method and the analytical descriptive literary research method, in which the data is presented clearly and then accompanied by an explanation. The research data is in the form of MS text edition results.

According to Jausz (1970), three basic factors build the reader's expectation horizon. First, the norms of the well-known genre of the perceived text, the implicit relation to available texts from the same period of literary history, and then the contradictions of fiction and reality.⁵ In this study, due to the genre or type of work in the form of not fiction texts, the research emphasizes the relationship of the text to the text adaptations, which will get wider and easier to understand the meaning of the text. Still, it does not come out of Jauss's concept that the horizon that the reader builds by looking at the implicit relations of the text that are well known from the Masa'il reference.

⁴ Syeikh Abu Laits As-Samarqandi, *Masa'il As-Samarqandi*, 983.

⁵ Asia Padmospito, "Teori Resepsi Dan Penerapannya," *Diksi UNY* 2, no. 1 (1993).

Previous research that has been carried out on the text of *Masa'il As-Samarqandi* has been widely carried out, especially regarding the edition of the text⁶ by Edition Text Team From Sribaduga Museum, and the edition related to the book containing the explanation by *The Scholar of Islam*⁷. The difference with this research is that research tries to explain the reception of the text. This research is closely related to the activity of *tahqiq an-nuskah*, which according to Nabilah Lubis, is an activity that not only edits the text but also tries to carefully examine the contents according to the author's school of thought, also examines the verses of the Qur'an and Al-Hadith, also seeks reference sources and provide comments⁸.

RESULTS AND DISCUSSION

Inventory and Description of The Manuscript *Masa'il As-Samarqandi*

The manuscript discussed in this study is an anthology manuscript. An anthology here means a manuscript consisting of several text titles. Apart from this manuscript, there is another title, *As-Sittin Mas'alah*, by Sheikh Abu Abbas Ahmad Zahid⁹. The manuscript comes from Sumedang Regency, West Java, and is stored in the Geusan Ulun Sumedang Museum. The contents of the manuscript discuss the Islamic Aqidah, the contents are discussed using the question-and-answer method, and the manuscript was copied around the 18th century. The MS manuscript was also obtained at the Sribaduga Museum in Bandung with 27 pages and has been digitized with the collection number Inv

⁶ Tim, *Edisi Teks Naskah Masa'il Dan Ma'rifat Islam*, 1st ed. (Bandung: Museum Sribaduga Bandung dan Manassa, n.d.).

⁷ Baca : Muhammad Yusuf Idris, *Tahqiq Qatrul Ghaitis Fi Syarhil Masa'il (Muhammad Nawawi Al-Bantani)* (Banten, 2008).

⁸ Nabilah Lubis, *Naskah, Teks, Dan Metode Penelitian Filologi* (Jakarta: Forum Kajian Bahasa & Sastra Arab, Fakultas Adab IAIN Syarif Hidayatullah, 1996).

⁹ Agus Supriatna, "As -Sitt Īna Mas 'Alah " Kitab Fikih Abad Pertengahan Karya Syekh Abu Al-'Abbas," *Jurnal Lektur Keagamaan* 16, no. 2 (2018): 417–41, <https://jurnallekturkeagamaan.kemenag.go.id/index.php/lektur/article/view/561>.

07.09.2. Each MS text obtained is compared to get the text of the edition that is close to the original. The cover of the manuscript is shown in the figure below.



Source: Author's Collection

Figure 1.

Front page of the Mas'ail As-Samarqandi Syarah Manuscript

This manuscript was written by Sheikh Imam Jahid Abi Laits Muhammad Ibn Nashara Ibn Ibrahim As-Samarqandi (983M/373H). He was born in the city of Samarkand. He was one of the famous scholars (hadith). The cleric, who was originally the Hanafi school of thought throughout his life, later became the Shafi'iyah school of thought. Among his works are the Book of 'Bustanul Arifin,' 'An-Nawazil' (the Nawazil Book contains the fatwa of Imam Hanifah Rahmatullah 'alaihi), and this Masa'il book (in Java around the 15th-19th centuries, this book is known as The Book of Sittun Bis / Ushul 6 Bis / in it there is six books/discussion which at the beginning of each discussion begins with Bismillah, this book became more and more famous after Imam Nawawi rahmatullah 'alaihi (Banten) made his book of syarah (Qathrul Al-Ghaith). & Imam Ahmad Subki (Pekalongan) translated it into Javanese; besides the books above, many other books were written by him.

The content of the first part of MS begins with questions about faith, then the middle part contains questions about Faith in the Prophets, and the last part is about the question of the nature of Faith.¹⁰ The book's author is a scholar from Samarkand, Sheikh Abi Laits As-Samarqandi (373H /983 AD). He is one of the famous scholars (hadith). The cleric, originally the Hanafi school of thought throughout his life, later became the Shafi'iyah school of thought. The book of Masa'il Samarqandi was widely used as a reference for Nusantara scholars for teaching aqidah during the spread of Islam in the archipelago, one of which was by Sheikh Imam Nawawi Al-Bantani (1316 H/1889 AD) by writing an explanation or syarah for the book entitled Qathrul Ghait¹¹.

¹⁰ Agus Supriatna, "Kajian Tekstologis Terhadap Naskah Kuno Masa'il As-Samarqandi," *Academia*, 2018.

¹¹ Syekh Imam Nawawi Al-Bantani, *Qathrul Ghait* - *Imam Nawawi Al-Bantani* (Banten, 1316).

RECEPTION TEXT OF THE MANUSCRIPT MASA'IL AS-SAMARQANDI

MS manuscript texts are accepted by readers in the Archipelago by providing explanations regarding the text and then comments. The tradition of reading this manuscript has become a pattern that is already known to the public by the term *syarah* book. Reception is a theory that seeks to see the acceptance of literary texts accepted by their readers by seeing how the readers' expectations, opinions, or comments, as well as others. The *syarah* of the MS book is an explanation and comments provided by the source of reference, for more clarity, it can be seen in the following description;

Introduction

The beginning of the manuscript begins with the reading of *Basmallah*, namely;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ.

*Bismillahirrahmanirrahim*¹²

In the name of Allah, Most Gracious and Most Merciful

All praise be to Allah, Lord of the Universe, and reward for those who are pious, prayers and greetings may be bestowed on Sayyidina Muhammad and his family and friends.

The author of MS wrote the *bismillah* reading based on the reading of the hadith of the Prophet Muhammad;

كَمَا رَوَى عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ قَالَ: إِذَا كَتَبَ الْعَبْدُ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي لَوْحٍ أَوْ فِي كِتَابٍ فَإِنَّهُ تَكْتَبُ لَهُ الْمَلَائِكَةُ
أَجْرًا. وَتَسْتَغْفِرُ لَهُ مَا دَامَ ذَلِكَ الْإِسْمُ فِي اللَّوْحِ أَوْ الْكِتَابِ.

¹² Transliterasi teks menggunakan Pedoman Transliterasi Arab Latin SKB Menteri Agama dan Menteri Pendidikan dan Kebudayaan RI No.158 Tahun 1987.

Kamā riwayatā ‘an Rasulallah shalāllahu ‘alaihi wa salama ‘anhu qāla: “idzā katabal ‘abdu bismillahirrahmanirrahīm fi lauhin au fi kitāb fa innahu taktubu lahu al-Mala’ikatu ajran. Wa tastaghfiru lahu ma dāma dzalika al-Ism fil lauhi awil-kitābi.

As narrated by the Messenger of Allah, He said: "When a servant writes Bismillahirrahmanirrahiim on a blackboard or book, then for him a gift from an Angel who asks forgiveness (of Allah) continuously as long as the name is on the blackboard or the book."

Bismillah is also called the Great Name "Al-Jalalah." Allah is Rabb (God). In Bismillahi Rahmani Rahim, there are two combinations of Asmaul Husna (good names of Allah) and His sublime attributes. As for the word Ar-Rahman" which means (the) many graces, with great favors, Ar-Rahim" means the many graces, with small favors.¹³

The contents of the next book; (*Alhamdulillah Rabbil 'Alamin*) Praise be to the Lord, who is the owner of all creatures, (*wal'akibatu*) Namely: a commendable reward (*lil mutaqqin*) pious people, namely those who are afraid of punishment for leaving sin, (*sholawat*) means: increased mercy from God Almighty plus respect, (*Salam*) means: Greetings from Almighty God, (To Our Lord Muhammad), He is the son of Abdullah, the perfect creation and noble character, from Mecca and buried in the honorable city of Medina, (his family and his faithful assistants), (the Companions), they are those who met him, may Allah's prayers and peace be upon him, during his life after his prophethood, and believed in him.

قال الشيخ الامام الزاهد ابو الليث محمد ابن ابي نصر ابن ابراهيم
السمرقندي رحمة الله عليه

*Qāla as-Syeikh al-Imām Abu Laits Muhammad ibn Abi
Nashara ibn Ibrahim as-Samarqandi rahmatullahi ‘alaihi;*

¹³ Muhammad Yusuf Idris, *Tahqiq Qatrul Ghaitis Fi Syarhil Masa'il* (Muhammad Nawawi Al-Bantani).

Said Sheikh Imam Zahid Abi Laits Muhammad Ibn Nashara Ibn Ibrahim As-Samarqandi, rahmatullah 'alaihi;

Understanding Faith

An understanding of the meaning of faith in the MS text begins with providing answers to questions;

مسألة: إذا قيلَ لك: ما الإيمانُ؟

فالجوابُ: آمَنتُ باللهِ، وملائكتهِ، وكتبهِ، ورسَلِهِ، واليومِ الآخرِ،

والقدرِ خيرِهِ وشرِّهِ مِنَ اللَّهِ تَعَالَى.

Mas'alah : idza qila laka mā al-Iman? Fal jawāb; amantu billahi wa mala'ikatihī, wa kutubihī wa rasulihī wal yaumul akhīrī wal qadri khairihīwa syarihī min Allah ta'alā.

Question; If you are asked, what is faith?¹⁴ then¹⁵ The answer is that I believe in Allah, in His Angels, in His Books, in His Messengers, in the Last Day, and in Allah's Good Destiny and Bad Destiny.

Faith in Allah

The discussion of the next MS text on faith in God;

مسألة:

إذا قيلَ لك: وكيف تؤمنُ باللهِ؟

فالجوابُ: إنَّ اللَّهَ تَعَالَى أَحَدٌ، وَاحِدٌ، حَيٌّ، عَالِمٌ، قَادِرٌ، مَرِيدٌ، سَمِيعٌ، بَصِيرٌ،

مُتَكَلِّمٌ، بَاقٍ، خَلَّاقٌ، رَزَّاقٌ، رَبٌّ، وَمَالِكٌ بِلَا شَرِيكِ وَلَا ضِدِّ وَلَا نَدٍّ وَلَا يَسِيسِ

كَمَثَلِهِ شَيْءٌ وَهُوَ سَمِيعُ الْبَصِيرِ.

Mas'alah :Idza qila ; wa kaifa tu'minu billahi?

¹⁴ According to the book of Syarah Masa'il, the word "I believe" is a faith with complete confidence and trust.

¹⁵ Faith that is justified by the heart, that there is no god but Allah, Muhammad is the messenger of Allah (*Kalimatain Ash-Shahadah*), then spoken also by mouth, and reflected in deeds.

Faljawabu: Innallaha Ta'ala Ahadun, Wahidun, Hayun, 'Alīmun, Qādirun, Muridun, Sami'un, Bashirun, Mutakalimun, Bāqin, Khalāqun, Razzakun, Rabbun, wa Malikun bila Sya-rikin walā dhiddin wa lā niddin wa laisa kamitslihi syai'un wa Huwa Sami'ul Bashir.

Question; If you are asked how you believe in Allah?, then the answer is that Allah Ta'ala is One, ¹⁶, One¹⁷, All-Life, All-Knowing, All-Powerful, All-Willing, Creator, Provider of sustenance ¹⁸, He has no partner and no partner, No Something resembling Him ¹⁹, and He is the All-Hearing, All-Seeing.

Faith in Angels

The discussion of the next MS text on faith in the Angels;

مسألة: إذا قيل لك: وكيف تؤمن بالملائكة؟

فالجواب: إنَّ الملائكةَ أصنافٌ، فمنهم: حملة العرشِ، ومنهم حافونٌ، ومنهم رُوحانيون، ومنهم كروبيونٌ، ومنهم سفرةٌ، أي: جبريلَ وميكائيلَ وإسرافيلَ وعزرائيلَ، ومنهم حفظةٌ، ومنهم كتبةٌ، وكلُّهم مخلوقون، عبيدُ الله، لا يوصفون بذكورةٍ ولا بأنوثةٍ، وليس لهم شهوةٌ، ولا نفسٌ، ولا أب، ولا أمٌّ، ولا يشربون، ولا يأكلون، ولا يعصون الله ما أمرهم ويفعلون ما يؤمرون، ومحبتهم شرطُ الإيمانِ، وبغضهم كفرٌ.

¹⁶ According to Syarah Al-Masa'il, the meaning of One is that there is no second in terms of nature and actions.

¹⁷ There is none other. He is the beginning and the end.

¹⁸ The giver of sustenance is in the form of zahir and inner, zahir; strength and nourishment for the body and mind; in the form of knowledge and wisdom for the heart.

¹⁹ There is no ally, and there is none like him, that there is no foe, there is none comparable. It is said when there is a question, where is Allah? Then answer; that God has no place and no time has passed. When did it say how God is? Say that there is no one like Him. When said when Allah? Say Allah is the First, and there is no beginning or end. And when it says how is Allah? Say that Allah is One.

Mas'alatun: Idza qila laka:wa kaifa tu'minu bil Mala'ikat?
Faljawab: innal Mala'ikat Ashnāpun, fa minhum:hamaltul
Arsyi, wa minhum hāpuna wa minhum Ruhaniyun wa minhum
karabiyun, wa minhum safaratun, ay;Jibril wa Mika'il wa
Israfil wa Ijra'il wa minhum Hafidzaton, wa minhum Kati-
batun, wa kuluhum Makhluqun, 'Abidullah, la yushafuna bi
dzukuratin wa la 'untsatin wa laisa lahum syahwatun,walā
nafsun wa la abun, wa la ummun wa la yasyrabūn wa la yaku-
lun wala ya'shunallah ma 'amarahum wa yaf'aluna ma
yu'marun, wamahbutuhum syartul'imani wa baghdhahum
kufrun.

Question; If you are asked, how do you believe in angels?, then the answer is that angels have wings²⁰, and some of them bear the Throne.²¹ Some of them surround the Throne²², and some of them travel,²³ such as Jibril²⁴, Mikail²⁵, Israfil²⁶, Ijrail²⁷, and besides that some of them serve as guards (humans) and writers (human deeds). Some of them glorify (*dzikrullah*), and they are all creatures, servants of Allah, neither male nor female. They have no lust, nor lust, neither father nor mother, nor drink, nor food, nor disobedience to Allah's commands, but always obey, always do good, love faith, and hate kufr.

²⁰ This can be seen from the many descriptions of their condition, occupation, and shape.

²¹ They are the highest level of angels. It is also said that the Throne (*Arsy*) is the mecca of the people of the sky.

²² It is said that around the Throne (*Arsy*), there are seventy thousand rows of Angels, and between rows, there are those who surround the Throne.

²³ The book *Syarah Al-Masail* states that 'traveling' means serving as a messenger.

²⁴ Archangel Gabriel is the angel (close to Allah), the most exalted (leader) among the angels. And tasked with conveying revelations to the messengers of Allah 'Peace be upon him.

²⁵ Mikail is one of the great angels brought closer to Allah ta'ala. One of its tasks is to down rainwater.

²⁶ The angel Israfil is one of the great angels whom Allah ta'ala brought closer to Him, who is in charge of blowing the trumpet

²⁷ The angel Ijrail is one of the great angels brought closer to Allah. He is the angel of death. Duty to take lives.

Faith in Allah's Books

The discussion of the next MS text on faith in the Books of Allah Ta'ala;

مسألة:

إذا قيل لك: وكيف تؤمن بالكتب؟

فالجواب: إنَّ الله أنزل الكتب على أنبيائه^{٢٨}, وهي منزلةٌ غيرُ مخلوقةٍ^{٢٩},
قديمةٌ^{٣٠} بغيرِ تناقضٍ^{٣١}, ومن شك فيها من آية أو كلمة فقد كفر.

Mas'alah: Idza qila laka :kaiifa tu'minu bil kutub?

*Faljawab: Innallahu anzalal kutuba'alā Anbiyā'ihī wa hiya
munzilatan ghairu makhluqin, qadimun, bighairi tanaqadin wa
man syak fiha min ayatīn au kalimatīn fa qad kafara.*

Question; If you are asked how you believe in the book?, then the answer is that Allah Ta'ala has sent down the book to the Prophets since Adam (as), and the book was not revealed as a creature³², and whoever doubts/denies it even a single verse³³, he has disbelieved.

مسألة:

إذا قيل لك: وكم كتاباً أنزل على أنبيائه؟

فالجواب: مائة كتابٍ وأربعة كتبٍ، أنزل اللهُ منها عشرَ كتبٍ على آدم^{٣٤}
— عليه السلام — وأنزل اللهُ تعالى منها خمسين كتاباً على شيث — عليه

²⁸ Form of a book revealed to the Apostles, in the form of Revelation and the oral intermediary of the Angels.

²⁹ The Book of Allah is from Allah Ta'ala, not written by creatures.

³⁰ From what has been contained in it, the meaning of the past.

³¹ There is no difference or contradiction in the meaning of the words between one verse and another.

³² The book contains verses, sentences, parables, and words from Allah Ta'ala (*wahyu*).

³³ No faith.

³⁴ Abi al-Basyar.(*Human Father*).

السلام — وأنزل الله تعالى منها ثلاثين كتاباً على إدریس^{٣٥} — عليه السلام
— , وأنزل الله تعالى منها عشر كتبٍ على إبراهيم — عليه السلام^{٣٦} — ,
وأنزل الله تعالى الإنجيل على عيسى — عليه السلام — وأنزل الله تعالى
التوراة على موسى — عليه السلام — وأنزل الله تعالى الزبور على داود —
عليه السلام — وأنزل الله تعالى القرآن على محمدٍ المصطفى صلى الله عليه
وسلم.

Mas'alatun:

Idza qila laka wa kam kitaban anjala 'ala Anbiya'ihī ?

Faljawab: mi'atu wa arba'atu kutubin, anjala Allahu minha 'asyara kutubin 'ala Adam 'alaihi salam, wa anjala Allah ta'alaminha khamsin kitaban 'ala Tsits 'alaihi salam, wa anjala Allah ta'ala minha tsalatsin kitaban 'ala Idris 'alaihi salam, wa anjala Allah ta'ala minha 'asyara kutubin 'ala Ibrahim 'alaihi salam, wa anjala Allahta'ala Injil 'ala Isa 'alaihi salam, wa anjala Allah ta'ala at-Taurata 'ala Musa 'alaihi salam wa anjala Allah ta'ala aj-Jabura 'ala Daud 'alaihi salam, wa anjala Allah ta'ala Al-Qur'an 'ala Muhammadin Al-Musthafa shalallahu 'alaihi wa salam.

Question; If you are asked how many books have been revealed by Allah Ta'ala to the Prophets? Then the answer is one hundred and four books. Allah Ta'ala sent down ten books to Prophet Adam 'alaihi salam (a.s), and five books to Prophet Sis a.s, thirty the book to Prophet Idris a.s, ten books to Prophet Ibrahim a.s, the Bible to Prophet Isha a.s, Torah to Prophet Musa a.s, Jabur to Prophet David a.s³⁷, and the Qur'an to Prophet Muhammad *shalallahu 'alaihi wa salam*³⁸.

³⁵ Grand Father Abi Nuh.

³⁶ It is said that in the pages of the book that was revealed to the Prophet Ibrahim 'alaihi salam, there are the words; It is obligatory for those who have reason to be able to keep their mouths, know their times, and accept all their affairs.

³⁷ It is mentioned in the syarah of the MS book that some of them (the scribes) say that the Torah and the Bible are both in Hebrew, and some say it is in Syriac as Jabur. It is called the Torah because in it there is light that is

Faith in the Prophets

The discussion of the next MS text on faith in the Prophets;

مسألة:

إذا قيل لك: وكيف تؤمن بالأنبياء؟ فالجواب: أن أول الأنبياء آدم - عليه السلام - وآخرهم سيدنا محمد صلوات الله عليهم أجمعين، كلُّهم كانوا مخبرين، ناصحين، صادقين، مبلغين، أمرين، ناهين، أمناء الله تعالى، معصومين من الزلل والكبائر، ومحبتهم شرط الإيمان، وبغضهم كفر.

Mas'alatun : idza qila laka : wa kaifa tu'minu bil Anbiya 'i?

*Faljawbu: Anna awalal'anbiya'i Adamu 'alaihi salam, wa akhira-
rahum Sayyiduna Muhammad shalawatullahi 'alaihim ajma'in,
kuluhum kānu Mukhbirin, Nāshihin, Shādiqin, Mubaghligin,
Amirin, Nāhiyin, amna'a Allahi ta'ala, Ma'shumin minal zalilli
wal kibari, wa mahbutuhum syartul imani wa baghzhuhum
kufrun.*

Question; If you are asked, how do you believe in the Prophets?, then the answer is that the first Prophet was Adam ('*alaihi salam*)³⁹, and the last Prophet was Muhammad (*shalallahu 'alaihi wasalam*)⁴⁰. They are all bearers of the news; all are

issued by it from darkness towards guidance. It is called the Bible because it contains Tausyiah, which is not in the Torah, and is a complement to the light of the Torah. And Jabur was revealed to Prophet David (as) as a follower of Prophet Musa (as) and after that, which was a long era.

³⁸ Allah Ta'ala sent down the Qur'an gradually and separately for 23 (twenty-three) years. After it was written in the Mushaf, it was revealed for the first time on the night of Lailatul Qadar in Baitul 'Izah, and it is the place in the sky of the world, called the Qur'an with Al-Furqan to distinguish between right and wrong. And it is called the 'Bacaan' Al-Qur'an because it stands on the Torah, Injeel, and Jabur Stations in most of its recitations. It was revealed to Al-Musthafa saw (the Chosen Prophet Muhammad).

³⁹ Adam, 'alaihi salam a noble name, chewed Abul Basyar (Father of Man), Shafiyyah's laqob.

⁴⁰ And the closing (afdhal) of the Prophets is the Prophet Muhammad sallallahu 'alayhi wa sallam, and there is no prophet after him. Shalawat Allah Ta'ala to the Prophet Muhammad, all of whom know about the unseen regarding time, circumstances, when sent, distribution, expelled by his people,

true and honest, carry commands and prohibitions, believe in Allah, and are Ma'sum (guarded). They are great. They love faith and hate disbelief.

مسألة: إذا قیل لك: وكم من أصحاب الشرائع؟

فالجواب: ستة: آدم، ونوح، وإبراهيم، وموسى، وعيسى، ومحمد صلوات الله

عليهم أجمعين، وكل شريعة منسوخة بشريعة محمد صلى الله عليه وسلم.

Mas'alatun : idza qila laka wa kam min ashhābi asy-Syarā'i?

Faljawabu: sitatun, Adam, wa Nuh, wa Ibrahim wa Musa wa Isa wa Muhammad shalawatullah 'alaihim ajma'in, wa kulu syari'atin mansūkhatur bi syari'atin Muhammadin shalallahu 'alaihi wa salam.

Question; If you are asked how many Prophets brought the Shari'a?, then the answer is six, Adam (Peace be upon him), Nuh (Peace be upon him), Ibrahim (Peace be upon him), Musa (Peace be upon him), Isha (Peace be upon him), and Muhammad (*sallallahu 'alaihi* and Peace be upon him). And all the Shari'a have been perfected by the Shari'a brought by the Prophet Muhammad (*shalallahu 'alaihi* and Peace be upon him)⁴¹.

مسألة:

إذا قیل لك: وكم من الأنبياء؟

فالجواب: مائة ألف وأربعة وعشرون ألف نبي.

Mas'alah : Idza qila laka wa kam minal Anbiya'?

Faljawab: mi'atu alafin wa arba'atu wa 'isyrun alaf Nabi.

when yaumil reckoning, and vengeance, safa'at, scales, bridges shirat, heaven and hell, and others. Counselor gently from every difficulty and damage. Who is honest in his preaching and preaching. The Prophet ordered us to obey Allah Azza wa Jala. The Prophet Muhammad forbade immorality. Prophet Muhammad shalallahu 'alaihi wasalam ma'sum awake and noble.

⁴¹ Linguistically the word 'شريعة' 'shari'a' means 'law', 'regulation', 'sunnah'.

Question; If you are asked, how many prophets are there? Then the answer is one hundred and twenty-four thousand prophets⁴².

مسألة:

إذا قيل لك: وأسمائهم وعددهم شرط الإيمان أم لا؟

فالجواب: ليس عندنا بشرط الإيمان، لقوله تعالى: "ومنهم من قصصنا

عليك ومنهم من لم نقصص عليك".

Mas'alah : Idza qila laka :wa asma'ahum wa 'adadahum syartul imani am lā? Faljawabu: laisa 'indana bi syartil imani liqaulahu ta'ala: "wa minhum man qashashna 'alaila wa minhum man lam nuqasasu 'alaila.

Question; If the number of names and their names is a condition of faith or not? Answer ; then the names and they are not a condition of faith⁴³. As the word of Allah Ta'ala: "And of them, we have told you, and of them, we have not told you.

⁴² The Book of Syarah Al-Masa'il mentioned narrations that explain this:

وما روي أن النبي صلى الله عليه وسلم سئل عن عددهم فقال: "مائة ألف وأربعة وعشرون ألفاً

And as narrated from the Prophet shalala regarding their number (the Prophets), he said: "One hundred and twenty-four thousand". (It was reported from Imam Ahmad Ibn Hanbali in his Musnad, Imam Tabraniy in his great dictionary (Rahmatullah 'alaihima), and other narrations).

⁴³ Syarah MS mentioned that as part of memorizing the names. There is no obligation to know the amount. Because some are reported, and some are not told. But it is obligatory to believe in its existence. In the Qur'an mentioned, there are 25 (twenty-five); Muhammad *shalallahu 'alaihi wa salam*, Adam *'alaihi salam*, Nuh *'alaihi salam*, Idris *'alaihi salam*, Hud *'alaihi salam*, Shaleh *'alaihi salam*, Ilyasa *'alaihi salam*, Zulkifli *'alaihi salam*, Ilyas *'alaihi salam*, Yunus *'alaihi salam*, Ayub *'alaihi salam*, Ibrahim *'alaihi salam*, Ismail *'alaihi salam*, Ishaq *'alaihi salam*, Yakub *'alaihi salam*, Yusuf *'alaihi salam*, Luth *'alaihi salam*, Daud *'alaihi salam*, Sulaeman *'alaihi salam*, Syu'aib *'alaihi salam*, Musa *'alaihi salam*, Harun *'alaihi salam*, Zakaria *'alaihi salam*, Yahya *'alaihi salam*, and Isa *'alaihi salam*.

Faith in the Last Day

The discussion of the following MS text on faith in the Last Day or the Day of Judgment;

مسألة:

إذا قيل لك: وكيف تؤمن باليوم الآخر؟

فالجواب: أن الله تعالى يُميتُ الخلائقَ كُلَّهُم إلا مَنْ كان في الجنة والنار ويُحييهم الله تعالى ويحشرهم ويحاسبهم، ويحكم بينهم بالعدل، فمن كان من الملائكة والجن والإنس فإنهم يتلاشون، فمن كان فاسقاً لم يبق في النار بعد الحساب.

وأما المؤمنون ففي الجنة خالدون، وأما الكافرون ففي النار خالدون، ولا تغنى الجنة والنار ولا أهلها، ومن شك في شيء من هذه الأشياء فقد كفر.

*Mas'alah: Idza qila laka: wa kaifa tu'minu bil yaumil akhiri?
Faljawab: anna Allaha ta'ala al-Khala'iqah kulahum illa
man kana fil Jannah wan Nari wa yuhyihumullah ta'ala wa
yuhsyiruhum wa yuhasibuhum wa yahkumu bainahum
bil'adli, fa man kana minal Mala'ikat wal Jin wal Insi fa
innahum yatalatsuna fa man kana fasiqan lam yabqa fi nar
wa ba'dal hisab. Wa amma al-Mu'minuna fa fil Jannah
khalidun, wa amma al-kufar fa fi nar khalidun. Wala tafanal
Janatu wa naru wala ahlukuma, wa man syaka fi syainmin
hadihi asy'ya, faqad kafatra.*

Question; If you are asked, how do you believe in the Last Day?⁴⁴ Then the answer is that Allah Ta'ala will make all creatures dies except those in heaven and hell, and then Allah Ta'ala will resurrect them and judge them with justice. Whoever finds the jinn, humans and angels, will surely die, and whoever

⁴⁴ The last day is the Day of Judgment. That day was the end of the world. No one knows when the Day of Judgment will come except Allah Ta'ala.

of them is a wicked person will not be eternally in hell after the reckoning, and for those who believe, they will be in Paradise and will abide therein, for those who believe. Disbelievers are in hell, and they will stay in it forever. Whoever does not believe or doubt something that is in heaven and hell, then he disbelieves.⁴⁵

Faith in Destiny

The discussion of the following MS text about faith in Destiny which has been determined by Allah Ta'ala both good and bad destiny;

مسألة:

إذا قيل لك: وكيف تؤمن بالقدرِ خيره وشره من الله تعالى؟
فالجواب: إنَّ الله خلق الخلائق وأمر ونهى وخلق اللوح والقلم وأمرهما أن يكتبا أعمال العباد، فالطاعة بقضاء الله تعالى وقدره في الأزل وإرادته وأمره ورضاه، والعصيان بقضاء الله تعالى وقدره وإرادته في الأزل وليس بأمره ولا برضاه، وهم يثابون ويعاقبون، وكلُّ ذلك بوعده تعالى ووعيده.

Mas'alah: idza qila laka: kaifa tu'minu bil qadri khairih wa syarihi min Allah ta'ala?

Faljawabu: Inna Allaha khalaqal khala'iq wa 'amara wa naha wa khlaqal lauha wal qalamawa amara huma ayak-tuba a'malal'ibadi fatha'atu bi qadha'i Allah ta'ala wa qadrihi fil azali wa iradatih wa amrihi wa ridha'ih wal 'isyan bi qadha'i Allah ta'ala wa qudratih wa iradatih fil azali wa laisa biamrihi wala biridha'ih wa hum yutsa'-ibuna wayua'aqibuna wa kulu dzalika biwa'idihi ta'ala wa wa'idihi.

⁴⁵ The Last Day's existence begins with the trumpet's second blowing, namely the blast of resurrection. And it is called the Last Day because it is the end of the world. It is also called the Day of Judgment because it is the day of qiyam (standing, rising) of humans from their graves and their position in the hands of the Lord of the Worlds.

Question; If you are asked how you believe in ⁴⁶ the good destiny and bad destiny of Allah Ta'ala?, then the answer is that Allah Ta'ala created creatures and enjoined on goodness, and to be better, and forbade other than the two. And created lawh and qalam, and Allah commanded him to record the deeds of His servants. And faith, obedience, and disobedience are the decrees of God from the beginning. And the will and the power, the commandments, are the decrees of God from the beginning. The will and power are not because of His commands and not because of His pleasure, but provisions that include good and bad, all of which are His promises and threats.⁴⁷

Special Explanation of Faith

The discussion of the MS text that follows is about a more specific explanation of faith;

مسألة:

إذا قيل لك: الإيمان يتجزأ أم لا؟

فالجواب: الإيمان لا يتجزأ لأنه نور في القلب والعقل والروح من بني آدم،
إذ هو هداية الله تعالى عليه فمن أنكر شيئاً منها فقد كفر.

Mas'alah: idza qila laka al-imanu yatajaza' am la?

*Faljawab: al-imanu la yatajaza'a liannahu nurun fil qalbi
wal aqli wa ruhi min Bani Adam idzhuwa Hidayatullahi
ta'ala'alaihi, fa man Ankara sya'ian minha faqad kafara.*

Question; If you are asked whether faith is divided or not, the answer is that faith is not divided because faith is in the heart, mind, spirit, and body of the descendants of Adam 'Alayhi salam.

⁴⁶ In Syarah Al-Masa'il, it is stated that destiny is a provision of Allah from the beginning.

⁴⁷ Whoever does good, there is rewarded in heaven, and whoever does evil is tormented in hell.

Faith is the guidance of Allah Ta'ala to him. Whoever denies it, then he has kufr.

مسألة:

إذا قيل لك: ما المراد بالإيمان؟

فالجواب: الإيمان عبارة عن التوحيد

Mas'alah : Idza qila :mal murād bil iman?

Faljawab : al-imanu 'ibaratun 'ani tauhid.

Question: If you are asked what is meant by faith, then the answer is that faith is an expression of monotheism.

مسألة: إذا قيل لك: الصلاة والصوم والزكاة وحبُّ الملائكة وحبُّ الكتبِ

وحبُّ الرُّسُلِ وحبُّ القَدَرِ خيره وشره من الله تعالى، وغير ذلك من الأمرِ

والنهيِّ واتباعِ سنة النبيِّ صلى الله عليه وسلم أهو من الإيمان أم لا؟

فالجواب: لا، لأنَّ الإيمانَ عبارةٌ عن التوحيد، وما سوى ذلك شرطٌ من

شرائطِ الإيمانِ.

Mas'alah: Idza qila laka: as-Shalatu wa shaumu wa zakat wa hubbul mala'ikat wa hubbul rusuli wahubul qadri khairi wa syarihi min Allah ta'ala wa ghairu dzalik minal amri wa nahyi waitiba sunnah An-Nabi shalallahu 'alaihiwa salam ahwa minal iman am la?

Faljawab: la, liana al-imana 'ibaratun 'ani tauhid wa ma siwa dzalik syartu min syara'ith al-iman.

Question; If you are asked, prayer, fasting, zakat, love of angels, books, messengers, good and bad provisions from Allah Ta'ala, and other than that, following the Prophet sallallaahu 'alaihi wa salam, can it be called something or not, then the answer is faith it is an expression of monotheism, apart from that it is one of the conditions of faith.

مسألة:

إذا قئل لك: الإيمانُ بصفةِ الطهارةِ أم لا؟

فالجواب: الإيمانُ بصفةِ الطهارةِ والكفرُ بصفةِ الحدَثِ ومنتقضٌ به
جميعُ الجوارحِ.

*Mas'alah: Idza qila lakaal-imanu bi shifati ath-thahirah am
lā?*

*Faljawabu: al-Imanu bi shifati ath-Thahirati wa kufru bi
shifatil hadatsa wa yantaqidhu bihi jami'ul jawārih.*

Question ; If you are asked, whether faith is a holy quality or not, then the answer is that faith is a holy quality, while kufir is a destructive (or catastrophic) dirty nature.

مسألة:

إذا قئل لك: الإيمانُ مخلوقٌ أو غيرُ مخلوقٍ؟

فالجواب: الإيمانُ هدايةٌ مِنَ اللهِ تعالى، والتصديقُ بالقلبِ بما جاء به النبي
صلى اللهُ عليه وسلم من عند اللهِ تعالى، والإقرارُ باللسانِ، فالهدايةُ صنعُ
الرَّبِّ وهو قديمٌ، والتصديقُ والإقرارُ فعلُ العبدِ وهو مُحدَثٌ، وكلُّ ما جاء من
القديمِ يكونُ قديماً، وكلُّ ما جاء من المحدثِ يكونُ محدثاً.

*Mas'alah: Idza qila laka: al-Imanu makhluqun au ghairu
makhluqin?*

*Faljawab: al-Imanu min Allah ta'ala wa tashdiqun bil qalbi
bimā ja'a bihi an-Nabi shalallahu'alaihi wa salam min 'indi
Allah ta'ala waliqraru bil lisan fal hidayah shan'u Rabbi wa
huwa qadīmun, waliqraru fi 'lul'abdi wa huwa muhadatsun wa
kulu ma ja'a al-qadim yakunu qadiman, wa kula ma ja'a min
muhditsi yakunu muhdatsan.*

Question; If you are asked if faith is a creature or not, then the answer is that faith is the guidance of Allah Ta'ala, spoken by the tongue, and carried out by the five senses; guidance is not a creature because guidance is God's creation and earlier, justifica-

tion with the heart and verbal statements, and the work of a servant is something new. Everything that came before has been from long ago, and everything that comes from what is new is now.

CONCLUSION

Some of the findings obtained from this research are as follows. One, the MS manuscript was accepted by readers in the archipelago at that time (around the 15th century) as a reference book for Aqidah lessons, as indicated by the presence of its commentary by Imam Nawawi al-Bantani quoting the text of the Al-Qur'an and Al-Hadith. Two, the form of MS reception in terms of philology is often found in regional languages (scholia) in the form of MS text translations and forms of commentary (syarah) such as the book of Qathrul Ghaitis from Sheikh Imam Nawawi Al-Bantani and other scholars (Syekh Imam Ahmad Subki).

Research on the reception of literary texts from time to time contributes to the development of science because by looking at the reception, it can be seen the thoughts and efforts in reviewing the text of the literary work so that more information is known than directly studying the text. There is a style of thinking and spirit from every era in reviewing the text of the work to be studied. The challenges of every era are different, but the problems arising across time is often the same. As such, looking at the past is expected to be a lesson for the present and future generations.

It is expected that further studies explore deeper information related to the text of the MS manuscript from other readers, both from books of the past and from texts born in the current era. The study of literary works from the reader's point of view provides essential information because it will provide a nuance (variation) of reading related to academic work, including classical books, which are still used as references for scientists to study their knowledge.

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